

AGE OF PROGRESS

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

VOL. II, No. 7.

BUFFALO, SATURDAY, NOVEMBER 24, 1855.

WHOLE No. 59

The repudiated Contract.

We promised, in our last week's issue, that we would give a history, in this paper, of the negotiation for the purchase of the old church property, at the corner of Michigan and Swan streets. We will now fulfill that promise.

The Methodist society who worshipped in that church, found it necessary, or convenient, to build a new church edifice, and did not need the old one, but did need the funds which a sale of it would produce, to apply on liabilities contracted by the erection of the new edifice.

Dr. B. BROWN—Dentist—knowing that they wished to dispose of the old church property, proposed to purchase it, and made them an offer of five thousand five hundred dollars for it, with a purpose to lease the church to the Spiritualists, if they chose to occupy it, or to otherwise dispose of it, for his own benefit. This was a standing offer, and they held it under consideration, for some months; at the same time endeavoring to get a more liberal offer for it.

About the 1st inst., the Trustees of the Methodist Church organization, notified Dr. B. that they had concluded to accept his offer, and sell him the property. On Saturday, the 3d, he communicated the fact to Messrs. BRISTOL and SALISBURY, whom he knew to be desirous to obtain the property for the use and benefit of the Spiritualists, and generously consented to allow it to be purchased, by a company of Spiritualists, for the use of the society, if they could raise the necessary amount of stock, by subscription. They readily fell in with the suggestion; and, at the intermission of devotional services, on Sunday, when the people had generally left the hall which we occupied, about three thousand dollars was subscribed, by remaining members of the fraternity. This circumstance was communicated to the Methodist Trustees, in the forepart of the week; and they required a written proposition to be submitted to them, by Messrs. BRISTOL and SALISBURY, through their authorized agents, Messrs. LYON & Co., which was immediately done. The Methodist Trustees took the proposition into consideration, and concluded to accept it, on conditions that Messrs. B. and S. would assume, or take up a mortgage held by the original owner of the land, for the purchase money—which, with the accruing interest, amounted to somewhere near two thousand dollars—and procure, for them, a receipt, from H. RUMRILL, builder, for the balance, to apply on their liability to him, for building.

To show how deliberately and caustiously the Trustees acted, in this negotiation, we will here introduce a copy of a letter from one of the leading Trustees to another, who was personally acting for the Board:

"Saturday morning, Nov. 10th.

BRO. DODSWORTH: Permit me to call your attention to the necessity of seeing that there is a clause in the contract for the sale of the old Church, distinctly stating that the mortgage, when given, shall be received by H. RUMRILL; or, rather, that the amount to be paid, besides first mortgage, shall be paid to him, and they present us said RUMRILL's receipt, or no sale on our part. This is an important thing, and should be looked to very sharp.

I am very busy, or I would call upon you immediately.

Yours, &c., F. H. ROOR."

Mr. ROOR will be recognized by most of our Buffalo readers, as a prominent business man of this city, and as a substantial pillar and leading member of that church organization. We believe he is Pres-

ident of the Board of Trustees. It will be seen that he manifests a business tact, in the deliberateness and caution which he uses in this negotiation.

MESSRS. BRISTOL and SALISBURY, on the part of the Spiritualists, acceded to all the terms thus required of them. Mr. STEPHEN DUDLEY, of the firm of "S. DUDLEY & SONS," volunteered to advance the whole money to take up the original mortgage, and hold it for the Spiritualists, as long they should prefer paying the interest to paying the principal. Messrs. B. & S. then went to Mr. RUMRILL, and agreed with him to take five hundred dollars cash, and their securities for the balance of the purchase money, and release the Methodist society from their liability to him, to that amount. These facts were communicated to the said Trustees; and, thereupon, a meeting of the Board was called, at which a resolution was passed to sell the property, in accordance with the matured negotiation.

The transfer could not be immediately made, because, as the Trustees were infants in law, it was necessary to get an order of court, to enable them to consummate the bargain by actual conveyance. This they were to do as soon as practicable. Thus all the preliminaries were settled: the money was ready for Mr. PRATT, the original mortgagee; and the Spiritualists were prepared and ready, to fulfil all their part of the contract.

We will name, in passing, that, on Friday, the 9th inst. Mr. SALISBURY saw Mr. DODSWORTH, who informed him that the Trustees had decided to accept the proposition made by him and Mr. BRISTOL, and that he would go and notify their agent—Mr. LYON—of the fact. Mr. S. said to him: We must have possession of the house immediately, as we must either occupy that, on the following Sabbath, or procure some other house, as the small hall which we have hitherto occupied, has become inadequate to the accommodation of the continually increasing numbers who attend our meetings. He said, in reply, that we must first see Mr. RUMRILL, and make the required arrangement with him. This, as we have before said, was done; and the key of the basement was procured from the agent, to allow the workmen employed by the society, to clean out the house and put it in order. A verbal order was given by the Agent, to get the key of the main entrance, from the Pastor of the Methodist Church, which was done; and thus we were put in possession of the property.

On Saturday, the 10th inst., our workmen cleaned out the house, took the doors all off of the pews, and put into the church our melodeon, six tables and twenty-four chairs, together with a chest, containing all the books, records and papers of the society. Whilst they were thus at work, Mr. DODSWORTH, who is a leading member of the Board of Trustees, came and stripped his family pew of its cushion and other upholstery; and, whilst thus employed, he observed to Mr. LONGHURST, who was taking the doors off of the pews, that, if we had not purchased the property already, we could not have had it at all, as many of the congregation were dissatisfied with the sale, believing the price to be lower than the value of it, and knowing that they needed all that it was worth. We name these circumstances to show the reader that we were in peaceable and full possession of the property, with the full cognizance and consent of the Trustees of the Methodist organization, and not clandestinely, as some of that society have falsely insinuated.

On the following Sabbath, we held three meetings in the house, two of which filled the house comfortably full, notwithstanding that we had a lecturer through whom the controlling spirits could not speak ab-

eloquently or grammatically; and the third filled it to its utmost capacity, and would have filled a much larger room.

Whether this demonstration of popular favor frightened the Methodists of that congregation, or whether they were influenced by a total disregard of moral obligation, fair dealing and plighted faith, we shall not pretend to decide; but the Trustees, through Mr. Root, notified Messrs. BRISTOL and SALISBURY, on the succeeding Monday, that they had determined *not to fulfil their contract*; alleging that a large portion of the congregation had manifested such bitter opposition to the sale, that, if they consummated it, it would be the means of breaking up their society.

We will pass over the conversation on that occasion, and conclude the narration by stating the shameful fact, that the repudiators broke into the house, took all our property out of it, and put a padlock on the outside of the door of the main entrance. This they saw fit to do, instead of taking the necessary legal steps to eject us, after voluntarily putting us in possession. They could repudiate their contract, because they were incompetent, in law, to consummate it, without judicial authority. And because they *could* do it, they *did* do it, and not because it was either just, moral or honorable. On the contrary, it was unjust, immoral, dishonorable, unlawful and criminal, to recover the possession in the way they did recover it; and they thereby subjected themselves to prosecution and legal mulct, if the aggrieved party had seen fit to appeal to the courts for redress.

After having done this, one of the Trustees—Mr. Root, we think it was, went to Messrs. BRISTOL and SALISBURY, and tendered them forty dollars, in gold coin, as remuneration of damages, or reimbursement of expenses, and informed them what they had done with the property which they had unlawfully taken from the Church, whilst the key was in the possession of the purchasers and occupants. They refused the insulting tender; but, after consultation between themselves and with other friends, they consented to take one hundred dollars, and release the offenders from the hold which the law had upon them; but reserving the moral question to be settled by public sentiment. This they consented to, rather than to enter into a legal controversy, in defence of a religious right. Hence this exposition of the circumstances of the case.

Let us here say, what we intended to have said when speaking of the act of repudiation—that we do not believe there is one of the gentlemen concerned, who would for a moment have entertained an idea of repudiating such a contract, had it been made between him, individually, and any other person or persons. And it is, to us, totally incomprehensible that men should be individually conscientious and honorable, and collectively, conscienceless and dishonorable. Is it true that men who shrink from the odium of dishonorable conduct, in their individual capacities, are willing to share the shame of dishonor, as members of a corporate, social or religious body? If so, where is the moral principle? The true answer *may be*, that the principle only exists in the pecuniary or business interest. If so, alas! for human integrity and honor.

Now, as respects the course pursued by this particular Methodist organization, let it not be understood, that either the writer or the society whose sentiments he attempts to represent, holds any body responsible but those who were the immediate actors and influencers in the premises. In other words, we would blush to make the insinuation that Methodism is in fault for the moral delinquencies of those who profess the tenets of religious faith which it teaches. We have ever held the Methodists to be at least equal to any of the religious sects into which professing christians are divided, as well in moral purity as in spiritual elevation and refinement. Indeed we feel assured, that, in the earlier days of Methodism, they were more spiritually minded than any other christian sect; and it is a matter of grief to us to see, as we do, the changes which pride and other growing passions are working in their character as a sect. We are pained to see them boring the heavens with those stiletos which the less spiritual and more material sects had

so long seemed to use, as artificial conductors of their wordy prayers and other formal devotions. But it is doubtless their destiny to go down to oblivion, with the errors of their creed; and they require sufficient material gravitation to sink them, which seems [to be fast accumulating.

In conclusion, we would exhort our Spiritual friends to lay the blame of this act where it legitimately belongs, and not to hold the religion which they profess, or the innocent and honorable members of their fraternity, accountable for it.

Lecture No. 18--By Stephen R. Smith.

MISS BROOKS, MEDIUM.

CREATION.

Abstract experiments and observations, by man, upon the laws which govern and control the sublime mechanism of universal nature, have opened the way for the unfolding of knowledge, relating to all and each particle, in creation, and the mode or form which they assume, in their specific and destined positions. It has opened the way for the dissemination of knowledge concerning the origin and character of nature, when first in a carboniferous formation, and each of its succeeding developments, since that period.

In every compound atom, there exists a demonstrable chemical affinity. It has enabled man to conceive of a uniformity in the laws of nature, by which he can establish, in his own heart, a law of scientific theology. Refined particles have ascended and assumed the definite forms of compound substances, which surround and pervade immensity, while others ascend to fill their deserted positions, and others again ascend and descend into lower forms of a progressive development; and they all seem conjoined, by the amity and perfection of the principles which urge them on, to habitations of purer refinements.

Creation from its chaotic developments, to the present refined condition of its millions of discovered and undiscovered departments, has ever ascended into higher life, by motional inherent powers, which are of themselves deific. The deity of all things, is the cause of their unfolding development: consequently, all things must, as a *natural consequence*, possess absolute deific principles, in visible nature. There is a great diversity in the attributes and motions of all imponderable elements, both simple and compound; and they are indexes of still greater diversities in the physical and spiritual laws, far beyond the comprehension of the mighty intellect of this generation. Composition, decomposition, and recombination, are tendencies and inclinations, which matter manifests, in all the unfolding recesses of natural life, and are conjoined by the principles of associations: and this law deifies every physical power, or even infinite, to produce their disconnection in their ultimate states. Through the subterranean abodes of the earth, there are still more stupendous wonders; and the analogical reasoning of the rising generation, will demonstrate more perfectly the connection and relation of all developments; and its religion will be science alone.

There are still undeveloped beauties and magnificence which transcend the power of expression. Their undulating agitation and wave-like motion, evince infinite powers, which are urging them up through the stupendous mass of unformed materials, to the loftier habitations of refined nature. Matter and mind are emanations which are spontaneously united by virtue of their inherent powers. Every thing in nature is seeking its correspondentials. All things are incessantly and harmoniously seeking equilibrium.

Progression and development are the main attributes and the specific effects of God. Every atom of matter has the same constituents, and perpetually becomes ultimated into higher habitations of animate existence. But whence came all these wondrous effects? The thought, in its magnitude, is beyond the grasp of all minds, except that of the Supernal Actuator. The systems of beauty are instituted by Deity, and while the outward universe presents itself to the mind, the grand

attributes and qualities of God, are indelibly impressed in these mighty systems. They throw a universal balm over the human mind, and develop those indestructible attributes of the soul, which are eternal. They breathe forth a universal and general reciprocity which would banish every quality and principle of an opposite nature, while error would be swallowed up in the mighty flood of truth and knowledge. Nature would become the true law of theology, and science would lead to a correct knowledge of the universe itself, revealing each successive creation to a proper understanding of the universe of eternity.

Truth alone has fearlessly erected its universe of theology; and innocence and purity are flowing through the indescribable veins and arteries of nature. Its parts form a complete and harmonious whole, without imperfection. Its appearance will be like the infinite light and grandeur of those boundless attributes which impress the world of every soul, with the glorious brilliancy of Deity. Every effect is referable to some unchanging cause; and never will the theology be conceived of, except by a considerate and unrestricted, as well as scientific investigation of all the natural and comprehensible principles and causes existing in the immediate spheres of man. There should be no isolation—no absorption—no extraneous parts, in human life; but the external world should be a true and perfect correspondent of the vast celestial universe. The whole, from earth to heaven, should be an organized system of human and spiritual attributes, adapted in their specific powers to their proper spheres of development, in the physical body. And nature should manifest its uniformity in all of its sublimated unfoldings. These eternal elements of Deity, are being gradually and perpetually evolved from their incomprehensible departments, as fast as mind is enabled to comprehend them.

There are exalted states of material perfection; and the expansion of the internal principles of the soul, should characterize each spontaneous development. The mind, in its refined and supernatural construction, refuses to harmonize with things lower and crude, but aspires to something lofty, and is only seeking its equilibrium. It is gravitating towards its attractive sphere. Its tendency is to pass off and explore—to analyze and comprehend, all beneath it, and ascend to the incomprehensible. It meditates definitely upon things adapted to its understanding and comprehension: anything beyond is a void or vacuum, where uncertainty, whose flight is swifter than the sunbeam, seeks to rest. Yet the mind explores through the outer heavens, opening into new fields of scientific investigation; and that which was once uncertainty, has unfolded into reality, and the soul retains from its heavenly ascension, with inexpressible wonderment, and asks, who is the cause?

The mind cannot comprehend eternity, but must be satisfied with its volumes and chapters of truth. Its capacities are finite: yet it will float off in its sparkling brilliancy, to the classical lore of antiquity's page, where genius and talent have woven the garlands of fame, and return to the present unsatisfied. The source from which all things sprang, is too infinite in its magnitude for the conception of the finite soul: then what shall satisfy those interior gnawings which so aggravate its every thought?

The present is constantly unfolding new departments of interior wisdom, and is constantly developing new forms of beauty, displaying the most perfect order and arrangement in their finite and infinite formations. All things are pregnable with the immutable. Undefinable and unimaginable revolutions and reciprocations, universally exist, while science confirms the internal and external harmony and uniformity of nature's laws and motions, which lead to perfection in all their specific parts. The mighty whole of nature, is a sensorium of reproducing causes, while its ultimates must bear a true correspondence to the eternal fountain of superior development. Nature, in a broad and comprehensible sense, is the mutual and perpetual action of all particles, which leads to the perfection of mind and matter, and qualifies them to sustain themselves in harmony and uniformity, with the physiological structure. Nature points deeply to the causes of its individualization;

to its original uniformity and organic development, from the lower to higher spherical sublimations, or refinements. Physical science develops the principle of inner life, from the germ of the vegetable existence, to the ultimate of spirit, in man. The mind must dissect and analyze nature; and from the germ of its existence to its present ultimate, where are more purely developed the powers originally embodied.

Individualization is an interior communion and sympathy with the creator. Consequently, mind identifies God, from established laws and principles of the mind. The laws which govern nature, still go on; nor can they be repressed or accelerated. It is controlled by chemical and mechanical forces, and becomes harmoniously united with the various—the million departments which constitute immensity, in accordance with divine wisdom and justice. Mind forms associations from spontaneous impulses of its affections and inclinations. These associations should be governed by the interior sensibilities; but man, at this time, is oppressed by external and material powers; and his true nature is smothered and crushed by the madness of speculative fanaticism. Man is beginning to understand and comprehend; and hence he is becoming dignified and vain of his own natural powers, and stands upon the mere fabric of error and ignorance; and he dares to sneer at the great laws controlling the universe, and thirsts to institute new laws in nature's universal government.

Man should feel that the highest good of his nature comports with, and is conducive to, the highest good and interest of his brother man. This principle should be universally recognised, but cannot be, until the chains of sectarian usurpation are stricken off, and man expresses his true nature and feelings, in acts of justice and benevolence. Imbecility has long reigned instead of thought. The true rights of man have been perverted and crushed; and the voice of the soul has been lost in the darkened recesses of material or temporal existence. Yet it is now becoming unchained from the prison of sectarian darkness, and is ushered into the universe of truth and scientific theology. Intellectual revelations and moral resurrections are arousing the long slumbering activities of the mind; the crushed affections are beginning to revive, and the soul opens its conceptions to the light of human happiness and eternal peace.

Men have become degraded by the imprisonment of their mental and physical natures. Their understandings were perverted; and, in antiquity's record, it is chronicled that men were forced to the burning flames, where the instinctive principles would gush forth; and while they were physically suffering, they were mentally rejoicing to be thus unshackled from material slavery. Since that age of the perverted understanding, the intellectual world has been beautifully unfolded; and the present generation is filled with high and pure aspirations and inspirations of heaven and its subordinates. But the moral world is yet perverted. Artificial laws are instituted to control the acts and movements of mankind; and these are necessary consequences, as morality fails to meet the rising demands of the intellect. Men are highly intellectual, but immoral; and the world, to-day, asks for a moral resurrection.

The undeviating and unchanging government of nature, should harmonize the general reciprocity and individual interests of humanity. Science should be, and is, the only true basis of true theology. Men should dare to lift their voices against the prevailing evils of society. There are some lofty and noble characters in the human world, possessing a deep consciousness and solemn veneration, and the very elements of moral philanthropy; and, with intense feelings, they search deep into the causes of those evils which prevail and are visibly manifested in society. The weapons of anger are hurled at them; the world scoffs at them; and they retire from their public endeavors, to be recognized no more by the world, as free moral agents.

Man's cause is onward. Creations course is upward. Truth and thought are like a great ocean which stands unchanged by the influences of human man. Men have striven to reduce theory to science; but they should first learn what science is, and then deduct, from their

logical conclusions, that which will harmonize with natural science. Science is the basis of theology. Nature constitutes the law of true theology. Hence all science relating to man, physically or spiritually, is the external test of his real existence, temporally and eternally.

Man is an ultimate of creation. Conceive of the little infant. Then, in after years, gaze upon the same form, and you behold a man, the noble mechanism of God, unfolded from the infant offspring. This, to you, is a reality. Then trace him higher, and you see an unfoldment of an archangel. These visible effects are referable to some cause, and stand as a representation of what is future. Creation is mapped out before the human vision. Flowers strew your pathway. Rainbows of celestial light span your sky of infinite glory. Aching hearts will no longer throb with pain; for a little loitering bird, from the spirit land, seeks its mate, and a brief gush of song falls from the little celestial warbler's thrilling voice, to harmonize the human soul with the infinite. Old memories may come thronging back, thick and fast, upon the human heart. Its hidden secrets may bring back past joy and past sorrow; yet the heart which feels them so keenly, may soon lie pulseless amid the mouldering thousands, while the change welcomes the soul to an Eden of immortality, hope and joy. Shrink not back affrighted at the surging waves of the external sea of strife; for the craving heart shall find its ark of refuge in the world of truth. Harsh words shall be changed for love. The death knell of unkindness shall be changed into the tiny footsteps of kindness, whose gentle coming shall make the heart leap with joy. Time, in its ceaseless changes, rolls on, and love shall not flee from the silver locks or youthful brow; but creation shall blush with life's pleasures. Heavenly feet trip lightly at the hearthstone; and the immortal soul breathes forth liquid music, around the old home of earth, where the dew-drops of human life leap to mingle with the bright sunlight of eternity.

Yours,
STEPHEN R. SMITH.

Lecture from an Unknown Spirit.

THROUGH MISS F., MEDIUM.

This lecture was elicited by a philosophical question, propounded to a circle in this city, by a scientific gentleman from another city; the medium being also present; though this is not her place of residence.

The chemist and geologist—yea, all the scientific world, declare that one atom of matter has not been added to the earth, since the first dawn of creation; and yet that material property has been moulded in the innumerable forms in which you constantly behold it, while the increased light that human growth is ever making in the use of these elements, is a powerful illustration of the spiritual element, which manifests itself in each individualized organism.

First, the tree; then the fruit is presented; while the harmony in nature, (being governed by immutable laws,) tends to ripen and perfect it, preparing it for the use for which it was designed; and its consumption terminates its existence as an organized material substance. Yet nothing was added or diminished by its growth, except that, through the connecting link which binds the spiritual and material universes, an object was attained. Now, Nature, true to herself, at once manifesting the economy of her arrangements, commences the process of reproduction, doubtles in a new form; but one equally potent in developing the harmony between mind and matter, and the influence the one has upon the other.

Thus the rose may spring up, dwarfed in stature, and scanty in clothing; nevertheless the impress of the rose is eustamped upon it; and through the successive change of seasons, with the ready aid of man, (or the spiritual element, in cultivating the soil,) it becomes luxuriant in growth; its garments enriched in color; while its aroma is increased in the same ratio with its external development. Now, this blossom is born, breathes for a brief season, and dies to all outward senses; while man's inner or spiritual nature has been fed thereby, as through the physical he has received spiritual sustenance.

Thus the simple flower has lived its life, fulfilled its mission, and

passes off nature's stage, ready to don some new form or character; while man inhaled an immortal breath from its unfolding petals.

Again do we behold the same processes in the mineral kingdom.—Man's attention may be called to the locality of metals, through various causes, and from careful search, with the aid of organized chemical properties, their value and usefulness can be determined; while his first object is to separate the good from the bad—the dross from the pure metal, which can be moulded into new forms; thus facilitating its growth and enabling it also to perform its mission in behalf of humanity.

Now man's wants are again supplied; yet through another source; while nature stands ready, with her absorbing vessels, to receive all the thrown-off particles which must be remoulded by her ere they can be made available for further use.

My intention, in the foregoing illustrations, was not to unfold any hidden scientific truths, but to awaken, in the human mind, a desire for the source whence their better natures can be fed and sustained, and the influence the material universe has upon the invisible. The human mind has long been a study for the investigating child of earth; but never have its laws been clearly understood.

Man takes his individualized form, like any other substance; and from his familiarity with its propelling power, does not pause to inquire when this force accumulated, or to what end it is tending. Here is clearly presented a picture in the scientific world, that claims attention, in order to discern the matter that the body or mother earth demands, and that which is sufficiently refined to enter the spiritual universe.

At this proposition, you may stand amazed, and inquire if I would teach the erroneous sentiment that matter could become a spiritual element? Yes, as through no other process of reasoning can the designs of existence be clearly understood. We acknowledge that mortal life is too brief for the accomplishment of any object disconnected from a continued existence. Now, if no element of earthly growth is immortal, what wisdom is manifested in granting this existence? The reply is, to individualize matter. But of what avail is this, when its object so suddenly terminates? Oh! the mind is immortal. True; but how can you appreciate or form any conception of the mind, unless you consider it the same element that composes the body, but only taking up slight particles that can be purified for immortal existence, while the grosser material serves to sustain the body! To illustrate, you read the emanations from the mind of another, but cannot perceive any tangible substance. Truly, your body was not fed therefrom, but some of its higher wants were ministered to; leaving an indellible impress upon you.

Now I trust you discern the human organization as it is, and the constant processes of refining and purifying that are being forwarded in the system, according to the harmony that exists, while the necessity of healthful development must be clearly portrayed. The human form, while animated by this invisible power, might well be likened to a mint where metals are coined and prepared for future use. And why we are so ardent in our desire for these laws to be understood, is to secure a free amount of spiritual stock, thus granting you advantages that ignorance cannot bestow.

Herein I have endeavored to show that man partakes of immortal food, from innumerable sources; and the fewer the avenues through which he is fed, the purer and less adulterated the light that dawns upon him.

You may now inquire if I consider all the elements in the material universe immortal? Yes, so far as they have ministered to man's wants, and facilitated his spiritual advancement.

Again, you may ask if mind or spirit is matter, why is it obscured from mortal view? Because the grosser elements still encircle you; and through mortal organs of vision, can perishable objects alone be discerned. From reflection upon this subject, the spiritual nature will receive impetus and power, while the connecting link which unites time with immortality, can be felt and realized, causing the heart to throb with emotions of gratitude towards the Designer of all good, for the unspeakable blessing of immortal life.

Lecture by the Spirit of Mononotto.

MISS BROOKS, MEDIUM.

This spirit frequently controls and speaks through Miss Brooks, at our musical circles. Her oral teachings prove her to be a most harmonious spirit, full of truth, purity and love; and her lecture will convince the reader that she possesses a high order of wisdom and philosophy. She has given us the following sketch of her life, which we deem to be an appropriate preface to her lecture:

"I was a Spanish girl, ten years old, living on the bank of a western river, when I saw a canoe approach the shore, in which were two Indians, in costume. One was the Indian warrior, Blackhawk, and the other was his squaw. The richness of his costume attracted my attention, and I went down the bank, to the shore, where they were about to land. Blackhawk beckoned to me to come to them, and I went. They lured me into the canoe with them, and they shoved off, taking me with them. Going down the river, I turned round and looked at the shore and began to weep. Blackhawk then said something gruffly to me, in the Indian tongue, and came to me and cut off my long black curls, as they were hanging down my back, and threw them into the river. I watched them as they floated along, with tears of grief flowing from my eyes. They took me to their camp, and kept me with them till I was sixteen years old. Then I found an opportunity to escape from them, but was recaptured, and condemned to be burnt, for my desertion. I was tied to a tree; dead limbs were piled around me, and they were about to set fire to them, when I heard the Indian war-whoop resounding through the forest. I looked up and saw the Indian Chief CHICKTAWANA-WAH-HOO, with his warriors, who were enemies to BLACKHAWK. They had a brief struggle, in which the former came off conquerors. They released me and took me with them. The Chief married me, and I lived with him till I entered the spirit world. He gave me the appellation of MONONOTTO, by which he meant that I was the bright star of his life."

PRAYER.

God is the mighty and stupendous—the grand and sublime Actuator of all things. Nature is his body, the impress of his deity, and the index of his divinity. Man is the ultimate of nature; the concentrated point of material perfection, and an ultimate of all beneath him. Science is the true basis of theology. Theology comprises the demonstrable elements of matter and mind. Mind comprises the deified elements and essences of God, embodied in a physical constitution. Matter is the indestructible and substantial organization of the spirit. The physical construction is the individualization of the spirit; and spirit is the true man's identification. True thought is the individualization of science and philosophy, and the identification of the originality of the mind. Deity permeates all nature. Embodiments of His qualities and essences, in physical forms, identify the finite with the infinite, and harmonize the spiritual and material identification with the anatomized laws of construction. Analyzation is an instinctive attribute of the mind; and minds, whether infinite or finite, should dissect the various parts of the body of nature, analyze each atom, and give their philosophy. And in the dissection, mind will discover that all constructions are based upon formative functional actions, and upon the scientific anatomy of divine laws.

As we thus trace along, we discover in every created object, an inclination and tendency to ascend, or aspire. And what is aspiration? It is the true prayer of the soul, or center of every thing, above and below. The flower prays; for it aspires. The motionless stone prays; for it aspires. The atmosphere prays; the stars pray; and the universes which glow so magnificently, and send forth their twilight beauty from the cerulean sky, pray; for they all aspire. The volcano prays; for it breaks from its rocky and chaotic repose, embedded in the bosom of nature, while its molten lava rolls forth in burning flames, that it may be ultimated into higher forms; and thus the volcano prays; for it as-

pires. The mountains pray; for they constantly accumulate atoms of matter, and agglomerate particles, that they may become lofty and noble in the vast universe of their existence. They aspire; and thus they pray. Old ocean prays, as it rolls on in its majesty, sweeping everything along which glides upon its yielding waves, to its ultimate destination. Perhaps by the changes of nature, it boils in maddening fury, its white waves rolling mountain-high, dashing against the sand-formed shore, in awful sublimity, breaking many proud and noble ships into wrecked atoms, and committing many fond and tender hearts to a watery tomb, where the sea-bird sings the last requiem over the departed, and where the coral is the heart's only mourner. All of this is but prayer; for it is in obedience to the laws of the Supreme Originator. It is aspiration—a crying out for something nobler and higher. Nature prays; for it aspires.

Aspiration is the soul's true prayer. It is the center magnet of human theology; and its magnitudinal comprehension oft-times loses the soul in its own identity or individual vastness. Aspiration is an out-birth of Deity; and the soul, by its aspirings, strives to comprehend its own divinity; and, failing, only views the outward, and passes on, forgetting that it is itself a chapter in the volume of material creation, whose external is only an introductory page to the substance of the internal.

Men say pray, and still are crying, have thou faith in my creed, else its threads will break, and thou wilt be embedded in a volcanic hell, whose molten lava and burning flames will roll over the soul's inner bosom as long as time and eternity.

Men go in search of immortality, not as they would explore the mines of material wealth, with energetic hopes and high aspirations; but hope rolls and tumbles in its own caverns, and, fearful, dies in its own excitement. Men approach the grave, their countenances bearing an expression of terror, expecting to see the skeleton of what was once lovely, rise, and with fiendish laugh, ask why they disturb the dead man. Others gaze towards heaven, expecting to see an etherialized or vaporish form descend with wings like the forest songsters, with neither substance nor tangibility, but an airy nothing, descending, clothed in a cloudy robe, moving by wings through the trackless spheres of light in eternity.

Again, men say, give me something tangible—give me something that will strike louder than a thunder-bolt, upon all of my external senses, or else I will not believe. Stop, foolish man. The stars shine. You see them come and go in accordance with divine order; but do you hear and feel them? No—then your knowledge of the stars is only based upon the sense of sight. Then how do you know but those stars are only optical illusions, if you will not believe, except every sense of your external organization realizes the fact? The pent up thunder—the elements of cold and heat, come in contact—they convulse and roll through the cloudy heavens, in maddening roar—you hear the fearful and sublime effect—but do you see and feel the thunder? do you hear and feel the cause? No—then how do you know but you are deluded? The flowers grow, but you do not feel them grow. It is true you see them; but you do not hear them; then all of your senses do not realize the fact; but each being definitely and infinitely related, one convinces the others. Various gaseous substances form the atmosphere you inhale; but you do not see them; you only feel and hear their effect. Hence, by this system of reasoning, we might throw every thing into nonentity, and as well reason from those senses which have not realized all facts, that creation is a delusion, as to say, from single realizing senses that such realities do exist. But you say science demonstrates these facts to the external senses. So does science alone demonstrate man's immortality. Still he dare not unite theology and science, by which he may be enabled to analyze nature and eternity.

Man stands affrighted at his own existence; and the munificence of his material thoughts lose themselves in the majesty and magnitude of the celestial inspirations, which descend spontaneously from the center of eternity. The never-ending current of magnetic thought, irresistibly

comes upon the human mind; and all inward emotions of the heart, are referable to some specific cause.

The universes which form the eternities of Deity, and the thousand worlds which spiritualize and eternalize universal nature, move on in the scale of physical being, constantly developing visible facts from interior causes, while the infidel souls of earth are warring with the elements of external nature, still imbibing the dogmas of modern theology; yet creed cannot save them from their destined transition from the physical to the spiritual world, where they are forced, not from abstract observations, but from absolute fact, to know that they are immortal.

Men glean from the volumes of materiality, or con well the volumes from antiquity's library; but are all of their senses brought into action when reading the deceptions of ancient volumes? Certainly not: then how do they know that such men as Jesus, Moses, and the Apostles, existed, of whom the sacred volumes speak? If men believed alone from the tangibility of all facts and things relating to themselves and creation, and can only realize them by every individual sense, all the world, God and heaven, would live only in thought, and would not substantially live in any form of animate existence.

This system of investigation of scientific facts and of philosophical researches, is unsubstantial. A man would be as foolish in saying that he would not believe except by the consciousness of each external sense, as he would to deny his own existence, physically; for there are eternal and real existences in physical creation, which cannot, from their form of being or nature, be realized by the consciousness of the external senses. Reason individually, should be applied to all scientific relations and facts; and logic alone should make its deductions from nature, not from past unsubstantial systems, which the prophets of old adopted. Mind must trace every effect to some cause; and reason is the only tangible evidence made manifest to the material senses of the universal existence of physical formation and creations. And the cause must be admitted to correspond with the effect, and must be an actual reality. And the outward expressions of mind, are its forms of thought. The subordinate or suggestive senses of mind are external, though related by harmonious laws, to inner senses, or senses corresponding with the external ones. Hence, every sense is referable to some interior cause. And reason and judgment should be exercised upon all points of scientific researches, and in all investigations of the human mind.

When minds cry for new truths, they forget that truth is coeval with God, and is forever new. Trust to the impulse of the soul, and let the poison of theological infidelity flow. The iron heel of priesthood may strive to tread truth down, but never has a truth been destroyed. They may curse the truth of God and call it delusion; but time is its infinite teacher, and it will nerve the true soul to bear o'er the senseless words wrung from the hands of bigotry. Let man veil his vision—the light of truth will shine through. Notwithstanding all the demonstrations of God, men leave him and go in search of other gods more harmoniously adapted to their undeveloped natures. The faculty of the unbounded reason, possesses the essences of infinite refinement, wisdom, and benevolence. Every century brings a modification of error and imbecility.

In darkened ages of mythology, men believed that the sun rose from mysterious caverns, clothed, as it was, in a robe of burning rays, and presented to them its declarations of light and beauty; yet they shuddered at the contemplations it awoke in their soul; and they were afraid to probe still deeper by sound investigation. They trembled beneath the planetary world, when queenly night threw its harmless and gentle mantle over earth. They stood affrighted at the burst of gray morn from the folds of night; and all originated from a confused and disordered condition of the mental faculties. Volcanic catastrophes, geological transformation, took place, and the unrefined soul would bow in fearful adoration before them, believing that they were voices of Deity, commanding them to do such and such things. Change was evidently necessary; and what then was considered as revengeful commands and utterances of Deity, the mind, to-day, recognises as ne-

cessary phenomena, in the unfolding of creation. Metaphysicians entered into logical investigations, relating to the mentality and the various phenomena then occurring; and they could find no system upon which to base their theological inquiries. They supposed that science, philosophy, and religion were divisions—distinct and separate attributes of nature. Hence the rudiment or basis of theology, remained undiscovered. Men of science, champions of liberty, and seers of truth, have been unfolded; and as the world has passed on, changes have continually occurred, which have thus far clearly elucidated that the three attributes belonging to mind and nature, are conjoined, and assist in the developments of natural and infinite facts, as a unity.

Language, in primitive ages, was in a hieroglyphical form; and in this way the thoughts, or substances of the mind, were rendered somewhat intelligible. The marks of distribution and civilization, are distinctly discoverable through succeeding ages, from that century to the nineteenth century; and new thoughts are conveyed by intelligible languages; and the mind displays grandeur and beauty in every thought and emotion. Immortality is recognised by nature; and its adaptations of spirit are known by corresponding adaptations of nature. Mythological gods have long enough been sought to for the sanctification of all the despotic governments existing on the earth; and now the sparkling rill of human progress and refinement is gliding onward through the recesses of the social, intellectual, and moral world; and its many tributaries are all converging to form one mighty and stupendous stream of affection and thought, and is fast merging into the ocean of eternity, and of universal knowledge and peace. Every spirit is invited by the progressive laws of God, to its home; and creation has but just begun, love is just born, and the wisdom of heaven is yet undeveloped. And thus have we traced through creation, and discovered everything to have progressed, and all by inherent prayer.

Prayer is aspiration, and aspiration is a deific principle. It is the supreme attraction of the out-gushing soul, and causes it to lose itself in the great divinity of all existences. All error shall fall beneath the mighty reflections of Deity; records return to their dusty abodes, and the dying embers of oriental mythology, will soon be ashes; and from the loftiest pinnacle of the highest heavens will an immortal orb of eternity rise in its radiant effulgence, and a bright spot shall burn on the up-turned cheek of nature, as its rosy blushes express the sweetest beauty of the Almighty. And the living spark of heaven on earth shall be fanned into a flame, by the breath of affection; and the magnetic glance of thought shall float triumphantly through the caverns of the human mind, until the silent soul shall bend in homage to the Original Cause of all visible effects.

Truly,

MONOXOTTO,
Spirit Land.

From the Rhode Island Book, 1841.

The Language of a Future State.

BR ROWLAND G. HAZARD.

It is probable that in the future and more perfect state of existence, we shall possess a means of social intercourse free from ambiguity—that the pleasure of advancement will be increased by its consequent acceleration—that when deprived of the material organs, words and signs will no longer be employed—in a word, that the language of ideality, which a partial improvement of our faculties has here exhibited, will then be so perfected, that terms will be entirely dispensed with, and thought be there communicated without the intervention of any medium to distort its meaning or sully its brightness—that ideas will there flow directly from mind to mind, and the soul be continually exhilarated by breathing a pure congenial atmosphere, inhaling feeling, poetry, and knowledge.

This conjecture derives a further plausibility from the consideration that our present language seems especially adapted to things material; that in the purely physical sciences we can communicate ideas with

great accuracy and precision—that the difficulty of doing this increases in proportion as our feelings and the qualities of mind enter into the subject to which we endeavor to apply it, and when they become exclusively its objects, it almost entirely fails. Poetry has accomplished much more than the other forms in portraying the passions, sentiments, and all the more striking and complicated mental phenomena; but even that has shed but a feeble light over a small portion of this interesting field of research, or in bright but fitful gleams, shown the undefined vastness not yet explored. Our present language, then, is wholly inadequate to a subject, which of all others must most interest a world of spirits, as if it were intended only to carry us to the point from which we are there to start, to give us a glimpse of the infinite regions which imagination has not yet traversed—the exhaustless sources of thought which mind still possesses, while the language of ideality has here accomplished just enough in the exhibition of the subjects of our internal consciousness, to assure us that it also possesses the elements of a power which, when matured, may become the fitting instrument to gather the treasures of that unexplored immensity. But may we not go farther, and say that we have even here a foretaste, or at least a nearer approach, to this angelic pleasure? Have we not witnessed the soul in all its purity and vigor, throwing off the trammels which words impose on its highest action, and, as if anticipating its conscious destiny, in a transport of impassioned thought and feeling, almost entirely discarding the usual mode of expressing them, when the eloquence of the eye anticipates the tongue, when every feature kindles with emotion, and the whole countenance is as a transparency lighted with its glowing conceptions? It is then that terms are most nearly dispensed with, and it is in this sympathetic mingling of thought and sentiment that we enjoy the purest poetry which warms the soul in its earthly tabernacle. Those who have known the raptures of such converse and have felt its exalting influence, will regard it as worthy a place in a higher sphere, and be willing to admit it to their most entrancing reveries of elysian bliss. Does not this view lend a delightful confirmation to our hypothesis? But the argument derives yet additional strength from the consideration that this faculty, this power of silent, yet vivid expression, seems somewhat proportioned to moral excellence, or increases as the spirit predominates over the material part of our natures—that in most men it is but dimly visible—that in those of the finer grade of intellect, whose feelings have been cultivated, whose purity has never been sullied by corroding care and ignoble pursuits, nor their sensibility blunted by too rude collision with the world, it becomes more apparent; while in the sex of finer mould, who are elevated above these degrading influences—whose feelings are more pure—whose sentiments are more refined—and whose spirits are more ethereal, it manifests itself with a softened splendor, to which that of angels may well be supposed only another step in the scale of magnificent progression. It is to the superiority which woman has in this expressive language, to her command of this direct avenue to the finer feelings, that we must attribute her influence in refining and softening the asperities of our nature. And it is owing to the possession of this element of moral elevation, that the finest and strongest reasoning of philosophy has, in this respect, accomplished so much. She possesses not the strength which has been exhibited by some masculine minds, nor perhaps even the brilliancy which has emanated from others; but the influence which they respectively exert on society appears in strange disproportion to the apparent causes. The one is as the sun, with his strong beams upon the waters, and the waves proudly reflect his dazzling brilliancy; the other, as the moon, whose milder light melts into the ocean; glows through all its depths; heaves its mighty bosom, and elevates it above its common level.

The refined subtleties of an Aristotle, or the glowing sublimities of a Plato, though presented to us with all the fascinations of a high-toned morality, and clothed in the imposing grandeur of a lofty and commanding eloquence, are dim and powerless to that effusion of soul, that seraphic fervor, which with a glance unlocks the avenues to our ten-

derness, which chides our errors with a tear, or winning us to virtue with the omnipotence of a charm, irradiates its path with the beaming eye, and cheers it with the approving smile of loveliness. And hence, too, it is, that the degree in which this influence is felt, and its source appreciated, is justly considered as the test of civilization and refinement.

Is there not in this mild, gentle, silent, persuasive, yet dissolving and resistless influence, a charm which bears witness to its celestial character. Do we not recognise in it a similarity to that of heaven, and if we have ascribed it to its proper cause, does not this similarity at once stamp our speculation, if not with the seal of a moral certainty, at least with the impress of a cheering probability?

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.

Our First Day at Townsend Hall.

We have, in our leading editorial, given a history of our ejection from the building at the corner of Michigan and Swan streets. Now the more pleasing duty devolves upon us to record a brighter chapter.

We hired Townsend Hall, in which to hold the meetings of the Harmonial Association, till we can be more suitably accommodated; which, in all probability, will not be this winter. On Sabbath last, we had three meetings there. We had been told, through the mediumship of CHAUNCEY BARNS, that the spirits would send us a lecturer for the then succeeding Sabbath; and he came. The messenger of truth proved to be THOMAS GALES FORSTER, of St. Louis, Missouri, whom the ministering angels, who have determined that man shall be redeemed from ignorance, sin and misery, have pressed into their service, as a trumpet of their gospel. Mr. FORSTER lectured three times—morning, afternoon and evening. The hall was well filled in the morning, although hundreds who would have attended, were not aware of the change of locality which we had been compelled to make. In the afternoon we had an audience numbering about six hundred; and in the evening every seat in the hall was filled, and there were many who could not be accommodated with a seat.

These audiences—as Mr. FORSTER has truthfully remarked—presented countenances, generally, which gave evidence of high intellectuality. And with the exception of a few boys, who have no business out from under the charge of their parents and guardians, and some half-dozen adults in age, but infants in intellect, to whom philosophical truth is Greek, we never witnessed more rapt attention to a speaker than was manifested by all present. Mr. FORSTER is, by far, the best speaking medium that we have ever listened to. We confess that we have not heard any of those who are most eulogized as abnormal lecturers; so that we shall not give cause of offence to any of the superior class of speaking media, by seeming partiality for Mr. FORSTER's mediumship. His lectures were highly and profoundly philosophical and scientific; and his enunciation and elocution, were as nearly faultless as the best in every thousand who lecture in the normal state.

Mr. FORSTER comes to us highly recommended, in all the qualities that adora the man, by many gentlemen of high standing in St. Louis, Cleveland, and other places which he has visited. And we take great pleasure in uniting our voice with theirs, as far as we are warranted in doing so, by the short acquaintance which we have had with him.

At the close of the evening lecture, the controlling spirit, whom, we have since learned, was that of JUSTIN, surnamed THE MARTYR, in

formed the audience that there were many bright and elevated spirits present, who were the guardians of persons in attendance, and some of whom had been conspicuous as men of talent and moral worth, while occupying physical organizations, in this city: that among these was one who had made a request of the medium's guardian spirits, to be allowed to address a Buffalo audience, through him, on Sabbath morning next: that the request had been granted: that they would do all in their power to aid him in his effort to control the medium; and that "the brilliant spirit who made that request, was STEPHEN R. SMITH, late pastor of the Universalist church, in this city."

Since this announcement, we have had some interviews with that elevated and justly venerated spirit, in which he cautioned us not to anticipate too much from him, as it might prove a failure, from the difficulty which always attends the effort to control a medium for the first time. We still think, however, that, if nothing occur to put the medium into an unfavorable condition, there will be no fear of failure; for the spirit of Mr. SMITH has since controlled him, at circles, and spoken through him with apparent ease.

Through the mediumship of Miss Brooks, we are farther promised that, in the evening, the spirit of A. A. BALLOU will make a prayer at the opening of the services, through Miss SCOTT: after which, CLARA, the spirit vocalist, will sing, and play on the piano, through Miss BROOKS, who cannot play in the normal state. Then the spirit of Professor DAYTON will give us a lecture, through Mr. FORSTER. If this program we shall be carried out, it will be a glorious Sabbath day's entertainment.

Since writing the above, we attended our private circle at Brooks' Spirit Room; and, by permission of the spirits, took Mr. FORSTER with us. He was there controlled by the spirit of Professor DAYTON, who spoke through him in a manner and with an effect which we shall not attempt to describe. When Mr. DAYTON had finished his address, Mr. SMITH took possession of the medium, and again addressed the writer personally, directing him to announce, in the *Age of Progress*, that the two lectures which will be delivered, on Sunday next, by himself and Professor DAYTON, will constitute one; and that the subject will be "MAN'S PAST DEVELOPMENT; HIS FUTURE PROGRESS; AND HIS AFFINITY TO GOD."

New Publication.

We desire to call attention to the prospectus of the "EXCELSIOR," a new monthly Spiritual publication, about to be issued at Cleveland, under exceedingly favorable auspices, as we are led to believe. This Journal will be under the editorial supervision of Mrs. H. F. M. BROWN, Prof. D. LYMAN, JR., and L. E. BARNARD, ESQ. We have no personal acquaintance with either of the parties; but are informed by a friend at our elbow, in whom we have every confidence, that they are of the highest respectability, in point of talent and energy—more especially Mrs. BROWN, who has already contributed much to enrich the literature of the age, and add to the dawning interest of the day in those higher and more brilliant Truths, that serve to develop the angelic affinities of the race. We bid Mrs. B. and her associates, God speed in their enterprise; whilst we feel warranted in recommending the work to all who are capable of appreciating the truthful and the beautiful, so profusely scattered throughout the wide spread field of Literature.

FOR CAREFUL WRITERS.

Always spell Kansas with a z, and Minnesota with a double n in the second name. Do not make a mistake apiece in spelling bouquet and sobriquet. Recollect that employe has but one e at the end, and that to be accented, unless you mean an employed woman, when it should be spelled employee, with a double ee, the first one accented. Never call a social party in the evening, a levee, for the essence of that word is something that takes place in the morning, it being the correlative term to soiree. Never write depot when you mean railroad station. Never say east when you mean west, nor leeward when you mean windward. The best way to avoid inaccuracies is one that has a great many other

advantages, viz: never to use a foreign word if there is a good English word that will express your idea; and among English words, those of Saxon derivation are often better than Latin, Greek, or French.—*Baltimore Advertiser*.

From Robert Owen's New Existence of man upon Earth.

UNIVERSAL CONSTITUTION AND CODE OF LAWS.

SECTION I.

Principles and practices of the Millennial or Rational Religion.

LAW 1.—That all facts yet known to man indicate that there is an eternal cause of all existences, by the fact of their existence; that this all-pervading cause of motion and change in the universe is that Incomprehensible Power which the nations of the world have called God, Jehovah, Lord, &c., &c, but that the facts are yet unknown to man which define what that Power is.

LAW 2.—That it is a law of nature, obvious to our senses, that the internal and external character of all that have life upon the earth, is formed for them and not by them; that, in accordance with this law, the internal and external character of man is formed for him,—and not by him, as hitherto most erroneously imagined; and that, therefore, he cannot have merit or demerit, or deserve praise or blame, or reward or punishment, in this life, or in any future state of existence.

LAW 3.—That the knowledge of this fact, with its all-important consequences, will necessarily create in every one a new, sublime, and pure spirit of charity, for the convictions, feelings, and conduct of the human race, and dispose them to be kind to all that has life—seeing that this varied life is formed by the same Incomprehensible Power that has created human nature, and given man his peculiar faculties.

LAW 4.—That it is man's highest interest to acquire an accurate knowledge of those circumstances which produce evil to the human race, and of those which produce good, and to exert all his powers to remove the former from society, and to create around it the latter only.

LAW 5.—That this invaluable practical knowledge can only be acquired by means of an extensive search after truth, by an accurate, patient, and unprejudiced inquiry into facts, as developed by Nature.

LAW 6.—That man can never attain to a state of superior and permanent happiness, until he shall be surrounded by those external circumstances which will train him from birth to feel pure charity and sincere affection towards the whole of his species, to speak the truth only, on all occasions, and to regard with a merciful disposition all that has life.

LAW 7.—That such superior knowledge and feeling can never be given to man under those institutions of society which have been founded on the mistaken supposition that each man forms his own feelings and convictions by his will, and therefore has merit or demerit, or deserves praise, or blame, or reward or punishment for them.

LAW 8.—That under institutions formed in accordance with the Millennial or rational system of society, this superior knowledge and these superior dispositions may be given to the whole of the human race without chance of failure, except in cases of organic disease.

LAW 9.—That in consequence of this superior knowledge and these superior dispositions, the contemplation of Nature will create in every mind feelings too high, sublime, and pure to be expressed in forms or words, for that Incomprehensible Power which acts in and through all nature—everlasting, composing, decomposing, and recomposing the elements of the universe, producing the endless variety of life, mind, and organized forms.

LAW 10.—That the practice or worship of the Millennial or rational religion will, therefore, consist in promoting, to the utmost extent of our power, the well-being and happiness of every man, woman, and child without regard to class, sect, sex, party, country, or colour; and in those inexpressible feelings of admiration and delight which will arise in all, when made to become intelligent and happy by being surrounded from birth by superior circumstances only.

SECTION II.

Liberty of mind or Conscience.

LAW 11.—Every one will have equal and full liberty to express the dictates of his conscience on religious and all other subjects.

LAW 12.—No one will have any other power than fair and friendly argument to control the opinions or belief of another.

LAW 13.—No praise or blame, no merit or demerit, no reward or punishment, will be awarded for any opinions or belief.

LAW 14.—But all, of every religion, will have equal right to express their opinion respecting the Incomprehensible Power which moves the atom and controls the universe, and to worship that power under any form or in any manner agreeable to their consciences,—not interfering with others.

SECTION III.

Providing for and Educating the Population.

LAW 15.—Every one will be equally provided, through life, with the best of everything for human nature, by public arrangements; which arrangements will be so made as to give the best known direction to the industry and talents of every one.

LAW 16.—All will be trained and educated, from birth to maturity, in the best manner known at the time.

LAW 17.—All will pass through the same general routine of education domestic teaching, and employment.

LAW 18.—All children, from their birth, will be under the especial care of the Associated Society or Township in which they are born; but their parents shall have free access to them at all times.

LAW 19.—All children in the same society will be trained and educated together, as children of the same family, and will be early taught a knowledge of the laws of their nature.

LAW 20.—Every individual will be encouraged to express his feelings and convictions as he is compelled by the laws of his nature to receive them—or, in other words, to speak the truth only upon all occasions.

LAW 21.—Both sexes will have equal education, rights, privileges, and personal liberty; their marriages will arise from the general sympathies of their nature, well understood, and uninfluenced by artificial distinctions

SECTION IV.

General Arrangements for the Population.

LAW 22.—Under this system of society—after the children shall have been trained to acquire new feelings and new habits, derived from the laws of human nature—there will be no useless private property, now the cause of so much injustice, crime, and misery.

LAW 23.—As soon as the members of these Federative societies shall have been educated from infancy in a knowledge of the laws of their nature, trained to act in obedience to them, and surrounded by circumstances all in unison with them, there will be no individual reward or punishment.

LAW 24.—These societies will be composed of associations of men, women, and children, in their usual proportions, from five hundred to three thousand, the latter being the greatest number that can be most beneficially united under one scientific arrangement to perform all the business of life.

LAW 25.—As these societies increase in number, unions of them, federatively united, will be formed in circles of tens, hundreds, thousands, &c., until they shall extend over Europe, and afterwards to all other parts of the world, uniting all in one great republic, with one interest, and gradually with one language.

LAW 26.—Each of these societies will possess as much land around it as will be sufficient for the support for ever for all its members, when it shall contain the maximum in number.

LAW 27.—Those societies will be so arranged as to give to all the members of each of them, as nearly as possible, the same advantages; and also to afford the most easy communication with each other.

SECTION V.

Especial duties of the local Governments and their Councils.

LAW 28.—Each society shall be governed in its home department by a general council, composed of all its members between the ages of forty and fifty; and each department shall be under the immediate direction of a committee, formed of members of the general council, chosen by the latter in the order determined upon; and in its external or foreign department, by all its members from fifty to sixty years of age.

LAW 29.—After all the members of the society shall have been rendered capable of taking their full share of the duties of the general government, there shall be no selection or election of any individuals to offices of government.

LAW 30.—At forty years of age, all the members who shall have been trained from infancy in the society shall be officially called upon to undertake their fair share of the duties of management in the home depart-

ment; and at sixty they shall be excused from officially performing them: at fifty they will be officially called upon to undertake the duties of the External or Foreign Department; and at sixty they will be excused from officially attending to them.

LAW 31.—The duties of the general council of the Home department will be to govern all the circumstances within the boundaries of its society; to organize the various departments of production, distribution, and formation of character; to remove all those circumstances which are least favourable to happiness, and to replace them with the best that can be devised among themselves, or of which they can obtain a knowledge from other societies. The duties of the general council of the External or Foreign Department will be, to receive visitors or delegates from other societies; to communicate with other similar societies; to visit them and arrange with them the best means of forming roads and conveying surplus produce to each other; to travel, to give and receive information of inventions, discoveries, and improvements, and of every kind of knowledge that can be useful; and also regulate and assist in the establishment of new societies, composed of their surplus populations; and to send delegates to the circle of societies to which their own shall be attached.

LAW 32.—The General Councils, home and foreign, will have full power of government in all things under their respective directions, so long as they act in unison with the laws of human nature, which shall be their sole guidance upon all occasions.

LAW 33.—All individuals trained, educated, and placed in conformity with the laws of their nature, must, of necessity, at all times, think and act rationally, except they shall become physically, intellectually, or morally diseased: in which case the council shall remove them into the hospital for bodily, mental, or moral invalids, where they shall remain until they shall have been recovered by the mildest treatment that can effect their cure.

LAW 34.—The council, whenever it shall be necessary, will call to its aid the practical abilities and advice of any of the members of the society.

SECTION VI.

On the Adjustment of Differences.

LAW 35.—If the general councils should ever attempt to contravene the natural laws of humanity—which is scarcely possible—the elders of the society, who have passed the councils, shall call a general meeting of all the members of the society between twenty and forty years of age, who have been trained from infancy within it. This meeting, called after a month's notice, shall calmly and patiently investigate the conduct of the general councils; and if a majority shall determine that they have acted, or attempted to act, in opposition to these laws, the general government shall devolve upon the members of the society who have passed the councils and are above sixty years of age, united with those who have not entered the councils and are between thirty and forty years of age. With parties trained rationally from infancy, and placed from birth within good and superior circumstances only, it is scarcely possible to conceive that this clause will ever be required; but if required, it can only be of temporary application.

LAW 36.—All other differences of every description—if indeed it be possible for any to exist among a population once trained to become rational in feeling, thought, and action—will be immediately determined and amicably adjusted between the parties, by a decision of the majority of the three members who have last passed the councils.

Transition Government.

The inhabitants of Europe, under all its separate governments, have had their characters so misformed, in consequence of society being, from the beginning, based on false principles, that innumerable errors and evils have been created in practice. A new state of society for Europe has, therefore, become an immediate irresistible necessity, to calm the excited feelings and passions of its population; and a rational government is required to gradually supersede those governments which experience has proved to be most irrational and injurious in practice. But the characters which have been created under the old governments have been made to become so inferior and irrational, and their practice so injurious, that, without a new training and education, the people are unprepared to rationally govern themselves, or to be rationally governed; nor can they be educated to become competent to well-govern themselves while they shall remain within the arrangements and institutions emanating from the false fundamental principles on which alone the entire system of society over the world has hitherto been based.

In consequence, transition arrangements, to re-educate and gradually new place all the inhabitants of Europe, are now required, as the first practical measure to meliorate the present sad condition of its population, and make it rational; and thus to prepare it to live under the universal Millennial or rational government, which has been previously given in detail.

To establish these transition arrangements peaceably and rationally, they should emanate from the existing governments, whatever may be their present form; that the change may be effected gradually, in peace, and with order, foresight, and sound wisdom.

These governments remaining undisturbed, (like the old roads during the formation of the railways, which were to supersede them,) should select a certain number—say seven, more or less—of the most intelligent practical men they can find, to be called a committee, council, or by any other name, who should have entrusted to them the creation of the new arrangements, under which in the new state of society all the business of life is to be conducted; arrangements devised to create and distribute wealth, form character, and govern, in a very superior manner, compared with existing arrangements formed with the view to attain these results.

This committee should begin the change by enlisting all the present unemployed into a civil army, to be trained under new arrangements, in order that they may create their own supplies of every description, be re-educated, become defenders of their country in case of invasion, and maintain peace and order at home, while the regular army shall be employed abroad, as long as a regular army shall be necessary.

This civil army may be well drilled, disciplined, properly officered, and instructed to create the new arrangements required to reorganise society upon true principles—arrangements purposely devised to perform all the business of life in a superior manner. Thus gradually, peaceably, and wisely to supersede the present injurious and most miserable state of human existence, by a scientific and rationally constructed society, far superior to any past or present, for permanently producing health, knowledge, wealth, and happiness to all.

These transition arrangements may be made not to interfere with any existing government or public or private interests; but gradually to supersede them, as the railway superseded the old road, most beneficially for all the members of old society.

By these arrangements the individual and social character of man will be united and provided for to the utmost practicable extent compatible with the permanent happiness of society.

ROBERT OWEN.

Sevenoaks, October, 1855.

To a Subscriber.

MR. EDITOR:—Judging from an article which I find in your Daily of yesterday, I infer that you are a "Spiritualist." If so, I should be pleased to learn from you on what facts or visible phenomena, you base your belief. I am aware that there is, in some parts of the country, quite an excitement in regard to the subject of Spiritualism, but I have yet to see the first fact to convince me of the truth of the so-called Spiritual manifestations. If you are a "Spiritualist," I should be glad not only to know it, but also to learn the facts upon which you predicate your belief.

A SUBSCRIBER.

Saratoga Springs, Nov. 10, '55.

In reply to the above, we have to say, that we are not a Spiritualist, would to heaven that we were; but, we are a firm believer in the Spiritual phenomena, and no more doubt the fact, that the spirits of the so-called departed, now communicate with men, than that they did in the times of the patriarchs, in the days of Christ and his Apostles, and so on, from that period up to the present. The proof of the fact that they now communicate, is (to us,) far more positive and tangible (though no more certain,) than they did then, and we could not doubt the one, without disbelieving the other.

We said above, that we were not a Spiritualist, and we so asserted for this reason. No person can be, in truth and in fact, a real Spiritualist, without being far more pure than we dare make any pretensions of being. The inhabitants of America, Europe, and other countries, are denominated christians,—not, that they are in fact, really so, but to dis-

tinguish them from those who are termed Pagans; and so, many are called Spiritualists, who are simply believers and not doers of its teachings. When all become Spiritualists, in fact, "the knowledge of the Lord shall cover the earth as the waters cover the sea, and all shall serve him from the least unto the greatest."

We have not, to-day, time or space in which to furnish "A Subscriber" with the "facts upon which we predicate our belief" of the truth of the Spiritual phenomena, but we hope in a week or two, to furnish him, with our other readers, with some of them, only asking from all who may read them, that they will give us credit for sincerity, and not denounce us as "insane" or a monomaniac upon this subject.—*Saratoga Republican*.

Republication of Lectures.

The following is lecture No. 9, by EDGAR C. DAYTON, through Miss Brooks, medium; preceded by editorial remarks, showing why the lecture was given.

PHYSICAL MANIFESTATIONS.

The question is frequently asked us, by those who stay outside of the spiritual fraternity, and endeavor to cast odium upon their faith, why it is that spirits choose darkness rather than light, when they move ponderous bodies and perform other physical feats. When this has been asked by ill-natured cavilers, who accompanied the query with a sneer, it has been our practice to turn from them and save the labor of endeavoring to convince them against their evident determination to cherish their prejudices, and remain in their position of antagonism. Sometimes, however, we meet persons of more liberal feelings, who ask with an honest purpose to hear what can be alleged in justification of the choice of dark and uncomfortably cold rooms, by manifesting spirits.—To such ones we have endeavored to show the necessity, by giving the philosophy which the spirits have, from time to time, given us.

We were conversing on this subject, after the close of a meeting of our circle, when one of the members expressed a wish that Professor DAYTON would give us a lecture on that subject. If he was not present himself, some other spirit was, who informed him of the request; and the result was the reception, through Miss Brooks alone, of the highly scientific lecture which follows. Let all who really wish to be enlightened on the subject, read this lecture carefully; for although it is as lucid and plain as the language of science can make it, it requires some erudition and no careless exercise of mind, to follow and fully comprehend him. No one can read this lecture understandingly, and carp at the alleged necessity for the absence of light and heat, where those extraordinary manifestations are produced.

THE PROPERTIES OF LIGHT AND ITS EFFECT UPON PHYSICAL MANIFESTATIONS.

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

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

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

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

I have confined myself particularly to the effects of light, heat &c., upon physical manifestations; but I shall speak hereafter more definitely of the properties of light. You will hear from me again next week.

In haste,

EDGAR C. DAYTON.

One day in Pompeii.

CONTINUED.

The House of Sallust recalls a custom which one would suppose would have been more honored in the breach than the observance. The family oratory represents the household gods, or Lares, with a serpent. These reptiles were supposed to watch over the family. Their images were to the old Romans what the cross is to the modern Italian, endowed with peculiar sanctity, and on that account frequently painted or placed on spots which were desired to be kept undefiled, but which the Anglo-Saxon much better protects by the simple notice, "Commit no nuisance." Whenever these tutelary genii did not answer the expectation of their worshippers, they were treated with as little respect as a Roman Catholic pays to his patron saint when disappointed of his miraculous intervention. They were cursed, and kicked out of doors, to make way for new. This respect for the serpent tribe led to their being kept as pets. Their presence was considered as a good omen, and they were allowed to play about the persons of their masters, and even eat from the cups at table. The ladies permitted them to coil around their necks in hot weather as a sort of animated refrigerator. They repaid this hospitality by keeping under other vermin; but as no one killed them, they increased so rapidly as to become, like other idols, an intolerable nuisance. Nothing but the frequent fires of antiquity kept them within bounds. With this strange fondness for snakes by the most populous nation of antiquity, what becomes of our cherished idea of the natural enmity between the son of man and the serpent?

In one house was found a seated figure of Jupiter, with the "nimbus" or glory, encircling his head, which has since been borrowed by the Romanists for their crucifixes and saints. His figure is not unlike the bronze St. Peter at Rome, which enjoys the reputation of being an apostate pagan idol. Two houses possess large fountains, quite unique in their character. They are incrustured with colored glass, blue being the chief hue and divided into pretty patterns by sea-shells, which look as if freshly gathered. The ornaments consist chiefly of aquatic plants or birds; but the effect of the whole is more odd than pleasing.

Notwithstanding that Pompeii abounded in objects of luxury, the shops were small and mean, in which respect they were not unlike those of modern Italian cities. The front was open to the street, with the exception of a broad counter of stone. The open space was closed at night by sliding shutters. Pompeii was celebrated for its preparation of a fish-pickle, called garum, made of the entrails of mackerel soaked in brine. The best sold for twenty dollars a gallon. The cash system in general prevailed, if we may believe the weights, which were sometimes inscribed *Eme*, "Pay," and on others, "You shall have no credit." Some of the counters still bear the traces of custom in the stains made by wet glasses. The Romans cooled their wines in snow, and also boiled them—a taste which, not having survived their nation, was a medical caprice, that like "codliver oil," lived out only its day, and then died. Vomits were publicly sold as preparations to dining out, the quantity as well as the quality of the viands to be consumed being a desideratum of Roman epicures. Cooked eggs, bread stamped with the baker's name and its quality, olives in oil which still burned well, money in tills, and a vast variety of manufactured articles, have been found from year to year in the shops. In some, the keepers and workmen had remained behind until the last moment, and perhaps left but to perish a little farther on. In one place we see marble partially sculptured, with the pattern lying by the block; in another shop, the resin still remained in the pot where it had been recently boiled, and the sculptor's tools were scattered over the floor. In the former there is the long, sliding mark of a trowel on fresh mortar, as if the workman had just given the outer stroke, and had fled too precipitately to complete the inner, which brings the whole to a level. A house connected with the medical faculty yielded more than forty surgical instruments, some of which, in modern science, have no use, while others are almost fac-similes of those of to-day. I saw some apparently constructed with reference to the cesarean operation, which is generally supposed to be the fruit of recent surgery. The bakeries are so little injured that the cornmills and ovens could be put into use again at once.

Just inside the Herculaneum Gate there is a post-house established by Augustus. The bones of horses and remains of carriages were found in the stables. Outside the gate is the general inn. By an inhospitable law, the only ancient municipal regulation which the King of Naples still enforces, strangers were forbidden to sleep within the city limits. The remains of a mother and four children, which she had vainly attempted to shelter from the fiery shower, were found in the court-yard. They were interlocked in mutual embrace, and, from the quantity of rich jewelry, including pearl pendants of great value, found with them, must have been of the wealthier class.

The number and magnitude of public buildings in so small a town astonishes, in particular, the American traveler, who seldom finds anything worth noticing for architectural beauty at home in cities of much greater extent than Pompeii. But the Roman citizen found his pleasure abroad; his home was in public; he was content to sleep in an unfurnished closet, without other aperture than the door, and which he rarely entered except at night, provided the splendor of public edifices, and the profusion of public amusements compensated him for his domestic deficiencies. It was, therefore, no slight penalty that Nero inflicted upon the Pompeians when he condemned them to two years interdiction of gladiatorial games on account of a bloody fray which they had engaged in with their neighbors of Nuceria. This was in the year A.D. 59.

There are two theatres in good preservation, the comic and tragic, capable of holding about eight thousand persons, which is a large proportion out of a town of ten or twelve thousand souls. The performances were in the open air, there being no roof. Formerly the Romans stood. The

state was considered in danger from encroaching effeminacy when seats were introduced in places of amusement. A greater storm of ridicule and sarcasm accompanied the first spreading of awnings to protect the audiences from the sun than did the first raising of umbrellas in the days of James I. in London, so reluctantly do we fall into even new comforts when opposed by old prejudices. We generally, in the pride of our Anglo-Saxon civilization, conceive that to have been the first appearance of umbrellas on the European stage; whereas I noticed on Grecia: vase more than twenty-five hundred years old very well painted parasols and umbrellas, which certainly proves their existence in Italy as early as the foundation of Rome.

The seats of honor were near the stage. Each class increased its distance as it diminished in rank, until the plebeian crowd filled all the upper rows of seats. Behind them, in the galleries, were placed the women and near them the police; a regulation which gives no favorable idea of the gallantry of the male, or the morals of the fair sex. Two of the chairs used by the magistrates of the theatres have been found. They are of bronze inlaid with silver, and of a finish so beautiful and accurate that it would be difficult to find anything in modern art to surpass them.

Near the theatres is the pretty little temple of Isis, in such good preservation as to be a tell-tale of the mysteries of the Egyptian Deity. The priests were dining when the eruption took place. Several died beside their meal. One endeavored to hew his way with an ax through a solid stone wall; another perished in the attempt to fly with treasure snatched in haste from the shrine. The oracular responses of the idol all find their clew here, so it is generally believed, in the secret stairs opening behind the niche for the statue, which gave ample space for a concealed priest to counterfeit the supposed voice of his goddess. But there was no more priestly jugglery in this pagan temple than is practiced yearly in a Christian church in Naples. The blood of St. Januarius is as much a falsehood as was the voice of Isis. Nor do I believe that her priesthood were, in general, worse in morals than those Roman friars who have continued their practices under another name. Both devoted themselves to celibacy; both shaved their heads; both mortified their flesh by coarse apparel, bare feet, and fasting; and both pledged themselves to pass their vigils in devotion, and their lives in chastity. To continue the comparison, both, while sincere in their self-mortification, obtained credit and power, and both diminished in reputation as hypocrisy and avarice took the place of their ostensible virtues. The heathen priest was the parent of the modern monk.

The similarities between pagan forms and Christian rites in Italy prove that, with the common religious mind, more power lies in the ceremony than in the confession. Rites that have long been considered as necessary for salvation are slow in dying out, though reason and revelation may point to purer faiths and more consistent forms. Were a Pompeian to awake in Naples, he would find much to remind him of his old belief: altars, images, offerings, and lamps in the public streets, as he left them at Pompeii, constituting a shrine at every conspicuous corner. The sprinkling of holy water, the fonts in the churches, sacred candleabra, the burning of incense, display of sacred vessels, and the contribution-box, he was accustomed to witness in his own temples. These would create no more surprise than would the power of the priesthood and pomp of religious processions. The multiplicity of sacred images, the numerous altars, a queen of heaven, with an apparent plurality of gods, would remind him of his own populous mythology. In short, while regretting the absence of his favorite games, he would doubtless approve the disappearance of animal sacrifice, and consider the change of rites from the exterior of a noble temple, in the sight of the assembled people, to the interior of a gayly-decorated church, as a mere matter of taste, about which it was not worth while to quarrel. So long as he kept clear of doctrine, he would probably consider that the religious world was, after all, not much out of its old track.

Most of the temples are upon or in the immediate vicinity of the Civil Forum which was the central point of business and magnificence. Here are the triumphal arches, and the statues or rather their pedestals—for the statues are removed to Naples—of the eminent men who had deserved well of the colony. The stately temple of Jupiter occupies its northern extremity. It was in process of reparation from the ravages of the earthquake of the year 63 when overwhelmed in the destruction of 79. In it were kept the public archives. Opposite stands the Basilica, or Court of Justice, with its subterranean prison. On either side are numerous public buildings remarkable for their beauty, the whole, even in ruins, forming a rare *coup d'œil* of architectural interest. One of the finest of these buildings is the Chalcidicum, built by the priestess Eumachia, at her own expense, as a washing-place for the magisterial and priestly robes. In fact it is an immense shallow basin of the purest white marble, furnished with scouring-blocks of the same material and an aqueduct for the supply of water, constituting probably the largest and most beautiful wash-tub, in existence. The position chosen for an edifice of this character, in the centre of the town, is singular, but its beauty would justify an even more conspicuous locality. It is in such perfect repair that it could give scrubbing-room to a regiment of washwomen without other delay than to turn on the water. A portico, supported by exquisitely wrought Corinthian columns of Parian marble, surrounded this basin, but the columns have been taken away. A statue of Eumachia still remains, but it is a copy of the original, which has gone to Naples. On the same side of the Forum, toward the north, stands the Pantheon, as the building is called which was dedicated to the big gods, the aristocracy of Roman mythology. The twelve pedestals for their statues still remain, but the gods have departed both the earth and faith of mankind. The priesthood that waited upon them must have been a jolly set, judging from the paintings still remaining in their refectory, which are in every way provocative of gustatory ideas. Indeed, it is supposed that they were

so rich and hospitable as to often feast their fellow-citizens, in which case they must have been the most popular of the ancient clergy. Perhaps the building was, notwithstanding its sacred character, but a superior kind of restaurant, for which its position admirably adapted it. The debris of many dinners was found in a sink in its court-yard, which shows that the appetites of the Pompeians held good to the last moment.

Passing from this building, I entered the lawyer's court by deep-worn steps, which told of the tread of many busy feet in the days of Cicero. The stiff marble pulpit, from which so much eloquence and chicanery had issued, and before which had stood so many beating hearts, pulsating with selfish or generous interests, as the orator touched the human chords of wrong or right, wore an impressive stillness. Not even the hum of an insect disturbed the intense solitude of that sepulchre of law. Silence reigned supreme. In the intensity of the sunlight flashing upon the upright walls, and clearness of atmosphere overhead, without a trace around or above me of any living thing, I began to realize the idea of the "last man." Lingered but for an instant on its marble pavement, I turned hastily away as the thought intruded, "What would all my fine sentiment be worth, supposing this to have been only an auctioneer's block?"

A Roman town without a public bath would have been as strange an occurrence as a Yankee village without a meeting-house. So long a time had elapsed without the discovery of any building of this character, that antiquarians began to doubt whether Pompeii, after all, had not contained an unwashed population, though the private baths, the River Sarno, and the sea which bathed its walls, were quite sufficient to have kept all Campania clean. In 1824, however, the present baths were opened. Though of a pigmy extent compared with the immense establishments of Rome, which were cities within themselves, yet they are vastly superior, both in size and decoration, to any of modern times. No considerations of modesty appeared to have interfered with a Roman's enjoyment of promiscuous bathing. To bathe was a primary necessity—to bathe in public was an enjoyment equivalent to the Opera of modern civilization. At first men and women bathed together or their baths were united. But even Roman license became scandalized at the results, and the sexes were separated. Emperors mingled freely in the baths with the commonest citizens.

It is said of Hadrian, that one day seeing a veteran soldier rubbing his body against the marble for friction, he asked him why he did not employ the slaves. The soldier replied that he was too poor. The Emperor immediately presented him with two slaves and a sum sufficient to maintain them. A few days after, several old men, who had witnessed the fortune of their companion, attempted to attract the Emperor's notice by using the marble pilasters in lieu of crash towels. He, perceiving their drift, quickly set them at work rubbing each other.

The bathers were usually scraped with bronze instruments called *strigiles* much after the fashion of currying horses. This was a rough operation, as the Emperor Augustus once discovered to his cost. Previous to bathing, the body was anointed with oil, and upon coming out of the bath, costly and delicate perfumes were lavishly used. To describe the entire operation of a complete bath of a Roman exquisite would require a volume. Every luxury of art was employed to gratify the taste, and every means which a sensuous race could invent was used to heighten physical pleasure. The resources of a more than Oriental effeminacy of barbarian energy were alternately exhausted to stimulate the system to novel emotions of languid or active enjoyment, until at last the Roman bath, with its libraries, gymnasiums, lecture and reading rooms, its museums of art, its imperial magnificence and prodigality of sensual attractions, became the focus and the grave of Roman life.

The Pompeian baths were sufficiently luxurious in their way, and are in such excellent preservation that they might be used to give the traveler not only the idea, but the fact of a classical ablution. It would be something to be able to say that one had hung up his clothes on the same peg which had held Pliny's, or rubbed his sides in the same marble tub which had held one of the family of Cicero. That they visited Pompeii and of course the baths, is evident from an inscription on the architrave of the temple of Fortune, which says that "Marcus Tullius Cicero, son of Marcus, erected, at his own private expense, this temple to Fortuna Augusta." This temple held a statue of Cicero, with a purple-colored toga. The practice of gilding and coloring statuary was not uncommon to ancient sculptors, and in some cases may have been used with good effect. The English sculptor: Gibson has sought to revive this fashion. The result is, that his experiments have succeeded in giving a waxen look to marble. The more severe rule of modern art is, that sculpture is the legitimate province of form, and not of color.

On the wall of the court of the baths is the following inscription: "On occasion of the dedication of the baths, at the expense of Cneus Alleius Nigidius Maius, there will be the chase of wild beasts, athletic contests, sprinkling of perfumes, and an awning. Prosperity to Maius, chief of the colony."

The principal divisions of the interior are as follows: The Tepidarium, or warm chamber, a large oblong hall, with an arched ceiling, beautifully ornamented with bassi-relievi in stucco. Along the sides beneath, and supporting a rich cornice, are a range of niches, divided by sculptured Telamones, or male figures two feet high, flesh-colored, and with black hair. The baskets upon their heads and moulding above were gilt. This room is lighted by a window two feet and half by three, formerly closed by movable panes of glass in a bronze frame. Some of these panes were found perfect. In it still remains a beautiful bronze brasier, seven feet long by two and a half wide, used for heating the apartment. The Caldarium, or hot chamber, contains a spacious marble bathing-tub raised on a pedestal of the same material. The walls are lined with hot air and steam flues. A beautiful marble basin, five feet in diameter, containing

a fountain for boiling water, occupies a niche at the lower end of this apartment. The Frigidarium, or undressing room, is circular, with a dome roof, in which is a window two feet eight inches high, and three feet eight inches broad, once closed by a single pane of ground glass two-fifths of an inch thick, the fragments of which lay on the floor when the room was first opened. This establishes the fact that the ancients not only had glazed windows, but manufactured large panes of glass. It contains also a spacious circular marble bath. There are few spots of more interest in Pompeii than these baths.

The amphitheatre is at the far her end of the unexplored part of the town. I wandered slowly thither, meeting on my way two beggars, who unlike their fraternity in general, had each a gift of his own to exercise besides the accustomed wine and promise of saintly blessings. The first was lame, or pretended to be, but starting forth from behind a doorway, he began a most extraordinary dance, on principles of his own, to the tune of an antique pipe which he played himself. He was the most like an antique faun of any living thing I had ever seen; and, consequently, was in keeping with the scene. I gave him something, and left him to finish his performance in solitude. Ascending to the upper surface of Pompeii, if the soil above has any right to the name of the town it has destroyed, I met another, a regular modern interloper, who jumped a Jim Crow sort of a hop to a negro melody, which he seemed to consider just the thing for a stranger. Shade of Hercules, what a profanation! I hurried past him in silence, not even bestowing the charity of a look.

Tread lightly! On a soil like this, who can tell what lies beneath? The careless feet may rudely press upon some maiden's breast, and crush an infant form. There is a pleasure in speculating over the contents of a mine of Art which the search for mere gold can not possess. A statue over which we unconsciously walk may prove a "nugget" of wealth to the finder, even if soulless to its beauties. The very dust beneath bears sifting. There is gold to reward the toil and beauty to instruct the world. How much of actual treasure remains earth-bound in Italy! Not many leagues from Pompeii lies buried Alaric and the plunder of Rome. Gold and silver keep well in the grave. The treasure men lose their lives to win mocks at their brief triumphs, and lives to corrupt successive generations. The spoils of Jerusalem's temple, the seven-branched golden candlestick, for nearly fifteen centuries, with wealth untold, have rested quietly in the sands of the Tiber. Will not avarice league with art to search for what would so well reward the discovery? Were Italy half as much dug over as are the gold-fields of Australia, the product would, I believe, astonish even California success.

I reached the amphitheatre and mounted its walls. It is a baby amphitheatre compared with the Coliseum, yet nearly fifteen thousand spectators could find room within its circumference. There are twenty-four rows of stone seats and two fine corridors.

The extreme length is four hundred and thirty feet, and the greatest breadth three hundred and thirty-five, the form being oval, and the whole in fine preservation, with the exception of the frescoes which once covered the passages, and the finer portions or facings of stone-work. I have a passion for amphitheatres, but it depends upon the associations connected with their symmetry and strength. This upward springing of arch upon arch heavenward, in strong and graceful sweep, receding gradually from the arena but mounting directly toward the sky on the exterior, combines a grandeur of force and beauty in a higher degree than any other of the architectural works of man. The Pyramid of Cheops is indeed stupendous, but, after all, it is only artificial bulk and weight in its simplest form. The Coliseum, on the contrary, is a noble triumph of art—an expansion of science and strength which stamps the character of a nation for all time. It is Rome's proudest medal to her architectural genius. Years sufficed to build it, but centuries of devastation have been unable to destroy it. I love, then, the massive walls of the amphitheatres, with their beautiful curves and lightly-poised arches, and have visited them all—Rome, Nîmes, Arles, Verona, Puteoli, and Pompeii—with unfailing pleasure. The last remains most in keeping with its original design. All that is to be learned of their brutal purposes is here apparent—the arena, dens, vomitories, and passages for slain brutes or men. There would be little need of restoration should the taste for human slaughter to afford a Roman holiday revive. While they commemorate the daring genius of the conquerors of the world, they record also their brutalization and inhumanity. Can, however, the age that tolerated the inquisition reproach the Romans for the Amphitheatre? The latter disappeared before Christianity, though not until Christian blood had soaked its arena. The former sprang from so-called Christianity, and martyred its hecatombs, in slow tortures, in the name of a merciful Saviour. We need to recall such truths in order to teach us humility when we sit in judgement upon the Past.

The performances in these amphitheatres of a milder character stand unrivaled in our times. Elephants were trained to dance on a tight rope with towers and riders on their back, and other feats equally wonderful. Their jugglery was almost upon a par with Egyptian miracles.

The extent of the disaster in the number of the dead was not so great at Pompeii as to make it exceed some of our Western steamboat explosions, or other casualties which we have so ingeniously contrived for sending our fellow-citizens by scores, without warning, into eternity. Here the warning was ample. Those who lingered and were lost, but a few hundred in number, judging from the skeletons as yet found, were probably the aged or helpless, the thief who stopped to plunder, or the criminal whose bonds prevented his escape. Some doubtless perished, like the soldiers, from a rigid sense of duty or discipline; some from incredulity as to the reality of danger; and others from those instinctive impulses of self-denial and generosity which so often, in the hour of peril, sanctify and exalt human nature. Selfishness and despair there were too, in their most despicable and brutal forms, and philosophical curiosity, which like Pliny's the elder, in seeking to relieve, sought also to investigate, even at

the expense of his own existence. Other great calamities, which form epochs, as it were, in the successive miseries of the human race, become fainter and fainter as they recede in the vista of time till their interest concentrates in a brief historical paragraph, which instructs us, but does not move. Pompeii, on the contrary, is a perpetual reminiscence of the actual fears, struggles, and horror which attended its final doom.

Spirit Poetry, from Shelly, through Samuel Owen, Medium.

SPIRIT-BORN.

Strike, strike your harps and lift your voices high,
Seraphic myriads, blest, and greet the dawn,
Of that millennial day, by seers foretold,
Whose orient beams, in rich effulgence bathe
With hues most beauteous, our elysian home;
And thrill with rapture, each devoted heart,
That throbs but for his fellows happiness,
And yearns o'er all the race with tenderest love.
Tis done: the joyous sounds have reached to earth.
And wake to harmony, the slumbering strings
Of earthly harps, which echo back the strain.
And e're those echoes cease, which now o'er hill and vale,
Is heard above, while flitting through immensity,
The hearts of men shall beat in unison;
And then—those hearts attuned to harmony,
Their chords by angel hands once touched,
Shall yield ecstatic music.

EARTH-BORN.

Hark!

What sounds are those that fall upon mine ear,
Freighted with harmony? And what their origin?
No earthly music—'tis the seraph's lyre,
Whose sweet discourse enchants my ravished soul
With streams of gushing melody. The theme is man:
His soul is crushed beneath the despot's rule,—
With mind beclouded and his thoughts enchained,
He seeks not, knows not of the distant shore,
He yet may reach, whose blest inhabitants
Stand vainly beckoning. Those angel bands,
On his deliverance bent, all means employ,
Through various avenues, to reach the soul.
The eye, the ear addressed, light, good, and truth
Shall find a lodging place; and there, where strife
And discord long, alas! have held their sway,
Shall peace prevail, and harmony abound.

SPIRIT-BORN.

Columbia, land of freedom, first responds,
And consecrates her halls to Liberty!
Her sons, the first fruits of our love shall stand,
And high unfurl the banner to the breeze;
While wondering nations gaze thereon, and read
Man's glorious destiny.
Then shall a shout ascend, and pierce the sky,
The earth made vocal, through yon starry vault,
One mighty chorus shall arise, and swell;
Till distant spheres partake the joy, and catch
The melody. Then with united strain—
Peal upon peal, throughout the vast expanse
Above shall roll; and God the One—Supreme—
Accept the incense thus breathed forth to Him.

EARTH-BORN.

Those dulcet strains still lingering on mine ear,
Diffuse throughout my soul a joy serene;
And now where all was desolate and drear,
A faithful—blissful paradise is seen,
And thoughts most pure, from higher spheres come winging
down,
To gladden this sad heart whose every joy had flown.

The visions of the past I now recall;
Their import is unfolded to my view,
And now, my cup of life, long filled with gall,

Is changed for one of nectar,—heaven's pure dew;
And cares, which on my vitals preyed so long,
Are now forgot, while praise inspires my song.

So other souls, encased in vicious slime,
And bound in error's chains, shall be set free,
And soar aloft, to reach you distant clime,
Where loved ones wait to greet both them and me;
And when safe-landed on that blissful shore,
We'll progress onward, upward, evermore.

SPIRIT-BORN.

Wake slumbering mortals, wake and greet the day
Which now begins to dawn, whose beams shall shed
A light upon your pathway to the spheres;
And quick disperse those clouds of ignorance,
Which now alas! enshroud humanity,
And hide from mortal ken, man's future home.
Ye stricken souls, rejoice; dry up your tears;
Your kindred of the skies have heard your moan,
And, borne on love's fleet pinions, now descend,
Your wounds to heal, your sorrows to assuage.
Rejoice thou child of grief, lift up thy head,
Thy bleeding heart
And lasting rapture thrill thy aching breast,
While bright celestials grace the heavenly past.

EARTH-BORN.

What a new delight is this my soul inhales,
That drives into oblivion care and woe,
And buoys this fainting heart 'gainst sorrow's tide?
An aura from the sphere beyond descends,
And breathes upon, and quickens latent powers,
And opes the portals to an inner life.
Amazed I stand! while from my wondering eyes
The scales fall off; there bursts upon my view
The living moving, breathing Deity:
The veil removed, which hid the unknown God,
One loving smile assures the trembling soul
And woos it to a Father's fond embrace,
That smile benign my thirsty soul drinks in,
Through every sense distilling into joy.
My powers thus quickened, dimly yet perceive
How vast the ocean of a Father's love:
But these unfolding still while ages roll
Through Nature's grand arcana, yet shall see
More clear disclosed the Universal Soul.

HANDSOME WOMEN.

You put this question—How comes it to pass that the greater part of your handsome women are extremely ignorant and childish in their manners? I believe I can account for it. It is not that nature has been less kind to their minds, because they neglect to cultivate their minds and to improve their mental faculties; but they are vain; they desire to please and to be admired. An ill-favored woman knows that she can not be loved for her face; this induces her to endeavor to draw attention by her intelligence and wit. She applies her mind to books, and bends the whole force of her attention to improvement, and in spite of nature. Beauty, on the contrary, has only to make her appearance, to please. Her vanity is gratified. As she never reflects, she never thinks that her beauty is only for a season. She is, besides, so taken up with dress, with the care of being at every assembly, to appear with advantage, and to hear herself praised, that she has no time for the cultivation of her mind, however convinced she might be that it was necessary. Thus, of necessity, she becomes a mere fool, taken up with childish tricks—the vain frippery of dress, shows and sights. This may continue to thirty, at most to forty years of age, if the small-pox, or some other disorder, does not tarnish this beauty. When youth is over, the time for improvement is gone; then this young lady, once—now no longer—a beauty, continues in ignorance all her life long, though nature has given her as many advantages as any other; whereas the homely looking woman, who now has become very amiable, defies old age and sickness that can take nothing from her,—Mrs. Jameson.

Prospectus.

EXCELSIOR, OR THE REFORMER'S COMPANION. A MONTHLY MAGAZINE, REPRESENTING THE AGE IN WHICH WE LIVE, AND THE RIGHTS OF MANKIND, WILL BE PUBLISHED AT CLEVELAND, OHIO, AT \$2 PER ANNUM IN ADVANCE, BY A. B. & CO. LIBERAL PROGRESSIVE, AND HARMONIAL PUBLISHERS, COMMENCING THE 1ST OF JANUARY, 1856.

This work is devoted to the carrying forward of genuine Reforms, and is therefore the organ of Reformers. It will invite and encourage the just criticism of all Opinions, Creeds, Usages, Customs, and Institutions dominant in Society, and while it invites criticism of the same, it will tolerate a defence of them, provided always the opponents and defenders of "things as they are," shall avoid all personalities, and shall rigidly adhere to the rules of a gentlemanly decorum.

All new and useful discoveries in Science and Art will be particularly noticed, and all articles on these topics will be admitted, which do not go so far into technical details as to be unintelligible to the general reader.—We design the Magazine for the People, and do not aim at anything which they cannot appreciate, and with which they cannot sympathise. We do not court the favor of a merely literary public, nor do we write for purely denominational or scientific coteries; but we shall ever endeavor to defend the cause of Justice, Mercy and Truth, as the only sure basis of human good.

We propose to have each number contain thirty-two pages of Royal Octavo solid reading, and from four to twelve pages miscellaneous reading besides one superb Steel Engraving from the best Daguerreotype Likenesses of some one of our prominent Reformers, including both Gentlemen and Ladies, with a short biographical notice of the same.

In order to do this work effectually, we have secured the aid of a host of contributors, noble in word and deed, among whom will be found some of the most distinguished Reformers in Europe and America.

This Journal will be under the editorial supervision of Mrs. H. F. M. Brown, a lady of talent, energy, and experience, Prof. D. Lyman, Jr. a gentleman of ability and acquirements, and L. E. Barnard.

The increasing demand for a work of this kind, and the great care many of our Reformers have to secure the portraits of our leading characters in the Reforms, has induced us to engage in this enterprise; and, as we wish to establish this work permanently without fault, we ask an addition of Subscribers to our list, hoping that every Man and Woman who has a soul stirring interest in the Reforms of the day, will be pleased to further our effort.

We expect to issue the First No. of this work as a sample Number, next month.

Pay will be required upon receipt of First No.

Address, the Proprietor, L. E. BARNARD, Box 996, or Mrs. H. F. M. BROWN, Cleveland, Ohio. October, 1855.

SPIRITUALISM
SCIENTIFICALLY DEMONSTRATED.

By Prof. ROBERT HARE, of Philadelphia. This is a book of 500 pages octavo, with engravings illustrating the machinery and modes employed to prevent the possibility of deception and to expose what the author then presumed was a fallacy, but his experiments resulted in the absolute demonstration of the existence of spirits and their communion with mortals.

Dr. HARE is associated with the Smithsonian Institute, a Professor of Chemistry, and stands, with Professor Silliman, at the head of the scientific classes. He is known wherever science is known in this country and in Europe. A scientific demonstration of immortality and communion between the two worlds, from such a source, must secure for this book a wide and general circulation. Price \$1. 75.

For sale by

T. S. HAWKS, Post Office building.

JOHN H. COLEMAN,
GENERAL DEALER IN PAINTS, OILS, Glass, Sash, &c., wholesale and retail

PATENT MEDICINE DEPOT,
No. 223 Main Street, corner of Swan, Buffalo.
COLEMAN'S GALLERY—Looking Glass and Portrait Frame Manufactory, No. 7 East Swan street. 11f

DISSOLUTION OF PARTNERSHIP.

NOTICE IS HEREBY GIVEN that the partnership hitherto existing between ISAAC L. SCHREDER and WILLIAM I. WILLIAMS, under the firm title of SCHREDER and WILLIAMS, was dissolved by mutual consent, on the 6th day of November inst. The business, in future, will be conducted by WILLIAM I. WILLIAMS, who is empowered to collect all dues and settle all demands pertaining to the late firm.

It.

ISAAC L. SCHREDER.
WILLIAM I. WILLIAMS.