

AGE OF PROGRESS

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

Vol. 2, No. II.

BUFFALO, SATURDAY, OCTOBER 20, 1855.

WHOLE No. 54

The various Phases of Spiritual Manifestations.

What an herculean task the anti-spiritual philosophers of the day have taken upon themselves! Well is it for them and for the cause of spiritual progress, that they are not aware of a ten thousandth part of the work they will have to do, before they succeed in convincing the continually opening mind of humanity, that all reputed spiritual manifestations are cunning devices of cheats, and in driving from their mundane field of labor, the spirits of all the millions and billions that have passed into the celestial spheres, since matter generated man. We say it is well for them and the cause of spiritual progress, that they are ignorant of the task they have undertaken—for them, because they would have to slink away from the face of their fellow man, and hide and hate themselves for their audacity and folly—for the progress of spiritualism, because it would disqualify them for the discharge of the duty imposed upon them, of stimulating investigation in quarters where nothing but opposition could reach.

The first overt act of opposition to the efforts of the spirits, was by the three Buffalo physicians, who supposed they had discovered the secret of the phenomena, which were then in their infancy, in the knee joints of Mrs. FISH and her sister, who had been invited to Buffalo to give the spirits an opportunity to manifest themselves to those who might desire to witness the process by which they made their presence known. They had heard that some persons could make a snapping noise by contorting or jerking the muscles of their knees; and they verily believed that it was by this that those ladies produced the sounds called "spirit rappings." They paid no attention to the solemn declarations of many voracious and strong minded individuals, who had received communications from friends long since removed from this state of existence; communications, too, manifesting no less than human intelligence, by recalling to their memory circumstances in early life, which could not possibly have been known to the mediums, or to any one present, except themselves. These reports the wise Doctors did not believe, or did not choose to believe; and they proceeded to immortalize their names by being the first to detect a cheat which had baffled all other investigators. Unfortunately for them, they did succeed in immortalizing their names; but it turns out to be such an immortality as they would, doubtless, be willing to be clear of, even if they had to give all their earthly substance with it.

But we wish it to be expressly understood that we do not charge these gentlemen with dishonest purposes, or improper motives. They honestly, though ignorantly, believed the then infant phenomena to be imposture; and, thus believing, they were justifiable in exposing it. For this act alone, then, it is cruel to censure them, or hold them up to public contempt. The punishment which they are made to receive, is due to them only for attempting to sustain themselves in their indefensible and ridiculous position, by subsequent means; among which the most censurable is that of attempting to impose their absurd and foolish philosophy upon the people of a foreign country, after it had been thoroughly exploded and universally laughed at, at home. Had they acted ingenuously, according to their subsequent convictions, their mistaken act would have been attributed to the necessity which existed to bring the subject into general notice, which they did, in all this region, by the book which they published, and the ostentatious display which they made of their physiological knowledge. Had they, even now, wisdom and ingenuousness enough to acknowledge their gross error,

they would wipe out the stain upon their reputations, and bear no more of it. Stubbornness, alone, can make it cleave to their names perpetually.

Another phase of the phenomena, which immediately succeeded the initiatory rappings, should have taught opposers of this class to reconsider their hastily formed conclusions. This was the ringing of bells, sounding of instruments of music, and writing with pencils, under tables, around which investigators were seated, in lighted rooms, where there was no opportunity for the practice of deception. With this phase of the phenomena, came up another class of opposing philosophers, who attributed them to the involuntary action of mind in the form, on material objects; thus attempting to establish the philosophical absurdity, that men have two minds each; one of them working miracles upon inanimate and inert substances; and the other looking on in astonishment, bewildered with wonder at what it witnessed.

To these succeeded the moving of ponderous bodies; lifting pianos clear from the floor and vibrating them in the atmosphere, without human agency; lifting tables in the same manner, with one, two and three heavy men on them; making tables and bureaus travel around the room, with chairs and other light articles of furniture following them in procession; with other similar phenomena, too numerous to particularize. These facts having been established beyond the possibility of contradiction or doubt, on came the *odyle* philosophers, accounting for all by affirming that there is, in nature, an agent which they term *odyle*, or *od force*, which is subject to the control of that twin brother of man's intellectual duality, which, self-moved, acts without his consciousness, and whose dicta are obeyed by this mysterious agent, with the readiness and servility of *Ala Adeen's lamp*.

Besides this wonderful agent, *Odyle*, there is another which these philosophers have discovered, which stands at the elbow of every investigator, to answer all questions propounded to the spirits, by those who believe that spirits did really hold intercourse with mortals, eighteen centuries ago, and that they do the same thing now. This ever-ready respondent has been christened "*Reflex*" by its parents. It is said to be an attribute of that same wonder-working moiety of the human intellect, which so dexterously wields *Odyle*. The office of *Reflex* is to listen to all the questions put to the spirits, in circles, and to seek the answers among all the minds present, and, when found, to rap them out with his knuckles, on the table. No questions, say the *Reflex* philosophers, are answered truly, unless the answers are found in some mind present. But here comes another phase of the phenomena which deals a death thrust to *Reflex*, and sends him, shrouded and confined, to the tomb of all philosophical absurdities and quackeries. The spirit of the great НАРОДОВ comes and predicts the death of the Russian monarch, which is to take place in three months from the time of the prediction. The three months expire, and so does the monarch. The same spirit comes here to Buffalo, and, through the mediumship of E. V. WILSON, of Toronto, informs us that a great battle had taken place at Sebastopol. The date which the spirit gave, as that on which the battle was fought, was the 14th and 15th of April; and he described the circumstances particularly. Nine days thereafter, the mail steamship—not *Reflex*—brought the news, corroborating the account given by the spirit, to the very letter. Now, inasmuch as it was impracticable for *Reflex* to accomplish this, *Odyle* had to be sent, by some mind in Europe, nine days in advance of the steamer. Did *Odyle* come, entrance Mr. WILSON, speak through his vocal organs, and give us the

news of the battle? If so, *Odyle* is a very intelligent and capable bearer of despatches. But, admitting that he brought this news, how shall we account for predictions, such as that foretelling the death of the Russian monarch, and many others of similar character? If he can look into futurity and see events which are to come to pass three months in advance, he must be an intelligent spirit, and not a mere inanimate cousin-german to electricity.


Progressing still onward, the phenomena are still increasing in marvellousness and intensity of interest. Entities which purport to be spirits of men and women who once acted various parts in the drama of this life, come into the houses in which their mortal media dwell, and play on various instruments, accompanying their instrumental music with voices of heavenly harmony, uttered in strict accordance with the rules of science, through media who never attempted artistical melody, and who never learned the first principles of music. Such is the almost nightly performance at the house of our worthy friend and brother, LESTER BROOKS, of this city. There the piano is played, when conditions are favorable, as no mortal hand can play it; and the unskilled organs of his daughter, through whom the most of the lectures which we publish in this paper, are received, are made to electrify audiences with such melody as none but the most artistical vocalists can utter. There articles of furniture are made to move about the room and to dance, without human contact; writing and drawing are executed, in a corner of the room remote from audience and medium, by invisible hands; and, by the same wonderful agency, a one-day mantel clock is made to strike from two to five hundred times in succession, and to stop running and start again, at the bidding of any one present; no one in the flesh being near it.

At DAVENPORT'S room, spirit voices are uttered, in different parts of the room, holding conversation with a single visitor, when none but he and the medium are in the room, and when they are sitting together so that deception is impracticable. There spirit hands and fingers are presented to the external vision of those present, when it is light enough to see even finger nails with perfect distinctness. There spirit hands grasp the hands of those present, with a palpability which none can mistake, and with such pressure as few would like to have frequently repeated. And there, as well as at the house of Mr. B., those manifestations are continually becoming more interesting and marvellous.

The latest phase of the spiritual phenomena, which has fallen under our observation, seems to be a renewal of the sacred drama, as enacted by ROSCUS, THESPIA and their cotemporaries, who lived more than five hundred years before the christian era. The mediumship of Mr. JOHN F. COLES, who has recently been with us, in this city, seems to be peculiarly designed for, and adapted to, this phase of spiritual manifestations. We think we hazard little in saying that the representations of character made through him, are inferior to no dramatical performances of the age, in point of mere artistic excellence; and they are almost infinitely superior, in their moral tendency and effect.

What the next phase will be, we cannot anticipate; but, judging by their continual progress from their commencement, we are led to believe that there will be no end to their diversity, or elevation of character, and the FARADAYS, MAHANS, *et id genus omne*, will have more than enough to do to keep pace with them and account for all, by Reflex and *Odyle*, or by any cause which mere human sagacity can adduce, short of the plain philosophy and simple truth which account rationally for them all.

Finally, we say, without affectation of charity, that those philosophers and religionists who feel it their duty to oppose the progress of spiritualism, should by no means refrain from doing so. Their labors will not be lost, for they are in the hands of One who works as effectually by indirect, as by direct action. Hence spiritualists should entertain no animosity, or even unfriendly feeling, towards them.

 The worst kind of natural poverty is, continually to create to ourselves new wants; the worst kind of spiritual poverty is, not to be sensible of our wants and dependencies.

Correspondence of the Age of Progress.

FALLASSBURGH, KENT CO., MICHIGAN. }
September, 25, 1855. }

MR. ALBRO: Enclosed please find my second half year's subscription fee for your paper, the *Age of Progress*. I should have sent it to you before, but I have been absent from home about three weeks, and have been on a visit for ten days to our spiritual friends, JONATHAN KOONS and JOHN TIPPEE, in Athens County, Ohio. God bless them for their hospitality to numbers who have boarded with them day after day, and week after week, without money and without price, to be witnesses of some of the most convincing and astounding evidences of the blessed immortality of man, ever given to a bigoted and skeptical world. Any one, unless he is a bigot, who will take up his residence with either of the above families, and partake with them of their plain, homely fare, listen to their candid conversation, and witness the emotions of affection produced by calling to mind the happy consolation of conversing with the dear ones they had given up as gone forever, but who have visited them and spoken to them orally through the trumpet, drawn flowers for them, and written feeling and affectionate addresses on paper with their own spirit hands, will be convinced of their innocence of intending to deceive the community by fraud or collusion. They have suffered every kind of persecution that slander can invent. To this have been added acts of incendiarism, stimulated if not actually participated in by those who profess to be followers and believers in the peaceable precepts of Christ, but who are, in reality, the most bitter persecutors which our angel messengers have to contend with, and who would at this hour, charge Christ with being a devil, if his spirit should again manifest itself on earth.

I think Mr. FOWLER was very wrong in attempting to injure those two innocent families, by his published account in the *New England Spiritualist* of August 11th, 1855. It seems that, after being convinced of the truthfulness of the manifestations while in the room and acknowledging himself satisfied to parties there, he afterwards allowed his mind to run into vague and unreasonable doubts, excited, I fear, by the fact that Mr. KOONS refused to give him the complete control of his circle while he was there, as he wished to have.

The following is a brief sketch of what we, the undersigned, witnessed at Mr. KOON'S, and which we request you to publish with our names attached, if convenient to you:

On Saturday evening, September 1st, we entered the spirit-room, which is built of logs, being ten and a half feet wide, inside, and fifteen feet long, by our measurement, which appears to be somewhat different from the statement of J. H. FOWLER, published in the *New England Spiritualist* of August 11th, last, in which he describes it as ten feet by twelve. The room is also seven feet high from the lower to the upper floor. Mr. KOONS, taking his seat on the back side of the room, with Mr. CHAMPION, of Nashville, sitting next to him, and Mrs. KOONS and NAHUM, her son, a plain, honest country boy, aged about 13 years, sitting next to her near the door on the opposite side. I may mention, here, that Mr. KOONS and NAHUM had just returned from a hard days work, attending a thrashing machine, and, were very much fatigued. They did not get home till just dark, and felt more like going to bed than going to sit in the spirit-room.

Mr. KOONS prepared some paper, by dampening it and rubbing it with phosphorous, for the use of the spirits. The heavy music table stands at the end of the room, within about one and a half feet of the shelves on which are some books, papers and small toys, which the spirits move at times. The two drums are fastened with copper wires, upon the wooden supporters, on the top of the table. This table is intersected with copper wires, wrapped with zinc. On the upper cross wire, hang some copper plates, cut into the shape of doves, on which are a number of small bells, which the spirits sometimes ring. Another table, of about four feet wide and five feet long, stands in front of this, which prevent any person from crossing the room without going around the small table, near the stove; by doing which they would stumble

over those upon the front seats, who sit so that they can reach with their feet, if extended, to the table. The other musical instruments are laid, generally, on the back table; sometimes on both.

As soon as the lights were put out, a loud rap with the drumstick was heard, on the table. Mr. Koons then commenced playing a tune upon his violin, when instantly both drums commenced beating in perfect time; the tambourine and harmonica commenced also, being carried around the room above our heads. We distinctly heard the two drum sticks playing upon the snare drum, while the two bass drum sticks were playing upon the bass drum. The tambourine, like a thing of life, traversed the room, flying with arrow speed. It passed close to our faces, fanning us as it glided along, dodging around the stove pipe and touching all who sat in the upper seats on the back side of the room in its progress. These we ascertained by measurement, to have been twelve feet from where NAUM and his mother were seated, who frequently spoke to us during the performance. The tambourine would, when requested, come down upon our heads, and then hover over us, playing at the same time in a most skillful manner. The drums also were rolled and kept most excellent time, both in slow and double quick time.

Sometimes the spirits showed their hands by holding them directly before our faces, and then would take the bells off of the table, and move them around near the upper floor, ringing them and keeping time with the other music. The tambourine, at one time, was carried under the table, ringing near the floor. At times the music was stopped and the spirits would sing in perfect time to Mr. Koons playing upon the violin. Then they would shriek out in an unearthly voice, near the upper floor, in different parts of the room. In fact, we believe that no man could sit in that room with an unprejudiced mind, without being convinced of the presence of disembodied spirits.

On Sunday evening, September 2d, Mr. Koons' brother having been buried that day, and Mr. Koons having just returned from the funeral, we entered the spirit-room. The presiding spirit, called KING, said he was engaged that evening, and could only stay a short time, but he would give us a short lecture, which he did in a very candid manner, exhorting us to live pure lives here, to prepare our immortal spirits for the society of the more elevated spirits hereafter. He suddenly threw down the trumpet with which he was speaking, and left, disappointing Mr. and Mrs. Koons, as they evidently wished for further communication.

On Monday evening, September 3d, the spirits gave us a splendid musical performance on all the instruments. A spirit, calling himself 2d KING, presided, and told us 1st KING was absent. At the end of the performance, we distinctly saw the spirit hand and heard it rustling over some papers on the stand at the back of the electric table. He brought a double sheet of paper, as we had neglected to put paper on the table. The paper he found was the leaves of an old ledger, which he laid directly before Mr. CHAMPION, of Nashville, and Mr. CHURCH, of Nashville, and BENJ. LEWITT, of Fallassburgh, Kent Co. Michigan, and we distinctly saw his finger and thumb take the pencil, and saw him write the following, which we have in our possession.

"To the friend from Michigan:

Be of good cheer, the light is breaking forth in your benighted region, farewell.

KING."

The other communication was to the friends from the South.

"Press onward in the cause, and let your light shine so that mental darkness will be dispelled by the approaching luminary that is rising in the horizon."

KING.

The first evening the following witnesses wished me to append their names:

C. ELIAS STIFEL and J. L. STIFEL, stove and hardware dealers, Wheeling, Va.
ANDREW PLATT, Wheeling, Va.
M. C. C. CHURCH, Nashville, Tenn.
H. B. CHAMPION, Nashville, Tenn.
A. M. CLEMENT, Ridgeway, Harden Co. Ohio.
BENJ. LEWITT, Fallassburgh, Mich.
A. BRUCE, New Orleans.

The two last evenings we witnessed the above, and certify to the writing without human agency:

BENJ. LEWITT, Fallassburgh, Michigan.
H. B. CHAMPION, Nashville, Tennessee.
M. C. C. CHURCH, Nashville, Tennessee.
A. M. CLEMENT, Ridgeway, Harden Co. Ohio.
SILAS VAN SICKLE, Berkshire, Delaware Co. Ohio.
THOMAS MORRIS and wife, Milfield, Ohio.
A. BRUCE, New Orleans, La.

BENJAMIN LEWITT.

Davenport's Room.

It having been alleged by many visitors at that Spirit Room, that spirits utter language there, with their own voices, or with their own powers otherwise applied, independently of human physical organs, we determined to ascertain the truth or untruth of the allegation, for ourselves, that we might speak *knowingly* on the subject. For that purpose, we went there, on Tuesday last, at 10 o'clock, A. M. We took with us no one but the elder of the two sons of Mr. DAVENPORT.

The room has been so remodded that there is now but one entrance. We entered; examined every inch of the room; even overturning every thing that could conceal the smallest child. We then shut the door, locked it, and pocketed the key. The room was then made dark, by closing the window shutters; and we two took seats at a small table, on which lay a trumpet, a hand bell, and some other things. The medium then asked us to take his hands in ours, so that we might be certain that he did nothing himself which we might hear or feel. This we did; and in a minute thereafter, we heard the trumpet move off of the table. It lay on the right hand of us—the medium being on our left, so that he could not have reached it if he had been provided with a third hand. We then was saluted with a gentle tap on our arm, another on our leg, and others on various parts of our person, with the trumpet. A large, warm hand was laid on one of ours, and various other things were done, such as shaking the table by which we were sitting; rocking the large table, which was a short distance from us, and thumping on it, producing concussions as loud as could be made with a hand hammer.

After these performances, what appeared to be a human voice spoke through the trumpet, apparently at about five or six feet distance from the table, saluting us with Hel-lo! I asked: Is that you, JONNY? He answered: yes, it is nobody else—or something to that import. He then spoke a few words more, we have forgotten precisely what; but they were as distinctly articulated as if they had been spoken by any person in the flesh. At this time a company arrived at the door, unknown to us, but known to the spirit; for he called for the door to be opened; and our *seance* was ended.

Some will ask: Was not this ventrilloquism? We answer emphatically, *no*; for the breathing of the medium, who was sitting as close to us as our chairs could stand together, was distinctly audible; and, besides, if he had such ventrilloquial powers, he could turn them to much better account, as regards both pecuniary interest and fame, than to prostitute them to such unprofitable deception.

NEWS FROM SUNSET.

Doctor E. A. THELLER, formerly of this city, has recently been elected Superintendent of Schools, in San Francisco, California. That he may do well, is our most ardent wish. Were not his soul entirely too large for his body—could the dare-devil of his nature be tamed by the spirit of calmness and prudence—and could there be infused into his disposition a modicum of Franklinian economy, he could do well anywhere.

DR. ENNEMOSER, in his very learned work on magic, shows us that all the phenomena of magnetism and somnambulism, and all the various kinds of divination, have been known and practiced in every country under the sun; and have been intimately connected with, and indeed may be traced up to, the fountain-head of every religion.

From Robert Owen's "New Existence of Man upon the Earth."

I now ask—Is "The Future of the Human Race"—"The New Existence of Man upon the Earth"—"The Millennium"—to continue for ever a mere word, or is it now to be made a substantial reality?

The means exist in superfluity now to commence this future new existence, and to make the Millennium a practical fact; and as *all* would be essentially benefitted through their lives by this change from all that is good, true, and superior, in spirit, principle, and practice.—Why, in the name of common sense should not effective measures be *now* adopted by the governments and peoples of Europe and America, *calling* themselves Christians?

Now, if there is meaning in words, or value to be attached to them, the essence of Christianity consists in a pure spirit of charity, kindness, forbearance, and love for our race; and where this spirit is not, Christianity is a mere phrase to cover hypocrisy or ignorance, and this name ought now to be abolished, except when its spirit is evident in the word and *actions* of those who call themselves Christians.

The present governments of Europe and America have no just pretensions to be called Christian. They are all governments of the sword—pagan governments of force, fear, falsehood and fraud,—based on ignorance of human nature, and of the unchanging laws given to it by its creator,—and they govern by laws and institutions in direct opposition to the laws of God and nature. They are mere pagan governments, assuming the name of Christian without a particle of Christianity, except in words, in their religions, governments, laws, classifications, social arrangements, education, or language.

These are all artificial, opposed to nature, derived from undeveloped man in his pagan state of ignorance,—a preliminary state of human infancy, necessary to the growth of the present, as the present is of the future Millennium, or true Christian life—that life on which the advanced minds of the world are about to enter; and to prepare all nations and peoples speedily to follow—a life based and constructed from birth on the all-wise, all-merciful, and pure laws of nature, which can alone create the spirit, principles, and practices of the Christianity announced and opened in part to the pagan or undeveloped world, by Jesus Christ—which was the first coming of divine truth, promising that there should be a second coming of truth, which the population of the world was not then prepared to hear, but which should be announced in the fulness of time, or when men should be so far developed, as to have minds to hear, to understand, and to receive the full truth that should set them free from pagan ignorance, from disunion, and from crime or sin and misery.

"Love one another,—for by this shall ye know that ye are my disciples."

Where is this love now seen?

In the contending armies of Europe and Asia?

In the diplomacy of modern nations?

In the party spirit so keen and violent among the advanced or said-to-be progressed Americans?

In the keen competing spirit of trade and commerce?

In the conspiring ambition of statesmen and politicians?

Or in the hatred of the religious—contending sectarianisms over the world?

What a farce and absurdity for any of these parties to call themselves Christians, when the founder of it says—"By this shall ye know that ye are my disciples, that ye love one another!" This is the only text, and if this is wanting, (for it includes every other virtue and is itself the essence of goodness,) there can be no Christianity except a mere empty name.

It is only in the pure Millennial state that this love can arise, exist, and become universal. It is not, and never will be found in any of the religions, laws, governments, classifications, educations, or existing conditions of society, in any part of the world. It can arise and be maintained only in a new universal religion, government, education, classification, and social arrangement, all based on the laws of God and nature, and composed solely of good and superior conditions, in all the departments and divisions of life.

The force, fear, hatred and strife, which pervade all the existing religions, laws, governments, educations, classifications and social arrangements, are demonstrative proof of their pagan or undeveloped origin and present character.

These must be one and all superseded by the religion, laws, governments, classification, education, and social arrangements, which can alone produce pure love for our race, or that charity which thinketh no evil, which suffereth long and is kind, and which alone can change the pandemonium of falsehood, force, and fraud, into a paradise of truth and love, without fear, falsehood, force, or fraud.

This is to be the true Millennial State, and upon which the nations of the world are about to enter. We, the Millenniums, will therefore join the peace party, if they will unite with us to establish universal peace among men, and the true Christian religion of love, carried out in spirit, principle, and practice, making every day a sabbath of good works.

It is useless, and now a waste of most valuable time, for any party, in any country, to talk of or attempt any reform of society upon the pagan principle that man can ever become responsible to his Creator for those organs, faculties, propensities, qualities, and powers, which he receives and is compelled to receive, from the Great Creating Power of the Universe.

Individual man, such as he is created to be, is a necessary being in the creation, and when facts and experience and enlarged mental capacity shall convince humanity in the aggregate, that the Creator can be alone responsible for the qualities of the created, then will man awake to a new life, and receive a new spirit and new principles, and become vividly alive to the necessity for a new practice, to be obtained only by the creation of new conditions, or new surroundings of the human race over the earth—conditions

and surroundings which will constitute the true Millennial Life, of truth, innocence, perpetual prosperity, unity, and happiness.

I have said "pagan" principle,—and said it most advisably, after mature consideration. It is the principle of paganism; the principle taught by undeveloped man from his earliest and most undeveloped state, and which has made him to this day, pagan in spirit, principle and practice, which has forced upon him the language of falsehood and conduct of deception now so prevalent over the world. It is this pagan spirit, principle and practice, which has hitherto divided nation from nation and man from man,—which ever has created and continues to create the unnatural feelings of hatred and repulsion among the human race, instead of the natural feelings of love and attraction.

In consequence, the spirit and practice of the human race, at this day, are pagan, in its religions, laws, governments, education, classifications, commerce, and social arrangements—under assumed names of Christian, Jew, Mahomedan, Bramin, Confucian, &c., &c.,—one and all being unchanged, rank paganism.

"By this shall ye know that you are my disciples, that ye love one another." I now ask the reflecting part of the human race—"Where shall I go to find a religion, code of laws, government, classification, and social arrangements, in which individuals are so trained, educated and placed, that they can 'love one another'?"

Do not the pagan spirit and practice of hatred and repulsion pervade, at this day, all nations, all codes of laws, all governments, all educations, all training, all classifications, and all social arrangements?

However unwilling man has been made by this pagan spirit and practice to acknowledge even glaring truths, the facts evident in all countries reply emphatically *yes* to these questions. Cease, then, longer to be gross hypocrites, and to call yourself by any other name than pagan, delighting in war, conflict, contention, and competition, and in hatred opposition to every approach toward the spirit, principles, and practices of peace, charity, kindness, unity, and love, in laws, religions, governments, educations, classification of society, and social arrangements!

Arouse yourself now to action, and let these considerations induce you to abandon paganism, and to become rational or truly Christian in spirit, principle, and practice; and let the world see by your actions that you love one another, not merely in word, but in truth and reality. Adopt the Millennial universal religion, government, education, classification, and social arrangement, based on the unchanging, all-wise, and all-merciful laws of God and nature, and then you will have the pure Christian system of kindness, charity, and love without dissimulation. This christian system of universal charity and love is that system, and that system alone, which can cover the earth, and be with full satisfaction adopted by all nations and peoples, and which can alone establish peace and good-will among men, and make the globe into an earthly paradise.

The nations of the earth must now learn these laws, religions, governments, education, classification, and social arrangements, of this system.

It is a unity,—forms one system, and no part can be left out, without destroying the unity and its efficacy.

As this system is new to the world, and directly apposed to all the existing systems of practical paganism; its several parts require to be more fully detailed and explained, that the unlearned and so-called learned, may be enabled to comprehend and to appreciate it, in its spirit, principles and practices.

As previously stated, it is founded solely on the laws of God and nature,—laws unknown to change through man's history, from its commencement.

These are—as declared by God and nature—or the spirit of the universe and its material covering, as one united mysterious existence.

"That I create you—body and soul, spirit and matter,—with every faculty and power which you possess,—and through these powers I compel you to believe and to feel. You are, therefore, irresponsible for what I make you to be, to believe, and to feel. I am passing you through phases of existence which you cannot yet comprehend. Hitherto, you have been passing from an infant or undeveloped state towards an ultimate advance and superior life; the conditions in which you have until now lived upon the earth, have been a necessary process to insure your future happiness, or you would not have passed through them. The period passed, is but a moment of life and suffering in never ceasing progression on to higher and higher excellence and happiness. The time for you to advance to a higher phase in your existence upon the earth is at hand. I send you my ministering spirits, with more palpable material evidence, to announce these glad tidings to you, and to prepare you for it by a gradual development in you of new material and spiritual knowledge: the material first, and then the spiritual. But to promote this universal development of humanity, present conditions must give place to new conditions, based on my laws, made by me for your ultimate happiness,—conditions consistent in themselves, all tending to that ultimate object, and without which conditions your happiness will be unattainable. These are *practical* conditions covering and including the whole business of life, from birth to your death, so called, but which death of your present material body, is your entrance into a more pure spiritual existence. These conditions are to form your character through your life upon earth, and so to train and educate you, that through life, you shall think rightly, and act correctly, and then become rational and consistent in thought, word, and action. To form this character, you will require conditions to enable you to love one another, so as cordially to promote each others progress in excellence and happiness. This will be your religion, and not your useless and worthless worship of me, to whom, by your word and genuflections, you can do no good whatever. Your love of, and good actions to each other, must henceforward be your only religion. These conditions must also be such as to enable you at all times with health and pleasure to create more useful and valuable wealth than in this new rational state of existence you will require or desire to consume; and this wealth must be at all times for the free use of all, and never for the accumulation of individuals. These conditions will

train and place all, to be more than equal to their fair and just proportion in assisting to govern the population of the world, and gradually to form it into one family or brotherhood, having but one language, interest, feeling, government, code of laws, classification, education, and general social arrangements, varied only as different climates require, to give the greatest happiness to each. They must be conditions consistent with each other, and such as will create among you universal attraction, to supersede your present crude and inconsistent conditions, which create discord, repulsion, and all the evil passions. This is the change now before you, and for which all things on earth are in preparation; a change which will be materially forwarded by my ministering spirits, who are actuated by a deep interest for your spiritual and material progress, that in future they may have to welcome only good and superior spirits to their abodes, when you leave your earthly form."

Thus speaks the spirit of God through his ministering spirits.

Now, with the most certain knowledge that all the materials requisite to perpetuate human happiness in the aggregate, have been amply provided, sufficient for the population of the world through futurity, I put it to the public generally, and to all individuals separately, whether they prefer to retain the existing conditions, which must produce ignorance, bigotry, superstition, poverty, disunion, conflict, repulsion, crime, and misery, or will they now consent to have these conditions quietly, peacefully, and with wise foresight and beneficial systematic order, superseded by these conditions which alone can produce a knowledge of our nature, prevent bigotry and superstition, cordially unite our race, create attractive qualities only in humanity, and make all from birth to grow up to become good, wise, and happy?

The first conditions from the present excited, inconsistent, artificial, false, and unnatural state, well deserving the name of a Babel pandemonium.

The second will form a truthful, consistent, rational, and natural state; the true Millennium or Earthly Paradise.

The first is the immatured, infant, and youthful, growing state of humanity; the second is the matured and happy state of manhood, obtained by a progress of facts and experience.

The following Truths, therefore, are now necessary to be told universally to the public, to be attended to, and to be practised by all who desire to become rational in thought and action, and to enjoy a long healthy and happy life upon earth, and endless progressive bliss hereafter; and thus to escape from the past evils, necessarily experienced through the period of man's infant and undeveloped state, while in progress towards a superior earthly state, or to the attainment in practice of the Millennium.

1st.—All things eternally exist, except form, by a power and agency invisible to man, and hitherto unknown to man. This mysterious power is called, by the human race, God or Nature, but it would be more correct to call it God and Nature, or spirit and matter, as these are inseparably combined.

2nd.—That all things possess the qualities which they derive from this united power and agency, and are made to be what they are without merit or demerit to the things thus made to exist in the forms which they receive or attain. Therefore are all ideas of created responsibility, not only irrational, but absurd.

3rd.—That all forms continually change or eternally progress from form to form, and these successive changes are called, and said to be produced by, laws of God and Nature.

4th.—Man, with all his qualities—physical, mental, and spiritual—is thus created and formed without his consent or knowledge, and passes through various changes, from infancy to manhood and to earthly death in a short visible existence upon this globe, a link in the chain of earthly creations.

5th.—This globe is a compound of mineral, vegetable, and animal existences and forms, progressive in their combinations from atoms to man, and all apparently necessary, by a law of progression, to form man, who appears to possess the essence of all the previous progressions, and by this progress to have combined within him, motion, life, mind, and spirit, giving him the consciousness of his own existence, and of the objects tangible to his senses of seeing, hearing, smelling, touch, and feeling. And as these are more or less perfect, individually and in their combination, so is man.

6th.—Man thus compounded of motion, life, mind, spirit, and five senses, is a necessary inhabitant upon this globe, placed here, with, his peculiar qualities, without his consent or knowledge, probably a necessary part or link in a chain of universal creation.

7th.—The spirit, or cause of progression, appears to exist in the germ or seed of all that has life, whether vegetable or animal, and to become more or less perfected from the germ by the kind and quality of the surroundings in which the germ or seed may be placed; and man is evidently subjected to this apparently universal law of nature.

8th.—These surroundings proceed directly or indirectly from God and Nature; directly, when men are not made the agents of their production; indirectly when they are produced through the immediate agency of man.

9th.—The germ or seed of man and much of his surroundings are direct from God and Nature; while the remainder are indirectly from God and Nature, through the immediate agency of man acting upon man.

10th.—Man is thus formed to acquire knowledge of himself and his surroundings, slowly, through facts, creating experience. These facts are the unmistakable words of God and Nature, and when attended to and understood by man, will direct him to happiness.

11th.—But man has a pioneer faculty of imagination, which stimulates him to attempt more hastily to acquire knowledge, by a desire to anticipate facts, and to conjecture that which is not supported by facts and subsequent experience. He thus acquires false impressions, and is often compelled to compare them with facts, and thereby made to discover his

delusion and error, and to return to where previous facts had taught him consistent and reliable truth, and then to proceed again from that point.

12th.—That from time unknown to the present, man has been chiefly led by his imagination, on religion, laws, government, morals, and spiritualism, regardless of facts.

13th.—That the unchanging facts respecting human nature, and nature generally, now demonstrate the yet imperfect development of man, relative to himself and his fellows, and to the means of attaining happiness or of giving it to others.

14th.—The accumulation of these facts, through the late progress of various sciences, has been such, as to give much increase to real knowledge, and to open the eyes of many to discover the errors into which the undeveloped of all nations had been led by inexperienced imagination upon religions, laws, governments, morals, spiritualism, and consequently in mind and practice, respecting the true mode of attaining the knowledge which can alone lead to permanent and general happiness, or to the rational or Millennial state of existence upon earth.

15th.—These facts, when collected from all quarters, compared, and combined, demonstrate, beyond all doubt, that man is a created and educated being; that all his natural faculties, organs, propensities, and powers, are created for him when born, and that these are trained and educated for him by society and his surroundings from birth to death; that by this wise and divine arrangement, as soon as man can be sufficiently developed to comprehend it, and when all other things in his surroundings shall be duly prepared, he may be trained and educated from birth to become good, wise, united to his fellows, and happy, and be enabled and influenced to diffuse happiness all around him, and to discover how to create and enjoy the Millennial state of existence upon earth.

16th.—That if man can be now made to comprehend himself,—how he is made to become what he is before and after his birth—the surroundings to enable him to enter into the Millennial state, are in existence, and may be now combined to commence and rapidly spread the practice among all nations and peoples.

In what lies the difficulty, then, to make man to know himself? Can he not be made to understand that he does not, that he cannot, make any, even the smallest part of himself,—physically or mentally,—that he is trained and educated by society and the surroundings in which he may be placed;—and that, of himself, he can do nothing, but as he is previously enabled to do it?

Surely this is plain and simple, and in undeviating accordance with all facts; and this progress in knowledge may now, with the aid of the press and of the most advanced governments and people, be communicated over Europe and America in a short period, and over Asia and Africa without much more delay; for it is natural knowledge, which, when given in a plain, simple, natural manner, may be easily taught to all of the human race, whatever may be their country, or color, or antecedents.

Why, then, I ask, shall not this obstacle to the introduction of common sense—of true knowledge—of unity—of the permanent prosperity of all nations and individuals—and of the commencement of the Millennium in practice—be now removed, that this generation may be made to become, good, united, prosperous, wise and happy, and be permitted thus to enjoy a rational existence upon earth, and peaceably to terminate the horrid, insane system of falsehood, oppression of man by man, of cruel wars, unnecessary conflicts and competition, and all manner of deceptions to create repulsive feelings?

It requires but one united effort of the advanced disinterested men of the most advanced nations, now to effect this great and glorious change in the condition of our race, and to set the human mind free to attain goodness, knowledge, wisdom, and happiness, and to become one family, forming a cordially united intelligent brotherhood, so arranged, that not one of this family should be untrained, untaught, or uncared for. And yet this will be effected by simple, plain, practical measures, easy of practice, because based upon unerring principles.

Sevenoaks, September 4th, 1855.

P. S.—Extraordinary as the events, inventions, and discoveries have been in the nineteenth century, the most astounding have been the new spiritual manifestations, which commenced at Rochester in the United States, in 1847. It is now evident that these spiritual communications and proceedings are preliminary to the greatest of all advances in the progress of humanity, to a rational and happy state of existence upon earth.

These new and extraordinary communications and demonstrations are increasing in magnitude and power day by day, and far exceed the marvellous of all past times. They are come to convert the population of the world from ignorance to knowledge, from hatred and repulsion to love and attraction, and from misery to universal rational enjoyment; a new phase in the life of man, when, throughout the earth, he will have his character so formed for him, that he will be at all times and in places governed solely by love and wisdom, and evil will be for ever banished from the world.

The spirits of leading men, (while living upon the earth,) are now deeply interested and actively engaged without ceasing, to prepare the population of the world for this great and glorious result in the gradual process of creation on our globe. With these proceedings the learned in old things will be confounded, the men of the world astounded, and the ignorant amazed. The utmost ingenuity and barefaced falsehood will exert their pigmy powers in vain efforts to prove imposture. Facts will govern fiction, and divine power will overcome the ignorance of earthly presumption, until the most obstinate shall be compelled to know, and to say,—“this work is from God, and it is vain for man to contend against his Creator.”

The statements given in the following appendixes are facts which are given to the public for what they are worth, and they will make their

own impression upon the believer and unbelievers in these new spiritual manifestations.

These facts consist of letters addressed to me by mediums of good standing and high respectability in the United States, although personally unknown to me. They state that the communications contained in their letters were made through them to me, by the spirits of the parties who sign their names to the information thus conveyed to me.

I will thank opposing parties to these spiritual proceedings, to assign a motive, other than that which appears on the face of these transactions, for these writers thus to address letters to me, or, supposing that the mediums to be honest and sincere, to account for their deception, and explain how they have been deceived.

All will admit that this subject is now become of sufficient interest to require the most open and fair investigation of the public and of public authorities.

Mr. Anderson, the so called "Wizard of the North," by his advertisements, and his attempts to explain that which is yet unexplained by the science of the most learned, is doing good service to the cause of truth, and for which all sincere believers in the reality of these communications will be thankful; because he will thus stimulate enquiry and force investigation, and truth must triumph.

ROBERT OWEN.

September 10th, 1855.

Republication of Lectures, by Spirit Direction.

Our lecturing spirits have requested us to republish some of the lectures which they gave us for our last volume, on account of the better shape of our second volume for preservation. In conformity to this request, we republish the following, which is No. 9, of STEPHEN R. SMITH'S lectures, through Miss Brooks, medium.

We select according to the space we have to spare. Nothing, we think, can be more beautiful or instructive than such lectures as this.

DOES MAN ALWAYS RETAIN HIS IDENTITY.

There are some minds so constituted that, to their understanding, skepticism seems a science. The skepticism of the immortality of the soul, comes nearest the heart. It saddens the thoughtful mind and clouds the noblest brow. It detroys future aspirations and blends with the material existence. But beneath this there is a fount from which swelleth forth transparent waters, which moisten this hard belief and carry human thought to the investigation of the origin of human nature, to learn from science and philosophy that man eternally retains his individuality. There exist two relations of man; one to the universe he inhabits, and the other to the spirit world. He holds his relation to the physical form, as external, and holds his intimate and eternal relation to the laws, elements and principles of Deity. Man is a creature of dependence. He is dependent upon the laws of God and the elements of nature. If man were not dependent upon these laws, he would be qualified to select, from the organization of matter, his own organic powers and mental construction.

The soul of man is immortal and eternally exists. Aspiration is the noblest modification and tendency of the ever-living soul. It defines the principles of immortal progress, and unfolds to man the expansion and refinement of mind and matter. The soul never loses its identity; and though it constantly develops into higher conceptions, and continually ejects its least refined atmos of matter, it still retains its identity in the unbounded universe of God. Man is an image or an imitation of the divine mind, being harmoniously brought into individual conjunction with the laws of a spiritual and celestial existence. His spheres of action are, first, the harmonious manifestations of wisdom, which he inculcates by those natural lessons which prove the direction and civilization of the innate elements of the soul; and, second, the harmonious individuality of the human spirit, when disorganized from the physical form. Harmony is the noblest attribute of the mental organization. It pervades the faculties and elements of the soul, and is the ultimate form of the mind. The study of the mental laws, the anatomical motions and the physiological functions, are the first studies of the immortal mind. The endowments and instincts of the soul are awakened by these essential studies, and the soul's real genius is made manifest. They touch the tender chords of sympathy with new feelings and language, and the soul goes out towards all in universal love.

There is existing a harmony from the lowest organization to the

principles of Deity. All objects are impregnated with the eternal spirit, from the inert stone and mineral composition, to the organization of life, motion and intelligence. There is nothing which exhibits life or animation, without its legitimate functions, and in the anatomical operations of bodies, they perform their proper offices, the cause of which must be traced to the principles of Deity. The principles of organic life are incarnated into the countless creations and forms of matter, and they have their perpetuation in the length and breadth of eternity.

There must be a cause of the beauties and glories of nature; a cause of the constant demonstrations of development and refinement. There must be a cause of organic life and animal heat, or calorification, and of chemical and geological formations. There must be a cause of the intelligence of man and of the vital principle that creates and perfects his faculties, unfolding new embodiments of refined matter, and which produces the anatomical and physiological harmony in the constitution of man. There must be a cause of the vast multitude of chemical and mechanical operations going on in the departments of all creations.—What and where is the mighty cause? The movements and constructions of nature, the existence and intelligence of man, must be produced by a first vital principle. The rudimental manifestations of the material existence, the immutable principles of nature, prove that there is a constitutional process of infinite causes operating upon the physical and spiritual being. Progression, development and refinement belong to all forms and minds. The human soul is continually unfolding and rising higher in the scientific scale. Profound minds are coming forward, endeavoring to erect a grand philosophical standard that will harmonize science and theology with the spiritual unfoldings of the human mind. Intellects are now analyzing the origin of every theological system, to determine its influence upon the human character.

Let man meditate upon the harmonious and united actions of creation, and he will find that, with a perpetual and undeviating tendency, each atom and particle of matter constituting all creations, proceeds to its destined object, there to be ultimated into higher refinements eventually producing grand and sublime effects. Meditate upon the soul-expanding and soul-developing thoughts created within your own mind, and gaze upon the formations and creations of the laws which produce these constructions; gaze upon the glorious manifestations of universal nature, and you will behold an index of your own nature and a prototype of your Heavenly Father.

Where is the human heart that would entomb or confine the form and soul of a loved one in the dark sepulchre called the grave? Ah! there are those who lay the form of their affections in the silent tomb, feeling that the spirit must sleep and decay with the body; and when they plant the little flower upon that grave, as a memento of departed merit, the warm tear steals down the cheek, the human heart feels the hand of grief working at its vitals. But there are those who can look and smile upon the vacated form, for hope hath spoken of a reunion in that bright and glorious world. Oh! doubting one, cold and inanimate must be thy spirit if thou canst not see in nature thy own immortality. Yes the soul is immortal, and in the realms of the eternal world, soul shall unite with soul, but identities shall never be merged.

Yours Truly

STEPHEN R. SMITH.

A FOUNTAIN OF LIGHT.

At the Polytechnic Institution, London, a new experiment of a beautiful kind, the invention of a French philosopher, is now exhibited. It consists in the illumination of the interior of a jet of water emitted horizontally, and falling in a curve. The light, which is of great brilliancy, and produced by galvanic agency is applied at the back of the jet. It seems to be wholly absorbed and bent out of its natural rectilinear direction by the falling stream of water, every part of which it renders perfectly luminous. Even the glass vessel into which the stream falls, is occasionally illuminated. By placing various colored glasses between the light and the water, the jet is made to assume the most beautiful hues. Introduce gas into the Park Fountain here, and let us have a nightly illumination.

Proposed tunnel under the Niagara River.

Having seen, in the Mayor's office, the plan of this proposed improvement, as given by the engineer, we feel it our duty to give place in our columns, to a description of it which we find in the *Morning Courier*. That the project is a feasible one, no one, we think, can reasonably doubt. Nor can any one question its utility to the city and citizens of Buffalo. We highly commend the position taken by the Mayor, that the city, in its corporate capacity, should take no other part in it than to afford all practicable facilities and influences to procure a charter and the right of way, leaving all primary responsibilities to such capitalists as may be induced to make investments in the enterprise. We copy the article for the benefit of those of our readers who take no other paper but this; and we hope our patrons who do take other papers, will not think it out of place in this.

To the Honorable the Common Council of the City of Buffalo:

GENTLEMEN:—The importance to our city of opening a convenient means of communication with Canada has been felt by business men and citizens generally, and has been to me the subject of much reflection. To secure the trade of the western States and the western part of Canada as well as the travel from the West, and to protect ourselves against its diversion through the channels already opened near Niagara Falls, and contemplated by means of a canal from Lake Simcoe to Lake Ontario, should be the desire of all who feel an interest in the growth and future commercial importance of Buffalo.

We have already incurred a debt of \$150,000 for this purpose. Although we have felt the benefits of this communication with Canada, they will not be fully realized until the Buffalo and Brantford road shall be completed to Goderich, and until the trains of cars running on that road can enter a depot in this city. The Great Western Railway, having the advantage of a viaduct of the Niagara river, must and will continue to take western freight by that route until we shall be enabled, by means of like facilities, to pass this stream and reach this city from a point opposite Detroit without re-shipment of freight.—When this is accomplished the Buffalo, Corning and New York Railroad, the Buffalo and New York City, in connection with the New York and Erie Road, will furnish means for the transportation of all the western produce destined for the New York market; while the New York Central Road will find its interest best promoted by the transportation of produce for the Boston market by the way of Albany by this route through Buffalo. This, too, will be the most expeditious route for the transportation of merchandise from the east to the west.

That this communication can be made by a tunnel under the river, must be admitted to be unquestionable. A plan of such a work has been prepared by an experienced, practical and highly intelligent engineer, WILLIAM WALLACE, Esq., which is herewith submitted for your examination, together with an estimate of the expense of the work.

It is not proposed or expected that the city will incur any pecuniary liability in the construction of this work.

I entertain no doubt whatever that a company will be readily organized that will subscribe for, and take all the stock necessary, and press the work to an early completion, and therefore feel justified in saying that, in my judgement, so great will be the demand for this stock that there is no probability of any demand upon the city to take any part of it.

My object in bringing this subject to your attention is, that you will give it the consideration its importance demands, and unite with citizens in procuring the charter of a company and the right of way for such lands as may be required to carry out this enterprise.

If you shall concur in the views I have presented, I shall be happy to co-operate with you in all acts deemed expedient for the accomplishment of this great work.

MAYOR'S OFFICE, BUFFALO, }
Oct. 15, 1855. }

ELI COOK, Mayor.

BUFFALO, Oct. 5th, 1855.

DEAR SIR:—In March, 1852, I published a report showing the importance and feasibility of a Tunnel under the Niagara River—the benefit Buffalo would derive by having a fixed connection with Canada, &c. I also stated that this might be considered a work of some magnitude; but that in accordance with the spirit of the times it must be done. I soon found, however, that the project was then looked upon as visionary, and I concluded not to press the subject, but wait till "future events" should demonstrate more clearly the necessity of the work.

That the project is entirely feasible is a settled question, and you will see, by the accompanying estimate, that the amount of capital required is comparatively small.

The map and profile will, I have no doubt, enable you to lay the whole subject clearly before the common Council; and I hope they will not fail to pass a resolution to adopt the plan, and take steps to procure a charter.

Great projects are in contemplation and in progress in different parts of the world, but I know of no work of the same magnitude that is more necessary than this, or that can be accomplished with greater facility.

Engineers are now engaged estimating the cost of a tunnel under the channel between England and France, a distance of 18½ miles; but I trust before one mile of this bold scheme is constructed, thousands of visitors from every clime will stand on the banks of the Niagara, and gaze

with wonder and delight at the trains as they enter the tunnel, and watch with eager expectation to catch the first view as they ascend from their subterranean passage on the opposite side.

Most respectfully,

Your obt servant.

WILLIAM WALLACE.

To His Honor, the
Mayor of Buffalo.

ESTIMATE.

1 Tunnel under Niagara River, 4,100 feet in length.....	
76,782 C. Yards Rock Excavation in Tunnel, at \$3.50.....	\$268,737 00
2,435,400 brick in centre wall of Tunnel, at 8,00 per 1000 in Wall, \$19,480.00; 7,938,600 brick, in arch of Tunnel, at \$8.00 per 1000 in Wall, \$63,504.00.....	82,784 00
Stationary Engines and Pumps, including all working ex- penses, for 2½ years.....	78,495 00
8,000 ft. Ventilation pipe of pine Board, at \$20.00 per 1000	
B. M.....	640 00
Entrance arches of Tunnel of cut stone, at \$500 00 each 1,000 00	
For Engineer and Contingences 10 per cent.....	43,185 00

Cost of Tunnel.....\$475,041 00

THROUGH EXCAVATION.

62,427 C. Yards Rock Excavation on east side, at \$1.50.....	
\$93,641 25; 36,569 C. Yds Rock earth excavation on west side, at \$1.50, \$54,854 74.....	148,496 00
18,569 C. Yards earth excavation on east side, at.....	
\$0 20, \$3,713 00; 76,060 C. Yards earth excavation on west side, at \$0 20, \$15,212 00.....	18,925 00
For Engineering and Contingencies, 10 per cent.....	16,742 00

Cost of Through Excavation.....184,163 00

Total cost of Tunnel under Niagara River.....	\$695,204 00
2. Tunnel under part of the city, 1,400 ft. in length 22,437.....	
C. Yards earth Excavation in Tunnel, at \$0 25.....	5,609 25
19,533 C. Yards earth Excavation, on east side, \$0 20.....	3,918 60
13,062 C. Yards earth Excavation, on west side, \$0 20.....	2,612 40
2,709,000 Brick in Upper Arch of Tunnel, at \$8 00.....	
per 1000 in Wall.....	21,672 00
1,352,000 Brick in lower arch of Tunnel, at \$8 per 1000.....	10,840 00
320,000 Brick in Sidewalks of Tunnel, at \$8 00.....	2,560 00
234,000 Brick in through cut on east side of Main Street, at \$7 00 per 1000.....	1,638 00
369,000 Brick in through cut on west side of Main Street, at \$7 00 per 1000.....	2,583 00
24,672 C. ft. of Capping stone, at \$1.00 per foot.....	24,762 00
5,080 ft. of Iron Railway, at \$1 92 per foot.....	9,753 00
For Engineering and Contingencies, 10 per cent.....	8,595 00

Total cost of Tunnel under part of City.....	94,543 85
3. Railway through the City. Three Miles of Railway.....	
including Right of Way.....	100,000 00
Tunnel under the Niagara River.....	659,204 00
Tunnel under part of the City.....	94,543 00
Railway through the City.....	100,000 00

\$853,747 00

N. B.—The above estimate is very liberal, and will, it is confidently believed, cover the entire cost.

WILLIAM WALLACE.

GOOD ADVICE.

The following counsel, given by the editor of the *Spiritual Telegraph*, would apply as well to young gentlemen of this region of country, who seek situations in this city, as to those who leave the circumjacent country, to seek employment in the great metropolitan Babylon. Our city is not so large; but its vices are as rife and as rank.

BETTER REMAIN IN THE COUNTRY.—We frequently receive letters from young persons in the country, who desire to obtain situations in the city, and to this end ask our advice and assistance. It is seldom that we have it in our power to aid such persons by securing for them a desirable situation. Our observation of life in the city and country leads us to infer, that the chances of most young men—we speak especially of those who are under age—are, in many respects, better in the country than in the city, unless one has strong and influential friends in town on whose counsel and assistance he can confidently rely. A great city is a sort of *maelstrom*, in which many young experimenters in life are swallowed up and lost, mentally, morally and financially. It is doubtless better for the youth of both sexes to remain in the country until their principles are well defined and established, and their habits so formed that they are capable of resisting the influence of fashionable follies, and the specious temptations which beset the young in the great city. If it be true, as some suppose, that the devil travels through the country "seeking whom he may devour," it is still more manifest that he has a decided preference for metropolitan residence. He operates on an extensive scale in the most populous places; especially in New York he supports a large establishment, and has a great number of servants, some of whom wear "the livery of heaven."

AGE OF PROGRESS.

STEPHEN ALBRO, EDITOR.

TERMS.—Two Dollars per annum, payable invariably in advance. Single copies, five cents.

TERMS OF ADVERTISING.—For one square of ten lines, one insertion, \$1. For each additional insertion, 25 cents. For one year, \$10.

THE AGE OF PROGRESS IS

Printed every Saturday, by Murray & Baker, No. 200 Main St., Buffalo, OVER STEPHENSON'S JEWELRY STORE, SECOND STORY.

To Publishers who Exchange with us.

Please answer the question: Why do newspaper publishers exchange with each other? Is it not for the mutual benefit of editors, that they may avail themselves of each other's published matter, to republish, for the gratification and edification of the readers of each, such articles, editorial, news or miscellaneous, as they may deem to be acceptable and profitable? We know of no other reason why editors exchange; and this is sufficient; for it abridges the labor of the editor, and gives the reading public the advantage of a variety of reading and an enlarged source of knowledge, which they could not otherwise obtain. It furnishes a ready means of communicating news of important events, to all readers, throughout the country and the world.

If then, the system of newspaper exchange is generally beneficial, it should be conducted on fair and honorable principles; and whoever is guilty of an infraction of the rule of right, in this case, is as culpable as he would be in any other moral delinquency, according to the degree of importance. What may, in common parlance, be termed "a trick of the trade," is the practice of some publishers, of sending imperfect copies to editors, as exchanges. The only incentive to this is the cost price of the single copy of the paper. If it cost two cents, then the publisher who sends an imperfect sheet, in exchange for a perfect one, saves that amount, but commits a fraud which proves him a dishonest man, and unfit to teach morals to the community in which his paper circulates. Thus regarding the practice, we never knowingly send an imperfect sheet to an editor, in exchange. Nor will we continue to exchange with any one who practices it, when we are convinced that the fraud is intentional.

Spiritual Dramas.

As new phases of development are characteristics of the Spiritual Philosophy, we must be prepared to witness many deviations from the old and beaten track of custom and conventionalism. Therefore, has already been opened, in our very midst, a new channel for the operation of spirit-agency, of such unique character, that it cannot fail to excite much remark, and possibly some animadversion, among Spiritualists—certainly very violent denunciations from our enemies. I allude to the representation, at our hall, on last Sunday afternoon and evening, of what might be termed dramatic representations, wherein spiritual teachings are inculcated, by mediums who enact the several characters, in an abnormal condition, wherein they speak and act the parts assigned them by the spirits who control them!

The scenes thus enacted, were of exciting dramatic interest, and the moral wrought out by the result, was most salutary and truthful. The several mediums thus drawn into such an unwonted display of histrionic powers, were of course, in no way responsible for what was said or done by and through them, and were as much astonished, when subsequently informed of what had taken place, as could have been any of the audience. Indeed, it should constitute, it seems to me, a pretty striking test for the unbelievers, as to the actuality of spirit-control, when lady mediums, who had never been before an audience in their lives, should on the spur of the occasion, go forward, at the right time, and in the right place, and sustain an *impromptu* dialogue.

I believe that the spirits who directed this movement, have a great end in view, and it behoves us all to be careful how we condemn what

we cannot fully comprehend. The drama originated in Greece, by the representation of religious plays, and I doubt not that our spirit-friends design to restore it to its primitive purity—so far as Spiritualism shall use it as an instrumentality—making it the teacher of a higher and purer morality than the degenerate days of the Thespian stage has ever known. S.

Lecture by the spirit of George Fox.

MISS BROOKS, MEDIUM.

THE ORIGIN OF HUMAN EVIL.

From the earliest period of the existence of animated intelligence, there has been a diversity of opinions upon the then mysterious works which have since been found in their secret abodes, and placed before the world as demonstrated facts of science. Education of man and his intercourse with the world, may modify and obscure, in a great measure, the infinite divinities of his being; yet there are moments when nature and intuition transcend superficial culture and custom, and the spirit can hear within; and it then obeys the admonitions and whisperings of the great maternal heart. Nature unrolls from the pages of the mind; and, on the unblotted sheet, the human heart may read what has inherently been traced there by the divine hand. Man, in his progressive movements, has met the disappointments of human life; and, by constant care he schools himself to the world exclusively, forgetting that a voice in the silent realms of his immortal soul, asks for something to satisfy its dissatisfied being.

But man is of himself an immortal constitution. He is incarnated into a rough physical form, that he may be shielded from the conflicts and strife incident to an external existence. Evil, or sin, in all its primary forms, originated from man himself. The sensuous faculties of man in ages past, were then the controlling and actuating powers of his being. His soul pierced not through the curtain which concealed its inherent qualifications; but the ambition of the external dual being, schooled man to seek his earthly individual rights; and as he did so, other men denounced his onward course; and thus contention, discord, inharmony and unkindness, rolled over the universe of complicated being, until the mind was lost to the sweet, low breathings of the spirit, which infinitely yearned to fly from its prison cells and find a clime congenial to its inherent being.

Men have repelled one another and chilled each other in their natal atmosphere. Ungentle natures have trampled upon the tender plants of human existence, until every flower seemed to grow up rank and unbeautiful. Individual self has been the highest aspiration of most minds; and a brother, though perishing amidst the bitter scenes of his imperfect life, was left alone to his agony, as the eagle of the air would snatch from the bird its offspring and carry it away to be devoured by its own selfishness. A brother humanity hardly entered the human mind, in many years long rolled into the unfathomable past; but now, at this age, refinement and progression have unclosed the realms of spiritual being, and the soul feels, *knows* and *realizes* that there is something beyond the sordid selfishness of human nature, to satisfy its inmost aspirations. Truth is now loudly and imperatively demanded by the isolated and seeking heart. It is not satisfied with history, which we all have so long cherished in our hearts, as the guiding influence to our eternal home.

Original sin came from the hearts of men who were unrefined, and who only sought to rule and tyrannize over their brethren. Man has a twofold relation to the universe—the spiritual and physical. There is an infinite contrariety of organizations, each physically representing the various elements, objects and influences which have acted upon the respective constructions of immediate forefathers, or progenitors, and which belong to the empire of spiritual being. Sin is not inherent in the soul; but as mind has an outer world to contend with, circumstances, outer influences and the sensuous nature, control the spirit, and the spirit controls not the individual man. Here is the sin of the world. If this be a demon, man is the only possessor of it, for spirits, heaven and all its

angels, know but one being; and this is constituted of the refined essences of the Supreme Being. If evil proceeds from a direct antagonism to the divine laws constituted by God, it essentially is the outer dual and sensuous being of man. Then let him cast out the devil and open his spirit vision to the realization of inherent nature, filled with new forms of being, and his soul will thrill with electric and magnetic influences, which come from on high.

God is a spirit; and the ultimate of his creation, or the proliferation of his soul in nature, unfolds and developes corresponding embodiments, which become humanized from their being incarnated into an unrefined form, outwardly. Final arrangement and eternal fixedness will never pervade infinity; and this hypothesis is allowable in the philosophy of eternal progression, taught and demonstrated to the human understanding, by the present material refinement and spiritual development of the universe. Soul, spirit, mind, though infinitely signifying one, may be called life, sensation and intelligence.

Spirit is something, and must essentially be a compound substance, or else it is nothing. Spirit is substance, and is matter; and it is the highest organization of refined and perfected matter, in its highest state of advancement. It is an indissoluble unity of the finest atoms of superlatively refined matter. And the only difference between the two elements, substances and principles, spirit and matter, is that spirit is supremely superior, refined and interior, and matter is gross, inferior and external. Matter affords a covering for the spirit, through all its forms of development. Hence, as spirit unfolds from its original state, matter affords a shield for the spirit, corresponding with the spirit in refinement. And after the individualized soul leaves its organization of materialized matter, it rises by the divine principles of change, where all individual souls undergo a spiritual and celestial discipline; where all physical deformities are removed, and perfect symmetry reigns throughout the immeasurable empire of eternal being. They are harmonized, and their existences harmoniously blend, by the attractive emanations of Deity; and, like the belts which encircle one of the remote orbs of infinite formation, does God embrace the incalculable multitudes of created and eternalized souls.

Mind strives to comprehend the expanse of infinitude, because it is itself a part of the infinite mind. The long interrogations of the human spirit, have not been silently locked within the dark dungeons of an idle external prison, but they have mounted on the pinions of the soul, and travelled through many labyrinths of nature, which extend to the home of God. These inspirations will go to where they are naturally attracted; but with this beautiful fact in view, some spirits there are who seem deformed and unbeautiful, from the selfishness they manifest outwardly.

Sin, in all its vital forms, emanates from the external duality, or mind, of man; and he alone, by obedience to the will and command of nature and inherent reason, can cast out these attributes of human creation, and become more God-like in soul and body. The form is the index of the refinement of the mind; and when the outer countenance beams with loveliness and benevolence, we can readily perceive that the soul is liberal and open to the reception of divine wisdom.

The ten-thousand theories of the human soul, though they never revealed its innate operations—though they have discovered the facts of future life, from the science of the soul; yet they fail to reach the root of human evil and lay an unfailling foundation for a harmonious humanity. True and substantial human happiness depends upon the proper exercise of those faculties which are of themselves substantial. The exercise of the sensual faculties affords but momentary enjoyment; for they are of themselves unsubstantial. Hence, if man lets these fading powers actuate his being, he errs; and here is the foundation of evil or sin.—From the silent avenues of being, these unsubstantial faculties have marred the progression of the human soul, and man has scorned his brother, and responds to his brothers contempt, in words of retaliation; and hence discord may forever separate these two souls. The soul is eternal and beautiful, when free from sin, yet warring with its brother spirit.

Man is controlled in his actions by his prejudices, his likes and dis-

likes. He does not reflect upon the evil consequent upon his prejudicial dislikes, but heedlessly forms a hasty opinion; and if it is in favor of his brother, another heart has cause to rejoice; but if it is unfavorable, another heart sinks in despair, to listen to the sighing of the broken reeds of affection, as they are touched by the chilling winds which sweep across the desert of human woe. Prejudice, like a guilty thief, steals along in the midnight hour of external darkness, and plunders from the heart its wealth and riches, and conceals all beneath the dark thoughts, struggling in the deep-toned realms of the infinite soul. And the pangs of human sorrow pierce through the sky, and enter the bosom of seraphic beings; and while the human spirit is deaf to the responses of celestial sympathy, the angels of immortal glory hover over each withering and fading hope of the heart, and, with the key of truth, open the library of the soul, and the human mind reads from the volumes of its own nature, the facts and wisdom relating to its future and holy life.

Man, when he is ungentle and unkind, is a thief; and like a guilty thief, he should start to find himself robbing his brother of the joys and happiness of his existence. Man, again, is an angel of God, when he relieves his erring brother of mental and physical sorrow. Human commiseration is the noblest attribute and element of the eternal world, when it falls, in its truest form, upon a misguided spirit.

The world, when viewed in one sense, is a battle field, where the wounded and changing heart lies like the leaves of the forest, strown over the extended bosom of the world, and left, uncared for, to the mercy and pity of some sympathizing soul. Brother is warring with brother; heart is clashing against heart, and soul is imprisoning soul; and yet all are inherently infinite and divine. What a sight for God to behold! what a spectacle for angels to realize! Thinkest thou, oh, man! that God heads not the petitions of every heart? Thinkest thou that He cannot build up the wounds of each soul, and bind up each broken reed of the heart, even in the existence of materiality? Oh, man! why halt thee on the shores of contention and inharmony? Didst thou but know of the life and holy joys which are thine, in the higher spheres, thy heart would cease its throbbings of human ambition, and thou wouldst learn to make thyself worthy of thine own God. Thou dost impoverish thy brother, for thou stealest from him the sweetness and calmness of his being, and thou renderest his life unhappy and sorrowing, by the constant idly spoken words which fall from thy lips upon his would-be joyous soul.

Prejudice, like a thunder-bolt, rends every bright tie of friendship existing between soul and soul, and discord triumphantly reigns; and thus is your present life. Man beholds his brother mounting the high ascent of knowledge; he sees him ploughing through the principles of nature, and he discovers him to be a whole souled being; and when he finds himself lower than his brother, how soon does the evil genius of his being rise to crush this highly gifted soul, and bury every lofty aspiration beneath the scoffs and slanders of an undeveloped humanity. *Is this* of God, or man? Some human minds there are, who envy even God; and if they had the power to control, every man would be known by his selfish ambition, and not by the inherent virtues of the spirit.—Man is known to the Infinite One, by the qualifications which are *of him* and which are centered in the human body. Man can be a heaven or a hell of himself, and he can be an angel or a devil, according to the influences he craves to control his stubborn nature. He has, deep within, beneath the surging bosom of outer nature, an archangel which, if not on earth, will, above, become conscious of the living facts and truths pertaining to the relations of man to man, and world to world.

It is human to err; but for all this known fact, man is nevertheless freed from his inward responsibility. It is a beautiful truth that the most insignificant of the material universe, is observed and seen by the Almighty. There is not a smile which he notes not, nor a wish he hears not. The solicitude and carefulness of God, is not alone for the materially distinguished soul. The beggar is as much an object of divine observance and succor, as though, in the broad sweep of animated nature, there were no other objects to need the sustaining power and protecting

hand of the Creator. He guides the roll of every planet, the rushing of every stream, the motion of all nature, and the actions of the human soul. He is with the emaciated form on its pallet of sickness, and he is with the soul in its every agony. And that ever careful power, which guides the stupendous movements above, and regulates the convulsions of the empires of being, is attending at the couch of the weary, and guiding the aspirations of the rudest soul. Look nature through its entire course, and it is all revolution; all change, and no death. Change follows change; year follows year. Summer with its ambrosial flowers and wreaths of green, droops into pallid autumn. Unrelenting winter congeals the beauties of autumn, and then winter melts into the bright season, soft with the favonian breath which comes from the chambers of a sunnier clime. All existence is like a wheel; every thing disappears to re-ascend. There are floating islands of truth and beauty—of heaven upon which the angels live, gently calling erring man to join them in their celestial songs of truth and liberty. Then rouse thee, oh, slumbering man! there are now and then bright spots upon that darkened planet of thine. The beams of kindly feeling have not passed away. A gilded halo surrounds your soul, and every expression's receding ray leaves upon the heart deep lines of its beauty and truth. Fancy may weave, in its illusions, lights that may deceive; but if thou wouldst know the truth, disrobe thyself of human ambition; unclothe every avenue of being; rise to receive the truths of the angels who throng thy sphere of refinement and unfoldment, and all will not be an idle fancy, but an eternal truth.

In the mythological explanation, the thunder, the lightning, and all these visible effects, were called physical calamities, or in other words, they were the vengeance of Almighty God, descending upon the world for some crime or offence. And what is the explanation of to-day?—That they are the immutable principles of nature, working in their adapted uses, in order and harmony with the arrangements of infinite justice. They are no longer feared, but adored as living manifestations of an eternal God, and as an everlasting existence for man. The electric fluid which darts from point to point, extending from pole to pole, is a visible manifestation of the workings and multifarious operations of the unponderable elements of creation. The mighty worlds which are distributed throughout the immensity of infinitude, are perpetually reciprocating particles of matter and substances with each other, according to their density or variety. Their positions and motions are not determined by positive and negative electricities or magnetism. Hence worlds were unfolded, not from disconnected forces or impetus—not by foreign power impulsed and controlled; but by inherent laws, the spontaneous development and operation of God's involuntary powers, were progressively developed.

There was a time when man feared these worlds; and, instead of deeming their emanations of the Mighty God, they believed that they were to remain unknown to him; but science has unfolded the facts relating to them; and, to-day, the mind believes them to be worlds inhabited by human beings, or living objects of some grade of development. As this is the case, theories now feared, may be resolved into societies of human reformation; and what, to-day, is deemed impossible, may be, on the morrow, an absolute fact.

All animate and inanimate objects, in-wrought with the net-work of nature, will gradually be refined; and according to the law of infinite and eternal progression, what exists to-day, may, five years hence, be obsolete and unknown. Those souls who live to-day, clinging to the past for religious support, may have long since imbibed the spiritual teachings, and may not war with their brother in a few more brief years. Then, oh, man! while thou repellst all arguments of speculation and theory, and as thou art teaching less strong minds of a world unknown to thee, forget not thy own soul; let that be to thee a consideration. Try to unfold thy own faculties to the perfection of the divine life, that thou mayest be better enabled to teach thy brother. And, friends of progress, be kind to opposing friends, and forget not that they, too, have tender feelings, and feel thy keen words of sarcasm as keenly as thou feelest the words of bitter retaliation.

God speed thee on thy way; and may no moment be idly spent, but may every interior wish be earnestly responded to by the angels of divine being; is the hope of thy friend for thy future welfare.

Ever thine,

GEORGE FOX.

For the Age of Progress.

Toleration.

There seems to be a disposition upon the part of some of those who preach or lecture upon the subject of spiritualism, and write for the spiritual journals, to indulge in a strain of denunciation against orthodox christianity and the authority of the Bible.—This appears to me to be unwise. "The believers in orthodox christianity, have certainly a right to their opinions, as much as spiritualists have a right to theirs. Let them enjoy their opinions until Truth, in its onward march, shall point out to them their error. It is the legitimate province of modern spiritualism, to present facts, and hold up to the view, TRUTH as it is constantly unfolding and becoming visible to the expanding powers of the human mind. Denunciation renders no service to the cause of Truth. There are many fundamental truths in orthodox theology, which are also fundamental truths in modern spiritualism; and it seems to be the height of folly to attack theology as a system fundamentally wrong.

Modern spiritualism and christianity rest upon the same basis. If Christianity is false, spiritualism is also false.—Christianity is based upon the idea that there is a God, infinite in Power, Wisdom and Love, who creates, governs and sustains the universe; that so far as this earth is concerned, man is the perfection of this workmanship; and that God, through the agency of Angels, and subordinate ministering spirits, holds communication with man here in this world. This idea is also the basis of spiritualism. It was necessary, or at least it was proper, that christianity, during the early ages of its developement, and before the masses of mankind were sufficiently developed to receive the grandest sublimities of its developements, that there should be incorporated with it, creeds and human systems of government. And it is reasonable to suppose that mankind, in their undeveloped state, and before their spiritual perceptions were sufficiently opened, to appropriate the unfolding principles of Divine Providence, the germs of which are given in the Bible, should incorporate into their creeds and into their human systems, much that is erroneous. We need not find fault because God, in His Providence, has not been pleased to open the eyes of the whole world at the same time, to the beauties of His plans and the perfection of His government.

There is less of error, superstition and intolerance, among the churches, at the present time, than there was one hundred years ago. Truth is making grand conquests. Old errors and false notions are flying before it. But such is the order of Providence, that Truth cannot be developed faster than the capacity of man to receive it. Truth is dissolving its connection with the forms of error and superstition, just as fast as the developements of the human mind will allow it.

Spiritualists need not be alarmed if old-school divines do preach against them, and admonish their congregations to keep away from spiritual light. This is to be expected, and is one of the simple means which will advance spiritualism. Those divines who preach against and denounce spiritualism, evidently do not understand all of the prophetic sayings, and spiritual symbols of the Bible. In love and charity let them have more light. Pray that their spiritual perceptions may be opened so that they may look upon the present extraordinary phenomena in the true light of prophecy. Let them understand that spiritualists accept the Bible, and believe in the promise of Christ, where he says: Verily, verily I say unto you, he that *believeth* on me, the works that I do, *shall he do also*, and "*GREATER WORKS*" *will be done*, and that the way is now preparing for those "greater works" to come in all their magnificence and glory. Their advance heralds are already with us. By and by the scene will open with such overwhelming grandeur and

power, as will shake the world from its confines to the center. Let spiritualists quietly keep about their work, and have no controversy with sectarianism. There will, of necessity, be a terrible shaking among the sectarian dry bones of theology, and that speedily. Treat opposers kindly. Let them break their lances with truth. When christian ministers hurl their darts at spiritualism, they only prove that they have not understood the full interpretation of prophetic sayings, nor comprehended the mighty grandeur of the christian system. They only show the futility of their lame attempts to traverse the broad and un-circumscribed fields of christian philosophy, with their minds filled with prejudice and bound within the narrow limits of sectarian rules of thought. Treat them mildly and with charity, perhaps, by and by they will "see as they are seen, and know even as they are known."

Advanced spiritualists can see the folly and impotence of christian ministers in contending against the facts of spiritualism. Their opposition is impotent, because they attack the essential elements of the christian system. The errors which have been incorporated into the christian system, in the creeds, forms and ceremonies of the different denominations, are no part of the system itself. These errors will be rooted out in due time; but the principles of christianity, as announced by Christ, stand upon an immovable foundation. They never can be shaken. The present phenomena absolutely confirm their truth.

The christian ministry should discard the errors which have been interpolated through creeds, forms, ceremonies and rules of church government, and seize upon the strong facts of spiritualism as additional means furnished by divine providence, to vindicate the triumphs of the gospel.

How plain it is that the recorded facts of the New Testament, and the alleged facts of spiritualism, are parallel! And if we know the latter to be true, there is the highest probability that the former are also true. Christianity and spiritualism should go hand in hand. There is and can be no controversy between them. They are identical. I, of course would be understood to mean christianity disconnected from the errors which have been woven around it, and true spiritualism separate from the false. Denunciation is no part of logic: and the preacher or the writer who indulges in it, only betrays a revengeful feeling, and actually retards the cause of true progress. The true reformer is above all personalities and contemptuous sneers. He pities the blindness of those who cannot see, rather than exult over the clearness of his own vision. All men are not organized alike. They see things from different points of view. It is not to be expected that they will all form the same opinions. It is not to be expected that they will change their long established opinions suddenly, and without reasons. If others are wrong, show them the reasons why they are wrong. Point out the error and disclose the truth.

When I hear a preacher of spiritualism indulging in a strain of denunciation, and holding up the peculiarities of others to contempt and ridicule, I am impressed to say: Sir, you are out of order—you have no right thus to trifle—you have mistaken your mission—you are putting yourself on a plane with the abusive vulgar—you have assumed to be a reformer, but have not conquered your own low and grovelling propensities. Go to work now, straightway, and reform yourself. The true spiritualist will rise superior to every thing of a revengeful or vindictive character, and seek a victory girded only with the armor of Truth.

X. Y.

Little girls are young ladies. They used to retire at eight o'clock, but now they do not 'go home till morning.' They are charmed with opera; they work cats that are no mousers, and birds that are no singers, in green and yellow worsted, but the molding of a loaf is one of the 'lost arts.' They can tell you who wrote the last new novel, the color of the heroine's eyes, and the curve of the hero's nose, but seems totally oblivious to the fact, that their poor old-fashioned mother is toiling her life out for them, and the poor old mother is willing when we are not.

Another step in Advance.

By arrangement of the spirits, we had, at our hall, on Tuesday evening of this week, an Indian lecture, delivered through Miss Brooks, in the trance state, and interpreted by the spirit of ADIN BALLOU, through Miss SCOTT.

No pains were taken to make the proposed entertainment generally known, because the spirits themselves entertained some doubt of success, on account of the weakness of the organs through which the Indian spirit was to speak, and because it was an untried experiment on their part. A notice was given in one of the daily papers only, as it was not desirable to have a numerous audience of clashing minds. Notwithstanding this want of notice, the hall was crowded to its utmost capacity.

After singing, it was discovered that the two female media were ready entranced; and they immediately stepped forward, with their eyes fast closed, and took the stand. Miss Brooks, standing in the attitude of supplication, gave utterance to what appeared to be a most solemn appeal to the Throne of Grace; and the organs of Miss SCOTT, as she stood in similar attitude, proved, by ready interpretation, that it was an invocation, sublimely beautiful in language and devotional in spirit. At the conclusion of this, they took their seats, evidently, though silently, appealing to the choir for another devotional song. The music concluded, the two media arose, and the Indian spirit commenced what proved to be a very eloquent and beautiful lecture, giving a sentence or two, and then stepping for the other spirit to interpret. So it progressed, till Miss B. became incapable of giving utterance to the Indian language exclusively; when it became mingled more and more with English words, which were less difficult of enunciation.

At the conclusion of this principal act of the performance, they had an Indian dialogue, in which they were joined by an Indian spirit, speaking through Mr. LONGHURST. Take it all together, it was a most interesting and satisfactory entertainment, to all who came with proper motives.

ABSENCE OF MIND.

I heard of a clergyman who went jogging along the road till he came to a turnpike. "What is to pay?" "Pay, sir? for what?" asked the turnpike man. "Why, for my horse to be sure." "Your horse, sir! what horse? Here is no horse, sir." "No horse! God bless me," said he suddenly, looking down between his legs, "I thought I was on horse-back." Lord Dudley was one of the most absent men I think I ever met in society. One day he met me in the street, and invited me to meet myself. "Dine with me to-day, and I will get Sydney Smith to meet you." I admitted the temptation he held out with me, but said I was engaged to meet him elsewhere. Another time, on meeting me, he put his arm through mine, muttering, "I don't mind walking with him a little way; I'll walk with him as far as the end of the street. As we proceeded together, W. passed. "That is the villain," exclaimed he, "who helped me yesterday to asparagus, and gave me no roast." He very nearly upset my gravity once in the pulpit. He was sitting immediately under me, apparently very attentive, when suddenly he took up his stick, as if he had been in the House of Commons, and tapping on the ground with it, cried out in a low but very audible whisper "Hear, hear, hear!"—*Sydney Smith.*

A HENRY WARD BEECHERISM.—"This clergyman recently preached a sermon against old school Calvinism, in which he said he wished it fully understood by his people, that he served them not as the minister of a sect, but of the truth. "I am not," he declared, "a Calvinist, an Arminian, a Universalist, a Unitarian, a Pelagian, nor a Swedenborgian, but I am simply Henry Ward Beecher, a preacher of the Gospel, a believer in the Lord Jesus Christ, and trying to make other people believe in him—that is all!"

We thank our friend of the Lockport (Pa.) *Messenger*, for our share of his favorable notice of Buffalo and its publishers, manufacturers and merchants, and shall do our share towards proving that his commendations are not misapplied.

God will teach his Creatures.

BY REV. J. B. FERGUSON.

"They shall be all thought of God."—JOHN VI: 45

The failure to see God as the teacher of his children, is a failure to distinguish between agencies and an agent, and between agencies and the end had in view in their employment. Because we receive guidance and warning by the wisdom and folly of our parents; by the success and failure of men in the past and present aspects of human endeavor; by the rise and fall of families and nations, and by all the diversified experience that comes under our observation in our narrow vision, we too often look to the parents, to success, to failure and personal experience, and expend upon these our praise or blame. We seldom look within and beyond, to the spirit that enfolds itself in and ascends above all things. We rarely think that God filleth immensity, and is therefore in all. Now, it is the opening and enlargement of this capacity of the spirit, that makes the truly wise and purely religious mind, and it is only in its full exercise that we behold the Father who worketh all and in all, and come to know that all are his offspring, permitted to reflect the beauty and peace of his government in the exact proportion of their faithfulness to themselves, their brother associates and their God. While, by this unfolding of the kindred nature of our Father within us, we are made to see ignorance as a call for knowledge; vice as a demand for virtue; crime as an invitation to discipline and reformation; and failure on earth as a proof of effort needed to be renewed in heaven.

We must learn to look at the universe as *one* universe with many parts, all infinitely related to each other and to the whole. Thus we will see men as *one* brotherhood, in many families, and God as one God, in innumerable manifestations.

But does my reader tell me he cannot take so hopeful and harmonious a view of man and God? Be it so. He has but to ask himself if his narrower view is helpful to himself and worthy of his experience and hope. I do not deny that there are advantages to every view of man, and God, possible to the human mind. But it is not for me to relate and classify those of the most narrow. These are already heralded in the strifes of Christendom and the conflicts of the world. They are seen in the boasted results of missionary operations among the heathen, and the bigotry and persecutions of the doctrinal feuds of every hamlet and almost every family of our country. Let others expose or boast of their triumphs, we cannot, while speaking for the help of each who reads, refrain from offering hope to all. We would ask the inquirer, most seriously, is that the God of the universe whom we exclude from any person, however hopeless that person may be to an earthly accepted vision?

Is that the creature of God whom we call not our brother? Is that the eternal home of Spiritual affection, whether we call it earth or heaven, church or kingdom, whose deserted sons and helpless daughters wander in eternal orphanage? And shall we bring God down to our narrow image of his wisdom and love, or seek to elevate our souls toward the unbounded infinitude of his government?

Narrow views of his workings all have, but our narrowness makes not the confines of the unconfineable, and our souls bear testimony whenever the noise of our strife is hushed within—as in the voiceless hour of pure devotion; the tongueless moments of unselfish love; the silent watches of sleepless thought by the side of the dying, and over the mouldering embers of the dead—that God is good to all, and eternity cannot be judged by time! If, therefore, in any case, your views are not hopeful, know that they call for hope, and mayhap, for a discipline that will crush or drive away the barriers that hold back the free exercise of your hope; a child, a farm, an enterprise, a national prejudice or trivial frivolity, or personal wrong suffered or committed and not renounced; and these will be swept sooner or later, and perchance, by the very agencies that now look to you more as the instrumentalities of devils than of God. If your love of God is still fearful, your fears call for more love, and it is a grateful thought to those who love you sincerely on earth and above it, that they will increase their call if you rise not above them, till by their own weight they fall in such confusion that your soul shall wonder why it ever found a habitation in their environs.

A faith in God is a faith without doubt, or which doubts serve to brighten. A love of God is a love without hate, or which hate only serves to quicken, and widen. A hope in God is a hope without fear, or which fear only serves to expand and crown. Of course we allude to doubt, hate and fear, as once felt in ourselves or seen in others.

The law of mind is progression; progression cannot be eternal unless it be toward the infinite; the infinite is not infinite unless it embrace all; and what is this but the perfect?—and what mean we by the perfect if we do not mean God? If, therefore, we conceive of a wisdom higher than the ignorance we now foolishly boast, that wisdom cannot be judged by our ignorance. If we conceive of a love more perfect than our fondest affections surely our affections cannot be the standard of that love. In this conception, therefore, you have the witness of God within you to attributes of power, wisdom and love, above you as the heavens are above the earth—and to judge of God or man without this, the noblest power of your nature, is to make yourself wiser and better than God. O! that man, in his vain conceit, were not wiser than his maker! Then would he feel and know that the truth of God, like the light of heaven, is not corruptible, nor confined by the dark shadows that earthly forms or objects may cast.

How humiliating to our presumptuousness is the lesson that strikes us here. We make, in a great measure, the God we worship, the eternity we enjoy or fear, in the fulness of the end we cherish as men. How many expect, and rightfully, that a *good* man should be better than *their* God.—Their ideal good man should not, could not, injure his enemy, hate his fallen child, nor trample upon the rights and hope of his bitterest foe. While

his God is worshipped, shall I abuse the word, (it would be more truthful to say, is blasphemed,) by ascribing to him anger, hatred, wrath, and unending bitterness to the most unfortunate and most impotent of his own offspring. Surely, the darkness of such views must reveal their falsity and the imperfection of human language, whether found in laws considered sacred or otherwise, cannot much longer be regarded as absolute truth or infallible descriptions of the Indescribable!

By this simple and unanswerable method, we learn the advantages of external or human teaching in contrast with the internal or divine. The former is a help to the latter, but can never be its standard. Where it serves to open, unfold, and deepen the power of our own souls, it is a blessing not easily over-estimated. Where it deadens, smothers, and crushes the God or life within, it is a curse unspeakable. Whether it be government, creed, church, society, book periodical, sermon, farm merchandise, or what not, this remark is applicable, and when the soul is surrendered to either, man gives his all for a worthless exchange. Whereas, when these, and all things are accepted as the instrumentalities of a Divine Teaching, provided in aid, and found in the free power of our souls when true to themselves, they become the ministers of heaven, and stepping-stones in the ascending temple of Eternal Life. Man was not made for bibles or creeds; but bibles and all things were made for man. Without him they would not be, so far, at least, as he is concerned; with him, in the full exercise of his powers as a man, they work as the great machinery of his beauty and strength. They exist for human welfare; are designed to promote human happiness, and whenever used for any other purpose, they are an insult and a shroud to the divinity enshrined by God within us all. A tree may teach a divine lesson, but a tree is not a man, and he is debased who worships it. A book may teach, but a book is neither man nor God, and he is a servile idolater who bows down before either. But tree and book may inspire the life within; and music in the limbs of the one and the psalm in the voices of the other, may find responsive melody in our souls to Him who made and dwells in each. And this melody is one of love and hope, and thus shows itself to be of God, who being love, can inspire nought but that which is kindred with himself. God alone is infallible, but books may help to accuracy.

Such a view can alone inspire a lofty conception of man's nature, and lead to that high moral sentiment that will seek his highest good. It will penetrate the various discrepancies of opinion and action with a genial warmth that will yet bring out the pure and helpful in all forms of religion and government. Then the assumption of power, as by a divine legacy, over the human conscience, will be branded as a usurpation no longer to be borne. Time will allow the midnight darkness of past superstition to cover the hideous forms of its gods and men, its saints and sufferers, to be brought to light no more. It will open a brighter vision than the glare of ghastly demons, which has almost rendered sightless the eye of mortals, dimmed by fleshly ambition; for it will reveal the agencies of universal good. It will call into active speech the instinctive divinity all feel, and the world will see that love alone can develop love. And the genial waters of life and liberty, flowing from the fountain of God, will be quaffed by every thirsty soul, to bring forth blossoms that will ripen into fruits of deed and duty that shall bring back the long wandering and sorrowing sons of a common Father, to the record of himself, written in the heart, imprinted by an angel host, and which o'er its wrecked hopes and anticipated wrongs, shall spread the rainbow of eternal hope.

God teacheth every man; because every true man bears the evidence of his God within him. Sectarian divisions and sub-divisions may have divided his heart, but whenever true, and all are at times true, it turns to that eternal source from whence all receive life, discipline and destiny.—And the immortal evidence that God is love, inherited as his first and last bequeathance to the soul, will bud forth, leaf, and bear a fruit, that the desolating hand of conflicting strife shall never wither.

But I am told that this hopeful view of God as man's teacher could be entertained, did we know the future life to be one of help as well as reward. And do you not know it? Then you know not what life means—whether past, present, or future. If life is nonentity; if life is death or nothingness; if it has no love, no power, no sphere of action, then you might doubt; for in the proportion in which our lives are doubt and darkness, we, of course, doubt, and are dark.

We know the future life to be one of help. Do you ask by what evidence? We answer, by the testimony of our own souls in the proportion in which they live here—the testimony of God in all, known, and recognized in the power of our love. And we know it by the testimony, clear and unmistakable, of those who have thrown off the fleshly form and entered into that life. That testimony is uniform on this subject, and of a character no rational mind can reject—no religious mind will reject. Prattling innocence and hoary age, the fortunate and unfortunate, alike tell us they live as they love, and they love to live, to see and develop the agencies that shall disclose the universal kindred of all in God. They also wait, everywhere, to expand the ascending thought of any who will live long enough to be true to himself and his God. And those that will not be true, must eat the husks and feed with the swine, till their disgusted taste and ragged poverty shall bring the remembrance of a Father's house the garments of righteousness, and an eternal embrace.

From the hill-tops of every land, this light is now breaking. Not many silent watches of the night, ere the not distant day-beams from on high shall proclaim humanity's dawn. Its rays now stream over the upper clouds, and conflicting elements below, in fierce collision, will soon exhaust their forces on each other, to be stilled, in that death-like silence they so justly merit; while over all shall spread the epoch of a brighter day, whose penetrating rays shall renew into life and vigor the storm-driven sons of God, whose shout of joyous triumph shall bind the clods of all kindred affinities, and cement the long-severed brotherhood of man. This I believe—aye, this I know—and, therefore, have I spoken!

And this testimony, any man favored with the knowledge of human immortality, should bear everywhere and under all circumstances. Not fanatically, but firmly; not offensively, but opportunely; not doubtfully, either, but deliberately; not captiously, but calmly—in the love of truth and humanity, and looking solely to the approbation of God in a conscience void of offence and alive to its obligations.

That testimony, like the spiritual light it desires to reflect, will show its contacts in the coloring of our culture and prejudices; for a block of wood may cast its shadow, and surely human minds should not be expected to do less. Water poured through a riddle is water; but spirit mind, reflected through mind in the flesh, will ever show the coloring of the channel through which it passes. And why should it not? Should not all mind seek to the fountains of eternal life to fill their own vessels, be they large or small, and may not any bear the evidence of that light and its receptions? The light of God's glorious sun is not less pure because shining dimly through the tapestry of my window; nor is the light of immortal wisdom and undying love less enlivening and cheering, because its mediums to this age or any other, give coloring and refraction to its rays. Let it shine on, we would rather say; for God will teach his children, and by his own agencies, and man can never be an infallible reliance for man. It shines for you, and it shines for me, and it will shine for all, for as a common Father presides over, so a common destiny awaits all. Let the fulness of our measure in that destiny be the proof of our faithfulness.

But in this view how are we to understand the popular phrase, *Word of God*? Has God spoken to man as man usually speaks to his fellows? Literally this cannot be true, and it will be found, by the candid and careful enquirer, that in every instance, where God is represented as speaking to man in the ancient, sacred books, an agent is always employed, and one who professes either to have seen an angel or to have been inspired. God speaks to the Jews of old, but it is by prophets or men interiorly illuminated. He speaks to Apostles, but it is by the Divinity in Jesus, or the many manifestations of the Spirit of wisdom, through the spiritual men and women of the times. Indeed, every manifestation of power, wisdom, and love, is called a word, or the *Word of God*, according to Scriptural usage. The creation and garnishing of the heavens and earth; the phenomena of the seasons; the life of man and the provisions for its sustentation; the origin, revolutions, fall and rise of families and nations; the decisions of judicial tribunals, and the protection of the unfortunate, are designated in the Scriptures "the Word of God." The Christ, or anointing of the Spirit is Jesus, is emphatically so called in the New Testament.—The phrase occurs some thirty-three times, and in no single instance does it refer to a book. This is a profound fact, worthy of due consideration.

Every honest decision of an enlightened judgment; every plain prompting of a purified conscience; every just sense of duty; every providential opportunity for knowledge or service, and every event that impresses our immortal nature with the being, agencies and will of a power higher than man, may be justly, and is scripturally, called "*the Word of God*." It is the Word of God in our mind and in our heart. It may be feebly felt and ambiguously spoken. But not less feeble or ambiguous were the intimations of holy men of old, who are said to have been moved by the Holy Ghost. Their first monitions were feeble, but faithfulness to them led to the strength and beauty of the religious world. Thus God dwelleth in all. We are excited to do, to bear, and to expect. We are roused to reason, to feel, and to act and suffer, by innumerable agencies, visible and invisible, and God moveth in and over all. We are warned by danger; entreated by persuasion; comforted by mercy; won and changed by love. The warning of wisdom, the mercy of the compassionate, the love of the devoted, is of God, who is all and in all. When attentive to this moving of our higher nature, we know His will without a sign from heaven, and if a sign be given, it addeth nothing, save as we are attentive. Thus his "*Word*" is not only in us, but around us. It is in all things; for no man can say, there He is not. We hear it from the heavens that declare His glory; from the earth filled with His praise; and we are ascending to hear it in the harmony of all things, as a Psalm of Eternal Gladness. In the stupendous fabric of Nature, and in the course of the smallest events, it is heard by the listening ear. It reveals a wise and governing hand over each; and if our ear is not filled with the thunder-roar of the world's conflict, it will speak to us of an inheritance revealed in the great World or Law of Change, misnamed Death, where affection finds its undying union, and joy feels no reverses. To reverence a book, therefore, above the truth it reveals, is an unworthy idolatry; to reverence the form of a man above the angel that speaketh in him, is to make the mortal higher than the immortal; to reverence the angel, book or man, above the Divine Spirit, at once the origin and end of man and angel, is equally idolatrous; and beneath the ever-unfolding hope of our nature from God. God reveals himself; but God is infinite, and his revelation partakes of his nature. We receive and reflect, both in word and deed, just as our souls open to his "*Word*" in all things. Here is wisdom, which the simplest can understand, and which the wisest can never exhaust.

"Above, below, in earth and air,
God's Spirit moveth everywhere;
And SPEAKETH, wheresoever voice
Uplifts to sorrow or rejoice!"

For the Age of Progress.

FRIEND ALBRO: The spirit friend and teacher, to whom I have, of late, been so much indebted for instruction of the most elevating and encouraging character, has kindly permitted me to place at your disposal, for publication, the following lecture, which was given me through the mediumship of Miss Brooks, in the accustomed way, by the use of the alphabet. I have the promise of soon receiving, from the same authority and through the same medium, a lecture on "*The Natural Universe, and its relation to the Spiritual Universe*," which will also, probably, be offered for insertion in the columns of the *Age of Progress*.

I remain very truly yours,

Buffalo, 16th Oct. 1855.

J. J. FOLTS.

MY FRIEND: I again rejoice to meet you. My soul is filled with divine emotions, when I can harmoniously approach those who are yet dear to me; when I can, with the infinite arrangements and order of nature, go back to your physical world, and raise the erring soul to the truths of a life to come. Joy reigns in heaven, when the thoughts of man are taught to aspire heavenward. The prospect of the future development and unfolding of the human attributes, not only gleam from out the dark avenues of superstition; but the spirit, then, seems to glow with a brighter radiance. Deep and silent have been the thoughts of man: they have been moving on within the sphere of inward action; but now they can be no longer so still, silent, and secluded from the interior gaze of other minds; but louder than the thunders stupendous roar, are the thoughts welling up from the mighty, and never silent fount of inward intuition and intelligence. As man is a part of a stupendous whole, so is his destiny marked by continual hopes and desires of a more profound knowledge of the body and soul, from which originated the elements, actions, and eternal sensations of all things through which are diffused the functions of life and supreme intelligence. From out the dark alcoves of humanity, comes there not some higher and diviner sensations and inspirations, to probe deeper into the incomprehensible regions of Eternity, to grasp the facts which angels have long since labored to show the untutored intellect of man?

Who has said that man shall span the heavens at a single glance? or who has said, he shall grasp eternity at a single thought? Like the outburst of some tender plant, from out the ponderable substances of outer nature, does the soul begin to manifest the motions of an interior being, only incarnated into a gross incrustation. It first imbibes the facts adapted to its progression; and, like the little coral stone beneath old ocean's wave, is finally ultimated into a massive rock. God has not framed man to know all at a simple almighty thought; but he must learn gradually. He constantly gathers new life and sensation from the surrounding world of imponderable elements, which the vital economies of his nature demand. From out of his being is constantly eliminated the unrefined elements and substances, which are perpetually supplied by the finer elements of interior nature. From the great magnet of universal development does the mentality receive its unfolding powers, and the unbounded action of the intuitive intellect.

There are facts adapted to the wants of the mind, yet within the undiscovered regions of truth, which only require time and knowledge, to find them and bring them forth to the gaze of the external world. The eternal powers of the great Father, are filling the dark recesses of universal animated existence. From the unfathomable abyss of the far-extending future, there come gleams of celestial brightness upon the human faculties, developing and refining them for the great destiny which awaits all the living things of divine creation. Through the infinite processes of change, man is ultimated into an everlasting soul, whose attributes are immortalized and concentrated into one individualized center, or spirit.

There are, inherent in those individualized centers, the imponderable elements which give to the spirit the unbounded intuitions of spiritual perception, and which urge each faculty on, to the fulness of heavenly perfection. There are, spontaneously and perpetually flowing, celestial influxes from the depths of infinitude, which swell each spiritual thought

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into an unbounded sphere of immortalized intelligence. As the unnumbered worlds which revolve around a separate center, and which move around their great primary center of gravitation, so does the soul move on in concentric circles around its own individualized center, and is still actuated, in its highest movements, by the original center of infinite and supreme attraction.

The soul shines from the zenith of heaven, like the thousand scintillating orbs of your stellar system, to light the weary pilgrim through the dark labyrinths of external nature. In all concentrated forms of celestial formation, there are deific principles which are planted deep within, and which have indwelling attractions towards Deity. These principles engerm in the various forms of the spirit, and rise to a glorious, immortal world. Like the branches of the stately oak, or majestic elm, do the essences inherent in matter extend over the illimitable universe, and become, by the uses and powers of anatomical creation, unfolded into higher organizations of visible nature. As the grains of sand which constitute the sea shore, become, by the inherent motions of gravitation, developed into the mighty rock, so does each true thought form the boundary of the invisible being, and which is, by eternalized movements of attraction, ultimated into a mighty spiritual soul. As wave succeed wave, so does thought succeed thought; and as the substances of uncreated matter ascend the scale of being, and become framed into a countless number of natural constructions, science proves that motion is inherent in matter, it proves that that motion is spirit, and that that spirit is divine intelligence. From the worlds of uncultivated nature, to the highest degree of spiritual refinement, there is a chain of gravitation, whose links are every atom of nature and spirit: and it is by this great magnetical chain that mind is urged on through the spheres of its unrevealed future existence.

All matter, before assuming any definite form or organization, is first in a chaotic condition: but every physical development proves that there is an intelligent brightness impregnated in the vital substances, which are to be developed into some definite object of nature.

Universes in their original condition, were a conglomerated mass of external and internal elements. There were the vital forces of outward nature, warring with the imponderable elements of still more refined vital forces. Chaos then enshrouded them in darkness, because the motions and activities, inherent in them, were concealed from the exterior vision, by the unrefined motions, gravitations and changes of outward nature: yet, as the motional intelligence, pervading these worlds, attracted their forces from the central magnet of higher refining forces, they began to unfold into some definite and natural construction. While in this primary condition of unfoldment, the exterior concealed the interior; but progression refined the external, and mirrored forth the internal. Thus progression, with its vital movements and developments, with its unbounded powers, refines the outer form, and reveals the spirit within. The magnitude of the spirit and its forces, may be measured by the degree of refinement expressed in the outward mirror of natural, yet divine creation. The extent of the sublime forces of the eternal mind, incarnated into a physical construction, are expressed in the outer manifestation of the knowledge and goodness which roll around its individualized Center.

With all the thoughts which struggle in the aspiring mind, there are yet humanized faculties which prevent those inherent feelings from more perfectly refining the spiritual qualities. Matter is furnished, as a material to constitute the organization; and mind or spirit, elaborates the object into its perfect form. The infinite justice of that great controlling Power, which actuates all being, is equally manifested in all things of divine creation. The immutableness of God is distributed throughout the vast empire of mind. His greatness and goodness are diffused through the creative universes of undeveloped matter, and through the illimitable regions of superlatively refined intelligence. As man mounts the scale of his individual being, he gleans from nature its magnetic forces, and receives assurances of his immortality from the unrevealed and unspoken thoughts and emotions of his eternal self. In his uprisings, he realizes an ingushing

of some unknown powers and beauties, which seem to swell his spirit to an almost unbounded ocean of divine impressions; but when he looks through the vistas of the brain, he beholds himself surrounded by the sordidness and ambition of men who only strive to attain worldly distinction: he beholds himself carried along, on the tide of progression, he knows not whither. From the hour he rested, a tender plant, nourished and cultivated by a mother's love, to the hour, when his form had been pencilled over by the hand of time, he forever felt an indwelling sensation which seemed to draw him irresistibly towards another life. When the founts of his divine self played spontaneously at the will of inherent faculties, he also realized an inborn inspiration, which divinely attracted him to ponder over the mysteries of his own existence. The pinions of his soul, like the bird of the air, mount to summer climes, where the frozen drops of sorrow and repentance never fall upon his warm impulsive nature. Like the ponderous waters which flow on, in their unceasing way, to mingle their melodies and beauties with larger streams, does the spirit of man, with the tangible facts of its existence, move on to mingle its powers and glories, with higher and purer fountains of eternal progression.

Man stands on the verge of the external universe, gazing, like the wrecked mariner, for some guiding power, to direct him to the shores of the illimitable world: he gazes upon the stars above, with feelings of awe and grandeur! but these facts of eternity satisfy not the inner thirstings of his soul. He gazes upon the brightest landscapes of nature; but all these tangible realities fail to satisfy the inherent promptings of his soul. He still yearns for something beyond: he is grasping for something he cannot reach. His spirit wanders over the classic page of the past; it imbibes the tangible facts of the present; and still it is striving to discover the unrevealed history and world of the future. The mind feels the winds of nature sweep over it; it hears the thunder; beholds the lightning; yet it knows not why these demonstrations of the mighty God are made: it instinctively, and from its development, frames a cause from the effect; but it feels not satisfied with its own conclusions.

The soul often involuntarily asks: why do the orbs of night shine to illumine the darkness of earth; and why does man himself exist? The all-refining elements and qualities of the mind, seek from higher sources, influences which seem to descend from almost Omnipotence itself.— Each hope and desire seems near bursting with its overflow of celestial wisdom, and man, forever and ever, rises to find himself still asking for something beyond, and is never satisfied.

Some souls there are, who have expanded beyond sect or denomination: and far, far down, through the inconceivable recesses of their spiritual being, there lies a spark—a spark of living fire, which fell, ever-shining, from the universe of the Omnipotent. If some men *sapere aude*, they might now have long progressed beyond the creeds which smother the actual beauties of their nature. They dare not approach the lights which reflect from the diamonds of eternity, for they dazzle in their brightness; and some minds steal away from their radiance, and hide themselves beneath the shades of ignorance and mysticism: but the crudest casket contains a diamond, which, though imbedded deep in its gross incrustation, will reflect its rays of light upon the world, when the eternal sun of truth shall have penetrated into its inmost beauties. The most unseemly and insignificant object of nature, has, within, qualities of the spiritual life, which make it an object of animated existence. Every individual soul knows its own merits and demerits; hence, they who would conceal their unworthiness beneath the beauty of truth, stand forth to the world, a living contradiction of the divine laws instituted in the mind.

Carnality, in all its assumed forms and darkened phases, may hide from the vision of the world, the brightest destinies of man: but there is a power on high, which can penetrate the unclosed chambers of the soul, and judge whether he is faithful or unfaithful to the divine principles of true spiritual religion. God is here and every where; from his sight, none can hide. Then oh! man, halt you not upon the unsub-

stantial foundation of materialism, but base each thought upon the supreme structure of eternal truth; and you will never find yourself buried beneath the ruins of idle speculation.

The friends who are now forever mingling their highest notes of infinite joy, with the deep-toned melodies of the spheres, are joyously returning on the wings of love, to bring to you the unfading flowrets which bloom beyond the skies. They come with notes of indescribable music, to harmonize each vibratory action of the human soul, with that of its brother; that peace and contentment, joy and hope, may reign forever, within the beautiful avenues of being. They come as telescopes, through which the mortal mind may view the countless universes of intelligence, which move around the unlimited boundaries of immutable creation, and through which you may behold the destinies and eternities which will be man's inherent powers when he shall mingle his voice with the seraphs of infinitude, and harmoniously blend his existence with those bright minds who throng the world above

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