

The New York Tribune has the following in its advertising columns:—

SPIRITUAL MANIFESTATIONS.—To the Public.—We the undersigned appointed by the audience, at Stuyvesant Institute, on Tuesday evening, at Professors Barnes and Owens's lectures, to examine the spiritual manifestations privately, which they were exhibiting publicly, did on this day at 3 o'clock, p. m. proceed to the private rooms of Prof. Barnes, at Hungerford's Hotel, and there tested the truthfulness of sundry experiments represented to be by the agency of spirits, and after mature deliberation make the following report.—

First—That the physical force in moving, sliding and tipping tables, was nothing more than mechanical.

Second—That the testing experiment promised in relation to spiritual force, physically, was refused.

Third—That the mental responses were in no instance correct.

Fourth—That from the undue degree of mental excitement on the part of the mediums in the exhibition of what is purported to be Spiritual Manifestations, conditions of the nervous system abnormally occurred, which must in the nature of things if persisted in, produce a lamentable relation between their minds and bodies, and that nothing whatever was done but what we who are not mediums, can and did perform by voluntary force.

That we look upon these supposed spiritual manifestations as being fraught with mental and physical influences which cannot be attended with the least good to the human race, but on the contrary must cause the most direful results upon many of those who may follow this delusion, and give themselves up as agents for its promulgation.

B. BROWN WILLIAMS, No. 506 Broadway.

JAMES E. MAGIE, No. 149 Carl street, Brooklyn.

SAMUEL M. WOOD, No. 232 Broadway.

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EFFECTS OF THE "SPIRITUAL RAPPINGS."—The delusions of spiritual rappings continue still, we regret, a source of entertainment with some "circles" in this city. About two months ago a young Irishman, said to have been remarkably sprightly and intelligent, died at the Sisters' Hospital in a state of insanity brought on by frequent "communication with the spirits," as the phenomenon is called. Again, some time last autumn, a woman was brought from the country to one of our hospitals in a state of lunacy from the same cause—then believed to be hopeless. She had been considered a person of strong mind, and withal had been much respected and liked by her acquaintances. Having however developed by frequent practice her latent rapping powers, and given herself entirely over to the doctrine of spiritual intercourse, reason was unfortunately, tho' naturally enough, dethroned. She was placed under medical treatment, and we understand was so far recovered about two weeks ago, that her husband came to remove her. Another instance still—a fortnight ago a clerk in a Broadway store, a lad of fifteen or sixteen, had impaired his memory and general intelligence to such extent, by frequent spiritual interviews, as to render him totally unfit for business—he was removed by his friends. These are cases of actual insanity, directly attributable to the spiritual rapping folly, that we can call to mind as having occurred here—there may, and doubtless have been others of which we did not hear. On last Tuesday, we mention a rapping incident which transpired in a house situated on the corner of Spruce and Main streets, and which caused considerable excitement. Some young women had assembled for the purpose of calling up the spirits, and having worked themselves under the requisite influence found that they could not shake it off at will. The mesmeric agency manifested itself in a violent nervous excitement, by reason of which they beat themselves with their hands with great force; one of the parties continued under such influence from eight o'clock on Monday evening, with little or no intermission, until four o'clock on Tuesday afternoon. The only wonder to us in this case is, that the excessive and protracted shock to the nervous system did not result in outright insanity. It requires no Solomon to conceive the injury which must accrue to the brain from such excitement kept up for such a period. From these and other like unfortunate results is learned the danger which attend the spirits mania now in vogue, an absurd mania, which would serve very well to laugh at were it not so fraught with serious evil.—*St. Louis Rep.*

A BEAUTIFUL THOUGHT.—Seeing two young beauties the other day turning from an old lady to lavish their compliments on her blooming daughters, an aged and good man remarked:—"The dew of affection never lingers long upon the aged oak, but descend to bless the tender scion that it shelters."

YOUTH'S Department.

THE FOURTH COMMANDMENT.—The silliness of the Sabbath morning is sadly broken in the city where I live by the noisy voices of many, many little boys who carry about for sale Sunday morning newspapers.

Last Sabbath I was attracted by their peculiar cry beneath my window, and, looking out, saw two boys there. They were not remembering the Sabbath day to keep it holy; and while I sorrowed to think of their ignorance and sin, I heard a sweet voice calling, "Boys!" On the steps of an opposite house stood a little boy, from whom the call had come. I wish I could tell you how lovely he looked, with his glowing cheeks and clean attire. The ragged news-boys rushed at his call and stood before him. He held out his hand, which contained two pennies. They took them and gave him a paper. Children, that paper was not fit to be read on God's holy day.

What do you suppose this little boy wanted of it? I dread to tell you it is so sad.—He had bought it for his mother—his mother! She stood within the door, and as he turned eagerly toward her, received it from his hands. My heart sank at so sad a sight.

That mother loves her little son; and yet she did him a great injury and wrong. She taught him to break God's commandment, and there is reason to fear that these early lessons will deprive him of the enjoyment of that "eternal Sabbath" in heaven. Children, if you have a Christian Mother, let her guide and teach you. She seeks always your best good; and if she restrains you on the Sabbath more than you like, remember that God has commanded her, with her "son" and her "daughter," to keep holy his Sabbath day.—*Child's paper.*

THE GOOD LITTLE GIRL.—A very little girl who often read the Bible, gave proof that she understood her obligations to obey its precepts. One day she came to her mother, much pleased to show some fruit which had been given her. The mother said the friend was very kind, and had given her a great many.

"Yes," said the child, "very, indeed; and she gave me more than that, but I have given some away."

The mother inquired to whom she had given them, when she answered.

"I gave them to a girl who pushes me off the path, and makes faces at me."

On being asked why she gave them to her, she replied.

"Because I thought it would make her know that I wish to be kind to her, and she will not perhaps be rude and unkind to me again."

How admirably did she then obey the command to overcome evil with good. A tear stood in the eye of little Charles, and he promised his mother to try and do so too. Will my little readers, under similar circumstances, "go and do likewise."—*S. D. B. Rep.*

AN APPEAL TO THE YOUNG.—A young man has lately been convicted in Virginia of robbing the mail, and has been sentenced to the penitentiary. There is an affecting and melancholy incident connected with this young man's criminal history, which goes to exhibit the strength of parental affection. When the father heard that his son had been arrested on charge of robbing the mail, he exclaimed:—

"Have my grey hairs been brought to see this?" and then fell.

He was taken to his bed, and died in a few days of a broken heart. If the young would not bring the grey hairs of their parents to the grave in sorrow, let them avoid the first enticements to sin. Once in the downward path, they know not where they will stop.

EDUCATION.—Tutors should treat their pupils with regard to such of their faulty habits as cannot easily be eradicated, as prudent physicians do their patients in chronic cases; rather with gentle palliatives than harsh extirpatives, which, by means of the resistance given to them by the habit, may create such ferments as may utterly defeat their intention.

Neither a learned nor a fine education is of any other value than as it tends to improve the morals of men, and to make them wise and good.

A generous mind will choose to win youth to its duty by mildness and good usage, rather than by severity.

The Almighty by rewards and punishments, makes it our interest, as well as our duty, to obey Him; and can we propose ourselves, for the government of our children, a better example.

"We must mortify our members that are upon the earth, that the life of Christ may enter in to raise and purify our corrupt nature."

"Every event of life is either man's master or his slave."

Correspondence.

FOR THE CHURCH TIMES.

INES

On the burning of the *Schr. Hero* in the *Lehavo River*, on the night of the 15th ult., anchored near the shore, and having a deck load of hay on board of her. The three men who slept on board were badly injured, one so much so that he only survived a short time. Some allowance must be made for poetical license, the leading incidents, however, are generally correct.

Kinsmen and friends all cheerful gathered there,
To gaily chat, and taste the cabin fare,
The rustic stove a genial warmth supplied;
A ruddy lamp is glowing by its side.

At length each weary seaman for the night
Retires, to start by early morning light;
Their ample freight suggests the hope of gain,
And golden visions range each busy brain.

Dark night was brooding o'er the peaceful earth,
Sweet sleep enchain'd the votaries of mirth,
Whil' all was still amid the bove laid hay
A treacherous spark has worked its fatal way.

Soon bursts the mass into a fearful blaze,
The land-men start and stare in sad amaze—
A ship in flames and lying close to land!
Why lends no wakeful friend a helping hand?

Pain opens first the sailors' scorching eyes,
They wildly stare—then hasten to arise.
Scarce reach'd the deck with pain and terror blind—
One cries, Oh! brother, you are left behind.

Fraternal love can conquer every fear,
And friendship too, to save a friend most dear;
Within their arms the helpless youth they bore,
And haste to reach his home upon the shore.

The vital spark within his pain-racked breast
Glimmer'd awhile, and then he sank to rest;
In frost-bound earth they made his early grave,
Dark evergreens will o'er his ashes wave.

This lesson learn—To day may smile all fair,
To-morrow will a veil for ever wear,
And he who sports to-day in youthful bloom,
May lie to-morrow in the silent tomb.

RUSTICA.

One of the two brave men who so nobly risked their lives to rescue their unfortunate companion, has since died, and the other one, the owner of the vessel, has not yet recovered.

At a meeting of the Churchwardens and Parishioners of the Parish of St. George, Sydney, C. B., held on the 23rd Dec. 1852, Capt. Ouseley, Senior Churchwarden in the Chair; it was

Moved by the Hon Judge Dodd, seconded by Jas. P. Ward, Esq., and Resolved unanimously,—

"That where as the Rector of the Parish of St. George is about being removed from his office, and a successor appointed, this Meeting cannot adjourn without expressing the deep sense they feel of the extensive and valuable services rendered to the Church generally by the Rev. W. Y. Porter during his residence in Sydney, and of the efficient aid at times rendered by him to our Rector, and that a copy of this Resolution be forwarded to Mr. Porter by the Secretary."

It having been considered advisable by the Chairman to postpone the transmission of the foregoing Resolution to Mr. Porter, it was not forwarded to him until the 18th March, 1853, whereupon the following reply was transmitted by him through the Secretary, to the gentlemen composing the above mentioned Meeting:—

Woolcot, 23rd March, 1853.

Gentlemen.—I have the honour to acknowledge the receipt of a Resolution transmitted to me on the 18th inst. by B. Sutherland, Esq. your Secretary, in which you are pleased to allude in very kind terms to the humble services which I have been privileged to perform in the course of duty as a Clergyman in this Parish and Mission.

I feel that I cannot express fully appropriate to myself the very handsome expressions by which you have designated my unpretending labours; but I receive them as a token of your attachment to our pure and reformed Church, and to her appointed ordinances, when ministered even by the humblest servants at her altar, I beg however to thank you very sincerely for this mark of your approbation, the value of which is enhanced by having been passed unanimously. I hope it may come in aid of higher and holier motives, as a stimulus to renewed exertions in the same sacred cause for the future.

And, thus gratefully acknowledging my sense of the honour conferred in your Resolution, I would wish to conclude by praying that we may all increase in love to our holy Church, and far more to her divine Lord and Master; and that growing in grace and piety we may all meet at length in the Church triumphant in heaven.

I beg respectfully to remain, Gentlemen, your obliged and obedient servant in Christ.

W. Y. PORTER.

To Captain Ouseley, Senior Churchwarden of the Parish of St. George, Sydney, Chairman; Hon. Judge Dodd, the mover, and James P. Ward, Esq. the second of a Resolution passed unanimously; the Jun. Churchwarden, and the Parishioners of St. George's, present at a meeting held on the 23rd Dec. 1852.