

MEDIUMS, THEIR LABORS AND FEES.

"The laborer is worthy of his hire," is a saying so generally true, that few, if any, will require us to prove, that Mediums should receive proper compensation for their services. To say that it is proper compensation, however, is not quite so self evident or obvious, because very different opinions are formed of Mediums, and consequently different valuations made of their services. The mind conceiving Spiritualism to be a "humbug," must of necessity, make all Mediums parties to the imposition, and wish them rewarded accordingly, while the individual who has been converted from the error of his or her skepticism by and through the mediumship of some man or woman, will think very differently and act accordingly, for in both cases, it is good sense to say, that "out of the abundance of the heart the mouth speaketh." Between these extremes, however, will be found a large class of minds, who will feel free to criticize Mediums, taking it for granted for the time, that some way or other, their presence are necessary to the development and manifestation of the phenomena called Spiritual, and consequently, here as in the many other relations of life, there must be some proportion between the labor of the Medium and the fee exacted. Without wishing to appear over wise in "Political Economy," or forestall the labors of any person who may feel inclined to make the "WAIVES OF FEES OF Mediums," a speciality in the next forthcoming treatise on that subject, we may say, as there is little time lost for, or labor expended in "developing the Medium," the only way to judge of the fee, is by the ordinary compensation for time in other departments of labor, where the same individual is employed. All beyond this, is arbitrary and exacting, depending for the degrees of its extravagance on the development and kind of selfishness in the individual. How far this explanation is correct, we will not attempt to say, but such as it is, we offer it to the writer in the Sunday Dispatch of August 19th, who, under the heading of "The New Religion of Spiritualism," writes very plain sense about the services and compensations of Mediums. He writes as follows:

"We believe it is claimed by the Professors of the new faith of Spiritualism, as it is by old orthodox, that it is free to all, 'without money and without price.' Yet it appears from facts that the ministers or 'mediums' of Spiritualism are more mercenary, if possible, than ministers of the free gospel of Christ. We have seen the advertisement of one gentleman who makes 'mediums' to order, at five or ten dollars a head; and we have before us the card of one of the oldest of the 'rapping mediums,' the bottom line on which reads: 'Admission to Public Circles, \$1 for each person. Private Circles, \$5 the hour for two or more persons.' Now, this strikes us as being pretty hard on the 'bit,' and considerably ahead of the Orthodox scale of prices, so that there is no hope of our going to Heavens by the new faith on any more reasonable terms than we can arrange with the old one. Suppose Orthodox ministers should announce 'Admissions to Public Services, \$1 for each person. Private Services, \$5 the hour for two or more persons.' What would the 'mediums' say to that? Would they not make it a text to exalt themselves by crying down the mercenariness of the ministers of modern Christianity?

There is little in the conduct or principles of the ministers of the new faith to make the world think it is anything better than the same old piece of pious imposition under a new color. How can people believe its leaders sincere, when they see them preaching one thing, and practicing the opposite? Are they sincere? Do they really believe that Spiritualism is what they claim it to be? If so, how can they have the wazzen effrontery to convert the powers, bestowed upon them by celestial beings, to their own selfish and mercenary purposes? Do they not fear the judgment that will follow? Or do they know the whole thing to be a humbug—a trick of their own device, by which to make a fat living out of the credulity of the crowd? Until 'mediums' are less mercenary, they will continue to be suspected in connection with religious impostors generally.

It is hardly necessary that we add a word to these remarks, for the items here complained of, cannot be justified Spiritually or morally, whatever the Social needs of life may plead in extenuation, and are therefore "condemned already." Still, it may be well to remind the critic, that it was early seen by some of the friends of Spiritualism in this city, that provision should be made for the Medium's support, as compensation in one form or another, is but a common act of justice, and accordingly some generous men came forward and assumed the responsibility of the Medium's support, rather than have the cause suffer the reproach of speculation and money getting. This was done, because the conviction was deep and heartfelt with these men, that communications from, and intercourse with our Spirit friends should be like the "bread of heaven," free to all, "without money and without price." The desire to actualize and make practical this conviction, called "The Society for the Diffusion of Spiritual Knowledge" into being, and dictated the principles that have governed the Association. It has kept open rooms for nearly a year and a half, where all were and are free to meet, compare notes, and form Circles, for the investigation and elaboration of the phenomena, the only qualification to which is, that every one is expected to observe the laws of social courtesy and Circle harmony. Beside which, Mediums have been in attendance to aid in the investigation, and develop such phases of the phenomena as were best calculated to arrest the attention of the external and skeptical mind. In doing this, however, the "Society" did not feel it necessary to make issue with the many mediums of this city, who found it impossible to sustain themselves without fee, but went on their own way, rejoicing in the good that was done.

This was the more natural, for the conviction was deep, that the example of the "Society" was more powerful than any words it might put forth, commendatory of any mercenary manifestation seen among the Mediums of this or any other city. It was with heartfelt pleasure, therefore, that the members of this "Society" heard of the efforts that were being made in behalf of Mr. Conklin, that his time and services as a Medium, might be given to the public "without money and without price," for it spoke of progress in the right direction. That pleasure has expressed itself in hearty sympathy and active co-operation with those efforts in making the intentions known, and presenting from time to time the fruits of Mr. C.'s labors, for many had investigated the phenomena, and not a few had

been converted from the errors of their materialism and skepticism through his instrumentality. Others might be mentioned, who in one way or other, have done much to aid the honest and candid inquirer. Even the "Rapping Medium" referred to above, does not always think of the fee, but judges of the ability to get and give the same, and acts with all such cases accordingly.

Notwithstanding these extenuations and modifications of the critic's censure, we have heard much complaint of late, as the prices and conditions, which qualify the admission into most Circles, are such as to exclude the majority of inquirers from any participation in the benefits springing from the manifestations in those Circles. How far the Mediums are responsible for this, we will not attempt to say, but the remedy so far as it can be corrected, is in the hands of the investigator, and it is for him or her to say, how far that power shall be efficacious in turning the Medium from the error of his ways, and educating the greedy and selfish money lover, to be a "medium or minister" into a higher appreciation of the genius of Spiritualism and the mission of the Medium. The general relations of the Medium to the moral and religious phases of life, as unfolded by the facts and philosophies of modern Spiritualism, makes the duty of criticism and correction imperative on all well wishers of progress, if the phenomena called Spiritual, is still further to be associated with the culture and education of the human mind, for the conduct, character and position of the public "medium or minister" must in some consistent degree reflect the Spirit and teachings of the angels, if they do not expect them to be cast out from Spiritual and religious fellowship as "unprofitable servants."

We hope, therefore, due discrimination may be made in bestowing patronage and criticism, for the indiscriminate giving of the former sustains the selfish and mercenary Medium as well as the conscientious and religious, while the latter intimidates the sensitive only. We hope also our neighbor of the Dispatch will in some degree correct his misstatement, and save his readers from the sin of bearing "false witness" against a large class of honest and well intentioned men and women, because of the errors and unworthiness of the few.

THE AUTHORITY OF SPIRITS.

Although we consider the advent of modern Spiritualism to be providential and necessary, since it stimulates man's Spiritual nature, while destroying his externalism and materiality of belief, we cannot say that all the reactions of his conversion are either necessary or desirable. For instance, there are those who, having for the first time in their lives, learned within the past year, that they were Spiritual in essence and immortal from the very laws and necessities of their being—that they are surrounded by an innumerable company of angels and Spirits, who are watching over and aiding them in every effort made for a purer and deeper unfolding of that deathless essence that enters into and constitutes the essential elements of the soul—that life is a school for culture—daily deeds the masters, that explains the lessons of time and interprets their true value. Many such there are, who learning these and many other truths through the ministrations of the Spirits, have concluded to ignore all earthly teachers, and accept only of such instructions as come from the Angels.

This is the reaction of enthusiasm after the stupor of Spiritual indifference has passed away, and is nearly as bad in its effects on the health, growth, and true development of the soul, as the skepticism that chilled and the materialism that vulgarized and sensualized its finer and more beautiful manifestations—for any agency that makes the Spirit insensible to the nature, dignity and responsibility of the soul itself, is a doubtful good and a questionable authority, however pleasant and beneficial they otherwise may be. These and kindred thoughts come to us, when in Circles, we have heard the Mediums assert doctrines, elaborate arguments, and see them do things which set aside, if they do not ignore, the moralities, proprieties, and Spiritual conceptions of many, and thus outraging the sensibilities of all such as may be present. This could be understood and explained, were the Mediums content to have the company translate the manifestation as they would any ordinary act of humanity's unfolding—but no, the Medium and the Spirit are so closely united, that to criticize the one, seems to them like making the other responsible—and this is objected to, because it is the Spirit that does these things. Now this may all be true, for for aught we know, but we do object to the introduction of another irresponsible party, just when the world is about to get rid of the old ones. Kings, queens, princes, nobles, popes, bishops and priests, have in various ways convinced mankind that irresponsible parties are not desirable, and it would be very singular, indeed, if Spiritualism should bring into being a new member of this already large family, to perform other and equally fantastic tricks before high heaven, to cause both humanity and the angels to weep. To "try the Spirits" is both the teachings of the Bible and the dictates of good sense, and many are determined to make it the watchword in all Circles and Mediumistic relations, for it is not "enough" for sense to know that a Spirit speaks, even when you are sure they have spoken, to authorize the teachings of the communication nor the propriety of the manifestation.

As a conclusion to these reflections, we give the following pertinent extract, believing it to be well worthy of thoughtful consideration.—"Understanding from Mr. X. that my friend R. was anxious to reduce the electrical currents into some form of intelligible communication between us, I gave up considerable time to experiments in this direction. I found, uniformly, whenever I became passive and still, for this purpose, the phenomenon would re-appear, but I also found by a negative action of the will—closing the system, as it were, against the influx—I could cut it off and compel it to cease. This circumstance gave me great satisfaction; and all my experience, up to this time, has tended to confirm the conclusion at which I then arrived, that however impressive and sensitive to the action of Spirits any one may become, he need not be overpowered—he has still the ability to hold the staff in his own hand, and direct his own course, and should so do; always remembering that he is an individual by himself, intended for separate and independent development; and that, as he alone is responsible for his conduct, he should maintain himself in a position to direct it. It is well to listen to all opinions from whatever source, and to give them their due weight; but after all, every man, if he would be a man, must do his own thinking, and be his own umpire in the light of what truth he has; and he who would deem it unmanly to be led around by the button by his neighbor, and told what to do and what to think and believe, should apply the same rule to his friends and neighbors and kind who have become Spirits; for their transfer to another state of

being, gives them no right to dictate to us, nor any positive assurance that their judgments and knowledge have become superior to our own. On the contrary, reason and evidence unite in affirming, that there are many on this plane of life, whose knowledge in Spiritual things even is far greater than that of the mass of Spirits with whom we come in contact in our communications. It is development and not position which gives knowledge.

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"SPIRITUALISM FROM THE DEVIL."

Under this heading, the N. Y. Evening Post has an elaborate notice of a recent review of Spiritualism, from which (as an item of news,) we make the following extracts. The writer of the Post introduces the subject and the review in the following extract:

"The first article in the last Church Review, a leading quarterly exponent of the doctrines of the Episcopal Church, published at New Haven, expresses some opinions about modern Spiritualism, which we judge are likely to produce a sensation in the Church. The writer admits the phenomena of Spiritualism, as recorded by Dexter, Edmonds, and others, in all their detail, substantially, and admits that they are of supernatural origin, and not the work of imposture. He then goes on to show that they are the work of the devil; that the media are in a state of diabolical possession, and that no one can profitably or innocently have anything to do with them. The writer attests his own freedom from bias in the matter by admitting that he has never witnessed any of the alleged manifestations, and entertains no doubt of his greater fitness on that account for advising about their origin, character and tendency. He says:

"In the outset, however, we are bound in fairness to say, that we have not, personally, witnessed any of those manifestations. Holding them, as upon our stand-point, we are compelled to hold them to be the work of the devil—nothing short of cases of demonic possession—we could not voluntarily witness them, unless some duty called us where they were, without making ourselves partakers of the sin of them."

"We allow, then the facts. We allow their Spiritual and supernatural character. And upon these grounds the sole question is: Are they of God, or are they of the devil?"

The reviewer in order to answer this question plants himself upon "the holy word of God," believing that therein is contained the truth, "the whole truth of God," but thinks if there is any ground for believing the revelations of the Bible "not final," that the devility of the manifestations "cannot be proved." Of course all this jingling and butting is drift timber in the argument, which the reviewer gathers at "one fell swoop," and proceeds to demonstrate the devilism of the whole thing, by introducing us to his majesty in propria persona.

1st. As a "real person, not an influence, principle or disposition," but a person having the common characteristics "of thinking, willing, speaking, acting, locomotion, &c."

2d. "He is a Spiritual person, and therefore one who can act without being seen," effecting of bodies and Spirits, in a way, however, inexplicable to us, "is none the less real, because we do not understand the mode of his operation."

3d. His personality and Spirituality are proved from the narratives of the Bible; and

4th. The character of his manifestations further prove him to be the devil, for all he does or causes to be done, differs from all known manifestations of mind, in its healthy, diseased, or insane conditions.

Naturally enough, these premises when lovingly pressed, help the reviewer to the conclusion, that "Spiritualism is of the devil," and consequently, that the marvels of the age are but demonic delusions and possessions that lead to death and hell. It is hardly necessary, however, that we criticize them, for so much has been said on devil and demonology, that the subject has got to be as stale and flat to memory and imagination, as it has ever been unprofitable to reason and moral sense. We doubt not, however, the following reflections from the Post, will suggest some of the ugly features of these conclusions to the most orthodox reader. In closing the notice, the writer says:

"Such is the general scope of an article, which will doubtless carry conviction to the minds of many of its readers. It would have satisfied a much larger number, if it had explained why a wider range was given to evil Spirits than good Spirits, and why the privilege of possessing and corrupting men in the flesh was given by an infinitely good God to the former and not to the latter? It occurs to us (we do not speak profanely,) that our good dispositions hardly have play under such a system."

THE PIC-NIC.

The above gathering of the Spiritualists of this city and vicinity, came off on Tuesday, August 21st, at West Flushing. The gathering was not numerous, but as much so as could be expected, considering no general effort was made to secure sympathy for the occasion, beyond the notices which appeared in the Spiritual papers of this city.

As we were not present, and cannot write from positive knowledge, we shall make use of the Tribune's report, that the reader may know the wonders of the occasion.

The manifestation of Spirit power that cured the "diseased arm" of Mrs. Van Winkle, reminds us that the day of "Miracles" has not gone by, whatever the churchman may say to the contrary. The moral of the manifestation admonishes us to always be prepared to do good, whether we are on a Pic-Nic or any other pleasure party.

Beside the testimony of a "report," we have heard the meeting was one of pleasure to all present. The following is extracted from the Tribune of August 22:

"Nothing of special interest transpired for the first two hours, when, after a generous repast, arrangements were made for bringing out the mediums. The assembly seated themselves in a circle and became quiet. Presently several began to experience the mysterious influence. Those who were more fully under it, helped along others who were but partially effected, by manipulations. All at once a gentleman gave a shrill whoop, leaped into the middle of the circle, and with closed eyes began to dance like an Indian. His example became contagious, and pretty soon some eight or ten joined in the performance. They were all apparently imitating the Indian, some well, others poorly. They sang, they danced. Some whooped and yelled, some only gesticulated, and some talked and conversed in what sounded like the Indian tongue. At this moment a gentleman (not a medium) stepped forth and remarked, that though these manifestations might appear strange, and perhaps frivolous, yet admitting the possibility of Spirit influence, what was more natural than that these mediums, in such a place as this, in the forest once inhabited by the red man, should be influenced and controlled by the Spirit of the red man?"

While the gentleman was speaking, the mediums became quiet, and afterward they were not very active. Little groups were formed, and a number of the mediums appeared to be engaged in psychological operations for the purpose of developing others.

At a short distance from where we stood, we noticed a little group closely intent upon some operation. After a few minutes we went to see what was going on. We found a young woman, Mrs. Van Winkle of Washington City, who exhibited to us her left arm, which evidently had been diseased. Large sores had partially or entirely healed up, leaving great scars, and the arm was quite attenuated. She and her friends declared that for four months past she had been unable to straighten her arm, the cord was so drawn as to bring it to a right angle at the elbow. But some one having requested Mr. Larkin, one of the mediums present, to see what was the matter with her, he, being entirely unacquainted with the lady, while under the influence of what seemed to be an Indian Spirit, had ascertained the ailment, and in five minutes' manipulating had restored her arm, so that she could straighten it like the other. This we saw her do, much, apparently, to her astonishment and delight. "A miracle," exclaimed every one.

About this time a new arrival of exorcutionists swelled the number to nearly 200. Other manifestations similar to what we have described took place. About twenty persons in all were sensibly affected, some of whom laughed immoderately, others screamed frightfully, and others discoursed. When we left, at half-past three, a female medium was addressing the assembly. But few left with us; all the rest remained till the 6 o'clock train, and what transpired after we left we are not informed. Altogether it was a pleasant time, and without any attempt at display or courting notoriety on the part of the Spiritualists."

THE "ENCHANTED" SPRING. A DISCOVERY OF THE SPIRITS.

The Manchester Weekly Mirror of August 18th, brings the following, which, we hope, may prove to be "glad tidings of great joy," to the many afflicted and suffering of the Age. Before this can be the case, however, to any great extent, a detail of facts, setting forth both the qualities of the "Spring," and the nature and extent of the cures effected by the taking of the waters, must be given to the public, for the facts of Spiritism are now so generally acknowledged, that no great good can come to the enterprise, from merely associating it with the marvelous, if some practical fruit is not made manifest. We hope the Mirror's correspondent will give such "details" therefore, and not have any fear about spoiling the "whole story," as facts sooner or later explain themselves.

HENRIKER, Aug. 13, 1855.

EDITOR OF THE MIRROR: There is quite an excitement in this vicinity, in regard to the discovery of what is termed the "Enchanted" or "Charmed" Spring. The manner in which it was discovered, and the experiments that have been tried with the water—both have a strong tendency to excite the marvelous. It was discovered in this wise: A gentleman living at the West, being very much out of health, consulted a Spiritual medium, or clairvoyant, who directed him to go to New York, and upon arriving there would receive further instructions in regard to the recovery of his health. He reached New York on the 6th of July and took lodgings, himself and wife, at the Metropolitan Hotel. On the following Sunday, while in their room, they were directed by what they termed "Spirits," to start next day for Hillsboro', N. H. Never having heard of such a place, they concluded to consult another clairvoyant for further information, who assured them there was such a place as Hillsboro', and that he would be healed from the use of the water there, that would be found in a magnetic spring that could be discovered by observing the following directions: "Take the road leading east from Hillsboro', and after riding about five miles, you will come to a cross road, this side of which is a patch of woods, a high hill and a beautiful stream of water. In this wood on the side of the hill you will observe the spring. Upon close examination you will perceive that there appears to be two sources—one above, the other below. That above leaving in its trickling a redish sediment, while that below will apparently seem to be free from any coloring matter. When both united and used for drinking or washing the body, they will produce wonderful healing qualities.

By following these directions, the spring was found, on the side of a hill in the woods near the banks of the Contocook, about half a mile from Henriker West village. The appearance of the water is like that coming from a bed of clay, and is said to be impregnated with iron, zinc and copper in such proportions as to render it highly magnetic, and easily adapted by Spirits to their uses in healing diseases. It is described as differing from other magnetic springs in this particular.—While the electricity in others radiates from the center to the circumference, in this it moves in circles—retaining its virtues to an almost indefinite length of time. Various experiments have been tried in Concord with the water, but as they seem almost incredulous, I fear that by giving the details, the whole story would be spoiled.

MARRIAGE AND PARENTAGE.

Or the Reproductive Element in Man, as a Means to his Elevation and Happiness, by Henry C. Wright. Second Edition, enlarged. "The Present is the Child of the Past—the Parent of the Future." Boston, Published by Bela Marsh, No. 15 Franklin street: 1855.

We have delayed a notice of this work, in hopes we might find time to give the subject on which it treats that attention and consideration which its merits, and the necessities of the age entitle it to. As it is, our notice must be brief and comprehensive. Ever since the assertion of Haller—"There are no secrets in physiology"—became a popularism in his profession, there has been no lack of efforts on the part of physiologists, medical practitioners and others, to make it true; for the labors, teachings, and popular publications of Jean Dabois and Eugene Becklard, M. D.'s in Paris, Michael Ryan and other M. D.'s in England, and the public lectures of Halleck and Wheatling in this country, has brought the "physiology of marriage" so prominently before the popular mind, that little remain to be said on that phase of the subject. While these gentlemen, however, have been correcting the errors of the age as to the facts and physiology of marriage, the yellow-covered literature of the times has so far vulgarized and filthified the subject, that few feel free to speak of, or allude to the institution of marriage, without it be to act the philosopher, and condemn it in toto. But to make the subject still more obnoxious to the external mind, numerous philanthropic ladies and gentlemen—all "honorable" in the professional ranks of literature—must write and publish a novel once or twice a year, detailing the sins, sorrows and misfortunes of the domestic circle, that society

might be purified, and the infidelities of married life ended. All these have contributed to vulgarize the associations of marriage, and make the institution external and selfish, rather than internal, Spiritual and pure, whatever the intentions or motives of these ladies and gentlemen may have been.

The full consequences of this state of things have not yet appeared, but so far as seen, it has revealed all kinds of physical and moral deformity, and called into being reformers, whose intellectual excesses are in harmony with the recklessness and mental unrest of those, whose past sufferings and sorrows have made them desperate and defiant against all law and social order.

The work before us, comes to still these troubled waters of social life, and bring peace and good will again to the social circle and the marriage union, that parentage may be blissful, and children, things of beauty, and joys forever.

To effect this, however, Mr. Wright has no new or profound revelations to make to the age, of a physical or moral nature, but taking the principles, which the past labors of eminent physiologists have left for the instruction and education of the race, he breaths into them the breath of an earnest and honest life, and they become living, vital truths of moral and Spiritual beauty, for the correction of sentiment, the purification of passion, and the general culture of the mind. The soul's tenderest and most cherished secrets are here revealed, transparent in their moral and Spiritual splendor, and wedded to a devotion of purpose, and a magnanimity of soul, that reveals all the angel in man and woman. Still, we ask, what principle of action does Mr. Wright propose for the education of the young in this and other ages? The answer is moral perfectness. This does not full justice to the corrective philosophy of the volume, but in the main, it is true, for Mr. Wright relies on an ignorance of the physical, rather than on a harmonization of the physical with the Spiritual and moral, in constructing the passionate harmony of the sexes. That he is emphatically the lover of the Spiritual in marriage is true, most true, but to meet the requirements of the age, and reform the excesses complained of, the education of the passions must find the Spiritual through the physical, which reverses the philosophy of Mr. Wright. That such is the order of nature we are convinced, for common experience endorses the assertion of Paul, when he states, "that which was natural was first, afterward, that which was Spiritual."

If this is true, our wives and daughters should have a very different education, for in the majority of cases, a weak, feeble and defective constitution, has more to do with the social and passionate disharmonies of our times, than the lack of affection and Spiritual alienations, of which so much complaint has been made. For the elaboration of this thought, however, we shall have to return to the subject on some future occasion, for between the excitements of business and the popular excesses of fashion, we are fast deteriorating physically if not morally and religiously.

Whilst therefore, we consider the philosophy of Mr. Wright defective as a constructive and educational system, we nevertheless thank him for the honest and delicate suggestions, the Spiritual revelations, and cheering hopes he has put on paper, for the stimulation, education, and inspiration of the race. The work is well printed, on fine type and paper, and has a likeness of Mr. Wright and his "Wee Darling,"—that is indeed "a thing of beauty and a joy for ever."

EQUITABLE COMMERCE.

A proposal for the Abolition of Trade, by the substitution of Equitable Exchanges, with full plans and details, in a series of papers communicated from the Spirit Life, Boston, Rooms No. 365, Washington Street, 3d Floor, 1855.

The title page of this pamphlet is so full and explanatory, that little remains to be said on the nature of the changes proposed, or the purposes to be effected, by adopting the principles of the work. It is "published under the direction of the New England Association of Philanthropic Commercialists," and is designed to effect a change in the present antagonistic state of Commerce. Before we received the pamphlet, we transferred a long article on the same subject, from the columns of the New England Spiritualist to our own, (fourth page), which the reader would do well to peruse with attention, as it is eminently suggestive, if not authoritative in its argument and conclusions. The relations of trade are so obviously defective, that no argument can be needed to convince the reader, that a change should take place as soon as the necessary elements exist for constructing a superior and more equitable method for transacting the necessary exchanges of life.

How far the plan proposed in this pamphlet will warrant the effort, it is not for us to say, as we do not wish to incur the cost of the experiment. We would suggest, however, that a council of business men be called, high minded, honest and noble men, (for there are such,) to whom the whole subject be submitted for dispassionate consideration. This perhaps has been done, before it appeared in print, so that we have in this outline of "Equitable Commerce," the adopted code of laws, for the harmonization of the commercial and business relations of society.

We shall be pleased to see the experiment in operation, for we long to see some of the pure and higher law principles of Jesus "become flesh," that they may have a visible, vital, and practical habitation among men.

Thousands are hungering and thirsting for the necessary information, that is to mould the chaos and confusion of our social and business relations into such harmony, that men will love to have consciences, being willing to be guided by them. As it is, "honesty" in the majority of cases, passes for cant, for the general feeling is, "the world is a goose, and he is the best fellow, who picks fastest and gets the most feathers." Doubtless, the revolution will be slow, for the lazy, the selfish, the frivolous, and the indifferent, will all have to be corrected, educated, and provided for, to prevent their continuing what they have been, the drones of humanity. Whatever ultimates from the experiment, (should one be attempted on these principles,) the effect cannot be other than good, for it speaks of faith in man, in humanity, and looks with hopeful and loving eyes to the future of harmonic action and blissful realizations.

WHO DELIVERED THE POEMS?

We ask this question in hopes "somebody" will give us the necessary information, to clear up the mystification that now gathers round the following, which we copy from the Springfield Republican. The "stanzas" given in illustration of the Editor's remarks, are extracted from poems published in the Christian Spiritualist of July 14th, which at the time, we supposed, came through a medium of the male, not female, gender, and were delivered in this city. In fact, we know this to be the case, and hope the Editor of the Republican

will make the necessary inquiry, and learn if it is not possible for "her" to have read the poems in her "normal state," and thus reproduced them while in the trance. This point being cleared up, we will then be in a condition to ask and answer—Do Spirits repeat or duplicate to different persons their poems, speeches and prayers? for many such manifestations have been noticed in various parts of the country, and through different mediums.

If they do, we may be able to account for the seeming plagiarisms complained of, without implying dishonesty or theft to the parties.

We hope the investigation of these items may not interfere with the Editor's growth in Spiritual things; but it is best always to clear facts up as we pass on.

We hope, also, if the reader is a medium, that he or she will appreciate and profit by the criticism. He says:

"None of the philosophical solvents have yet precipitated the mysteries of modern Spiritualism, or given any adequate explanation of them, in spite of the folly and fanaticism of those who would over these wonders, and the mass of drivelling nonsense that has been given to the world as veritable communications 'from the other side of Jordan,' there are still almost daily reported and well avouched facts, in this department of inquiry, that are really worthy the attention of reasonable men. Such, for instance, are the curious performances of the invisibles, which have been heard and seen by some thousands of witnesses, and of which many accounts have been published. Instruments of music are played, voices utter distinct words, and bodiless hands pass around and are seen and shaken by the spectators, and in many other ways unseen agents make their presence evident. The same phenomena, and others of like character, occur at many other places, unless a great many people are unaccountably deceived.

"Of the inexplicable products of Spiritual agency, we have met with nothing more remarkable than a poem alleged to have come from the Spirit of Edgar A. Poe, through an entranced medium, wholly incapable of its production in her normal state. The article is decidedly poetic and unmistakably Poe-ic. It has all the 'fine frenzy' of that wild son of genius, and some of the stanzas are quite up, in our view, to his best efforts. The poem professes to describe his sensations when dying, with the expectation of plunging into the abyss of the damned, and the glad surprise with which he awakes among the angels. We give disconnected stanzas as samples of both."

Then I knew that outward feigning
Hid the inward Hell from sight;
And I knew that weak complaining
Almost each agony with pain;
So I mimicked desperate gladness,
Shouting wildly through the night:
And I girt my soul with madness
For the everlasting fight;
As a serpent hisses loudly when the thunderbolts afraid.
So I screamed, "God! launch thy thunders!
Fourfold the lightning of thy anger!
Still my mind in poet numbers
Shall exult upon the pyre!
The abyssal storms have bound me,
And I feel the eternal fire;
Hell is in me and around me,
But I still can sweep the lyre;
Plunge me headlong through red Sheol, still my number
Shall be seven!"

Torn from the body, terribly downcast,
Plunged headlong through red furnaces in blast,
These are the burning words that I fell,
But woke in Paradise instead of Hell.
Like snow-waves circling in a golden bell,
Like frankincense odors in a woodland dell,
Like glowing pistils in a rose unblown,
Like all sweet dreams to saints in slumber shown,
Like Heaven itself, like joy incarnate given,
And as a ship through windy wildwaters driven,
Finds land-locked port in Araby the blest,
So I, through terror, entered into rest.

Then there came my father's maiden
From her dim and mystic land,
And a light from her full bosom shone her angel face,
And she whispered as the roses
When the blushing bud unfolds,
And like dew from a blossom fell her speech for evermore.
I have waited, I have waited,
Like the evening star belated
When it lingers pale and lonely by the purple sum;
I have found thee, I have found thee,
And with heart-spells fast have bound thee.
So from out her glowing halo hung the angel-maid, Leon
Shore.
So the whirlwind bore my Spirit,
But to lands the best inherit,
And it seems my heart forever like a ruby cup run o'er
I am best pleased to see and blessed
And an angel's pure caressing
Flows around my soul forever, like a stream around
A shore.

"COME OVER AND HELP US."

The Macedonian cry is coming from all parts of the country, and Mediums and Lecturers are called for, so general is the desire for light and knowledge on the subject of Spiritualism. The following letter will illustrate this, for it brings us the good news of progress among the German population of this city and country, and inspires the belief, that the day is not far distant, when Spiritualism will give vitality and feeling to the metaphysics and philosophies of that people.

In the absence of the work which Mr. Stratabaum thinks should be distributed "free" among his countrymen, "The Society" will be happy to supply his friends with copies of the Christian Spiritualist, which for the time, may answer as well as a more ambitious publication.

It is hardly necessary to say, we wish Mr. Stratabaum success in spreading the consolatory of Spirit-intercourse and Spirit-guardianship among his countrymen, or that we shall be happy, to second to the best of our ability, all efforts made so desirable a consummation.—Ed.

NEW YORK, Aug. 18, 1855.

SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE. Gentlemen: Since I became acquainted with Spiritualism and its sublime truths, I deeply regretted the fact that nothing had been done yet to spread its teachings among the German population of this country.

The educated German is better prepared than any other to appreciate Spiritualism. For comparatively free from sectarian bonds and accustomed to apply his reason to all, especially religious and philosophic matters, and not finding anything established doctrines of the theological school that suits his demands, he is led, for the most part, to atheistic and materialistic misunderstandings which leave the mind empty and unsupplied with what we all want. Spiritualism, if known among my countrymen, would be the thing for them, and could not fail to do the greatest good in every respect.

By some misrepresentations of Spiritualism, contained in No. 13 of the "Criminal Zeitung" of New York, I was induced to take up its defence, publishing in No. 19, over my name and direction, few remarks, which I believe to be true. This caused some sensation and a little controversy, in which I am still engaged, and I hope for the good of our cause. At the same time I received many applications for the necessary instructions how to go on in the investigation of the phenomena, that I am really very happy as to the result of my good intentions.

I wish now, Gentlemen, you would assist me in my exertions, to spread Spiritualism among my countrymen. By and by we may expect that

A BEAUTIFUL POEM.

The first thing in the way of business, that our hands touched on last Monday morning, was the charming poem on "My Brother." Hardly had the morning risen through its first hour of sunshine, when, as we were wondering how much of the gentle Sabbath would attend our thoughts through the busy week, this delicate and fragrant breath brought its sweet refreshing to our hearts.

The fair author is but seventeen years of age. A highly gifted friend, whose eyes are always open to the tokens of genius, and whose heart is full of the music of poetry, writes us privately about her. The facts of the letter are touching, and while delicately forbids us using several things named in it, we may yet state, that the circumstances with which this child of genius has struggled, are such as to move any heart to deep feeling.—*Elys. Southern Times.*

MY BROTHER.

BY EMMA ALICE BROWNE.

Oh, briar rose, clamber,
And cover the chamber,
The chamber, so dreary and lone—
Where, with weeping closed lips,
And eyes in eclipse,
My brother lies under the stone.

Oh, violets, cover
The narrow roof over,
Oh, cover the window and door!
For never the lights,
Through the long days and nights,
Make shadows across the floor!

The lilies are blooming—
The lilies are white,
Where his placid slumbers used to be,
And the sweet cherry blossoms
Blow over the bosoms
Of birds, in the old roof tree.

When I hear on the hills
The shout of the storm—
In the valley, the roar of the river,
I shiver and shake
On the hearth stone warm,
As I think of his cold—"forever!"

His white hands are folded,
And never again,
With song of the robin or plover,
When the Summer has come,
With her bees and grain,
Will he play in the meadow clover.

Oh, dear little brother;
My sweet little brother,
In the place above the sun,
Oh! pray the good angels,
The glorious evangelists,
To take me—when life is done,

From the *Amelia Times*.

THE POET'S ART.

BY J. A. BLACKBURN.

To startle by lack of rhyme,
My muse to proudly soar essayed;
I sang of man, his power sublime,
The marvels of his life portrayed.

I sang the life foretold to be,
In hints by seer, and prophet given,
The ever-possible, or some
The land of woe, the promised heaven.

I sang the glories of the Earth,
Its emerald hills, its glassy seas,
Its brooks and gales that warble mirth,
Its daisied plains, its leafy trees.

And yet my measures dull and tame,
Provoked their toilsome art to cease;
Of man what could I sing or name,
Not given in Time's great histories?

How could I soar on heavenly themes,
When Milton's strains sang
When Nature all with gospel beams,
And heavenly light of all is flung!

How could my song of this green sphere
"More all earth's choral strains be heard!"
Ah! boundless I labored here,
Outsuing by every piping bird.

But when I framed a simple lay,
Of those sweet words and visions sweet,
Those tender loves and passions gay,
That round kind hearts and homesteads meet;

Then were my words with blessings crowned,
And every sweet and gentle maid,
In their unstudied fullness found,
The secret of their bliss displayed.

Then would they seek and haply learn,
The true accepted Poet's art,
From high and sounding topics turn
To the dear joys of the heart.

Ellenville, August, 1853.

From the *N. E. Spirituist*.

NOVEL COMMERCIAL SUGGESTIONS.

The Boston Post, a week or two since, presented its readers a synopsis of a novel scheme of *Commercial Exchange*, on a comprehensive scale, purporting to have been communicated from the Spirit-life. The statement has attracted considerable attention from business men, and a desire has been expressed by many to learn more of its details. We have been permitted to examine the documents, as taken down from the lips of the entranced Medium, through whom they were communicated, and present below what is sufficient to give the reader some idea of the scheme. These, however, are but a portion of the papers, in which the plan is carried more fully into detail: the questions of currency, credit, banking, etc., are comprehensively discussed, and the relations of the scheme to philanthropy, to religion, and to general human progress are elaborately presented.

Persons who have supposed that the only occupation of disembodied Spirits is harp-playing and psalm-singing, that their interest in human welfare and earthly concerns ceases the moment they throw off their mortal body, or that the chief use of Spirit communications is to get the name and age of your grandmother correctly spelled out, or some such trivium, may be disposed to doubt the Spiritual origin of these papers. We, however, having intimate acquaintance with the Medium through whom they were spoken, he being in a state of unconscious trance at the time, and believing him to be above all suspicion of imposture, as well as incapable of such productions in the normal use of his powers, and having personally listened to the communication of a portion of them, have the fullest conviction that they are suggestions from the Spirit-life.

Of the practicality and desirability of the scheme, we have nothing to say. We leave that to "business minds," to whom it is addressed, and whose criticism is invited by the intelligences who make the suggestions. They claim to be (though names, we believe, are not given) persons who, to ample commercial experience in this life, have added a broader wisdom, acquired in the Spirit-spheres; but their claims should be brought rigidly to the test of reason and experience.

We learn that a number of business men of this city and vicinity, including several prominent merchants, to whom the matter has been submitted, have so far approved the scheme as to take measures for the full publication of the documents in pamphlet form, and that incipient steps have been taken towards the formation of an Association on the basis recommended, to be denominated "The New England Association of Philanthropic Commercialists." Their headquarters, for the present, may be found at 365 Washington street.

We would add that this scheme forms but part of a series of unfoldings, embracing a wide range of scientific, philosophic, and progressive topics, some of them of a very interesting and extraordinary character, which have been communicated from the same source. We hazard little in saying, that any cavalier who will take the pains to examine these curious productions, will never be likely to assert that "Spiritualism has given nothing new to the world," whatever opinion he may have of its usefulness; and it is quite possible that his ideas on the latter point will be modified somewhat by the investigation.—*Editor of the N. E. Spirituist.*

OF COMMERCE IN GENERAL.

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

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

Without entering into the field of Sociality, attention will be turned to commerce. Commerce brings two or more persons of different communities, different climates, together. They look each other in the face, study each other's peculiarities, observe each other's manners, customs, laws, habits, employments, methods of life, philosophy, arts, sciences, agriculture, soils, improvements, defects, suggestions; and thus derive certain advantages from what may be called acquaintance, one with another.

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

These views of commerce are presented at this particular juncture, with a view of opening up to the mind a vast and quiet unexplored field of missionary labors. The cold, merely intellectual mind, turns away with scorn when speech is made of missions—doubts whether persons are ever commissioned, or instructed, or impressed to go hither and thither; but strike out missions, and what would the inhabitants of this planet be? The true missionary feels a mighty internal impulse. He must go, and we do not mean to him who regards that internal voice which speaks from his inmosts. Commerce aids the missionary. The car, the ship, the steamer, are his coadjutors. Strike out commerce, what could the missionary do?

OF CENTRALITIES.

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

Now the mother of the new social order is the Church; that is, the emotional, the pulsational centre, where thoughts are conceived, generated, born. The State must therefore be a child of this mother. Commerce, or intercourse, or interchange, or intercommunication, must also be a child of this mother. Home, that essential requisite to purest enjoyment, must be a child of this mother. Education, that essential requisite to unfolding, must also be a child of this mother. Philanthropy, or beneficence, or dispensation, must also be a child of this mother. Nursing, healing, relieving and aiding the sick and diseased, must also be a child of this mother; and lastly, what is denominated Growth or Progress, must be a child of this mother. And all of these children must co-operate; and thus, like a revolving wheel, aid, strengthen and encourage, not only the mother's heart, but the children's also.

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

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

EQUITABLE COMMERCE.—A PLAN.

Justice, Equity, Exchange; these several terms will be interchangeably used in this paper.

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

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

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

Could all things essential be easily grown on one's own individual homestead, there would not be an absolute necessity of commerce or equitable exchange. But were man thus circumstanced, he would shrivel, grow down into his individual self, would not associate, would rarely expand, and could not grasp comprehensive principles, laws, customs, unfoldings; so that, aside from the mere essentials of life, man in various ways is aided by exchanges of products. It were vain, then, to make efforts to destroy that which is absolutely essential for man's highest good. But, from holding narrow views, looking primarily at mere individual aggrandizement, what is called trade, has exhibited itself, and now influences all the nations of the earth. It controls the pulpit; it muzzles the press; it fetters the free-born mind; it declares war, or it commands peace; and the powers that be obey its commands. It is then among the mightiest instrumentalities for evil or for good, at this period of man's unfolding, on this particular planet. When its magnitude is considered; when the power which it wields is reflected on; when its

* Reference is here had to a diagram, drawn through the Medium's hand, representing a large circular warehouse, divided into seven compartments. The various commodities of commerce, classified under seven general heads, are appropriately arranged in these compartments. The building is described in the paper on "Structures."

great age is taken into account; when it is known that the masses bow their knees at the shrine of this golden idol; when is felt a reluctance to approach a subject so vast, so deep, so rooted, so strongly fastened in the affections and habits, and in short, all the ramifications of society. Yet trade must not be. Man must love his fellow man. He must sooner or later arrive at a condition of equitable commerce or exchange. Unless man can reach that condition, all other labors will be comparatively useless, ending in mortification, sorrow and disappointment. One might as well expect to dip out, with a little pitcher, the mighty Niagara waters, as to expect success in fully introducing a new social state on this planet, while the tyrant trade exists. Thus though labor may be great—stagger as the mind will, when it considers the greatness of the work—yet that which the mind sees must be done, will sooner or later be accomplished.

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

In opening up a wholly new system of commerce, which shall ignore trade, and which shall have within itself the elements of equity, it is important that a substantial and sufficiently broad basis of action be unfolded. Principles must be regarded; commercial laws must be observed; fluctuations must be taken into account; scarcities and abundances must be considered. In short, it requires a large amount of mental ability to construct a basis sufficiently substantial to bear a heavy commercial structure.

The human body, its wants, its interchanges, its appliances, must be considered. The mouth wants—the hands supply; but the hands need co-operation. One pair of hands cannot easily do a naturally able pair of hands. In selecting, comparing and suiting to certain kinds of labor; others to labor of an entirely distinct character. Some persons have mind; by mental labor they obtain the essentials of life. Some employ their feet, journey from place to place—yet all co-operate.

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

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

When the hour has fully come to commence labors of this character, carefully prepared checks and balances will be at hand. By arranging with great care this primal circle, selecting persons of great capabilities, the first grand circle, or wheel, will be ready to move. When that moves, then around it a second circle will of necessity be formed. This will correspond to the branches. It will consist of seven persons who will take upon themselves the responsibility of the several special departments, employing such aids, following out such plans, as in their judgment will best promote the objects of the new association. These, too, as representatives of the business, must be strictly responsible for all properties placed at their disposal, being bound by such securities as from time to time may be deemed desirable by the leading presiding mind.

In transmitting properties to each individual agent, a succinct statement should be made of the cost thereof, and placed in his hand; he at the time adding to that cost that of such personal services as may be requisite, and of such incidental expenses as may have accrued for transportation, &c.; and having marked the piece of property, accordingly he will dispose of the same as thus marked, rendering monthly returns to the first circle, and they in turn transmitting up to the leading mind. Thus, with comparatively little friction, and without loss, all things would move harmoniously, commercially, or general inspector, or outside agent, or messenger, would be needed, to have a general outside oversight; visiting from place to place, making frequent reports to the leading mind of things seen, said and heard.

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

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

Plans of this business character being clearly comprehended by a class of intelligent persons, an association might on a moderate scale be organized. It would afford persons in the Spirit-life, co-operating with persons in the earth-life, greatest pleasure to inspect mind, unfold their capacities, declare their suitability to occupy the various conditions had in contemplation. A model being commenced—goods being put up for exchange—comparative goods entirely out of the question—comparative little capital will be needed. Attracting public attention, intelligent persons would observe its workings, copy the model, and thus a commercial life would eventually bind together the inhabitants of this planet, and trade would be swept away.

RIGHTS, DUTIES, AND POSITION OF WOMAN.

Up to this hour, woman has been trodden beneath the iron heel of the oppressor—compelled either to engage in meanest drudgeries, or to shine in palaces that her lustre might reflect glory and honor on another. Feeling these servilities in her inmosts, she has rarely expressed her highest thought or elaborated her noblest conceptions.—True, in the limited circle of the finer arts she has occasionally exhibited keenest artistic power. In Parisian life, she has prominently engaged in the ordinary branches of trade. She has occasionally exhibited herself as a mighty conqueror, but aside from these she has only exercised her powers in the more domestic circle. There must be, of necessity, there is, a vast amount of latent ability lying in the breast of woman. Great men have always appeared in good emergencies, because emergencies call out, quicken and kindle the latent internal fires. Thus must it be when the hour arrives for woman to occupy leading societal positions. But in no one sphere will woman more fully exhibit her capacities than when engaged in receiving and transmitting that which is woman's sphere—to receive, to distribute. That, in a lofty sense, is the true household labor.

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

STRUCTURE, ETC.

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

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

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

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

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

There is one apparent practical difficulty, viz., in the selection of a location. But customers are not needed. It is a communion. Transportations are easy. Though the structure is for a temporary abode, the most expensive part of it is the most general land-holder, from whose heart humanity gushes out, may be willing to aid in a labor so grand, so beneficent,—striking at trade, retaining commerce.

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

From the *Buffalo Republic*.

SPIRITUALISM IN BUFFALO—ITS PROGRESS AND DEVELOPMENTS.

By request of a large number of highly respectable citizens, we have collected from the most reliable sources, accounts of the most important developments of the so-called Spiritual phenomena, which we shall lay before our readers as a prominent matter of news, as often, perhaps, as once or twice a week. We hold ourselves in no wise responsible for these statements, nor shall we express, either favorably or otherwise, any opinion, further than that the incidents here related are from witnesses whose testimony on any other subject would be perfectly reliable, and without the shadow of suspicion. We understand that at present there are a large number of Spiritual Circles in town, and that the number of believers in the Spiritual doctrine exceeds by far any estimate which most persons would be likely to make, embracing eminent legal and other professional minds, together with many of our most prominent and successful business men of all classes. Those who have investigated the subject, speak confidently of its ultimate adoption as the faith which is to reconcile all mankind, while those who have not, will of course entertain such views as best suits their disposition. For ourselves, we desire only to discharge our duties as public journalists, without advocating any set of opinions, confident that the subject is of sufficient importance to come within the legitimate province of a daily newspaper.

DAVENPORT'S CIRCLE.

The attention of Mr. Davenport was first called to the phenomena of Spiritualism about the middle of February last, in consequence of having witnessed several demonstrations in other Circles about town. While commenting upon these developments, and discussing generally their nature and object at his own house, on South Division street, one evening, his little daughter, aged about eight years, suggested that, perhaps, they could obtain Spiritual manifestations if they would only try. Mr. Davenport and his family—acting upon the hint—but without the slightest expectation of success, formed a Circle, and after sitting for about forty minutes, distinctly heard raps upon the table. The raps finally increased in loudness, and Mr. D. requested the Spirit (if Spirit it was) to tip the table, and afterwards to raise it, all of which was done repeatedly. He ascertained by the alphabet, what Spirit was present, and the same night got a communication from his wife's sister. She (the

Spirit) wanted her husband to be brought there the next night, as she desired to communicate with him. Soon afterwards an entirely different sound, or rap, was heard, indicating another disturbing cause, which proved to be another Spirit, who gave his name, (that of a well-known citizen), and related minutely the circumstances of his death, all of which Mr. D. afterwards ascertained to be true. The Spirit of Mr. D.'s mother then presented herself, and gave many demonstrations of a convincing character, among others, the conversation which she last had with him on earth—a conversation which Mr. D. is satisfied was known to no other person in existence besides himself.

On the third night, Mr. D.'s oldest boy, Ira, aged about sixteen, was developed as a writing Medium. On the fourth day he was magnetized by Spirits who spoke through his organs. On this occasion, the Spirits requested the lights to be put out for a few moments, which was done, and while the Circle was quietly waiting for further manifestations, the boy was suddenly taken up and carried nearly to the ceiling, coming down feet foremost upon the table. He was told to stand still, and was again lifted up. This time, those sitting around could distinctly hear his head touching the ceiling. Mr. D. and others took hold of him and felt him drawn up. Sometimes he was carried away from the table for some distance. Repeated experiments of this nature convinced every one present (for by this time large numbers frequently assembled to witness the manifestations) that there could be no possibility of any humbug or collusion on the part of the Mediums.

On the fifth night, the youngest boy, William, aged about twelve years, was developed as a writing Medium. On the sixth night, the Spirits called for a flute, but none being at hand, a violin was placed on the table, and while the Circle sat about with their hands resting upon it, the violin was carried about the room, and played on at the same time. This manifestation was an open one, and one in which there seemed to be no possibility of fraud.

About the same time a Spirit, purporting to be that of Napoleon Bonaparte took possession of Ira, and produced several astonishing demonstrations. Among others, he went through with the exercises of inspecting a regiment of cavalry, during which the spectators could distinctly hear the swords drawn from and returned to the scabbard, together with various other noises, words of command, &c., familiar in movements of that description, closing up the review by imitating the firing of volleys of musketry and artillery, apparently upon the doors.—The deception or imitation is represented as most complete. The Spirit then took up the boy Ira bodily, and carried him into the kitchen, and from thence into the woodhouse, opening two doors in his progress, without making the slightest noise and in full view of quite a number of the most reliable persons, who are prepared to testify to the truth of what is here related. There was no artificial light in the room, but the window curtains being up, the moon afforded sufficient light to render distinctly visible every object in and about the room, so that all are positive that no human hand had any agency in the transaction. The mother of the Medium was very much frightened, and followed him as fast as possible to the woodhouse, where she found him just returning to his normal state, the Spirit having left him, and wondering very much how he came to be placed in such a position.

Among the first Spirits, from whom communications were received by this Circle, was one who gave his name as George Brown. He stated that while in the flesh he resided in the township of Waterloo, Canada, (somewhere near Caledonia.) That he was a married man, and left three children. He resided about half a mile from the Post-office. Some three months prior to his appearance at the Circle he had been away from home engaged in buying a yoke of cattle, and while returning on foot, in order to save distance, concluded to pass through a swamp some five or six miles from home, and about three miles through. He was familiar with the path, and entertained no apprehension for his safety. When about half-way through he was fired upon and killed by the notorious Townsend gang, his pockets rifled of fifty-five dollars, and his body buried on the spot. The Spirit related all these circumstances repeatedly, and always without the slightest variation, urging at the same time Mr. Davenport to take the Medium Ira to the locality of his death, promising to point out the spot where his body was concealed, and apparently anxious to notify his family of his fate. This request was urged so frequently that Mr. D. was finally prevailed upon to set out in company with another gentleman, leaving the Medium at home. On their arrival at Fort Erie, he found that the Brantford Road had stopped running, and concluded to return and make further inquiries of the Spirit. While at Fort Erie, and subsequently, he has conversed with persons somewhat acquainted in that portion of the country, and has reason to believe that he has not been deceived, but that the communications are substantially true. He has not been able, however, to leave the city for the purpose of investigating the fact, although constantly importuned by the Spirit to do so. The Spirit finally threatened, if his request was not complied with, to transport the Medium to the spot himself, stating that he believed he could do it in five minutes. Not much attention, however, was paid to this: but about three weeks afterwards, as Ira was engaged one afternoon in delivering papers on Niagara street, near Prince's Melodeon manufactory, he felt the Spiritual influence coming over him, which he tried to resist, but without success. The next thing he recollects, he found himself standing in the snow, on the bank of the lake or river, near the foot of Hudson street. He knew not how he came there, and on looking about him, could discover not the slightest indication of any track of his approach to that spot or any satisfactory solution of the mystery.

The boy was much delayed, in consequence, and did not reach home until quite late. In the meantime his parents were waiting for him, and while wondering at his protracted absence, the tea-table commenced moving, with no one within six feet of it. This made them apprehensive of his safety; but he soon returned and informed them of what had occurred. The Spirit was interrogated, and Brown stated that he had taken Ira across the river to Canada and brought him back again; that he had tried it as an experiment, in order to ascertain how fast he could travel with him. Mr. Davenport could hardly credit the statement made by the boy and the Spirit, but is since convinced of their entire correctness. Communications received at other Circles at home and abroad, where he and his family are entirely unknown, and stating the facts as above related, have repeatedly been forwarded to him for confirmation. On a subsequent occasion, both boys were enticed away by the Spirits and taken in an unconscious condition to Mayville, in Chautauque county, to the residence of a relative. The Spirits have refused to state how the thing was

accomplished, but give as a reason for so doing, that they desired to remove them for a short time from the unfavorable influences with which they frequently came in contact. On inquiry, one of the conductors of the State Line Railroad informed Mr. D. that he noticed the boys on the cars; that they paid their own fare, but that they appeared to be in a very unnatural condition, or, as he expressed it, "very singularly affected."

The many inconveniences which Mr. Davenport suffered in consequence of having these developments at his house, and the anxious enquiries and attendance wishing to investigate the phenomena, was a source of much trouble and perplexity. He did not, however, feel at liberty to deprive any one of an opportunity to investigate the truth, although the burthen was an onerous one to him; on the contrary, we believe it is conceded by those who have attended his Circles, that every opportunity for investigation has been chiefly afforded the thousands who have flocking to the Mediums, which the conditions of Spiritualism would admit of. By command of the Spirit-force would their direction, Mr. Davenport finally opened a room on the corner of Main and South Division streets, where is afforded, day and night, those who desire it, an opportunity of testing the truthfulness of the Spiritual doctrine. By advice of the Spirits, a small charge for admission in the evening is made to cover expenses, but we have reason to believe that no speculation is intended on the part of Mr. D., and that so far from desiring to make money out of the transaction, he is as earnest an inquirer as the most skeptical one. It may be well enough to state, that the demonstrations obtained at this Circle are mostly of a physical character. The Spirits communicating are in an undeveloped order, mostly from the first sphere, and not sufficiently advanced to furnish intellectual manifestations of a high order.

In the progress of our search after the facts related in this article, we have had frequent occasion to call at Mr. Davenport's rooms, and as far as our individual curiosity goes, do not hesitate to speak freely of what we have seen, heard and felt. We have seen a table weighing fifty pounds lifted up, and held in position, and have seen a table lifted up without any person touching it, as far as we could ascertain; and again have seen the same table lifted up with two heavy men standing upon it, weighing in the aggregate 350 pounds—in broad daylight. We have heard musical instruments played upon by unseen hands—we have heard voices and held conversation with unseen persons, apparently at our elbow—we have seen mysterious lights moving about the room in the darkness, and have seen a glowing flesh that we could discover after the most careful scrutiny. All these things and more we have witnessed in the presence of scores of our most respectable and worthy citizens. To what agency they are due we are unable to say. They purport to come from disembodied Spirits, and without in the least endorsing or calling in question the authenticity of this report, we freely give them the benefit of whatever their manifestations may be worth.

From the *Philadelphia Ledger*.

KEEP YOUR WATCH TEN MINUTES FAST.

When Prince Talleyrand was in office, he always had a watch in the coffee-house, and a place of resort in Paris, and reported to him was ordinary people said of all public men, and of public men. While he was dressing in the morning, these agents were admitted, and thus informed him of the state of current opinion upon all the important affairs. From these sources, he obtained the ideas of many of those measures which make him the most renowned diplomatist of his day.—When asked the secret of that sagacity which had surprised all Europe, he quietly replied that his watch was to keep his watch ten minutes faster than the ordinary public clock, and that he always placed himself at their head, and that he appeared to be a leader, while others waited to be led. This is the great secret of all success in life. The wise man waits not to be the sport of men of measures, but anticipates the inevitable.

In the choice of associates and friends, if a man will but keep his watch ten minutes fast, it will save him from many a troublesome and disagreeable acquaintance. Two wealthy men in one of the Southern States visited a city together. They were brothers-in-law. Both had speculated largely, and they frequently endorsed each other's paper. They traded in a billiard room, and one of them was so engaged in play, and won a thousand dollars that night. It was not until they were a large sum, either to win or lose. Nothing was said at the time, but next morning the fortune player bought a valuable property on time, and requested his brother-in-law to become his security. The other replied, that had he applied the previous day, he should of course have done it; but now, he saw that what had happened the night before, he saw he would soon be ruined, and would endorse for him no more. In a few years the successful player was ruined, and has since probably not yet decided how the growth out of that very purchase. The other became immensely wealthy, and calculated largely in cotton, and once related this anecdote as a proof of his sagacity. He, however, himself, became addicted to intemperance, and long afterwards a large planter declined to send him his cotton, lest his affairs might get into confusion, owing to his habits. Thus each man tries to see his watch faster than his neighbor, and he will succeed wins.

Character is the essence of destiny, and habits soon form and fix character. All men live in the world, and their habits are many, those habits which they choose to cultivate, and those which they reason must sink. If misfortune overtake a friend, or if injustice be done to him, abhorred by the man who will not stick to his companion, and do his best to see him through. But for that very reason, if he knows beforehand that his associate be man of dishonorable or unprincipled habits, he will not cultivate his acquaintance, but keep his watch ten minutes fast. So he who helps forward an industrious, well-principled man, however obscure and poor at this time, is but anticipating judgment of the world; leading public opinion to the side of following it, making a friend who is sure to rise.

In the government of himself especially, let every man strive to set his watch faster than other people. Habits good in themselves may increase till they become injurious to health or character.—Some need keeping in check, some stimulating, some pruning, and some are downright weeds, pulling right up root and branch without mercy.—If taken in time, and with daily care, it will be pleasant duty thus to keep in order the garden of the mind. But if the weeds once get the upper hand, a man will find his task one of increasing difficulty. The richest lands are most troublesome, if the grass once gets a fair start and a little weather sets in, the whole field may be rendered unproductive. Idleness is a very common weed, but is easily kept under if industrious habits be only formed in time, and he whose day begins only ten minutes sooner in the morning than that of those around him, will find the benefit of Talleyrand's maxim. A good name is not difficult to obtain, by simply observing the same rule. Let every man only keep a very little in advance of all that can be reasonably expected of him in every department, and he will rise to the top of the tree, and get a title band, and it will be almost impossible ever again to take the lead.

No man illustrates the truth of the diplomatist's saying more completely than "the fast young man." His watch has lost the balance-wheel. It goes round and round with erratic, useless violence, tearing all the works to pieces with the force of its own motion, rushing through a hundred hours in one, but not keeping time for a second.

Earnest moral principle is the balance-wheel of character. It regulates and keeps the whole man in order. Each man has in him the germ of habits that may become his ruin. If indulged to excess, his very best qualities may do this. To be a man, is to be in a perpetual state of ruin of man, and if his impulses are not held in check and balanced by a lofty sense of immediate duty to God and man. He will never regret it, who occupies a short portion of each day in adjusting and quickening conscience, the regulator of his actions, by communion with the Father of Spirits