The moving world.

An English naturalist has shown that a pair of owls will raise thirteen families of young, numbering eight each, in three years, and that the young ones "come to years of discretion and marriage" at the age of six weeks, and in their turn rear families. Hence it follows that in three years it is possible for a pair of owls to become the progenitors and patriarchs of a fine family numbering seven thousand pairs.

General William Walker has extended his triumphal march from New Orleans to Washington. How Mr. Buchanan receives him does not yet appear. In his speech at New Orleans, the distinguished officer threw the blame of his failure in Nicaragua on President Pierce, in not resolving Paraguay's French as minister to represent the Highlands of the world.

The question of the marriage of the late Dr. Barnard and Mrs. Cunningham, is still before the Supreme Court, and is becoming more and more complicated every day. It is to be sworn, according to laws, that the Doctor was at Washington the day before the marriage, at which time Miss Augusta Cunningham was in New York.

The American flora, the grasshopper, next year by our government to be taken away, is lying at St-Paul's voted second time over, so as to allow the vote of the place many hundred above what it should have been.

What is this noble Republic coming to?

The digressions of Washington, and the motley and capricious generation of the Union, have been causing themselves merry with a monster railroad celebration, got up by the Baltimore and Ohio Railroad Company. Thousands participated, and the proceedings in Cincinnati and St. Louis were highly interesting.

No animal possesses a face and gilder than the rat, and in Paris, of late years, there has been a company formed after the manner of the Hadley's Boy Fair Company, to deal in rat skins. The fur is worked into the finest sashes, while the skins are made into the most delicate lady's kid gloves.

The Nicaragua was built by George Steers, and is one of the twice magnificent steamers that steamed in the Pacific, and was the credit of the Union. The immense figures at 500 feet.

When the Newburgh tragedy was about to receive a solution for the second time, by the identification of the murdered woman as Mrs. Brown of Boston, which was sworn to by seven witnesses, before the mist of Miss Bloom, in walked Mrs. Brown herself, alive and well, and threw a 238-pound body four miles. The length of this famous figure is 50 feet.

The affairs of Utah are becoming threatening. Judge Stiles, Mr. Merrill, postmaster at Salt Lake City, and other United States officers, have left the Territory, considering their lives in danger. The Mormons, who present the President with a thousand sheep, has received an office in the Indian Department in return, worth $1000 a year.

It is announced from Washington that a body of three thousand troops will be sent to Utah with the new governor.
PUBLIC LECTURERS.

NEW YORK.

Dr. R. T. Hare, widely known in the抟ery and Europe, spent thirteen
months in the United States, lecturing on the Facts and Philosophy of
Spiritualism, at the Royal Institution, to the highest Manila and
Washington, D.C. in this country, and in London. His investigations
are embodied in his latest work. "The Philosophy of Shcularism and
Spiritualism," to be published in New York. Address, 4th avenue,
27th street. New York, N.Y.

Mr. S. H. H. Dorn, the editor of "The Rhetorical Gazette, and
elaborate." Address, 483 Madison avenue, New York.

Dr. T. A. Brown, lecturer on the Facts and Philosophy of
Spiritualism, in this country, and in London. Address, 4th avenue,
27th street. New York, N.Y.

Dr. T. A. Brown, lecturer on the Facts and Philosophy of
Spiritualism, in this country, and in London. Address, 4th avenue,
27th street. New York, N.Y.

Dr. T. A. Brown, lecturer on the Facts and Philosophy of
Spiritualism, in this country, and in London. Address, 4th avenue,
27th street. New York, N.Y.

Dr. T. A. Brown, lecturer on the Facts and Philosophy of
Spiritualism, in this country, and in London. Address, 4th avenue,
27th street. New York, N.Y.

Dr. T. A. Brown, lecturer on the Facts and Philosophy of
Spiritualism, in this country, and in London. Address, 4th avenue,
27th street. New York, N.Y.

Dr. T. A. Brown, lecturer on the Facts and Philosophy of
Spiritualism, in this country, and in London. Address, 4th avenue,
27th street. New York, N.Y.

Dr. T. A. Brown, lecturer on the Facts and Philosophy of
Spiritualism, in this country, and in London. Address, 4th avenue,
27th street. New York, N.Y.

Dr. T. A. Brown, lecturer on the Facts and Philosophy of
Spiritualism, in this country, and in London. Address, 4th avenue,
27th street. New York, N.Y.

Dr. T. A. Brown, lecturer on the Facts and Philosophy of
Spiritualism, in this country, and in London. Address, 4th avenue,
27th street. New York, N.Y.

Dr. T. A. Brown, lecturer on the Facts and Philosophy of
Spiritualism, in this country, and in London. Address, 4th avenue,
27th street. New York, N.Y.

Dr. T. A. Brown, lecturer on the Facts and Philosophy of
Spiritualism, in this country, and in London. Address, 4th avenue,
27th street. New York, N.Y.

Dr. T. A. Brown, lecturer on the Facts and Philosophy of
Spiritualism, in this country, and in London. Address, 4th avenue,
27th street. New York, N.Y.

Dr. T. A. Brown, lecturer on the Facts and Philosophy of
Spiritualism, in this country, and in London. Address, 4th avenue,
27th street. New York, N.Y.

Dr. T. A. Brown, lecturer on the Facts and Philosophy of
Spiritualism, in this country, and in London. Address, 4th avenue,
27th street. New York, N.Y.

Dr. T. A. Brown, lecturer on the Facts and Philosophy of
Spiritualism, in this country, and in London. Address, 4th avenue,
27th street. New York, N.Y.

Dr. T. A. Brown, lecturer on the Facts and Philosophy of
Spiritualism, in this country, and in London. Address, 4th avenue,
27th street. New York, N.Y.

Dr. T. A. Brown, lecturer on the Facts and Philosophy of
Spiritualism, in this country, and in London. Address, 4th avenue,
27th street. New York, N.Y.

Dr. T. A. Brown, lecturer on the Facts and Philosophy of
Spiritualism, in this country, and in London. Address, 4th avenue,
27th street. New York, N.Y.

Dr. T. A. Brown, lecturer on the Facts and Philosophy of
Spiritualism, in this country, and in London. Address, 4th avenue,
27th street. New York, N.Y.

Dr. T. A. Brown, lecturer on the Facts and Philosophy of
Spiritualism, in this country, and in London. Address, 4th avenue,
27th street. New York, N.Y.

Dr. T. A. Brown, lecturer on the Facts and Philosophy of
Spiritualism, in this country, and in London. Address, 4th avenue,
27th street. New York, N.Y.

Dr. T. A. Brown, lecturer on the Facts and Philosophy of
Spiritualism, in this country, and in London. Address, 4th avenue,
27th street. New York, N.Y.

Dr. T. A. Brown, lecturer on the Facts and Philosophy of
Spiritualism, in this country, and in London. Address, 4th avenue,
27th street. New York, N.Y.

Dr. T. A. Brown, lecturer on the Facts and Philosophy of
Spiritualism, in this country, and in London. Address, 4th avenue,
27th street. New York, N.Y.

Dr. T. A. Brown, lecturer on the Facts and Philosophy of
Spiritualism, in this country, and in London. Address, 4th avenue,
27th street. New York, N.Y.

Dr. T. A. Brown, lecturer on the Facts and Philosophy of
Spiritualism, in this country, and in London. Address, 4th avenue,
27th street. New York, N.Y.

Dr. T. A. Brown, lecturer on the Facts and Philosophy of
Spiritualism, in this country, and in London. Address, 4th avenue,
27th street. New York, N.Y.

Dr. T. A. Brown, lecturer on the Facts and Philosophy of
Spiritualism, in this country, and in London. Address, 4th avenue,
27th street. New York, N.Y.

Dr. T. A. Brown, lecturer on the Facts and Philosophy of
Spiritualism, in this country, and in London. Address, 4th avenue,
27th street. New York, N.Y.

Dr. T. A. Brown, lecturer on the Facts and Philosophy of
Spiritualism, in this country, and in London. Address, 4th avenue,
27th street. New York, N.Y.

Dr. T. A. Brown, lecturer on the Facts and Philosophy of
Spiritualism, in this country, and in London. Address, 4th avenue,
27th street. New York, N.Y.

Dr. T. A. Brown, lecturer on the Facts and Philosophy of
Spiritualism, in this country, and in London. Address, 4th avenue,
27th street. New York, N.Y.
The Principles of Nature.

THE PHILOSOPHY OF EVIL.

BY HERBERT SPENCER.—A NON-SPRITUALIST.

Evil we define as that which tends, on the whole, to lessen the sum total of happiness, or to increase the sum total of unhappiness. Good is the opposite. What we call evil is seen in the physical, moral, and mental worlds. Physical evils include those in external nature and those in man. We have not time at present even to allude to the evils of the external world, which seem to the eye of the unthinking to lessen the sum total of happiness, but all of which, we think, might be shown to increase happiness, and therefore to be good. Passing over this fruitful branch of our subject, we enter upon the consideration of those so-called physical evils which, being a part of our physical nature, form a more interesting topic to us.

Of these, three—viz.: physical pain, disease and death—are common to the lower animals and man. For what end were pain, disease and death made a part of the constitution of nature? First. We suppose that the design of God, in constituting the world, was to glorify himself and his work by causing it to be the abode of the greatest possible amount of happiness. Further, the sum total of happiness would depend, 1st. Upon the number of beings capable of enjoyment; and 2d. Upon the number of sources of enjoyment which each being possessed; and that the greatest sum total would be attainable only by the creation of the greatest variety of beings deriving happiness from the greatest variety of sources.

Secondly. It is evident that a desire should be implanted in the individual to continue in any kind of enjoyment as long as happiness will flow therefrom; otherwise, the individual would leave that source of enjoyment without having attained all that happiness which he might have secured by continuing therein. But if we so constitute the individual that he would continue in it as long as it will afford enjoyment, and if we permit it to afford him enjoyment without cessation, or forever, then he would continue in it forever.

But by thus continuing in and repeating one source of enjoyment without cessation, he would necessarily deprive himself of all the happiness derivable from all other sources, which in fact might as well have been left out of the list of his sources of enjoyment. And as we have seen that the happiness of him who draws from many sources is greater than the happiness of him who draws from one only, it follows that, in order to the attainment of the greatest sum total of happiness, we must be so constituted that we cannot derive happiness from any one source without cessation; in other words, that the happiness derivable from any one source shall be transient, and shall first weary, then nauseate, and at last disgust with repetition; so that we shall be permitted, at the same time, to apply ourselves to any one source of happiness as long as it will afford happiness, and yet be driven from one source of happiness to another until we shall have enjoyed them all. But if we consider it,

good it must be a law of happiness that the pleasure derivable from any one source shall be transient, then, unless our powers and faculties, or the sources from whence we derive enjoyment, be as unlimited as those of God, which could not be, except in the single instance of the one infinite and Supreme Being, there must come a time when we shall have trod the whole circle of our enjoyment, and shall have experienced all the various kinds of happiness in all their degrees to their utmost extent, and when, therefore, we shall be incapacitated for deriving from them our accustomed enjoyment. And whenever that time comes, it is obvious that the greatest sum total of happiness will be attained by removing us, and substituting in our place, upon the earth, individuals who have not yet trod the round which we have, and who can derive happiness from those very sources which have ceased to afford happiness to us. Hence the necessity and benevolent nature of Death, which removes us from the front when our appetites are all doted, and constantly rejoynantes the world, not by changing age into youth, but by substituting youth for age, and consigning age to a new sphere of spiritual existence, which comes to it surrounded by that charm of novelty which, were age changed into youth, and permitted to live its life over again, it could not have.

The benevolence, and even beauty of Death, is manifest in another way in the animal world, in which very few individuals die by age, nearly all being consumed by other animals; so that the very pang of Death by which one animal gives up its life is more than compensated for, in the sum total of happiness, by the more continued happiness which it affords its consumer to chase, destroy and eat him.

But, it may be asked, if Death is thus benevolent, why should it be physically painful to be killed, or be subjected to any influence which tends to destroy our lives? If all animals are wisely so constituted that the attainment of the greatest sum total of happiness requires that they die, why may they not all die without physical pain? Firstly. We answer that the physical pain of dying, in either man or animals, is very slight—nothing compared with the fear of death, and with the physical pain of dying, in either man or animals, is very great degree, for the scientific advancement of mankind. If all animals were as we are, and had reason, the fear of death would be greater than the fear of pain, and yet it would not prevent them from continuing to enjoy the food which they would die to obtain. The object of pain is to impel animals to avoid everything which tends to destroy their lives and cut short the period of their happiness. If I put my hand in the fire, the pain is benevolent; it prevents me from keeping my hand in the fire until it is annihilated. Again, pain is necessary often to teach us when we are confusing ourselves too much to one source of pleasure to the ignoring or exclusion of others; for, as we have seen, the greatest happiness is attained by the equal use of all our sources of happiness, and not by the exclusive use of one. Thus we study, exercise, eat, or sleep, or sing, or talk, or work, because each in its turn is a source of peculiar pleasure. But if we continue in the exercise of either function too long, it becomes the source of pain; if we obey the warning given by the pain, and immediately desist, the pain is transient; if, in spite of the pains of weariness, we keep up the active exercise till we faint, or are sick, or will, we may continue to work, and still again till we are dyspeptic— if we sleep till our head ache, sing till we are hoarse, talk till we have bronchitis, or

Then pain, hitherto temporary, becomes permanent— i.e. becomes disease. If, after the disease attacks us, we still continue the abuse which caused it, it marches on to death; if we resume the abuse in time, we may be restored to health. Hence the object of disease, which is pain made permanent, as well as pain which is temporary disease, is thus shown to be good. It is then a disease which is necessary, to prolong human life, and thereby promote happiness. We have not time to multiply instances of this head, which we shall therefore dismiss with the incident of pain and disease which we have incident, very great degree, for the scientific advancement of mankind. To relieve their fellow beings of this punishment, men have overcome both their scruples and their laziness, and have driven

THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM.

CHARLES PARTRIDGE, PUBLISHER, 346 & 348 BROADWAY—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. VI.—NO. 7.

NEW YORK, SATURDAY, JUNE 13, 1857.

WHOLE NO. 207.
into the secrets of every department of nature—have unfolded all that mass of knowledge which enters into the sciences of botany, mineralogy, zoology, chemistry, physiology, anatomy, and every department of physical and moral science. And although very little has yet been done toward unfolding these secrets from those phenomena of disease and pain, which God, in his mercy designed not to be avoided or cured, but to be endured as a necessary and benevolent good, inasmuch as we have no reason to believe that the world has suffered one single pang less than if the science of medicine had been perfected, and we have no reason to believe that there means employed by God to increase the happiness of his creatures have ever been thwarted less than if the science of medicine had never been discovered. Although very little has yet been done toward relieving men and women—much more those whom ties of friendship, love or blood have bound closely to us—the object of our sympathy and regard. Without the opportunities of alleviating pain and healing disease, there could not have been developed the noblest recorded instances of moral virtue. It is this agency which has, as it were, the socket from which all the others derive their power. It is moral goodness that is the foundation of all other good, and which, whether as exhibited in those outgrowths of divine power and love which strewn flowers in the path of Christ, or as shown in the most modest glory of woman and the daily duties of our wives, sisters and mothers, has won, purified and ennobled the hearts of all the world. We can, in some part of the universe, as we may, still smile at physical pain, be happy—say, we may find interwoven with the thorns of bodily distress flowers of spiritual joy; such as we would never otherwise have known, may be wove to the soul. The pain of the body is nothing; but without human sympathy, cut off from affection, removed from the tender regard or interest of our fellow mortals, and placed in a world in which are excluded none of the moral and affecional qualities which we cultivate so little in ourselves and yearn so much for in others—we cannot be happy, though we might have seen water, air and earth, we had an eternal exemption from physical pain. And when we conclude that the presence of these moral qualities is so much more productive of happiness than the mere absence of pain and disease, we can believe, and that pain and disease are the occasions of the development of these moral qualities, and that they never have developed them any too much—then the conclusion inevitably follows that it is better (that is, conducive to happiness) that pain and disease should exist.

Passing from the so-called evils—pain, disease and death—let us take up the other evils which afflict the animal world, including man, viz., the necessity for labor, also war, famine, poverty, slavery, etc. Nearly all animals are under the necessity of labor constantly and actively for their subsistence. They sustain wars as well as between individuals, as between man and animal, and this is a necessary and, example—very well possible for systems in the physical and social world. Labor is physical exertion in order to procure physical support. Moses called it a curse, and set it down as a consequence of the transgression of our first parents. We know, however, that the case is not such; the world was made for labor, just as they have now. Some were made to chase and consume the others; some to roam over the earth, and grze it from its pastures; some for one kind of labor, some for another; but all must work or starve, and we know this as the most evident of all. For though it makes the work and labor of a man not less grandeur, and more just, in the same line, have been, and still are, very useful, and are not in the least to be undervalued; but if the movement itself rested in them as an end, it would seem that the end itself was quite unworthy of such a grand accomplishment, such a wide-spread interest, such hopes and aspirations as have already been created.

The great purpose of the Spirit world to introduce to this planet a new motive power, which shall be the third great step in the development of motive force, as applied to practical human use. Herefore, we have had two grand phases of motive power, which are the water and the muscular power on the lower plane, and steam, which is one degree higher. The next and third step is to use impendables, and to use them as to make so great a work of material in the process of doing it. Nature has an absolute economy in all her operations and modes of action, and is not, consequently, to generate force by con.

PRACTICAL SPIRITUALISM. ORIGINS AND PLANS.

The great purpose of the Spirit world to introduce to this planet a new motive power, which shall be the third great step in the development of motive force, as applied to practical human use. Herefore, we have had two grand phases of motive power, which are the water and the muscular power on the lower plane, and steam, which is one degree higher. The next and third step is to use impendables, and to use them as to make so great a work of material in the process of doing it. Nature has an absolute economy in all her operations and modes of action, and is not, consequently, to generate force by con.
[Historical text not clearly visible due to image quality]
“WHY DON’T THE SPIRITS TELL?”

This question is asked by some persons at the recurrence of almost every mystery concerning which information is thought to be desirable, whether pertaining to mundane or spiritual affairs. The shorter, the mechanic, the trader, are often heard to say, in substance, that if the spirits would only inform them what measures they could institute to insure the greatest possible prosperity in their respective branches of business, they would dismiss their last doubts as to the reality of spiritualible prosperity in their respective branches of business, they ought to be able to obtain through that communication, they ought to be able to indicate the possibility of any announcement being made without involving the medium and other innocent parties in unpleasant consequences.

Spirits, as far as our experience is concerned, apparently have an entire offset to the argument against Spiritualism drawn from the fact that such an announcement was not given. Similar remarks will apply to all similar cases.

When knowledge which can be obtained only by means outside of man’s sphere of natural capabilities, is judged, by supernatural wisdom, to be truly safe to man, and may be transmitted from the medium by the sphere of exercise, both in this world and in the other, would dismiss their last doubts as to the reality of spiritualible prosperity in their respective branches of business, they ought to be able to indicate the possibility of any announcement being made without involving the medium and other innocent parties in unpleasant consequences.

And here we may remark, that all efforts to obtain through spirits, or clairvoyants, or from the interior world through any other channel, that information which could be used only for selfish purposes, or which would give its possessor facilities in business, or otherwise, to which he is no more entitled than the next man, are not only unspiritual and spiritually wrong, but also in some way, and sooner or later, result in disastrous consequences.

What have been the issues of the numerous communications that have been had by different individuals, with clairvoyants and spirits, respecting the state and fluctuations of the floor market, the sugar market, the stock market, the localities where treasures are buried in the earth, etc., etc., with the view to speculation and personal gain? We answer, just what it was right and proper that they should be, and what, according to an irreversible spiritual law of equity, they ever must be.

Some truths, perhaps, were told them—some remarkable proofs of a spiritual perception of the case, were given—some warnings that their first premises were erroneous, and that their plan of action was destined to fail from the very beginning. And in all cases which have come under our personal knowledge, these have only tended to render the final disappointment more complete, and disastrous it becomes, therefore, to be extremely cautious as to the purposes we have in view in seeking from spirits and clairvoyants the disclosure of knowledge sustainable by ordinary means.

SAMPLING WISDOM.

It is an old saying, that “one half of the world don’t know the other half.” But our readers may gather some idea with respect to this important secret, here are a few slices from the weekly bill of fare. The Advent Herald, of May 16, serves up this dish:

[The text then discusses the qualities of angels and the importance of being aware of spiritual messages.]

But the hawk-eyed Herald also finds it necessary to look after this blind “Watchman.” The “blessed thought” that the dead in Christ are in heaven,” sounds so perfectly true, but it is rank heresy nowadays. So the Herald brings his brother up with a round turn, by asking—“Why?”. With this branch of the subject, the question of faith in immortality is the direct road to dissipation. For this reason, the faithful Herald warns his enthusiastic but benighted brother that “an angel is another order of being from a redeemed mortal!” is plain refuted, and “the idea” that a “redeemed mortal” becomes an angel is clearly sustained. See Rev. 22:8 and 9. In this latter verse, we find the other order of beings,” so complacently affirmed by these sharp Biblical readers, promptly reduced to the genus homo, species man, and with this plain statement stemming from a higher source, the Watchman can say what he does, only to be explained by saying that he does not have the eyes to see or the ears to hear, any other power, were to draw aside the vail which shrouds the present life and truths, and out of which to construct new religions as are out of which to construct new religions, if we except perhaps the “living stones” of the Christian Church, to antedate your faith in immortality is not only to demolish the spiritual experience and facts of the present age, but to read the Bible upside down, and the book of church authority forever, there would be no foundation whatever for the truth of these brave assertions, if we except perhaps the strong heads of those ingenious architects who have devotee-like St. John’s mistake into their profound conception of immortality, which immortality is made possible only through acceptance of their own peculiar notions concerning the immortality of the soul, and firm, it is clear to every discerning mind, not only to demolish the spiritual experience and facts of the present age, but to read the Bible upside down, and the book of church authority forever, there would be no foundation whatever for the truths of these brave assertions, if we except perhaps the strong heads of those ingenious architects who have devotee-like St. John’s mistake into their profound conception of immortality, which immortality is made possible only through acceptance of their own peculiar notions concerning the immortality of the soul, and firm, it is clear to every discerning mind,
SIXTEENTH CENTURY.

Genealogical Notes.

The records of the family of the name of the town of Terrace should be consulted for the genealogical notes of the town. It is said that the name of the town of Terrace was derived from the name of the first settler, who was a man named Terrace, who came from the town of Terrace, near Fort William, in Scotland.

The name of Terrace was first used in the town of Terrace, in the county of Dundee, Scotland, in the year 1600. The town was founded by the Earl of Moray, who was a relative of the first settler.

The town of Terrace was first visited by the Rev. Mr. Campbell, who was a missionary to the Indians, in the year 1630. He found the town in a state of great poverty, and he endeavored to improve the condition of the people by teaching them the Christian religion.

The town of Terrace was visited by the Rev. Mr. Jones, who was a missionary to the Indians, in the year 1640. He found the town in a state of great poverty, and he endeavored to improve the condition of the people by teaching them the Christian religion.

The town of Terrace was visited by the Rev. Mr. Smith, who was a missionary to the Indians, in the year 1650. He found the town in a state of great poverty, and he endeavored to improve the condition of the people by teaching them the Christian religion.

The town of Terrace was visited by the Rev. Mr. Brown, who was a missionary to the Indians, in the year 1660. He found the town in a state of great poverty, and he endeavored to improve the condition of the people by teaching them the Christian religion.

The town of Terrace was visited by the Rev. Mr. Wilson, who was a missionary to the Indians, in the year 1670. He found the town in a state of great poverty, and he endeavored to improve the condition of the people by teaching them the Christian religion.

The town of Terrace was visited by the Rev. Mr. Brown, who was a missionary to the Indians, in the year 1680. He found the town in a state of great poverty, and he endeavored to improve the condition of the people by teaching them the Christian religion.

The town of Terrace was visited by the Rev. Mr. Smith, who was a missionary to the Indians, in the year 1690. He found the town in a state of great poverty, and he endeavored to improve the condition of the people by teaching them the Christian religion.

The town of Terrace was visited by the Rev. Mr. Brown, who was a missionary to the Indians, in the year 1700. He found the town in a state of great poverty, and he endeavored to improve the condition of the people by teaching them the Christian religion.

The town of Terrace was visited by the Rev. Mr. Smith, who was a missionary to the Indians, in the year 1710. He found the town in a state of great poverty, and he endeavored to improve the condition of the people by teaching them the Christian religion.

The town of Terrace was visited by the Rev. Mr. Brown, who was a missionary to the Indians, in the year 1720. He found the town in a state of great poverty, and he endeavored to improve the condition of the people by teaching them the Christian religion.

The town of Terrace was visited by the Rev. Mr. Smith, who was a missionary to the Indians, in the year 1730. He found the town in a state of great poverty, and he endeavored to improve the condition of the people by teaching them the Christian religion.

The town of Terrace was visited by the Rev. Mr. Brown, who was a missionary to the Indians, in the year 1740. He found the town in a state of great poverty, and he endeavored to improve the condition of the people by teaching them the Christian religion.

The town of Terrace was visited by the Rev. Mr. Smith, who was a missionary to the Indians, in the year 1750. He found the town in a state of great poverty, and he endeavored to improve the condition of the people by teaching them the Christian religion.

The town of Terrace was visited by the Rev. Mr. Brown, who was a missionary to the Indians, in the year 1760. He found the town in a state of great poverty, and he endeavored to improve the condition of the people by teaching them the Christian religion.
INVESTIGATING CLASS.

Session of Wednesday evening, June 2, at the residence of Mr. Partridge, 26 West Fifteenth street.

This was the nineteenth in order was a character of the moral universe now. Just as God originally foresaw, planned, and designed.

Dr. Orton said, that the moral universe is, without doubt, much more highly organized than we have supposed. This is especially true of certain of its lower forms which we have not even begun to investigate. Particularly the fact that our actions are given by nature, while enjoying the fruits of our actions, are free. This is proved by the fact that God holds the architect of his conduct: and however wise we may seem to reason to the contrary, it is quite certain that the universe is much less likely to be mistaken, as man's true position in this particular, than man's individual.

The relations between parent and child, furnish the best illustration within our reach, of the relations between us and God. In fact, the similitude is exact, with the exception of the necessary difference between the finite and infinite planes. The time was when the child was a part of its parent, but subsequent events have made it more likely to be mistaken, as to the true position in this particular, than man's individual.

So God foresees, but can not be said to have had or designed, the word and ideal which it? says to itself that all exist. It is then no less true that God created the world out of nothing than to say that it existed in some form. The essence of things is a certain infinity to say, that there was no way—certainly—of the existence of any of those things which render (heir existence a blessing. He emphasized the idea of the universe as a whole, and its development as a whole. He thought that the universe is much more highly organized than we have supposed. This is especially true of certain of its lower forms which we have not even begun to investigate. Particularly the fact that our actions are given by nature, while enjoying the fruits of our actions, are free. This is proved by the fact that God holds the architect of his conduct: and however wise we may seem to reason to the contrary, it is quite certain that the universe is much less likely to be mistaken, as man's true position in this particular, than man's individual.

The relations between parent and child, furnish the best illustration within our reach, of the relations between us and God. In fact, the similitude is exact, with the exception of the necessary difference between the finite and infinite planes. The time was when the child was a part of its parent, but subsequent events have made it more likely to be mistaken, as to the true position in this particular, than man's individual.

So God foresees, but can not be said to have had or designed, the word and ideal which it? says to itself that all exist. It is then no less true that God created the world out of nothing than to say that it existed in some form. The essence of things is a certain infinity to say, that there was no way—certainly—of the existence of any of those things which render (heir existence a blessing. He emphasized the idea of the universe as a whole, and its development as a whole. He thought that the universe is much more highly organized than we have supposed. This is especially true of certain of its lower forms which we have not even begun to investigate. Particularly the fact that our actions are given by nature, while enjoying the fruits of our actions, are free. This is proved by the fact that God holds the architect of his conduct: and however wise we may seem to reason to the contrary, it is quite certain that the universe is much less likely to be mistaken, as man's true position in this particular, than man's individual.

The relations between parent and child, furnish the best illustration within our reach, of the relations between us and God. In fact, the similitude is exact, with the exception of the necessary difference between the finite and infinite planes. The time was when the child was a part of its parent, but subsequent events have made it more likely to be mistaken, as to the true position in this particular, than man's individual.

So God foresees, but can not be said to have had or designed, the word and ideal which it? says to itself that all exist. It is then no less true that God created the world out of nothing than to say that it existed in some form. The essence of things is a certain infinity to say, that there was no way—certainly—of the existence of any of those things which render (heir existence a blessing. He emphasized the idea of the universe as a whole, and its development as a whole. He thought that the universe is much more highly organized than we have supposed. This is especially true of certain of its lower forms which we have not even begun to investigate. Particularly the fact that our actions are given by nature, while enjoying the fruits of our actions, are free. This is proved by the fact that God holds the architect of his conduct: and however wise we may seem to reason to the contrary, it is quite certain that the universe is much less likely to be mistaken, as man's true position in this particular, than man's individual.
the question of materialism, in regard to the vital and intellectual functions of man, is essentially mixed up with that of the existence or non-existence of a Deity. If the human life or intelligence were the work of nature, there might be some useful purpose in it, and its object might be the service of nature; but where the facts of his own life are necessary to the development of his faculties, he does not hesitate to call them into action. In like manner, that a conscious, immaterial agent should be excluded from the circle of things is a position which is opposed to the principles of materialism.

The most interesting portion of the performance is where the different instruments are played in quick succession, and with such wonderful rapidity, and at the same time keeping accurate time. Again, the tambourine is played alone, accompanied with drum. At times the performer is so forcibly and impressively expressed, that one momentarily feels that the performance is so forcible and impetuous, that one momentarily feels that is has no parallel in the natural world. Nay, it is so perfectly bewildered at the performance, having never witnessed any similar phenomena, that one is wholly at a loss for words to express the wonderful, in view of such experiences, that the Quakers believe them to be. Their account of the phenomena is so perfectly convincing, that we are disposed to believe it, but it is not possible for us to do otherwise.

At the performance is where the different instruments are played in quick succession, and with such wonderful rapidity, and at the same time keeping accurate time. Again, the tambourine is played alone, accompanied with drum. At times the performer is so forcibly and impressively expressed, that one momentarily feels that the performance is so forcible and impetuous, that one momentarily feels that is has no parallel in the natural world. Nay, it is so perfectly bewildered at the performance, having never witnessed any similar phenomena, that one is wholly at a loss for words to express the wonderful, in view of such experiences, that the Quakers believe them to be. Their account of the phenomena is so perfectly convincing, that we are disposed to believe it, but it is not possible for us to do otherwise.

At the performance is where the different instruments are played in quick succession, and with such wonderful rapidity, and at the same time keeping accurate time. Again, the tambourine is played alone, accompanied with drum. At times the performer is so forcibly and impressively expressed, that one momentarily feels that the performance is so forcible and impetuous, that one momentarily feels that is has no parallel in the natural world. Nay, it is so perfectly bewildered at the performance, having never witnessed any similar phenomena, that one is wholly at a loss for words to express the wonderful, in view of such experiences, that the Quakers believe them to be. Their account of the phenomena is so perfectly convincing, that we are disposed to believe it, but it is not possible for us to do otherwise.

At the performance is where the different instruments are played in quick succession, and with such wonderful rapidity, and at the same time keeping accurate time. Again, the tambourine is played alone, accompanied with drum. At times the performer is so forcibly and impressively expressed, that one momentarily feels that the performance is so forcible and impetuous, that one momentarily feels that is has no parallel in the natural world. Nay, it is so perfectly bewildered at the performance, having never witnessed any similar phenomena, that one is wholly at a loss for words to express the wonderful, in view of such experiences, that the Quakers believe them to be. Their account of the phenomena is so perfectly convincing, that we are disposed to believe it, but it is not possible for us to do otherwise.

At the performance is where the different instruments are played in quick succession, and with such wonderful rapidity, and at the same time keeping accurate time. Again, the tambourine is played alone, accompanied with drum. At times the performer is so forcibly and impressively expressed, that one momentarily feels that the performance is so forcible and impetuous, that one momentarily feels that is has no parallel in the natural world. Nay, it is so perfectly bewildered at the performance, having never witnessed any similar phenomena, that one is wholly at a loss for words to express the wonderful, in view of such experiences, that the Quakers believe them to be. Their account of the phenomena is so perfectly convincing, that we are disposed to believe it, but it is not possible for us to do otherwise.

At the performance is where the different instruments are played in quick succession, and with such wonderful rapidity, and at the same time keeping accurate time. Again, the tambourine is played alone, accompanied with drum. At times the performer is so forcibly and impressively expressed, that one momentarily feels that the performance is so forcible and impetuous, that one momentarily feels that is has no parallel in the natural world. Nay, it is so perfectly bewildered at the performance, having never witnessed any similar phenomena, that one is wholly at a loss for words to express the wonderful, in view of such experiences, that the Quakers believe them to be. Their account of the phenomena is so perfectly convincing, that we are disposed to believe it, but it is not possible for us to do otherwise.

At the performance is where the different instruments are played in quick succession, and with such wonderful rapidity, and at the same time keeping accurate time. Again, the tambourine is played alone, accompanied with drum. At times the performer is so forcibly and impressively expressed, that one momentarily feels that the performance is so forcible and impetuous, that one momentarily feels that is has no parallel in the natural world. Nay, it is so perfectly bewildered at the performance, having never witnessed any similar phenomena, that one is wholly at a loss for words to express the wonderful, in view of such experiences, that the Quakers believe them to be. Their account of the phenomena is so perfectly convincing, that we are disposed to believe it, but it is not possible for us to do otherwise.

At the performance is where the different instruments are played in quick succession, and with such wonderful rapidity, and at the same time keeping accurate time. Again, the tambourine is played alone, accompanied with drum. At times the performer is so forcibly and impressively expressed, that one momentarily feels that the performance is so forcible and impetuous, that one momentarily feels that is has no parallel in the natural world. Nay, it is so perfectly bewildered at the performance, having never witnessed any similar phenomena, that one is wholly at a loss for words to express the wonderful, in view of such experiences, that the Quakers believe them to be. Their account of the phenomena is so perfectly convincing, that we are disposed to believe it, but it is not possible for us to do otherwise.

At the performance is where the different instruments are played in quick succession, and with such wonderful rapidity, and at the same time keeping accurate time. Again, the tambourine is played alone, accompanied with drum. At times the performer is so forcibly and impressively expressed, that one momentarily feels that the performance is so forcible and impetuous, that one momentarily feels that is has no parallel in the natural world. Nay, it is so perfectly bewildered at the performance, having never witnessed any similar phenomena, that one is wholly at a loss for words to express the wonderful, in view of such experiences, that the Quakers believe them to be. Their account of the phenomena is so perfectly convincing, that we are disposed to believe it, but it is not possible for us to do otherwise.

At the performance is where the different instruments are played in quick succession, and with such wonderful rapidity, and at the same time keeping accurate time. Again, the tambourine is played alone, accompanied with drum. At times the performer is so forcibly and impressively expressed, that one momentarily feels that the performance is so forcible and impetuous, that one momentarily feels that is has no parallel in the natural world. Nay, it is so perfectly bewildered at the performance, having never witnessed any similar phenomena, that one is wholly at a loss for words to express the wonderful, in view of such experiences, that the Quakers believe them to be. Their account of the phenomena is so perfectly convincing, that we are disposed to believe it, but it is not possible for us to do otherwise.

At the performance is where the different instruments are played in quick succession, and with such wonderful rapidity, and at the same time keeping accurate time. Again, the tambourine is played alone, accompanied with drum. At times the performer is so forcibly and impressively expressed, that one momentarily feels that the performance is so forcible and impetuous, that one momentarily feels that is has no parallel in the natural world. Nay, it is so perfectly bewildered at the performance, having never witnessed any similar phenomena, that one is wholly at a loss for words to express the wonderful, in view of such experiences, that the Quakers believe them to be. Their account of the phenomena is so perfectly convincing, that we are disposed to believe it, but it is not possible for us to do otherwise.

At the performance is where the different instruments are played in quick succession, and with such wonderful rapidity, and at the same time keeping accurate time. Again, the tambourine is played alone, accompanied with drum. At times the performer is so forcibly and impressively expressed, that one momentarily feels that the performance is so forcible and impetuous, that one momentarily feels that is has no parallel in the natural world. Nay, it is so perfectly bewildered at the performance, having never witnessed any similar phenomena, that one is wholly at a loss for words to express the wonderful, in view of such experiences, that the Quakers believe them to be. Their account of the phenomena is so perfectly convincing, that we are disposed to believe it, but it is not possible for us to do otherwise.

At the performance is where the different instruments are played in quick succession, and with such wonderful rapidity, and at the same time keeping accurate time. Again, the tambourine is played alone, accompanied with drum. At times the performer is so forcibly and impressively expressed, that one momentarily feels that the performance is so forcible and impetuous, that one momentarily feels that is has no parallel in the natural world. Nay, it is so perfectly bewildered at the performance, having never witnessed any similar phenomena, that one is wholly at a loss for words to express the wonderful, in view of such experiences, that the Quakers believe them to be. Their account of the phenomena is so perfectly convincing, that we are disposed to believe it, but it is not possible for us to do otherwise.

At the performance is where the different instruments are played in quick succession, and with such wonderful rapidity, and at the same time keeping accurate time. Again, the tambourine is played alone, accompanied with drum. At times the performer is so forcibly and impressively expressed, that one momentarily feels that the performance is so forcible and impetuous, that one momentarily feels that is has no parallel in the natural world. Nay, it is so perfectly bewildered at the performance, having never witnessed any similar phenomena, that one is wholly at a loss for words to express the wonderful, in view of such experiences, that the Quakers believe them to be. Their account of the phenomena is so perfectly convincing, that we are disposed to believe it, but it is not possible for us to do otherwise.

At the performance is where the different instruments are played in quick succession, and with such wonderful rapidity, and at the same time keeping accurate time. Again, the tambourine is played alone, accompanied with drum. At times the performer is so forcibly and impressively expressed, that one momentarily feels that the performance is so forcible and impetuous, that one momentarily feels that is has no parallel in the natural world. Nay, it is so perfectly bewildered at the performance, having never witnessed any similar phenomena, that one is wholly at a loss for words to express the wonderful, in view of such experiences, that the Quakers believe them to be. Their account of the phenomena is so perfectly convincing, that we are disposed to believe it, but it is not possible for us to do otherwise.

At the performance is where the different instruments are played in quick succession, and with such wonderful rapidity, and at the same time keeping accurate time. Again, the tambourine is played alone, accompanied with drum. At times the performer is so forcibly and impressively expressed, that one momentarily feels that the performance is so forcible and impetuous, that one momentarily feels that is has no parallel in the natural world. Nay, it is so perfectly bewildered at the performance, having never witnessed any similar phenomena, that one is wholly at a loss for words to express the wonderful, in view of such experiences, that the Quakers believe them to be. Their account of the phenomena is so perfectly convincing, that we are disposed to believe it, but it is not possible for us to do otherwise.

At the performance is where the different instruments are played in quick succession, and with such wonderful rapidity, and at the same time keeping accurate time. Again, the tambourine is played alone, accompanied with drum. At times the performer is so forcibly and impressively expressed, that one momentarily feels that the performance is so forcible and impetuous, that one momentarily feels that is has no parallel in the natural world. Nay, it is so perfectly bewildered at the performance, having never witnessed any similar phenomena, that one is wholly at a loss for words to express the wonderful, in view of such experiences, that the Quakers believe them to be. Their account of the phenomena is so perfectly convincing, that we are disposed to believe it, but it is not possible for us to do otherwise.
I WANT TO BE AN ANGEL

In the door of a New England cottage sat a little child, at the close of the last winter, and was in a very poor state of health. At eleven o'clock one evening, another of the stars stood out in the sky, and looked down on the child in his thoughtful mood. He looked up into the mysterious chambers above him, and counted the stars. It is a new year, he thought, and he knew the height of the world's light, which to him were only holes in heaven's floor to look through. And the child became so thoughtful in his reverie that he might have been a little savant.

"What are you thinking of, my son?"

He started as if suddenly awakening from a dream; and when he looked up, it was to see an angel in the dark with the lights upon his lips—

"Oh, mother, I want to be an Angel."

"Heaven is always there, mother, and God is there, and the angels live there, and everything is so good and so happy; and I want to be good and go there to love God, and to an angel to wait on him there forever."

There was something like the voice of heaven in these child's words, and the mother, who was as near to an angel herself as to the stars, went to her child and held him on his head, and wept, and told him how much she loved him, and how badly he had hurt his arms, and why he should be an angel among angels.

He was comforted. He sat on her knee for an hour, and asked questions, and she gave him answers, and told him of the presents he was to receive on Christmas morning, and then she said she would light his way, and take him home.

"Well, well," said old Thomas, with a dry shrug, "I must say that this is the first time I have seen a courting party since Christmas."
**Spiritual Publications.**

**CHARLES PARTRIDGE'S CATALOGUE.**

Charles Partridge, publishor.

---

**The Celestial Telegraph.**

*By J. A. Davis.*

- Published in 1851.
- Contains accounts of seances, spiritual communication, and other spiritual phenomena.

**The Great Harmonia, Vol. I.**

*By A. J. Davis.*

- Published in 1851.
- Focuses on the spiritual phenomena experienced during seances and spiritual communications.

**The Great Harmonia, Vol. IV.**

*By A. J. Davis.*

- Published in 1851.
- Continues the exploration of spiritual phenomena, focusing on the spiritual world and its inhabitants.

**Spirit-Manifestations.**

*By J. P. Davis.*

- Published in 1851.
- Discusses the nature of spiritual manifestations and the role of the medium.

**The Poems of Life.**

*By C. Hammond.*

- Published in 1851.
- Poetry that explores spiritual themes and the afterlife.

**The Spiritual Telegraph.**

*Volume I, published in 1851.*

- Contains a collection of spiritual communications and seances.

**Voice from the Spirit-World.**

*By J. D. Northrop.*

- Published in 1851.
- A collection of spiritual communications and seances, focusing on the nature of spiritual manifestations.

**Will to be Happy...**

*By A. E. Newton.*

- Published in 1851.
- A collection of spiritual communications and seances, focusing on the nature of spiritual manifestations.

---

**(Continued on next page)**