

THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

VOL. I.]

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Questions and Answers.

"The power to put a question presupposes and guarantees the power to answer it."

BRIEF ANSWERS TO OUR CORRESPONDENTS.

BY THE EDITOR.

J. C. RUSSELL, NAPOLI.—The report that Judge Edmonds has renounced Spiritualism, is wholly false. "The Christian paper" that originated the report, should be pardoned.

E. B., GRANBY, Mo.—Should be glad to receive your question to the delegates at High Rock Tower. Cannot promise to publish it, however, until we see its length.

S. M. S., VALLONIA SPA.—Do not sit in circles. The members would prostrate your already depleted nervous system. Half an hour of delicious solitude each day, with your feelings and thoughts divinized, is the best for your progression.

FRANCIS N., TALLEYRAND.—We are not an interpreter of dreams. But your dream was "not all a dream." The fishes represent the conflict between North and South. Political dissolution of short duration. The wheat represents the fullness of the harvest of peace to succeed.

J. M. R., WINSBORO, S. C.—With many thanks we acknowledge the reception of your friendly epistle. We rejoice with you, Brother. With you we are grateful that the "crew of orthodox preachers can never again frighten you with their threats of blue blazes and brimstone poultices." Love the good God; do not fear him, but obey his Laws written in Nature; this is the beginning of wisdom.

J. L. B., FAIRPORT, N. Y.—If you want the best external test from your departed child, put yourself in rapport with the Spirit-lines of communication. Take time every evening to open the veil. Begin by wishing to be touched on your person. This done, all the best tests may be procured in your own home, if you do not become impatient. But we would commend to your reason a more excellent way; namely, become fully "persuaded in your own mind," by studying the principles of man's immortality.

E. G. R., SPRINGFIELD, ILL.—Your friendly letter, with its expressions of chastened sorrow, glimmering hope, and lofty aspiration, found a response in our fraternal sympathy. You say:

"Blest so intensely in each other, do ye forget there is a soul famishing in the desert: a despairing Peri weeping and searching for the talisman that will open the golden gates of Paradise? From the radiant portals of your glorious inner life, turn your spirits to the exiled child of Eden, and send a ray of your precious light to sit within my heart like an angel!"

Most truly, O friend, do we desire your happiness, and we believe it waiteth for you. Very near is the sun-bright "promised land" of blessedness and joy to every earnest, loving, truthful, aspiring spirit. "Rouse to some work of high and holy love," send forth to others blessed benedictions of thoughts and deeds, and they will return to your heart, like the dove to the ark, bearing the olive branch of peace.

Self-Rectification.

MEFTA, NEW YORK.—"In my soul there is a feeling of evil done by itself to itself. Having lost all my former faith in oral confessions, and being without hope of relief through importunate prayers—yet feeling that my nature needs something arbitrary to guide it, something external to do as a penance—therefore, I take the liberty to inquire of you, how, in the light of your spiritual belief, am I to satisfy my own soul, how reconcile myself to myself, how overcome the evil effects of past deeds, that I may become once again happy in my heart?"

ANSWER: There is a glimmering of truth in the Catholic doctrine of penance imposed upon sinners as a preparative remedy for the removal of their sins. But the philosophic method, which can heal in any measure the wounds self-inflicted on one's own spirit, by non-obedience to the highest attractions of the soul, is this: To cheerfully and promptly set about the performance of all possible offices of benefit to the universal brotherhood of Man—commencing with self-justice, both physical and mental, which includes the happiness of the other self, (the conjugal counterpart,) and extending such kindly offices and offerings whenever opportunity shall of-

fer, through every link of the golden chain which unites man to man, the human soul to mother Nature, and all, in one glorious eternal union, to Father God.

The Controversy Re-opened.

D. A. C., PHILADELPHIA, Pa.—"Having read in a morning paper, that a certain Dr. Darwin, in a recent work on 'The Origin of the Species by means of Natural Selection,' takes grounds in opposition to Prof. Agassiz (the writer omitting to define the points of disagreement), I write to inquire of you, through the HERALD, what those points are?"

Prof. Agassiz teaches the independent creation or origin and immutability of the different species of fish, reptiles, birds, &c.; while Mr. Charles Darwin, though once a firm believer and advocate of this supernaturalistic doctrine, now holds that what are called independent types, are the lineal descendants of some other, and generally, extinct species. By "Natural Selection" is meant the principle that "enables the agriculturist not only to modify the character of his flock, but to change it altogether." Mr. Darwin has thus grandly and fearlessly reopened the question of the origin of animal organizations upon perfectly natural principles, to which, after long and patient investigations of all the accessible data, he bravely and unqualifiedly commits himself in opposition to the combined superstitions of Christendom.

How to Live in this World.

H. R. K., MILWAUKEE, Wis.—"BROTHER DAVIS: I would solicit instructions in regard to what course to pursue, in order to live right in this world. This desire is unceasingly upon my mind."

It hath been written: "the spirit quickeneth, the body profiteth nothing." We, on the other hand, while admonishing you to believe that the spirit is the only "fount of every blessing," would urge you, first of all, to put your body in a harmonious and healthy condition.

1. Pure physical health is the foundation of every moral excellence.

2. Individual impulses and interests, being undisciplined and changeable, are liable to lead in uncertain and evil ways. Therefore, let the principles of Love, Justice, Truth, Wisdom, and Liberty, guide you in every relation you sustain to individuals, to society, or to the world. By adherence to these principles you will be many times called upon to take a positive and open stand against every person, Church, or State, which promotes the unmistakable evils of hate, injustice, error, superstition, and tyranny.

3. The Past cannot be recalled. Regrets for deeds already committed cannot aid your spiritual progress, unless such regrets act as wholesome admonitions, saying: "Go, sin no more." But if, on the contrary, your retrospections excite your soul to sadness, or arouse your resisting faculties until feelings of revenge and cruelty possess you, then say, "Get thee behind me, Satan!" Cheerfulness and hopefulness are among the highest expressions of spiritual health and virtue.

4. The embodiment of all terrestrial and heavenly principles, is God. The essential half of God, is Mother Nature. If you desire to become like unto these, strive to evolve in daily practice all the principles of which you can form any conception, both physical and mental.

5. Remember, the eternal gods are ever-present! Help thyself, then, and the gods will help thee.

The Light of Inspiration.

C. D. G., BATAVIA, NEW YORK.—"A. J. DAVIS: DEAR SIR.—Can you elucidate the following, and give it a place in the HERALD OF PROGRESS?"

"Recently, while receiving instruction upon inspiration, the Spirit said: 'The man that leans on the Magic Staff is inspired to reveal wisdom; he possesses the receptive or open condition through which the light of inspiration speaks—electric force made visible to spiritual vision in the form of light.' We asked if he was controlled by Spirits, and it was answered: 'Spirit intelligence, but not control of Spirits—universal intelligence diffused through matter. The receptive condition is one that gathers from electric forces in light positive, which causes the intelligence to culminate at the focus of electric light.'"

ANSWER: It is hard to elucidate an impersonal reality to the personal powers of thought, and we do not, consequently, much expect to succeed in translating the foregoing into plainer propositions.

Knowledge derived from impressive contact with "universal intelligence diffused through matter," bears upon men's judgments with all the mystery of a supernatural revelation, simply because most minds do not realize any connection with "the focus of electric light," which means the fountain of impersonal principles within man's Spiritual constitution.

What is true in man is equally true out of, and beyond him. If one human mind is consciously a "focus of electric light," is intuitively or instinctively and spontaneously in rapport with the impersonal principles of divine "Intelligence diffused through matter," (to which the human spirit owes its essence and entity,) why may not every other mind, one of these days, awaken to the same sense of fullness, and to a sweet communal identity with the principles of its own constitution?

When this condition is attained, the person's interiors are at once and naturally opened to that sphere "through which the light of inspiration speaks." It is, in short, the unity of the Spirit's inmost life with the principles of Divine Love and Wisdom, by which principles each man liveth, moveth, and hath his being. This condition of oneness, between man's spirit and the spirit of Nature, we hold to be possible to every human being. It is the holiest communion with Mother Nature and Father God.

The New Sacred Manuscripts.

"MARCINUS W., VICTOR, N. Y., BROTHER DAVIS: Several brief allusions have, of late, appeared in the various papers of the day, in reference to the new manuscript Bible discovered in the monastery of Mount Sina. Can you say as to whether said MS. differs essentially from the Vatican MS.? and what is the nature of the additional books? Please give what information you can conveniently on this subject."

The new discoveries in the dust of sacred history will divulge nothing new, save in one particular: the probabilities of Hebrew and Egyptian history, as given in the Talmud and the Vulgate translations of the Bible. The primitive fathers will be, to some extent sustained in many of their assumptions, but the Tischendorf discoveries can have no other bearing. That the promised translation of an older MS. will lead to a more searching scrutiny of the Bible claims to infallibility, we do not doubt. Layard and Rawlinson, strengthened by their researches in ancient Nineveh, were once tempted to risk some reputation in a Christian country, and said: "That the prophecies of Daniel were undoubtedly written after the events to which they refer had taken place, and that the whole of this book is probably nothing but a political satire! This, though suppressed by Layard in his work, has been communicated to the London Asiatic Society, by Major Rawlinson, and will probably soon appear in its published transactions.

"In one of the works upon Egyptian Hieroglyphics recently published in Germany, which has come under our notice, is a table of Commandments copied from an inscription of the date of one of the elder Pharaohs. These are more in number than the Jewish Decalogue, but some six or eight of them are the same." But we believe that these renowned travelers have never published the facts under their own names, because, doubtless, they know that their books were printed and published for Christians.

Marriages of the Temperaments.

FRANCIS N., TALLEYRAND, KEOKUK CO., IOWA.—"MR. A. J. DAVIS: When quite a boy, my father was born into the Spirit world. Since then I have lived in sixteen different homes. Have seen a very few happy and orderly families. The many are full of "angles," discords, and contentions. I see two great causes of all this: first, we come into the world deformed, either physically or mentally, (caused by an ignorance of the natural Laws of reproduction;) second, we have a sensitive-sensuous temperament, (caused by an ignorance of the natural Laws of marriage.) Now, I ask, which of these two causes is the most prolific in depriving the married of true happiness? I have seen the lower temperaments live happily together, while I know of no instance where the lower and the higher temperaments were happy in marriage. The first feed upon "pork;" the latter upon "thought."

ANSWER.—We deeply feel the responsibility which the world attaches to whomsoever assumes to analyze and treat upon this forbidden subject—"marriage." There is certainly no relation of profounder import, of wider range, more delicate, or influential on human affections, prejudices, and destiny, than that to which our observing correspondent asks our attention. Having lived through all the life of sixteen families, felt their discords, relished their contentments, and observed from the Harmonial standpoint, the many and diverse causes of their unhappiness, he comes upon the stand as a witness, in the full use of all his senses, declaring that one of the "two causes" prevails in every case where suffering and discord gain the ascendancy over peace and harmony. And his question is, "Which of the two is the most prolific source of trouble among the married?"

Our reply in this connection must be brief, though the theme demands lengthy elucidation. And in our answer include all professional persons of every country, laborers, mechanics, rich and poor, philosophical and uneducated, because the Central principle is not partial and unjust, but universal and everywhere applicable—viz: that blood-love, (which is a reproductive passion,) and spirit-love, (which is a divine attraction, can never assimilate and dwell harmoniously in the relation of marriage. In strictest truth it may be affirmed that no human or so-called supernatural authority can ever join such temperaments in true nuptial relation. They live a tedious life, compounded of misery, detestation, bitter mockery, and what is worse, doing a cruel injustice to the consequent progeny. Priests may perform at the marriage altar, and say, "What God hath joined together, let no man put asunder," but Nature and Nature's God say, "These persons are not one, but twain, being ununited in essence, therefore no power in heaven or on earth can pronounce and crown them as 'husband and wife.'"

The true and effectual remedy, as we have many times affirmed, is a universal knowledge of and obedience to the natural law of temperamental adaptation. Legalized unbending, or divorce, according to the decrees of statute law, though in many cases absolutely necessary and just, is after all but treating effects, palliating the pain of consequences, while the sources and producing causes in society remain in full supply and energy. We say, then, incorporate a knowledge of such temperaments as may be joined in wedlock, with every young person's education; thus multiply the number of right marriages, of happy homes, and diminish the sum of human misery.

BLESSED is the memory of those who have kept themselves unspotted from the world, yet more blessed and dear is the memory of those who have kept themselves unspotted in the world.—Mrs. JAMESON.

Whisperings to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

67 The real name of each contributor to the HERALD should be imparted to the Editor, though, of course, it will be withheld from the public, if desired.

68 TELEGRAPH CONTRIBUTORS.—Our friend, Charles Partridge, has placed in our hands many writings, which we shall appropriate to our columns in due course of time.

REV. ELIJAH C. JR., FLORIDA, MICH.—Your article is filed, and the HERALD will be mailed to your address.

HERMAN M., GALENA, ILL.—We cannot render you the assistance desired, but we wish you success in every philanthropic endeavor.

O. P. S., CLEVELAND, O.—We shall not forget to take notice of your important inventions and movements. May you never weary in well-doing.

J. A. C., SOUTH WESTERLO, N. Y.—Your brief note, filled with cheerings, was received. We shall do whatsoever is deemed wise, "regardless of popular sentiment."

THOMAS R., FRANKLIN, N. H.—It will not be possible, in view of all the duties that daily multiply upon us, to aid you personally by spiritual specifications.

J. R. C., BOWERY, NEW YORK.—Our meaning in brief is—The Man-code is arbitrary and legislative; the God-code is natural and intuitive. Can you not determine which is "the higher law?"

HENRY R. C., HAMILTON, N. Y.—Your vision of the "Present and Future of the United States" is interesting, but somehow it does not drift into the printing office.

M. WILLIAMSON, SUTTON, N. H.—Your interrogatories will receive attention. "Origin, Mission, and Influence of Thought," is under examination.

F. G. R., COLUMBUS.—Yours with enclosure is received. The book is sent. May your faith in the "final result" never falter. The right will prevail.

P. B. J., BUDA.—Hon. Robert Dale Owen may be addressed for the present, care Dr. H. T. Child, Philadelphia. He will probably leave this country soon for a visit to England.

DR. E. LAWTON, ST. LOUIS, MO.—The MS. is safe. It is very valuable, but quite lengthy. Would you not be better pleased to have the whole published in pamphlet form? The effect would be stronger.

B. T. P., BROOKLYN.—"The Haunted Home-stead" is the title of a novelette by the authoress of several able tales and romances, Mrs. Emma D. E. N. Southworth. It is not a spiritual story, yet she could not avoid its semi-supernaturalism.

"ANXIOUS"—Lectures explanatory of spirit-communication, are the same as scientific discourses on the art of "Telegraphing." It is natural to desire an experiment as a test of the explanation. Can you not visit some accredited medium?

KATE ST. J.—Many defeats are nothing compared with one victory. The scientific world was nothing, for ages, until it achieved a few ends, whereupon its every success was crowned with the wreath of immortality.

HENRY H., NEMEGA CITY, N. T.—Circumstances close up the windows of heaven to many people. The holiest streams of truth are not even felt by such unhappy souls. Do not expect any examination or prescriptions from us, except those freely given through the medical department of this journal. Perhaps in this way you may be benefited.

GEORGE C., STOCKPORT, N. Y.—"If the truth is what you are after," and we do not question the aspirations and motives of your circle, you will surely find it. Perhaps, by waiting a few months, dear friends from the Spirit Land will return as at first. We know of cases parallel to yours, yet your experiences, written out in detail, may do some good.

MRS. ELIZA C., PATTERSONVILLE, LA.—The paper will be sent regularly. Mr. Redman, the renowned medium, is sojourning at present in this metropolis. Of the so-called "Bly exposures," we have as yet no knowledge. Gossip and tradition are uncertain sources of information.

MRS. C. M. S., MUSKONAGO, Wis.—Sorry the book did not reach you. We have mailed another. After being bound in the fetters of superstition twenty-five of your best years, how inexpressibly delightful and holy must be the present hours of freedom!

REV. H. A. WILCOX, PROVIDENCE, R. I.—We welcome you, Brother, to the ranks of progressive truth and spiritual happiness.

D. C. GATES, Recorder, and a Trustee of "The Harmonial Colony Association," may be addressed at Worcester, Mass. He would like to hear from you on the subject.

If you visit New York, call upon Dr. Hallock, No. 332 Broome Street. But warm, magnetic temperature—as in late spring or summer-time—is not favorable to success in circles.

A BIGOT.—The celebrated John Foster thus describes a bigot: "He sees religion, not as a sphere, but a line, and it is a line in which he is moving. He is like an African buffalo—sees right forward, but nothing on the right or left. He would not perceive a legion of angels or devils at the distance of ten yards on the one side or the other."

Philosophical Department.

"Perfection and truthfulness of mind are the secret intentions of nature."

For the Herald of Progress.

AN ESSAY ON LIFE, ITS ORIGIN AND OBJECTS.

BY HENRY T. CHILD, M. D.

CHAPTER VI. VEGETABLE LIFE.

(CONTINUED.)

The Ferns—and Coal Formations.

One of the grandest revelations of modern science is the fact of the positive indestructibility of matter. Not a single atom in the vast universe ever has been or ever will be destroyed. God himself cannot commit the great crime of suicide. Change, which is but another term for progression, is written in legible characters upon all things, but annihilation is a dream of the fancy, a baseless fabric of the imagination.

Hence, we can affirm that all the elements and compounds which entered into the first living organisms are still in existence, though for countless ages these organisms were so frail and perishable as to make no fixed and visible impression on the globe, to leave no type of their exact forms. Most of those plants which we have been studying must have passed away, and been left "uncoffined and unknelt," until the ferns came and took them in their arms.

The ferns belong to the order Filices. We shall consider these under two heads. First: Their present conditions, habits and distribution. Second: Their conditions, habits and distribution, in the earlier periods of the earth's history.

The ferns are the most beautiful of all the orders of Cryptogamia; their general form is that of a large leaf, having a firm central stem, being divided into numerous small branches, arranged in a flat manner, like a plume, and these again divided, like the barb of a feather, presenting small leaflets, arranged in beautiful order.

The ferns are chiefly tropical plants, becoming rarer in cold latitudes. They grow mostly in warm, damp, and shady places. The smaller varieties often grow as parasites on trees. They bear their seeds, or sori, on the under surface of certain leaves. The ferns of temperate climates vary in height, from less than an inch to two or three feet, and are, in reality, only a miniature model of the leaf of the grand tree fern of the tropics, which sends up its branchless stem thirty, forty and even fifty feet in height, from which large leaves, from three to six feet in length, spread out like palms.

The ferns of the present day are very numerous, bearing a proportion of one to thirty to all other plants, and in some tropical islands being two thirds of the vegetable productions. The seeds, or sori, of all the ferns are very small, a mere impalpable powder, invisible to the naked eye, being simple nucleated cells, when examined under the field of a microscope, and they bear the most striking contrast with the enormous trees which they produce under favorable circumstances. The parable of the kingdom of heaven, in which it is said to be "like a grain of mustard seed," would have been much more striking and nearer the fact, if these beautiful tree-ferns had been spoken of, for it is true that theirs "is one of the least of all seeds," and the beauty, grace, and orderly arrangement of the fern-tree is far more marked than that of the mustard tree, whose branches are often irregular, to say nothing of the acid character of its seed.

Ferns are not much used by man, and they are passing away before the hand of cultivation. Several varieties were formerly used in medicine, but they have mostly fallen into disuse. The most important was the *Aspidium Filix-mas*, or male fern, which has been celebrated from time immemorial as a specific for worms. In the days of Galen, and before his time, it was much used, but it was almost abandoned until within a few years, when a French lady, Madame Nufer, prepared a specific of this for tape-worm. So celebrated was this nostrum, that the French government were induced to purchase the recipe. But it has again fallen into disrepute, and fortunately, in our country at least, the existence of these worms is becoming quite rare, owing mainly to the diffusion of knowledge in reference to physiology and health, and the general distribution of more wholesome food.

Another of these ferns, the *Aspidium barometz*, is the famous Scythian Lamb, of which many marvellous stories have been related. It is a shaggy plant, and has the appearance of a crouching animal; its brown, hairy root-stalk resembles a small dog, its juice is of a blood red color, which confirmed the idea that it was an animal, growing alone in waste places. It was supposed that it devoured all the plants around it.

The luxuriant and rapid growth of these plants, especially in tropical climates, produces enormous quantities of vegetable matter, which, decaying upon the soil, renders it more fertile, and furnishes food for higher orders of plants. Beautiful and interesting, however, as these plants are to-day, they are but miniature relics—feeble representations and descendants of a grand and noble old race that in former times reigned on our globe, growing with a profusion of luxuriance which has no parallel in modern times, at a period when a tropical climate enveloped the entire globe, when it was lit up dimly by its own lurid volcanic fires, and its dull and obscure atmosphere was filled with humidity, in the form of mists and fogs—a condition which the existence of organic remains, vegetable and animal, establishes, and which they declare in unmistakable language must have continued for many thousand years. During this period, all the conditions which favor the most rapid growth of these plants were present: a nearly uniform heat, above that of the tropics of to-day; abundant moisture, a moderate amount of light, a continuous twilight, no night for repose, but one long unending day, a vast amount of carboniferous elements ever ready to feed the hungry plants, making the whole earth one vast hot-house. Imagination fails to paint the gorgeous beauty and luxuriance of those grand and magnificent pictures of vegetable life that then covered the vast plains of earth. Even the cold and lifeless remains which have been entombed for millions of years, present, when carefully examined, a grandeur and beauty unsurpassed in modern times.

Far away from the equator on either side, these luxuriant growths sported in their richness and beauty, and labored faithfully in gathering up and storing away elements and compounds, which, though needed in the great economy of nature, were then barriers to the introduction and existence of higher forms of life. Not in vain did these grand workers in the laboratory of nature labor; many species of plants that are now found, as well as many others whose history and record are only to be found in the fossil relics of bygone days, plants which were better adapted to the conditions, and more effectual in their labors, were working side by side in their mission of progression and love. Among these fossil remains are found some, now extinct, which seem to have been connecting links between species that are widely separated to-day.

OF THE COAL FORMATIONS.

The early history of the discovery and use of coal is involved in mystery; the abundant supply of fuel from the immense forests, which must necessarily be removed before the march of civilization and agriculture, must have left no demand for this article. About the middle of the fifteenth century, Aeneas Sylvius speaks of seeing in "Scotland poor people in rags, begging at the churches, and receiving for alms pieces of stone, with which they went away contented. This species of stone, whether with sulphur, or whatever inflammable substance it may be impregnated, they burn in place of wood, of which their country is destitute." It had been used as early as the ninth century, but it was not, however, until about the commencement of the eighteenth century that the attention of the scientific world was drawn to this subject. It was not until sometime after the beginning of the present century that coal in our country was brought into extensive use; the abundance of fuel preventing any demand for it. At present, it forms one of the most important and valuable mining products of the world.

Fears have been entertained by many that, from the very extensive and rapid consumption of this article, and from the fact, that there is comparatively very little now being formed, it would become exhausted, and our descendants might suffer for want of fuel. Under such an impression, a number of gentlemen applied to Sir Humphrey Davy for his opinion on the subject, and whether the British Parliament should not prohibit the use of it in certain cases. "Gentlemen," said he, "you make yourselves easy, for long before these beds are exhausted, a process will be discovered by which we shall burn water."

The vegetable origin of coal is now admitted, being proved not only by the fact of its composition, but by the presence of vegetable remains in all portions of these beds; it has also been proved by actual experiment, coal having been made. The chief food of plants is carbon, and in order that they may take it into their systems, it must be presented in the form of carbonic acid gas, or carbon and oxygen, and this exists either in the air or the water. The amount of carbon locked up in the coal beds of the earth is such that if it were thrown out into the atmosphere, it would destroy all the animals and many of the plants now found here. The air contains a small quantity of carbonic acid gas, and this is chemically combined with it, because it is always present, whether we take the air from the earth's surface, or from the highest altitude from which it could be obtained. Free carbonic acid is heavier than air, and hence it falls to the ground, where it is needed by the plants; it also accumulates in caves, wells, &c.

The plants which form the coal were principally the *Calamets*, the *Lepidodendrons*, the *Sig Maries* and the *Stigmaries*, which are mostly extinct, the ferns and other *Cryptogamia*, and a few flowering plants. It must be remarked that an experiment made by Dr. Lindley has thrown considerable doubt upon the question of the proportion of different kinds of plants that lived in the carboniferous

era. This experiment consisted in placing a variety of plants in water and leaving them over two years; the higher orders almost entirely disappeared, while the ferns and plants now found in coal remained without much change.

It has also been a question whether the plants have been deposited where they grew, or whether they have been swept into other places by violent storms and floods. The prevailing opinion is that, in most instances, they have fallen on the spot which nourished them, and there undergone the necessary changes. It is probable that in some cases considerable masses have been carried in along with these. The first condition of these plants, as they are, is called *PEAT*. This is found in many places at the present day, and furnishes a very considerable amount of excellent fuel. It is cut out by means of sharp instruments and laid away to dry. In these early periods the mosses combined with other plants to form this substance, and now in many places the soil is covered to the depth of twenty or thirty feet. The mosses grow upon the surface, while below the tangled mass is steeped in water strongly impregnated with tannin; this forms a solution calculated to preserve them for a long time, and when long continued pressure is applied to this mass all the changes necessary to produce coal take place.

The surface of the earth had a great number of basins in which these plants grew, and being deposited there were covered with the detritus of the land, thus forming coal beds. The distribution of these beds, and their frequent accompaniment of iron ores, cannot fail to impress every thinking mind with the evidences of adaptation and design. The most extensive coal mines are found in the temperate, and even in the cold latitudes, where they are so essential to the comfort of man and the development of the arts and sciences.

The mode of formation of the coal-beds has been a subject of considerable speculation, but recent experiments and observations have cleared away many of the obscure points of the subject. Mr. Richardson says: "The agency by which this result has been effected is considered to have been analogous to that by which, under similar circumstances of moisture and pressure, vegetable matter is known to ferment, to produce spontaneous combustion, and to be consumed. For instance, if hay be stacked in a moist condition, or too closely packed, fermentation and ignition are produced, and the mass is consumed; if the process be interrupted and combustion prevented, the hay is found to have acquired a dark brown color, a glazed or oily surface, and a bituminous odor. The same phenomena are observed in the case of flax, which, if packed and pressed in a damp state, is liable to the same results; all vegetable substances, in short, being exposed to similar consequences, and what is termed spontaneous combustion being often produced from like causes. Were any vegetable matter in a moistened condition, placed beneath great pressure, so as to prevent its gaseous principles from escaping, bitumen, lignite, or coal, would be produced, according to the various stages of the process. Vegetable matter has been traced through every stage of the saccharine, vinous, acetous, and bituminous fermentation; and alcohol, ether, naphtha, petroleum, bitumen, lignite, jet, coal, amber, and even the diamond, have been ascertained to be of vegetable origin."

The necessary conditions, then, are an accumulation of vegetable matter, saturated with moisture, a gradual and increasing pressure, and according to the force of this pressure will be the character of the product. Lignite, wood partially converted into coal, is first produced, then, under greater pressure, bituminous, or cannel coal, a soft coal containing mineral pitch, a variety which blazes, produces considerable smoke, and is used almost entirely in the manufacture of gas, for lighting our dwellings; and lastly, under the most severe and long continued pressure, we have the anthracite coal, the hardest and most desirable coal for fuel.

It is a grand and glorious thought, one of the links in the great chain of evidence of immortality, revealing some of the wisdom and goodness of the Creator, that the genial warmth of those ancient days, and even the dim light which seemed of so little use, has been laid away in the bosom of the earth, and sealed up for so many ages, and that to-day, we sit by the side of comfortable fires, and have our dwellings illuminated by the brilliant light of the gas, made from the relics of former times, the remains of plants that had apparently fulfilled all their mission, and passed away from the stage of action forever. Yet in the ceaseless round of eternal progress they come and go, and their labor of to-day is perhaps as essential in the economy of Nature as it was millions of years ago, when they sported on the stage of active existence and filled up their little part in the great drama of life. How little do we know of the design and object of our own lives and labors! We are here on this stage of action, and around us everywhere, in numberless instances, laws are operating, forces are working, and all moves on in stately and solemn tread under the guidance of eternal wisdom and power. We are but parts, mere atoms, in the great whole of creation, yet who shall say where our labors and influence shall end? or that from the warmth of our affections and love, and from the dim twilight of our knowledge and labors, there may not come in the far off future, a general warmth and a glorious light, that shall bless that future, not alone to us, but to millions of the children of our Father. Let us

then "hope on, hope ever," and labor as we may.

We have now traced some of the more obvious operations of the life principle from its origin, if we may so speak, in the cell; through the various orders or the first great family of plants, we have seen it building up more and more complete forms, capable of performing higher and more distinct functions, and of producing wonderful changes in the condition of our globe, changes which even the higher forms of later times, have not been able to produce in so marked a manner. It has been well said that all motion is the result of spirit power! Of God! Even the pulsations of the granite rock, all unseen as they are, the universal play of affinities in the mineral kingdom, the unerring geometry of crystallization, are all workings of the Divine principle of life, moving in and expressing itself, as best it may, through these gross material elements.

The same is true in the fields of life through which we have been roaming; the evident design is to bring elements and primates together, under more favorable circumstances, and to increase the number of these primates in the organisms. We are not able to say exactly how many of these primates have entered into the plants we have been considering, yet the principle is well established that there are two sources of elevation and progression: First, a harmonious condition in the arrangement of primates, and secondly, the introduction of a greater number of primates into the compound.

Human Rights.

"The highest expression of true religion, is universal justice."

The Marriage and Divorce Controversy.

IMPORTANT ADDITIONS AND EXPLANATIONS.

MR. OWEN IS SEVERELY CRITICISED BY A JEWISH RABBI.

[The following, from a "Semi-barbarous Rabbi," refers to certain passages and quotations in Mr. Owen's first letter to Horace Greeley. See our issue for March 24.]

To the Editor of the N. Y. Tribune:

Sir: Your paper of yesterday, 12th inst., contains a letter bearing the signature of Robert Dale Owen. After eulogizing the doctrine of the New Testament, which is carried out in the law of the State of New York, and which only permits divorce in case of adultery, the writer falls foul of that "semi-barbarous" people, the Jews, and their legislator, Moses, whose law of divorce Mr. R. D. Owen professes to quote *verbatim* from Deuteronomy xxiv., i. "When a man hath taken a wife and married her, and it come to pass that she find no favor in his eyes, then let him write her a bill of divorce and give it in her hand and send her out of his house." Now, I would respectfully ask of Mr. R. D. Owen, how is it that, in transcribing these words out of the Bible, he has left out and altogether omitted the words "because he hath found some uncleanness in her," which form an integral part of the first verse in the twenty-fourth chapter of Deuteronomy, after the sentence, "find no favor in his eyes," and before the sentence, "then let him write," &c.

These words, omitted by Mr. R. D. Owen, form the gist of the whole law on divorce. For the Hebrew word *erwah*, which the English version here renders "uncleanness," is throughout Sacred Scripture invariably used to express illicit sexual intercourse. Vide Leviticus xviii., where the word occurs several times, and is rendered "nakedness."

Into the argument on divorce it is not my intention to enter; and as it is not parliamentary to impute motives, I must not say that Mr. R. D. Owen intentionally mutilated the text he quotes, leaving out words which fully prove that this Word of God, through Moses his servant, so cavalierly, not to say unfairly treated by Mr. R. D. Owen, is identical with the law of our State which he praises as derived from the New Testament. But I should like to know, and I ask you, Mr. Editor, what degree of confidence and consideration can be due to the assertions and opinions of a disputant who, professing to quote *verbatim* from a book so well known as the Bible, "somehow" contrives to omit the pith and marrow of a law against which he directs his assaults. Yours,

A SEMI-BARBAROUS RABBI.

DIVORCE—THE OMITTED WORDS.

[Mr. Owen replies to the Hebrew, and explains the omissions, in the following manner:]

To a SEMI-BARBAROUS RABBI:

Sir: I omitted the words in the text from Deuteronomy, to which in to-day's *Tribune* you refer, intentionally. If they were at all essential to the true understanding of the text, you are right in taking me severely to task for their omission. A man who would garble a quotation from any book to suit his purpose ought to forfeit all claim to public confidence.

I omitted them from what you may term a weakness, or may pronounce to be mere fastidiousness. My studies never having gone beyond Greek, the Old Testament, in its original tongue, is a sealed book to me. The expression, "because he hath found some uncleanness in her," conveyed to my mind no idea except as a phrase, couched in terms less valued than modern usage is wont to employ, to mean disgust produced by some personal habit or idiosyncrasy. If in this I was not mistaken, the words are clearly non-essential; and I might innocently consult my feelings by omitting them in the columns of a daily paper.

But if, as you assert, the Hebrew word rendered "uncleanness" means "adultery," the omission was a grave one, even if not wilfully committed.

Does it mean adultery? If, without presumption, one who has never cultivated those roots of which that impudent fellow who indited *Hudibras* declared that they "flourish most on barren ground," may venture to argue the point with a Rabbi, I ask leave to take issue as to this interpretation. The subject,

indeed, is a disagreeable one; but, in self-defense, I cannot now choose but follow whithersoever you lead, namely, to the chapter cited by you, Leviticus xviii., where, as you inform us, the same word rendered "uncleanness" in Deuteronomy occurs several times, and is translated "nakedness." The first verse in which this happens, reads thus: "The nakedness of thy father and the nakedness of thy mother thou shalt not uncover." If, as you allege, the word *erwah*, here translated "nakedness," is "throughout Sacred Scripture invariably used to express illicit sexual intercourse," or, as in a wife's case it would be adultery; and if in the above text we substitute the one word for the other (as, if you are right, we may properly do), we shall have a text which you may comprehend, but which, to my obtuser perceptions, becomes wholly unintelligible.

I, in what your learning may set down as my simplicity, have always interpreted the text in question as referring to that offense which Shem and Japheth avoided, and for which Canaan (Genesis ix., 25.) was cursed.

The word "uncleanness" does, indeed, in another text, (Numbers v., 10,) mean adultery, but to give it that meaning, other defining words are expressly added. The priest, in that text, thus addresses the woman suspected of infidelity: "If no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband, be thou free," &c. Even in this text, however, if we were to attempt to substitute "adultery" for "uncleanness," we should not only have flagrant tautology, but a phrase that would seem to favor the idea that a wife might commit adultery with her husband as well as with other men; a thing, I must confess, I never before heard of.

But independently of all this, the very words of the text seem to preclude your reading. Those words are: "If it come to pass that she (the wife) find no favor in his eyes because of some uncleanness," &c. Now, a wife may be said to "find no favor in a husband's eyes," if her person or her character become disagreeable to him; but who would ever select such a phrase for a graver occasion? What would you think of saying, "Mrs. Smith found no favor in Mr. Smith's eyes, because of some acts of adultery?"

Finally, a difficulty remains, which, in my eyes, as in the eyes of all Christians it must be, is insuperable, though a "semi-barbarous Rabbi," perhaps, may get over it. *Jesus did not interpret the text as you do.*

Your assertion is, that Moses' law "is identical with the law of your State," (New York); that is to say, that it allowed divorce for no other cause except adultery. If that was so, why, I pray you, did Jesus say: "Moses, because of the hardness of your hearts, suffered you to put away your wives?" And why did he add: "But in the beginning it was not so; and I say unto you: Whosoever shall put away his wife, except it be for fornication, and shall marry another, committed adultery." You make Moses' law and Jesus' law identical. Yet here we find Jesus discarding the one as a permission granted only because of the old Hebrews' hard hearts, and substituting the other. But was there nothing to discard? Were the law discarded and the substitute inculcated one and the same? That, as every reasonable man must see, is a sheer impossibility. For we cannot imagine Jesus' words to be meaningless, nor conclude that he was trifling with his audience, and recommending, for their adoption, the self-same thing he condemned.

We know, as well as we can know any historical fact, that, at the time when we are told that Jesus declared adultery to be the only valid cause for divorce, that declaration was, as Mr. Greeley, in his last letter, reminds us, "in opposition to the laws and usages alike among Jews and Gentiles."

I am not well informed as to how far Rabbis usually regard the words or the opinions of Jesus as authoritative. For myself, if I am in error—if the ancient Jews, as you allege, were not permitted to divorce their wives, "except it be for fornication," and if, in consequence, there was, in Christ's day, nothing to reform in the Jewish divorce law—it is enough for me to know that, in adhering (as, after a careful survey of the whole ground, I do), to the opposite opinion, I am but adopting the views, and sharing the interpretation put forth by the Author of the Christian religion. ROBERT DALE OWEN. New-York, Saturday, March 17, 1860.

[The following is Mr. Greeley's brief criticism upon the foregoing.]

All this strikes us as very absurd, and based on an unaccountable lack of perception. The fundamental idea of the Mosaic law is personal and perfect *parity*. Moses, therefore, permitted the husband who had been deceived as to the chastity, *prior to marriage*, of his wife, to put her away. This Jesus disallowed, as a temporary or local permission, based on grounds peculiar to the Hebrew economy, reestablishing in its stead the law as it was "from the beginning," that only incontinence, *after marriage*, can afford a valid reason for divorce.—*Ed. Tribune.*

MR. OWEN'S FINAL REPLY.

THE WORD ERVAH.

To the Editor of the N. Y. Tribune.

Sir: Unwilling to rest under the imputation cast on me by you in to-day's *Tribune*, namely, that my views in reply to a "Semi-barbarous Rabbi," are "very absurd," and are "based on an unaccountable lack of perception," I have looked a little more closely into the philology of the question, and beg leave here to present to you the result.

Gesenius, than whom you are aware, there is no better authority, in his Hebrew Lexicon, translates *ERVAH*, *terpudius, fornicatio*; and referring specially to the bill-of-divorcement text (Deuteronomy xxiv. 1,) he renders it "*Morsalia aliqua in muliere reperta*;" that is, "a blemish (or spot) found in the woman." You can consult this Lexicon in the Astor Library.

In Luther's Translation of the Bible (to be found in the same library,) at the text above referred to, that reformer, in explaining the word "uncleanness," parenthetically thus: ("*see Genesis das ihm nachfolgt, in sey on einem Leibe oder Gebarden, oder Sitten, die sich aber sonst nicht verhalten*"); which, if you are familiar with German, you know to mean: ("in regard to something which displeases him, either in her person or in her demeanor, or in her conduct,

without imputation, however, on her chastity.") This word *terpudius* means strictly *chaste, modest*. One could hardly find anything more exactly in accordance with my interpretation than this.

Again, the learned Ewald (in his *Genesis des Volks Israel*, vol. 2 of Anhang, page 185,) commenting on the Jewish bill of divorce, says: "*Und nicht erlaubt ein solcher Brief keinen zweiten Ehe, sondern die Frau, als wenn sie die Klagebrief gegeben; sondern die Frau die ein Weib ist, dass drei Wiederheirat nicht in Wege steht*." That is, "And such a document certainly imputed no further blame to the wife than it had been a mere letter of complaint; on the contrary it rather served as a certificate in her hands, in proof that there was no obstacle to a second marriage."

I think you will no longer deny, that if my views are "very absurd" they are at least sustained by the best Hebrew Lexicon of the day, by a writer of the highest authority on Hebrew history; and, finally, that they are indorsed beyond all possible doubt, by the Great Reformer himself. These learned men must all have shared my "unaccountable lack of perception."

Whence you disinterred your idea that incontinence in the wife *prior to marriage* was the Mosaic ground of permission to put her away, I have no idea whatever. Certainly not from the Old Testament, so far as I am acquainted with its pages. As I read these, incontinence before marriage, unless disproved (Deuteronomy xxii., 20, 21.), was, according to the Mosaic law punishable, not by a bill of divorce, but by a cruel death.

Yours,
ROBERT DALE OWEN.
New York, Monday, March 19, 1860.

For the Herald of Progress. The Grounds of Divorce.

BY M. MICHAELIS.

Your reference to the "blameless Christian wife," and to what is "more pleasing in the sight of God," impels me to say that I must consider Jesus of Nazareth a better authority as to what a Christian and what pleases God, than you are. His testimony on this point is express and unequivocal (Matt. xix. 9), that a marriage can be rightfully dissolved because of adultery alone. You well know that was not the law either of Jews or Romans in his day, so that he cannot have been misled by custom or tradition, even were it possible for him to have been mistaken. I believe he was wholly right.—*From Greeley's Reply to R. D. Owen.*

The language of Jesus, fairly construed, designates the proper cause of divorce to be, that infidelity of the heart which defeats the true purpose of marriage.—*From Owen's Reply to Greeley.*

The recent controversy, in a cotemporary journal, upon the question of giving a synopsis of the views of Dr. Michaelis in regard to the meaning of the Jewish law upon that subject, and of the extent to which that law was modified by the Gospels. That distinguished German theologian was for a long time regarded as a sort of standard authority upon the laws of Moses. His comments upon them being almost inaccessible to English readers, his opinions may prove both novel and instructive.

His version of the law, relating to the instrument by which private Divorce was effected, given in Deut. xxiv. is so unlike the English and Lutheran versions, that we think it well to bring it to the notice of the reader. He translates as follows:

"If one have taken a woman in marriage, and she please him not, because he finds in her some defect, and if he write her a Letter of Divorce, deliver it to her and dismiss her from his house; and if she actually leave the house, and marry another man; and if this second man conceive a dislike of her, write and deliver her a Letter of Divorce, and dismiss her from his house, or if the other man, who has married her, die—then can her first husband, who has put her away, not take her again to wife, after that she has become unclean."

Michaelis argues that it was not the intention of Moses, in this law, to institute the privilege of giving the divorce letter, but merely to limit the abuses likely to spring from it as an old, traditional privilege of Jewish husbands—particularly the evils likely to ensue by permitting the reclaiming of the discarded wife by the first husband. He is not permitted to take back the discarded wife after the death of the second husband, because such a permission might sometimes operate as a bribe to compass his death; nor after a dismissal of the wife by a second husband, because the grant might tend to loosen the marriage tie generally—as lovers' quarrels are notoriously short-lived, and the second husband might be induced to *sell back* his wife, if the original parties should return to their first love. Another restriction upon the operation of the divorce letter, was that the wife should really leave the husband's house. This was imposed in order that a delay in the departure of the wife might bring about a reconciliation, and thus occasion a canceling of the letter. The exegetical grounds, on which Michaelis defends his version, we need not give.

He claims that there has been an entire misunderstanding, among Christian nations, of the object of the divorce letter. This we grant the husband the right of annulling the marriage bond at will, without an appeal to judicial intervention. It was, therefore, strictly distinct from judicial divorce. The judicial process among us, may, or may not, carry with it liberty of second marriage. With the Jews, permission to contract a second marriage was never demanded in such divorce, because *polygamy was allowed*. Every man possessed this right, and without resort to the civil power, even when his wife adhered to his "bed and board." Moreover, judicial divorce, on the ground of incontinence in the wife, either before or after marriage, always involved her death. But, then, the incontinence was required to be judicially proved.

The divorce letter, therefore, tended to limit the excessive severity of judicial di-

voice, the husband, and prove a tribunal. There is the divorce by mutual consent of wife of a West husband. There is that pro between Hegivists on their own. In the present divorce, just would oney that she aut ing com tav Th pu pu of do ab is is the true purpose of marriage. From Owen's Reply to Greeley. The recent controversy, in a cotemporary journal, upon the question of giving a synopsis of the views of Dr. Michaelis in regard to the meaning of the Jewish law upon that subject, and of the extent to which that law was modified by the Gospels. That distinguished German theologian was for a long time regarded as a sort of standard authority upon the laws of Moses. His comments upon them being almost inaccessible to English readers, his opinions may prove both novel and instructive. His version of the law, relating to the instrument by which private Divorce was effected, given in Deut. xxiv. is so unlike the English and Lutheran versions, that we think it well to bring it to the notice of the reader. He translates as follows: "If one have taken a woman in marriage, and she please him not, because he finds in her some defect, and if he write her a Letter of Divorce, deliver it to her and dismiss her from his house; and if she actually leave the house, and marry another man; and if this second man conceive a dislike of her, write and deliver her a Letter of Divorce, and dismiss her from his house, or if the other man, who has married her, die—then can her first husband, who has put her away, not take her again to wife, after that she has become unclean." Michaelis argues that it was not the intention of Moses, in this law, to institute the privilege of giving the divorce letter, but merely to limit the abuses likely to spring from it as an old, traditional privilege of Jewish husbands—particularly the evils likely to ensue by permitting the reclaiming of the discarded wife by the first husband. He is not permitted to take back the discarded wife after the death of the second husband, because such a permission might sometimes operate as a bribe to compass his death; nor after a dismissal of the wife by a second husband, because the grant might tend to loosen the marriage tie generally—as lovers' quarrels are notoriously short-lived, and the second husband might be induced to sell back his wife, if the original parties should return to their first love. Another restriction upon the operation of the divorce letter, was that the wife should really leave the husband's house. This was imposed in order that a delay in the departure of the wife might bring about a reconciliation, and thus occasion a canceling of the letter. The exegetical grounds, on which Michaelis defends his version, we need not give. He claims that there has been an entire misunderstanding, among Christian nations, of the object of the divorce letter. This we grant the husband the right of annulling the marriage bond at will, without an appeal to judicial intervention. It was, therefore, strictly distinct from judicial divorce. The judicial process among us, may, or may not, carry with it liberty of second marriage. With the Jews, permission to contract a second marriage was never demanded in such divorce, because polygamy was allowed. Every man possessed this right, and without resort to the civil power, even when his wife adhered to his "bed and board." Moreover, judicial divorce, on the ground of incontinence in the wife, either before or after marriage, always involved her death. But, then, the incontinence was required to be judicially proved. The divorce letter, therefore, tended to limit the excessive severity of judicial di-

force, because, being at the option of the husband, it might, if he so chose, shield her from the fatal consequences of unchastity, and prevent her case being brought before a tribunal.

There were two restrictions upon the use of the divorce letter by the husband. He lost the benefit of it in case he contracted marriage by constraint of the law, in consequence of his own misdeeds; or if he falsely accused the wife of unchastity before marriage.

We come now to the grounds upon which the husband was allowed to use this instrument. In the time of Christ, Michaelis asserts, that there was a controversy as to the meaning of that portion of the law, defining these grounds, between the schools of Shammai and Hillel. He gives it, as his own opinion, that the expressions used in the law upon this point, say nothing of unchastity, nor even of anything criminal, in the woman.

The literal translation of one of the expressions is: "if she finds no favor in his eyes;" of the other, "if he finds in her the want of anything," so that the mere lack of personal beauty, or the presence of any offensive quality, justified a resort, on the part of the husband, to the divorce letter. If such slight grounds would justify the use of it, much more, of course, would such unchastity as would kindle jealousy. But the law did not explicitly indicate that cause as the condition to its use. The school of Hillel interpreted the law in the same way, but it frequently committed the unpardonable error, says Michaelis, of teaching that these reasons were sufficient in foro conscientia, and before God; in other words, it taught that it was morally right for the husband to put away the wife for any cause. The severer school of Shammai, on the other hand, taught that a man could not rightfully put away his wife from caprice or slight cause. But it fell into an error in its interpretation of the law, explaining the expression *eravah dabar* (lack or nakedness of a thing), to mean shameful or unchaste conduct in the woman. "It is strange," says Michaelis, "that our theologians and expositors of the Scriptures, frequently coincide, with this school, in an interpretation so palpably incorrect, and that too when Christ has given so plain and correct an explanation of the law, and has expressly declared that Moses granted the people, as a civil regulation on account of the hardness of their hearts, that which he (Christ), forbids his disciples as offensive to conscience."

Christ, therefore, according to Michaelis, interpreted the law in the sense of the school of Hillel. For if Moses had granted the divorce letter, only on the ground of unchastity in the wife, Christ could not have said that Moses allowed the people, by reason of the hardness of their hearts, a privilege offensive to conscience and unlawful from the foundation of the world. As he justifies the use of the divorce letter, on account of unchastity in the wife, he could not consider Moses as having conceded it to hardness of heart, for the same reason. Unchastity alone, then, could not have been, in Christ's view, the base of the legal privilege. More was conceded to the citizen, as a privilege, than a disciple of Christ could conscientiously take advantage of. The law said he might use the divorce letter from mere caprice; Christ forbade him to employ it, except for unchastity in the wife.

The Christian world, according to Michaelis, looks in vain to the oft cited passages in Matthew (v and xix) and Mark (x), for Christ's decision in regard to the essential morality of a dissolution of the marriage tie—of divorce in our modern sense of the word. On the occasion referred to by the two Evangelists, the Pharisees inquired of Christ in regard to the lawfulness of a "putting away" of the wife, by means of the divorce letter. The answer in Matthew, decides only that one point. It decides absolutely nothing as to the lawfulness of sundering the marriage tie by the mutual consent of the parties to the contract, or by the fault of one of them. Much less does it decide that a marriage of the woman, after a disruption of the original bond, is adultery, except, in the one case, where she has been discarded by the use of the divorce letter.

The difference between the law (in Deut. xxiv), as laid down by Moses, and the form it assumed, as modified by Christ, may be made to appear in a series of interrogatories, with their respective answers.

QUESTIONS.

On what grounds would a "putting away" of the wife, by the husband, be justifiable?

Ans. Sufficient grounds would be found in the fact that she did not please him.

Could the woman lawfully marry again?

Ans. Any one but the husband who had put her away.

Could the husband marry again?

Ans. By using the divorce letter, he was forever rendered legally incompetent to marry the discarded wife again; but, under restrictions, he still enjoyed his right of polygamy.

Could a wife put away her husband by divorce letter?

Ans. Never.

CHRIST.

On what grounds would the "putting away" of the wife, by a husband, be right?

Ans. If he subsequently married another woman, incontinence in the wife could alone justify it (Matthew).

Ans. (By Mark). If he subsequently married another woman, there is no justification of the putting away.

Could the husband, who had put away the wife, marry another woman?

Ans. If he had put her away for unchastity, he could (Matthew).

Ans. (By Mark). No.

Could the husband marry again the wife he had put away?

No answer.

Could another man marry the wife thus put away by divorce letter?

Ans. Not at all, that was in all cases adultery.

If a woman assumed to put away her husband, by divorce letter—as Salome discarded Costabarus—could she marry another husband?

Ans. She could not (Mark).

From this synopsis of the views of Dr. Michaelis, it will be seen that he thought no sure guide for modern legislation on the subject of divorce could be derived from the Gospels; inasmuch as what Christ taught upon the subject is applicable only under the restriction of that technical "putting away" of the wife, which Jewish custom and law provided for, by and through the divorce letter.

For guidance in our modern practice of divorce, as he thought, the only New Testament instructions we possess, are contained in 1 Cor. vii. But this remarkable chapter gives more ample scope in this direction than the boldest modern legislator would demand.

Voices from the People.

"Let every man have due liberty to speak an honest mind in every land."

A Genuine Conversion.

CLARKSFIELD, HUNTON Co., Ohio, March 21st, 1860.

MR. DAVIS, DEAR SIR: I have spent forty-five years of my life in the inclosures of an orthodox church, and a considerable part of that time I filled different offices in the gift of such a body. But I was unconsciously, to myself, developed as a healing medium, and cured a man of a disease that was beyond the reach of medical aid. During this time, however, I remained strictly orthodox in sentiment. The cure, by my magnetism, brought upon me the anathemas of the different churches, with the Rev. J. M. —, now of —, at their head. But instead of bowing the knee to the powers that be, I investigated the claims of "Spiritualism," beneath the artillery of the church, till at length I left it and became a decided Spiritualist.

Now I regret that I lived so long without the evidence of immortality, which is now clear as the noonday sun. I have a number of departments to my mediumship (which I value as I do my immortal interests), some of which are clairvoyance, healing, manipulating, personating, &c.

Fraternally, BENJ. H.

The World's Actual Needs.

BERLIN HEIGHTS, ERIE Co., O., Feb. 14, 1860.

MR. A. J. DAVIS: I hope to see in the HERALD OF PROGRESS, not only something telling people to be good, and truthful, and pure, and virtuous, and chaste, and charitable, and loving, and healthy, but laws and directions by which to live and realize these virtues in ourselves and children. What kind of feeding, clothing, and breathing, are adapted—what kind and how much exercise is best—to secure a pure and vigorous body, and insure a harmonious and efficient mental nature? Also some of the best conditions for the reproduction and rearing of children.

We have been told quite long enough from the world's teachers—especially the so-called Religious shepherds—to be good, be pure, be humble, &c., without being enlightened as to what food, what exercise, what cleanliness, what education, and what surrounding circumstances in society, tend to make us either good or bad, healthy or diseased, sweet or unpleasant, kind or unkind, charitable or otherwise, loving or hating, wise or foolish, and so forth.

Some late writers upon physiology, health, reform, mental science, social and Spiritual Reform, and the like, have probed the sphere of causes and started the people to thinking in the right direction, and with good results. What would be thought of a Horticulturist if he should command the cultivator to plant good trees, and raise good fruit, without telling what are the producing qualities of different soils, climates, and their adaptations to the production of the best kinds and quantities of fruit?

Fraternally and Lovingly, J. B. WALBRIDGE.

Leland's Lectures on Geology.

DEAR HERALD: I have lately enjoyed the opportunity of listening to a course of Lectures on Geology and its Teachings. They were delivered by S. P. Leland, of Huntsburg, O., well known as a prominent and eloquent exponent of the Harmonial Philosophy in the west. In justice to the lecturer, I think his claims should be set before your readers. He is a young man, scarcely twenty-one years of age, yet, for profundity of thought, terseness and clearness of expression, in the details of the vast subject of which he treats, he has few equals. A firm believer in the Nebular Theory of the origin and growth of Worlds, he brings all the facts of Astronomy to its support; a supporter of the theory of Progressive Development he brings forward whole armies of scientific facts in its vindication.

He takes up the chain of Living Beings which reach down to the igneous rocks, where they blend with the obscure cellular organizations, seemingly allied to crystalline forms, and by slow advances, comes up through the earth's stratified crust, showing how each Age was born from the preceding, describing the sauroids, saurians, and the huge Pachyderms of the Tertiary with dramatic effect. Man, with his far-reaching intellect, his god-like powers, his immortal aspirations, crowns at length the almost infinite series of organic existences, all of which are represented by a series of fine oil paintings.

We commend our Brother to all those who desire lectures on this subject, or on Spiritualism, as a whole-souled Reformer, entirely devoted to his labors, and as one of the many inspired Teachers the demands of the present has called into existence.

Fraternally, HUDSON TUTTLE.

WALNUT GROVE FARM, March 12, 1860.

The Tendency of Harmonial Philosophy.

We take the liberty to extract the following voluntary testimony from a business letter:—

FORT MADISON, IOWA, March 14, 1860.

A. J. DAVIS, DEAR SIR:—I discovered by the New York Tribune that T. L. Harris has made a sweeping declaration that all Spiritualists are licentious and evil, and that Spiritual Circles are immoral in their influences, &c.

I know his declarations are not true. To illustrate: Some ten years ago I was attending Lectures on Medicine, at Cincinnati, O. I then and there became acquainted with a middle-aged man, who was also attending lectures at the same College, and who was an admirer of your writings. I heard him state, that in earlier years he had been licentious, but that he had read your works, and they had exerted such an influence upon him, that he could not now think of such a course of conduct. This is the substance of his conversation, as nearly as I can remember. He was unmarried at that time. He has since passed to another sphere.

I may add, that I have read nearly all your works, from the "Principles of Nature" to "The Thinker," and have never discovered the least encouragement to a course of licentiousness; but I have been strengthened in a course of life in obedience to virtue, truth, love, and wisdom. And I have, therefore, defended your writings when assailed, which is usually from those who have never read a page of them in all their lives. I should like to have the truth in regard to Mr. Harris's course, published in your journal. Yours truly, A. M. S., M.D.

A Correction—"The Symbols, &c."

VICTOR, March 26th, 1860.

BROTHER DAVIS: I fear that a misimpression may be conveyed to some minds—of my somewhat extensive acquaintance—by the manner in which you unintentionally connected my name with your remarks—under the head of "Answers to Correspondents," in No. 5 of the HERALD—upon the crude, ugly, and unmeaning hieroglyphs which we acted merely as agent in transmitting to you. They were sent from Toronto, C.W. Perhaps it was our fault in not more clearly explaining. One might infer, from your language, that we had produced said drawings, whereas, we feel, with yourself, that they possess no interest to an enlightened reason. Please permit of me this much explanation.

Now, allow me to say, in answer to your last suggestion—"Let us seek fresher intelligence from the hidden sources." We are with you hand in hand, Brother, but we will also seek from the unhidden and open sources. We believe our heavenly instructors, father God and mother Nature, have unfolded a boundless, beautiful universe, from which fresh and self-elevating intelligence may be obtained. Would that humanity might read aright, understand, and practice the great lessons taught in the unalterable volume of Nature, which is above all books and creeds of men—from which mankind derive all strength, power, greatness, knowledge, and wisdom. Bitter tears fill our eyes when we turn to contemplate the vast amount of suffering, misery, and unhappiness, consequent upon human ignorance of the first principles and teachings of Mother Nature. We are undocile children, and we must suffer for our perverseness and selfish indifference ere we know how to value our Mother's love and kindly counsels. Your ob't servant, MARCUS WRIGHT.

More than One Idea.

HASTINGS, N.Y., March 17th, 1860.

A. J. DAVIS: YOU HERALD OF PROGRESS does me good. I love its fearless, open, Catholic spirit. I am tired of the policies of sectarianism. Gerrit Smith has well said, that "this is the period of Party." Some one idea is selected from Nature's infinite storehouse of holy truths, and a party is built about it.

Now nothing must stand in the way of the success of that party. When we are talking of our truth, we are severe against moral cowardice and sectarian bonds; but when our neighbor, over the way, asks us to recognize his truth, we don't wish to commit our party. We fear to injure the cause. Our truth stands in a critical position before the world—indiscretion might be its ruin! The world is not yet prepared for your truth. People would be frightened. If we only can succeed in inducing men to accept our truth, they will be saved, and all other truths will be added, and if "we own a dog," it must be "kicked" instead of the neighbor's. If one of our party slips from the line of rectitude, lucky are we if we can anticipate the world in applying the lash.

Oh, God! what confidence have we in Thee, and in Thy Truth? To we realize that the advanced hosts of Humanity rule the realms of intellect, and that we walk in the blaze of spirit noontide, transparent to their gaze?

How ridiculous, to the clear seeing eye, must look two individuals, each with souls dwelling with the same high thought, gazing into each other's faces yet afraid to speak. We are not in such danger of getting ahead of all humanity. Slaves ourselves, we under-rate the liberty of this youthful age. Rest assured, when our father gives us an idea, that he has souls to welcome it. Then speak freely, with kindness, moderation, and love; appealing to reason and fact; and trust God to care for his own Truth.

Now hear me, Reformers, all! I have an idea; and I invite you to join my party. The idea is—individuality; the organization—liberty; and the creed—very truth which each can reach. Yours truly, A. B. PRESCOTT.

Reflections on the Divorce Question.

FOND DU LAC, Ws, March, 20, 1860.

MESSEURS A. J. DAVIS & Co.:—I have derived so much pleasure from reading, in the last number of the HERALD OF PROGRESS, the admirable letter of Robert Dale Owen to Horace Greeley; also, the true and beautiful article of Mrs. Davis on "The Heroic in Common Life," that I feel compelled to write you a word of commendation.

What virtuous man can hesitate to choose the noble theory of Owen, on Marriage and

Divorce, rather than the corrupt and tyrannical view of the conjugal relation advocated by our friend Greeley? So we say of Mrs. Davis' article; it requires the most heroic virtue in a man or woman to face a low public opinion and say, "If the man or the woman to whom I am bound by the statute law, is not by the law of the heart and nature mine, then I will maintain my virtue at all hazards against human law, against human customs."

Man's law is imperfect, often unjust; thousands are weeping life away under its oppression. God's law is the law of nature; that is virtue which is in harmony with nature, all else is vice, whatever Indiana, or New York, or any other State may say about it. Unquestionably, the "laxity of principle" is to be charged upon those who enact laws to legalize adultery, and then condemn the victims to life-long bondage. With Owen we say, God forgive the advocates of such prostitution! This appears to me the greatest crime of our age, and it is well that some one has the virtue and the valor to protest against it. Let us discountenance this legalized shame, in the name of the All-right and true; the truth is on our side, and thousands of "loveless homes" sob a deep amen to the voice of the few who advocate the marriage reform.

The world will see this by-and-by, but they who now advocate it must expect a whirlwind of opprobrium. The churches all stand against the reform; the political papers dare not go ahead of the party platform; the popular monthlies and quarterlies have not the courage or the principle to touch it. It is well that some one is fanatical enough to agitate the question. A great advance has already been made by the new States: a greater yet remains to be accomplished. We think, however, the work will go rapidly on when once the multitude are induced to look fairly and steadily at this great subject; and may the numberless desolate homes all over the land, ever incite the leaders in this reform to holy and inspired utterances, until the day shall dawn, and the day-star arise on our darkness. A FRIEND.

Spiritual Lyceum and Conference.

"Let truth no more be gagged, nor conscience dungeoned, nor science be impeached of godlessness."

[Reported for The Herald of Progress.] NINETY-SECOND SESSION.

The New York Spiritual Conference is held every Tuesday evening, in Clinton Hall.

QUESTION, (continued): What specific reforms does modern Spiritualism inculcate?

DR. GOULD contributed the following paper: In discussing the question as to the bearing of modern Spiritual teaching, as respects the various departments of reform, I think it is evident that there exists some diversity of opinion. While I understand some to hold that reformers should move in advance of the people, by example as well as precept, I understand others to say that the true meaning of modern Spiritual teaching is, that they wait until the people become tired of old conditions, and also signify their readiness for the adoption of new ones. In other words, that spiritual reformers should act upon the principle of those legislators, who simply meet to do the bidding of their constituents, in enacting such laws as they direct; and then, after this servile work is accomplished, to adjourn without presuming to exercise any guardianship over the common weal.

This question as to whether, and how far, reformers should march in advance of or in rear of the masses, is no new question, but has long been in dispute. In order that we may comprehend the bearing of modern Spiritual teaching upon reform movements, it is, without doubt, needful that we comprehend the philosophy of human progression; indeed, I am quite sure that until we reach this latter attainment, there is no cure for the present divergencies of opinion as to the duties of reformers. Human progression, we should always bear in mind, is not a fractional, but an integrate movement; even individuals, as well as communities, are compound in their nature, comprising a great variety of curious and interesting concomitants.

As an illustration of my last assumption, I invite your attention to the process of human development, commencing with the child, or rudimentary stage. The being of every child is composed of several departments, and each department is provided by nature with a monitor, or sentinel, to watch over and guard the sacred trust committed to its care: for instance, the physical department is provided with appetite for aliment—with nerves which distinguish the congenial from that which is inimical—with hands for commissary purposes, &c., while the moral department is presided over by the sense of justice called conscience: the intellectual department is controlled by curiosity or inquisitiveness, and the social by affiliative attractions. Now, it cannot be denied that, under legitimate circumstances, all these sentinels are exceedingly vigilant and faithful in the discharge of their duties, and so long as they are in true order, no conventional or external guardian will presume to dispute or interfere with their behests. For instance, every tutor knows that these natural sentinels can tell better than he can when his pupil needs food, recreation, or repose, and bows to their authority. Now, what is true of the child, is also true of the man, whether in an individual or collective condition; and the same rule which should govern the parent in the development of the child, is equally applicable to the schoolmaster, reformer, and legislator. If this hypothesis be correct, it may be asked—If the parent, in providing food for the child, is to be controlled by the sentinel called appetite, why not allow the sentinels over the moral and other departments, equal authority and equal influence with all guardians of public improvement? My answer is, that to a certain extent this is the true method,

but owing to numerous contingencies to which these natural sentinels are exposed, it can never answer as a general rule; for the reason that, like military sentinels, they may become diseased, crippled, or captured, in which case substitutes must be furnished, or else the main body falls a prey to the enemy.

In other words, the sense of taste and smell becomes perverse, as well as perverted, relishing, with delight, that which was the most repugnant, and craving, and consuming, that which is most pernicious.

The moral senses are subject to the same law, and conscience may be morbidly sensitive, or dull and lethargic in its motions—and the same may be said of the social and intellectual motors. Now, whenever any of these contingencies arise, the teacher, reformer, legislator, or governor, as the case may be, should abandon his subjective position, place himself in the front rather than in the rear, and employ not only all the moral, but even all the physical force, consistent with his authority, in abating the prevalent evils.

I have thus given the outlines of what I deem the true philosophy of reform, with the correlative duties of reformers, and I think that a mere glance at the precepts and example of the prophets and apostles, will show that their action was based on similar convictions. We have also numerous instances, where spiritual guardians, of our own time, who, after exhausting every means to induce persons to abandon evils voluntarily, and failing, have then compelled them by physical force.

Should it be said, that if my theory be put in full force, it will place every man in bondage to law who has not attained to perfection: I answer, that is just what we are suffering for want of. We have too much liberty. All those who derange their systems by using rum, tobacco, snuff, tea, coffee, and diseased meat, are abusing their liberty, and should be placed in durance vile until their reformation is effected. As to the doctrine, often proclaimed from this platform, that everybody does the best they know, I will observe that I have not yet become a convert to that faith, and that I hereby frankly and publicly confess, that I do not always do the best I know, and I am willing to leave it to friends Massey and Coles, to say, whether, in their own opinion, even our highly esteemed friend, who is the leading apostle of that faith, always does the best that he knows.

DR. YOUNG: There are but two methods by which reform can be secured; the one has reference to the mind, and the other to the body; and these in effect are one, because, before any salutary result can be reached, there are certain foundation principles to be set in motion, and kept in motion until they work out the practical equality of mankind. The powers at work throughout the land at the present time, are steadily producing greater inequality. We have earned the distinction of a "go ahead people," and in our hot haste we do not stop to consider what principles or persons we trample upon. The reform we need is, to reduce our speed. He does not denounce the pursuit of wealth, he only demands that we do not rob others to make ourselves rich.

DR. GRAY: The question does not ask for our schemes of reform, but for what Spiritualism teaches upon that subject. As a specific teaching, upon one point, he has learned the eternal relation of the family—of husband and wife, parents and children. These relations are exemplified by modern Spiritualism, as never before in any record of human experience. The old testament closes with a prophecy of this reunion. It is there said: "Behold I will send you Elijah the prophet (a Spirit from the other life), and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Never has this saying been realized, as at the present day. The sacredness of the family altar is affirmed both by precept and science of Spiritualism. We are Spiritualists to-day by virtue of the perpetuity of these ties. I is always a father, mother, relative, or friend who is the basis of every genuine acceptance of the new faith, and it is from this universal fact alone, that our assurance is perfected. The first chord that makes intelligible impression upon the ear of the listener, is invariably struck by the hand of affection. They are those who teach, in the name of Spiritualism, the desecration of the family: but Spiritualism, as revealed in its own light, show that the relation between parent and child eternal. It is through this relation that we discover the divine parentiveness. The fatherhood of God is realized in the love of father which comes to us from beyond the grave. Thus, in Spiritualism understood as practiced, is a fulfillment of what prophecy every age has affirmed. The heart of the fathers is turned to the children, and the heart of the children to their fathers. What greater blessing can come than a restoration of these ties? What greater evil than the disruption?

DR. HALLOCK: There are many touching anecdotes in the history of Spiritualism, confirming the sacredness and perpetuity of the ties of kindred, one of which he related. To simply admit that a thing is true, is of no advantage; the mechanic secured the benefit of steam-power by a careful study of the nature of water. So the Spiritualist will not secure practical results from his faith, by duly considering the natural indications of the facts upon which it rests. Directly in point is this fact, viz: that Spiritualism, as we understand it, made its first appearance in a family. Not in the church, not in the capitol, but in the family, came the first demo-

remark? Would the Editor liken the daughters of "managing mammas" to harlots? Mr. Greeley professes a desire for the rescue of harlots from their condition, but is decidedly opposed to any release, from bondage, of these daughters of "managing mammas," who are now not unaptly likened to "harlots," from whom they may only differ in the fact of being driven by power, instead of led by desire. He has a spark of sympathy for the "willing victims," but not the "burden of a feather's weight" for the coerced sufferer.

Truly there is much in a name, and "wife" sounds not nearly so harshly, though it may really imply little else than "harlot;" and "husband" is far more respectable, though too often synonymous with "paramour."

There are sermons to be preached to others than "thieves and harlots" in these days.

Paraphrased.

"Life is but an endless flight of winged facts or events a series of surprises."

STEVENS AND SPIRITUALISM.

Mrs. Brown, of the Agitator, writes: "Aaron D. Stevens has, in his last days, exemplified the worthfulness of Spiritualism. His is the first instance in which the Spiritualist's faith has stood so public and so sublime a test. No other has so conclusively tested the efficacy of our blessed faith."

"Stevens had lived in two worlds. From the battle and the strife he turned to the kingdom of the Soul, and sitting, child-like, at Nature's feet, he became her pupil, she his loving teacher. From her he learned the laws of life, the mission and destiny of the spirit. His conclusions were: the soul lives on, loves on, and labors on, for its own and its brother's weal."

"While chain and prison-bound, he devoted his time to reading the best works upon Spiritualism. At length faith was anchored in knowledge. The searching soul found the rest it sought."

"When the trial-hour came, he kindly offered to bear messages of love from friends here to the loved in the Hereafter, and, with a faith that knows no doubting, bade a brief adieu to those whose lives with his own had been linked, and, shaking loving hands with death, he joined that good angel for a 'morning march' to the City of Life."

CASSIUS M. CLAY.

There seems to be a settled purpose on the part of some Kentuckians to drive this distinguished Free-soiler from the State. Most unwisely for the success of their own cause, the mob threaten violence. Mr. Clay writes:

"I lie upon my arms awaiting an attack; my family absolutely refuse to retire, saying they will run bullets, and aid, as in 1776. If driven into the woods, I shall attempt to hold my position as long as possible; standing on the Constitution, the laws, and my rights, I shall defend them or die. The cannon at Lexington is sent for, and the Governor aids."

"Is this my cause only, or that of the American people? Is it to be vindicated in this way, and now? Shall I stand or fall alone? May God defend the right!"

Later he published an appeal to the people of Madison County, against the Revolutionary Committee of that County, from whom he escaped denouncement by a small majority, and who were again to consider his case. He concludes as follows:

"You may be strong enough to overpower me, but you cannot drive me from the duty I owe to myself, to my friends, and to my country. If I fall, I shall not fall in vain; and it will be enough for all long-cherished associations, if perchance my blood shall atone for the wrongs of my race, and these States shall at least be free."

THE "AGITATOR" NO MORE.

The Agitator, published for some two years past, semi-monthly, at Cleveland, O., and ably edited by Mrs. H. F. M. Brown, comes to us with a final valedictory. The editor, from considerations of self-justice, is to transfer her energies to labor in the lecturing field, in connection with a vigorous traffic in reform books and periodicals.

The Agitator has done efficient service in performing its mission, and its friends will deeply miss its cheerful visits, but that there is wisdom in a withdrawal from the field seems apparent from the editor's statement respecting the meagre support extended the paper. She says:

"The paper did not, never has, paid expenses. The deficit for the first twelve numbers was made up by three individuals. Having at that time a little means at command, and feeling somewhat thought-bound by dependence, I determined to bear alone the losses and the responsibilities attending the publishing of the paper. I had a feeling—and I have it yet, thank God—that one's own soul and the world are better for the free utterance of truth, though the Truth-bearer dies of poverty and is buried with curses, than they would be if the noble impulses were fettered and sold for fame and fortune. To me, therefore, there is a satisfaction in knowing that I have spoken my best, divinest thoughts, at my own expense, and I regret that I cannot speak on without saying, 'With your permission.' There are wrongs, great and numerous, to be exposed, and unpopular virtues to be applauded. The demand, then, seems to be a journal unlinked to clan and creeds—a journal of the personal property of no sect, the herald of no one ism."

THE DEATH PENALTY.

We are glad to observe that the friends of the abolition of capital punishment, in the New York Assembly, have reconsidered their action on the bill repealing unqualifiedly punishment by death, and passed a bill similar to the laws of Maine, Vermont, and Massachusetts, which, it is hoped, can pass the

Senate, if not too late in the session, where the other bill would fail. This bill provides for capital punishment in case of murder in the first degree, or wilful, premeditated, and deliberate killing; the execution not to take place except on the warrant of the Governor, and not within one year from the sentence, which sentence shall include "imprisonment, at hard labor, till the execution." The effect is virtual abolition of the capital punishment, though the death penalty still hangs over the condemned.

The Tribune correspondent writes: "Mr. Wiley pitched into the substitute in the same furiously-theological manner in which he had attacked the original bill, distributing the thunderbolts of God's wrath with an energy almost equal to that of Dr. Cheever; but I judge that he did not frighten the friends of the measure much, as they didn't think it worth while to answer him, but immediately moved the previous question, when the motion to recommit was carried, and the substitute was passed by the overwhelming vote of 94 to 9."

Nine men—or if rated as they do tailors, each the ninth part of a man—one, voted against even this change. There be all the glory of opposing by their vote the simple proposition to give the innocent one year's chance to prove their innocence, and the guilty only twelve months' sure time to prepare for death. These nine are welcome to their laurels; but they should remember that conservatives are never immortalized—it is radicals alone who live beyond their generations. The warriors in the van of Reform only, live in the memory of the people. Those who cast themselves beneath the ponderous wheels of the car of Progress, thinking to stop the operation of God's eternal principles, are buried in oblivion. They are heard but once, "nor seen nor heard again." Peace to the obliterated extinguished nine!

Palliative Organizations.

In the present diseased and sadly misdirected social condition, we heartily cherish every attempt to palliate or remedy existing wrongs and evils. For no efforts do we feel more entire sympathy, than for such as seek to provide homes for the homeless, and protection and support for the outcast victims of human wrong, treachery, and deceit. The needs of that large class of victims—our sisters who make merchandise of their shame—have long appealed to the aspirations of the benevolent and large hearted of both sexes.

Our attention has recently been drawn to a tribute to the memory of the late MIRA TOWNSEND, of Philadelphia (over the initials of Jos. A. Dugdale), from which we learn of her indefatigable labors for the restoration of misguided and injured women. In the language of this brother:

"She was the moving spirit in instituting a plan and effecting an organization in Philadelphia, in 1847, for rescuing from infancy females who had been seduced from the paths of virtue. An Italian girl, Rosa Govona, founded several institutions in her own country for poor and unfortunate females. In honor of this philanthropic Italian, Mira Townsend and her worthy condutors adopted the name of ROSINE for their association. This society has been signally successful in its Christ-like enterprise, and has, from year to year, published reports of its labors. It has appealed to the benevolent in the community, and to the State Legislature, for substantial aid in its praiseworthy efforts. The results of its labors are gratifying to the lovers of virtue and humanity."

"While Dorothea L. Dix was devoting her life to the amelioration of the insane, and, with persuasive eloquence, impressing the hearts and consciences of all who came within the atmosphere of her presence, Mira Townsend commenced to work with almost superhuman energy on behalf of the morally insane, in the spirit of Him whose divine mission was 'to seek and to save that which was lost,' and who, in the presence of an erring and penitent woman, and her unforgiving accusers, stooped down and wrote upon the ground, 'go, and sin no more.'

"The following extracts from an unfinished letter, written a few days before her death, attest her confidence in her divine mission. Speaking of the Rosine, she says: 'We have worked against wind and tide many a time, and had we been among the faint hearted, would have been tempted to lay down our oars, and let the bark drift along as it might. But with all these fluctuations, we are still looking upward and onward,' and hope

"To meet at last, all danger past, A family in heaven."

"If we are not doing all we desire, we have reason to be thankful, that our influence is not only growing in this city, but in others.' (Similar institutions have been founded in Baltimore, New Orleans, Providence, and Cincinnati.) 'Sympathy and mercy are thus being awakened, and prove there are those, everywhere, who are willing to make sacrifices for the good of humanity, and to acknowledge there is manhood and womanhood still living in the degraded and criminal.'"

Quite fitting is it that so soon after the departure of this friend of humanity, for the better land, and in the "City of Brotherly Love," where was the theater of her labors, another co-worker in the great cause of human elevation, Miss EMMA HARDINGE, should propose a similar Institution, with the additional desirable feature of a self-sustaining system of horticultural education and labor. Miss HARDINGE addressed the people of Philadelphia upon the subject, and the outline of the plan is before us, differing from the "Rosine," in Philadelphia, and the "Magdalen" societies in this city and elsewhere, only in the self-supporting feature, and the provision that admits destitute and homeless, though virtuous girls, in need of protection, counsel, and support.

We are glad to see Spiritualists and other Reformers thus joining hands with the truly

benevolent and humane among Protestant and Catholic Christians, in seeking to secure a better mental and moral condition of the poor, unfortunate, and despised, by surrounding them with outward relations promotive of intelligence, virtue, and spirituality.

The first and great work of every friend of Progress is that of prevention, by which the children of the future may be saved from the gulfs and pitfalls ensnaring the present generation. Second only to this is the now all important labor of rescuing those who are present victims. We wish every such movement as this proposed by Miss HARDINGE abundant success.

New York Items.

—A meeting of the N. Y. Historical Society was held on the evening of the 3d inst., at the Academy of Music, in commemoration of Washington Irving. The Society was largely represented, and many of its most distinguished members were present. A very able discourse was delivered by Wm. Cullen Bryant, upon "The Life, Character and Genius" of Irving.

—On the 4th inst., the Liberal Christians of the city held a Festival at the Fifth Avenue Hotel, in honor of the Rev. T. Starr King, who called the following day for California.

The Unitarian clergy of the city—several Universalists and one Swedenborgian were present. Of the five hundred in attendance, one fourth of the number were ladies. A bouquet of choice flowers was laid before the plate of each lady, and during the "Breakfast" operatic airs were played by the band, after which came Sentiments, Speeches, &c., all prepared, apparently—like the edibles—beforehand, but dished out by noted Reverends and D. D.'s.

—Longfellow's "Evangeline" has been dramatized and prepared for the stage by Mrs. Bateman, of the "Bateman Family." The central and delicate character "Evangeline," is very sweetly and naturally portrayed by Miss Bateman—formerly known as one of the Bateman children. Her debut was made in this drama at the Winter Garden.

—At Laura Keane's theatre, Dion Bourcault's new Irish drama, "Colleen Bawn," has received an enthusiastic reception. The leading incidents of this drama have been culled from Gerald Griffin's novel of the "Collegians."

—The Irish revivalist, Rev. H. Grattan Guinness, is preaching afternoons in Henry Ward Beecher's church—he speaks elsewhere evenings. By means of liberal advertising he draws full houses, but none of the usual revival symptoms are, as yet, apparent in his hearers. Some of the religious papers think he is talking too much to talk well.

For the Herald of Progress.

Money Diggers.

CONSTANTINE, Mich., March 8, 1860.

A. J. DAVIS, DEAR SIR: While I was amused at your reply to Philip W—, of Williamsburgh, L. I., in No. 2 of the HERALD, I lamented the intellectual misdirection, so prevalent among men, which sees nothing but filthy lucre in celestial gifts, and which would pervert and prostitute man's divine faculties to the aggrandizement of a brief mundane pilgrimage, in itself bootless, only in view of the higher and more exalted spirit life of which it is the mere threshold. When we look upwards to that bright world, and to that pure life towards which we are surely rising, what have we to do with Captain Kidd's hidden treasures, with mundane honors, or titles of distinction? And, of all distinctions on earth, that is the most meritorious, and the least to be desired, which marks a man for the number of his dollars—his filthy lucre—which may have been the pirate's yesterday and his to-day, without conferring honor or merit on either.

To Philip W— permit me to say, that there is a wealth in spiritual gifts, which, when comprehended and appreciated, beggars the heaped up gold of the earth, the grandeur of princes, the honor and fame of heroes and conquerors, and the pomp of crowned monarchs of the earth.

This wealth is to be quietly and patiently sought in the deep, rich mines of our own bosoms, where it lies in beautiful and sparkling strata; from thence we may unfold pure treasures, rich spiritual gems, and lay them up in heaven, to be drawn upon in the future life. If, then, we may thus enhance our future felicity, through the medium of our spiritual gifts, how sinful must it be to pervert them to so grovelling a purpose as that of spying out the secret depositions of mere "yellow glittering gold!"

As a specimen of this wealth, this living, eternal wealth of spiritual gifts, permit me to offer for Philip W—'s perusal and consideration, the following communication from the celestial world. It was vouchsafed to a family in circumstances of extreme indigence, and laboring under many exigencies of mundane poverty. But, in fact, how rich they were in what is of more value than mere worldly wealth.

The husband and father of the family, after a day of toil, left his office to seek the quiet of his little home; where, it appears, spirits were pleased to look in upon them. While pouring forth the harmony of his own soul, in sweet strains of music, on an instrument of which he was master, he was overwhelmed with the influence of spirits, and sunk into the trance, when the following beautiful assur-

ance, and endorsement of his great wealth, was given through him. Read it, Philip, and seek for the same hidden treasures. They are also in store for thee.

COMMUNICATION.

Another week is gone. Those cares and secular anxieties which have agitated your minds for a week, have been put off by you, and your minds have subsided into gentle peacefulness. Quiet reigns. Although surrounded by poverty and want, still do ye dwell in an Eden of your own, in which the tree of knowledge rears high its majestic head, and the tree of life unfolds its fruits and flowers for you to pluck. No serpent twines around their trunks. All, all is peace! Quiet reigns. So wrapped are ye in the influences of the higher life, that you overlook and are blind to those signs of want by which you are surrounded, and only see the unfolding Eden.

The external wants of the outer world, the baubles of wealth, and the chaplets of ambition, have ceased to draw you after them; and thus you sit down amidst the influences of your little heaven, where quiet reigns. The lord of the mansion coins his great soul into pearls of thought, and sends them in showers, through melodious tones, into the Spirit Land. Angels seize them and fly back to you, and shower them back home upon your Eden. Bright gems! The outpourings of a master mind, distilled like drops of dew, into infantile gentleness and innocence, until the atmosphere of your little Eden gushes with a purity and a perfection only excelled in the spirit home. It is a triumph—it is a mundane conquest, richer than crowns, loftier than thrones. Many Edens are there on earth, but the poor worms that inhabit them grovel in the dust, unconscious of the flowers that are blooming around them, and of the odors that laden the atmosphere above them with rich perfumes. But you have burst the chrysalis—have unfolded your wings—have arisen to that perfumed atmosphere, and are careering from flower to flower in celestial light. It is not strange that angels come to look in upon you; and having come into your pure atmosphere, it is not strange that we should speak. We felt at home. We could not hold our peace. We had to speak. We have spoken.

A. C.

For the Herald of Progress. Education.

BY W. S. WAIT.

In using this familiar term, we have reference not to literary and scientific education only, which are indeed imperfectly provided for, but to what is of more importance, that moral and physical education which fits us for the practical duties and enjoyments of life.

A very sensible writer of the Westminster Review, in a recent essay under the head of "What knowledge is of most worth," thus speaks: "That which our school courses have almost entirely left out, we thus find to be that which most nearly concerns the business of life. The vital knowledge—that by which we have grown as a nation to what we are, and which now underlies our whole existence, is a knowledge that has got itself taught in nooks, while the ordained agencies for teaching have been mumbling little else but dead formulas."

These remarks, it will be remembered, proceed from a native English organ, and expose the fact, that reflective and inquiring minds, nurtured in the arbitrary atmosphere of Great Britain, have discovered that the system of education prevailing there, is deficient, essentially deficient, in preparing the human family for the great purposes of life. Is it then a matter of surprise that American schools, which have adopted and still maintain the same system of training that has prevailed in English colleges for more than five hundred years, should be found wholly unfitted to the progress and the wants of the American people of the present day? Yet it is a fact well deserving consideration, that notwithstanding our boasted and most undoubtedly admirable republican institutions, we have adopted abuses from the example of the mother country which her own bold and independent thinkers are the first to point out and condemn. Successful efforts are now in progress by the working classes of Great Britain to educate themselves in the more practical and useful sciences; and in this effort they are assisted by the freely bestowed and unremitting labors and encouragement of the venerable Lord Brougham, supported by many others whose means and position in society enable them to give efficient aid to this noble object.

American colleges are accessible only to such as possess more than the ordinary means which can be secured by the mass of the people. They are exclusive and aristocratic in their character, and for that reason preferred by thousands of unreflecting parents, from the mixed motive of giving their sons or daughters a superior education, that is, better than the mass of their fellow citizens enjoy, and to insure to them a position in society which is denied to the unlearned. This exclusive spirit is cultivated in all the institutions of learning, and a social and moral, no less than a literary pre-eminence, claimed for their teachers, pupils, and graduates.

May we beseech of our readers attention to this fact. The whole system of education now prevailing throughout the civilized world, prepares men to be masters or slaves! The declaration that "all men are created equal," is the foundation and the key-stone of free institutions. We have practically knocked this key-stone out, as Thomas Jefferson predicted that we might, and millions of greedy and reckless

aspirants are hourly embarking upon the great voyage of life, with the declared object of securing to themselves advantages which violate the doctrine of equal rights. They are determined to secure for themselves a superiority in means, in position, and in public estimation, over the mass of their brethren and fellow citizens, and so far as their example obtains, the doctrine and principle of equal rights is virtually and practically denied.

To many sound and reflecting minds, it has long been a subject of anxious desire that our learned institutions should be something beside hot-beds for the nurture of arbitrary and anti-republican sentiments, yet their control over the resistless tide which still rushes on through channels worn broad and deep, by the current of ages, may well be deemed unavailing. An appeal not only to the benevolence and humanity, but to the common sense of our race, affords the only hope of reform.

Education begins at the mother's breast, and every act and vicissitude of life, from the cradle to the grave, imprints a lesson. The first instruction should encourage firmness and self-reliance, and above and beyond all, cultivate the benevolent affections. The common public school of the United States, like town government, is a primitive institution, and cannot be too much admired. As we depart from this foundation, we open a wider field for the acquisition of useful science, which is obtained, frequently, with little improvement in moral culture. Adopting, with perhaps some inconsiderable change, the English model and the English discipline, we infallibly acquire a taste for British literature, and at the same time incautiously adopt the moral foundation upon which that literature is based. This taste for British and other foreign literature, is not only kept alive amongst us, but intensified by a daily and increasing flood of publications from the foreign press; and, we lament to say, from our own, which hourly groans with fresh replications from abroad, whilst the whole land is covered with diluted preparations, or imitations of the same unprofitable wares, possessing the equivocal merit of native productions.

Of this foreign literature, the works of fiction which are greedily perused by the young, are undoubtedly the most influential in producing a morbid sensibility, and an appetite for luxury, show, and the unworthy distinction of wealth, birth, or other accident; whilst such among us as engage in the more useful occupations of life, are liable to be distinguished as "greasy mechanics," or, if working farmers, "boors." And since, in our society, there can be no titled gentry to give it dignity and grace, we create an exclusive class by a combination of such as avoid corporeal labor, whether by literary, professional, and mercantile pursuits, and the contingency of wealth, or any doubtful and unexplained contrivance.

Christ and his twelve apostles were all mechanics, and designated as homines sine literis. Paul, who was the original Saul, and chosen an apostle after his conversion, was the only one among them who could have been admitted into the good society of the nineteenth century, yet he, directly after his conversion, lost caste by learning a trade to qualify himself for self-support, whilst preaching the gospel of Christ. To this labor of love he thenceforth devoted a long life of successful effort which was terminated by the crown of martyrdom.

Without the example of Christ in propagating that "faith which worketh by love," little progress could have been made in laying the foundation of free institutions among men! It is this doctrine of love for all, deeply impressed upon our hearts, which can alone overcome that desire for distinction and spirit of domination which are the common vice of humanity. We are generally cognizant of the fact, but do not sufficiently reflect upon its influence over our own minds, that all existing governments, excepting our own, have been instituted upon arbitrary principles, and the great aim sought to be accomplished, has been the permanent benefit of a few. There is to be found amongst them no toleration whatever of political rights or of social equality, and the great body of working farmers, mechanics, and useful laborers, are wholly and forever excluded from all hope of social consideration or respectability.

How vast a difference may be supposed to exist between such a state of society, and a commonwealth where the equal rights of man are acknowledged, and each individual is recognized as a component power of the State, in whom the sovereignty of the nation rests, whose right and whose duty it is to supervise and judge of all legislative and executive action, while the highest officers of the government are but the agents and servants of his will.

The wise and good men who laid the foundations of our government made admirable provision for the security of political rights whilst we adopted almost unchanged, and from supposed temporary expediency, the laws relating to life and property, which prevailed in the mother country. We will not now enter into the question whether it might not have been wise to have turned our backs upon the whole system of British law, and established a new, comprehensive, yet simple code, adapted to the needs and to the ready apprehension of the people; but it is apparent that, under the existing legal practice and usage which obtains in every State of the Union, the lives and property of the sovereign people are now at the mercy of uncertain, unknown, and complicated laws, which they never made, never assented to, and can never understand.

That this system of jurisprudence must be thoroughly adverse to the spirit of free insti-

tutions may be inferred from the obvious fact that it was created for the purpose of securing the power and advantages already possessed by a proud and inflexible aristocracy. The now existing and truly deplorable abuses that at least nine-tenths of the whole business of legislation throughout the States of this confederacy is made for the benefit of corporate bodies, and individual and associated wealth, is seldom adverted to. Legislation is carried over the heads of the people, and their knowledge of its abuses only suspected when the parties to some scheme for fleecing them are publicly exposed by the hungry expectant who has failed to secure his share of the spoils.

It is vain to say that these abuses do not exist, and no less vain to say that there is no fundamental error in the system of education under which that people who tolerate them have been trained. Reform, to be effectual, must be gradual, and begin not in outward demonstration alone, but in the heart. The common schools of our country have already been alluded to as admirable, and the system cannot be too warmly or unreservedly commended. The moment we leave the common school for more advanced instruction, whatever may be the apparent duty or necessity which prompts the measure, we violate the principle of equal rights upon which American institutions profess to be founded. We are seeking instruction from sources which are denied to the mass of our companions and friends. We practically give them the cold shoulder, and aspire to a position in social estimation which they may not reach. Without by any means condemning the individual for thus embracing the opportunity to acquire knowledge, we may notice its inevitable effect. To grant superior means of education to a portion of the rising generation which is practically denied to others, is the most effectual method of establishing a permanent inequality amongst the race, which the ingenuity of man could devise. Its legitimate consequences we all see and feel in that social inequality which curses both rich and poor. Understand us not to say that this disparity in educational advantages is the sole cause of social inequality; by no means; yet it aggravates the evil, and a remedy is impossible whilst this disparity continues. The design of a government founded upon the equal rights of man was magnificent—the offspring of wisdom and benevolence; and we may best show our gratitude and just estimation of the great men who would confer this blessing upon the race, by imitating their example of bold and judicious innovation, and devoting our best energies to the improvement of that system of free government which they have instituted.

Inequality in the possession of property is especially marked in its social influences in all our populous cities, and in the older States of the confederacy. It is, however, most gratifying and encouraging to perceive, that in the new States and Territories, to which a fair proportion of the more enterprising and free spirited of our population migrate, and where it is practicable for all to obtain land, and secure homes, social equality prevails. In those new districts now filling up in the great valley of the Mississippi, and still Westward, a degree of perfect equality obtains in the ordinary intercourse of society which is unknown elsewhere. Nearly every individual you meet is the proprietor of the soil he cultivates, or the owner of a home. He is a sovereign more independent, and by a more legitimate title, than any crowned head in Europe can boast. Corporeal is no less respected than mental labor, and equality in political and social rights and consideration is a practical fact, no less than a theoretical principle. The early colonists were placed in a similar position, and their sturdy independence, which was a direct inheritance from the heroes and martyrs of the seventeenth century, was ripened into a bold and successful resistance to arbitrary power, by the practical assurance that the soil which they cultivated was their own.

Yet it is quite important that we should have a correct apprehension of the fact, that as population becomes more dense, cities are erected, commerce and manufactures encouraged, and wealth accumulates, an inequality in the possession of property must ensue. With this change a social distinction follows, and a gradual division of society into classes and grades. Coldness and estrangement are soon perceptible amongst individuals who should be held together by the ties of reciprocal interest and mutual good will. By many who enjoy the supposed advantages of wealth, or position in society, this inequality is by no means a subject of complaint. But to the poor and destitute it is a manifest and universally acknowledged evil. *Yet how few understand or acknowledge, or can be made to understand the fact, that this evil of inequality falls with more certain and crushing weight upon the rich than upon the poor!* What proportion of the children whose parents are rich, grow up in idleness and dissipation, our statistics fail to show. The rare exceptions, however, assure us that this portion includes nearly the whole. Habits of industry and economy are neglected, and if the intellect be highly cultivated, which, indeed, is rarely the case, the physical man suffers; nor can those individuals, whether male or female, whose condition in society does not demand an habitual attention to the wants, the cares, and the ordinary duties of life, attain to that self-reliance and independence of character which can alone prepare them for those trials and reverses from which no human foresight can protect them. Should the children of the wealthy continue rich, it is generally at the cost of health and good morals; yet far the greater portion of them become poor.

Cannot those parents who are bringing forward their children in luxurious and expensive habits be persuaded to pause for a moment, and reflect upon the inevitable consequences which must result? Of the sons so reared, scarcely one in ten makes a useful citizen; of the daughters so reared, not one in a hundred is prepared to discharge the arduous and responsible duties of an American wife and mother. Should poverty supervene with advancing years, what objects of compassion can be more truly and desperately wretched! *Our cities are full of them!* Is it not wicked to raise sons and daughters whose habits render them useless to society, and whose expectations in life can scarcely fail to terminate in disappointment, should, indeed, these innocent victims of mistaken indulgence be so fortunate as to escape abject wretchedness and degradation!

What may be done to guard against such calamity?
Give to your children, whether male or female, a frugal, moral, and industrial education! You will then have assured to them, as perfectly as any human provision may, independence, substantial worth, and respectability of character.

If permitted to consider the general views on education thus presented, as in any tolerable degree correct; may we not doubt the fitness and applicability of the whole system of education which now prevails in our country to the nurture of freemen, and to the happiness of man.

May we not also be permitted to hope that these remarks, which are prompted alone by the desire to be useful, may afford suggestions to other minds, possibly in corroboration of their own previously entertained views, and assist in impressing upon the hearts of the whole American people a conviction that upon the great subject of Education, a Reform which shall be both general and thorough, is imperatively demanded.

Attractive Miscellany.

"All things are engaged in writing their history—the air is full of songs; the sky, of tokens; the ground is all memoranda and signatures; and every object covered with hints, which speak to the intelligent."

THE SKYLARK.

BY THE ETTRICK SHEPHERD.

Bird of the wilderness,
Blithesome and cumbersome,
Sweet be thy matin o'er moorland and lea!
Emblem of happiness,
Blest is thy dwelling place—
Oh to abide in the desert with thee!
Wild is thy lay, and loud,
Far in the downy cloud;
Love gives it energy, love gave it birth.
Where, on thy dewy wing,
Where art thou journeying?
Thy lay is in heaven, thy love is on earth.
O'er fell and fountain sheen,
O'er moor and mountain green,
O'er the red streamer that heralds the day,
Over the cloudlet dim,
Over the rainbow's rim,
Musical cherub, soar, singing, away!
Then, when the gloaming comes,
Low in the heather blooms,
Sweet will thy welcome and bed of love be!
Emblem of happiness,
Blest is thy dwelling-place—
Oh to abide in the desert with thee!

[From the Lowell Offering.]
ABBY'S YEAR IN LOWELL.

A TALE OF SELF-DENIAL.

I.

"Mr. Atkins, I say! Husband, why can't you speak? Do you hear what Abby says?"
"Anything worth hearing?" was the responsive question of Mr. Atkins; and he laid down the New Hampshire Patriot, and peered over his spectacles with a look which seemed to say, that an event so uncommon deserved particular attention.
"Why, she says she means to go to Lowell, and work in the factory."
"Well, wife, let her go;" and Mr. Atkins took up the Patriot again.
"But I do not see how I can spare her; the spring cleaning is not done, nor the soap made, nor the boys' summer clothes; and you say that you intend to board your own 'men folks,' and keep two more cows than you did last year; and Charley can scarcely go alone. I do not see how I can get along without her."
"But you say she does not assist you any about the house."
"Well, husband, she might."
"Yes, she might do a great many things which she does not think of doing; and as I do not see that she means to be useful here, we will let her go to the factory."
"Father! are you in earnest? May I go to Lowell?" said Abby; and she raised her bright black eyes to her father's with a look of exquisite delight.
"Yes, Abby, if you will promise me one thing; and that is, that you will stay a whole year without visiting us, excepting in case of sickness, and that you will stay but one year."
I will promise anything, father, if you will only let me go; for I thought you would say that I had better stay at home and pick rocks, and weed the garden, and drop corn, and rake hay; and I do not want to do such work any longer. May I go with the Slater girls next Tuesday, for that is the day they have set for their return?"
"Yes, Abby, if you will remember that you are to stay a year, and only one year."
Abby retired to rest that night with a heart fluttering with pleasure; for ever since the

visit of the Slater girls with new silk dresses, and Navarino bonnets trimmed with flowers, and lace veils, and gauze handkerchiefs, her head had been filled with visions of fine clothes; and she thought if she could only go where she could dress like them, she should be completely happy. She was naturally very fond of dress, and often, while a little girl, had she sat on the grass bank by the roadside watching the stage which went daily by her father's retired dwelling; and when she saw the gay ribbons and smart shawls, which passed like a bright phantom before her wondering eyes, she had thought that, when older, she too would have such things; and she looked forward to womanhood as to a state in which the chief pleasure must consist in wearing fine clothes. But as years passed over her, she became aware that this was a source from which she could never derive any enjoyment whilst she remained at home; for her father was neither able nor willing to gratify her in this respect, and she had begun to fear that she must always wear the same brown cambric bonnet, and that the same calico gown would always be her "go-to-meeting dress." And now what a bright picture had been formed by her ardent and uncultivated imagination! Yes, she would go to Lowell, and earn all that she possibly could, and spend those earnings in beautiful attire; she would have silk dresses—one of grass green, another of cherry red, and another upon the color of which she would decide when she purchased it; and she would have a new Navarino bonnet, far more beautiful than Judith Slater's; and when at last she fell asleep, it was to dream of satin and lace, and her glowing fancy revelled all night in a vast and beautiful collection of milliner's finery.

But very different were the dreams of Abby's mother; and when she awoke the next morning, her first words to her husband were, "Mr. Atkins, were you serious last night when you told Abby that she might go Lowell? I thought at first that you were vexed because I interrupted you, and said it to stop the conversation."

"Yes, wife, I was serious, and you did not interrupt me, for I had been listening to all that you and Abby were saying. She is a wild, thoughtless girl, and I hardly know what it is best to do with her; but perhaps it will be as well to try an experiment, and let her think and act a little while for herself. I expect that she will spend all her earnings in fine clothes; but after she has done so, she may see the folly of it; at all events, she will be rather more likely to understand the value of money when she has been obliged to work for it. After she has had her own way for one year, she may possibly be willing to return home and become a little more steady, and be willing to devote her active energies (for she is a very capable girl) to household duties, for hitherto her services have been principally out of doors, where she is now too old to work. I am also willing that she should see a little of the world, and what is going on in it; and I hope that, if she receives no benefit, she will at least return to us uninjured."

"Oh, husband, I have many fears for her," was the reply of Mrs. Atkins, "she is so very giddy and thoughtless; and the Slater girls are as hairbrained as herself, and will lead her on in all sorts of folly. I wish you would tell her that she must stay at home."
"I have made a promise," said Mr. Atkins, "and I will keep it; and Abby, I trust, will keep hers."

Abby flew round in high spirits to make the necessary preparations for her departure, and her mother assisted her with a heavy heart.

II.

The evening before she left home, her father called her to him, and fixing upon her a calm, earnest, and almost mournful look, he said, "Abby, do you ever think?" Abby was subdued and almost awed by her father's look and manner. There was something unusual in it—something in his expression which was unexpected in him, but which reminded her of her teacher's look at the Sabbath school, when he was endeavoring to impress upon her mind some serious truth.
"Yes, father," she at length replied, "I have thought a great deal lately about going to Lowell."

"But I do not believe, my child, that you have had one serious reflection upon the subject, and I fear that I have done wrong in consenting to let you go from home. If I were too poor to maintain you here, and had no employment about which you could make yourself useful, I should feel no self-reproach, and would let you go, trusting that all might yet be well; but now I have done what I may at some future time severely repent of; and, Abby, if you do not wish to make me wretched, you will return to us a better, milder, and more thoughtful girl."

That night Abby reflected more seriously than she had ever done in her life before. Her father's words, rendered more impressive by the look and tone with which they were delivered, had sunk into her heart as words of his had never done before. She had been surprised at his ready acquiescence in her wishes, but it had now a new meaning. She felt that she was about to be abandoned to herself, because her parents despaired of being able to do anything for her; they thought her too wild, reckless, and unmanageable to be softened by aught but the stern lessons of experience. I will surprise them, said she to herself; I will show them that I have some reflection; and after I come home, my father shall never ask me if I think. Yes, I know what their fears are, and I will let them see that I can

take care of myself, and as good care as they have ever taken of me. I know that I have not done as well as I might have done; but I will begin now, and when I return, they shall see that I am a better, milder, and more thoughtful girl. And the money which I intended to spend in fine dress shall be put into the bank; I will save it all, and my father shall see that I can earn money, and take care of it too. Oh how different I will be from what they think I am; and how very glad it will make my father and mother to see that I am not so very bad after all!

New feelings and new ideas had begotten new resolutions, and Abby's dreams that night were of smiles from her mother, and words from her father, such as she had never received nor deserved.

When she bade them farewell the next morning, she said nothing of the change which had taken place in her views and feelings, for she felt a slight degree of self-distrust in her own firmness of purpose. Abby's self-distrust was commendable and auspicious; but she had a very prominent development in that part of the head where phrenologists locate the organ of firmness; and when she had once determined upon a thing, she usually went through with it. She had now resolved to pursue a course entirely different from that which was expected of her, and as different from the one she had first marked out for herself. This was more difficult, on account of her strong propensity for dress, a love of which was freely gratified by her companions. But when Judith Slater pressed her to purchase this beautiful piece of silk, or that splendid piece of muslin, her constant reply was, "No, I have determined not to buy any such things, and I will keep my resolution."

Before she came to Lowell, she wondered, in her simplicity, how people could live where there were so many stores, and not spend all their money; and it now required all her firmness to resist being overcome by the tempting display of beauties which met her eyes whenever she promenade the illuminated streets. It was hard to walk by the milliners' shops with an unwavering step; and when she came to the confectionaries, she could not help stopping. But she did not yield to the temptation; she did not spend her money in them. When she saw fine strawberries, she said to herself, "I can gather them in our own pasture next year;" when she looked upon the nice peaches, cherries, and plums which stood in tempting array behind their crystal barriers, she said again, "I will do without them this summer;" and when apples, pears, and nuts were offered to her for sale, she thought that she would eat none of them till she went home. But she felt that the only safe place for her earnings was the savings' bank, and there they were regularly deposited, that it might be out of her power to indulge in momentary whims. She gratified no feeling but a newly-awakened desire for mental improvement, and spent her leisure hours in reading useful books.

Abby's year was one of perpetual self-contest and self-denial; but it was by no means one of unmitigated misery. The ruling desire of years was not to be conquered by the resolution of a moment; but when the contest was over, there was for her the triumph of victory. If the battle was sometimes desperate, there was so much more merit in being conqueror. One Sabbath was spent in tears, because Judith Slater did not wish her to attend their meeting with such a dowdy bonnet; and another fellow-boarder thought her gown must have been made in "the year one." The color mounted to her cheeks, and the lightning flashed from her eyes, when asked if she had "just come down;" and she felt as though she should be glad to be away from them all, when she heard their sly innuendoes about "bush-whackers." Still she remained unshaken. It is but for a year, said she to herself, and the time and money that my father thought I should spend in folly shall be devoted to a better purpose.

III.

At the close of a pleasant April day, Mr. Atkins sat at his kitchen fireside, with Charley upon his knee. "Wife," said he to Mrs. Atkins, who was busily preparing the evening meal, "is it not a year since Abby left home?"

"Why, husband, let me think; I always clean up the house thoroughly just before fast-day, and I had not done it when Abby went away. I remember speaking to her about it, and telling her that it was wrong to leave me at such a busy time; and she said, 'Mother, I will be at home to do it all next year.' Yes, it is a year, and I should not be surprised if she should come this week."

"Perhaps she will not come at all," said Mr. Atkins with a gloomy look; "she has written us but few letters, and they have been very short and unsatisfactory. I suppose she has sense enough to know that no news is better than bad news; and having nothing pleasant to tell about herself, she thinks she will tell us nothing at all. But if I ever get her home again, I will keep her here. I assure you her first year in Lowell shall also be her last."

"Husband, I told you my fears, and if you had set up your authority, Abby would have been obliged to stay at home; but perhaps she is doing pretty well. You know she is not accustomed to writing, and that may account for the few and short letters we have received; but they have all, even the shortest, contained the assurance that she would be home at the close of the year."

"Pa, the stage has stopped here," said little Charley, and he bounded from his father's knee. The next moment the room rang with

the shout of "Abby has come! Abby has come!" In a few moments more she was in the midst of a joyful throng. Her father pressed her hand in silence, and tears gushed from her mother's eyes. Her brothers and sisters were clamorous with delight, all but little Charley, to whom Abby was a stranger, and who repelled with terror all her overtures for a better acquaintance. Her parents gazed upon her with speechless pleasure, for they felt that a change for the better had taken place in their once wayward girl. Yes, there she stood before them, a little taller and a little thinner, and, when the flush of emotion had faded away, perhaps a little paler; but the eyes were bright in their joyous radiance, and the smile of health and innocence was playing around the rosy lips. She carefully laid aside her new straw-bonnet, with its plain trimming of light blue ribbon, and her dark merino dress showed to the best advantage her neat symmetrical form. There was more delicacy of personal appearance than when she left them, and also more softness of manner; for constant collision with so many young females had worn off the little asperities which had marked her conduct while at home.

"Well, Abby, how many silk gowns have you got?" said her father as she opened a large new trunk.
"Not one, father," said she, and she fixed her dark eyes upon him with an expression which told all. "But here are some little books for the children, and a new calico dress for mother; and here is a nice black silk handkerchief for you to wear around your neck on Sundays. Accept it, dear father, for it is your daughter's first gift."

"You had better have bought me a pair of spectacles, for I am sure I cannot see anything." There were tears in the rough farmer's eyes, but he tried to laugh and joke, that they might not be perceived. "But what did you do with all your money?"
"I thought I had better leave it there," said Abby, and she placed her bank-book in her father's hand. Mr. Atkins looked a moment, and the forced smile faded away. The father's surprise had been too great, and tears fell thick and fast from his eyes.

"It is but a little," said Abby.
"But it was all you could save," replied her father, "and I am proud of you, Abby; yes, proud that I am the father of such a girl. It is not this paltry sum which pleases me so much, but the prudence, self-command, and real affection for us which you have displayed. But was it not sometimes hard to resist temptation?"

"Yes, father, you can never know how hard; but it was the thought of this night which sustained me through it all. I knew how you would smile, and what my mother would say and feel; and though there have been moments, yes, hours, that have seen me wretched enough, yet this one evening will repay for all. There is but one thing now to mar my happiness, and that is the thought that this little fellow has quite forgotten me," and she drew Charley to her side. But the new picture-book had already effected wonders, and in a few minutes he was in her lap, with his arms around her neck, and his mother could not persuade him to retire that night until he had given "Sister Abby" a hundred kisses.

"Father," said Abby as she arose to retire when the tall clock struck eleven, "may I not some time go back to Lowell? I should like to add a little to the sum in the bank, and I should be glad of one silk gown."
"Yes, Abby, you may do anything you wish. I shall never again be afraid to let you spend a year in Lowell. You have shown yourself to be possessed of a virtue, without which no one can expect to gain either respect or confidence—SELF-DENIAL."

Apotheosis.

"Death is but a kind and welcome servant, who unlocks with noiseless hand life's flower-encircled door, to show us those we love."

Departed: At six o'clock on the morning of April second, Mr. WILLIAM ALEXANDER, of Clinton, Oneida County, N. Y. It does not often happen to the chronicler of passing events, to speak of one so truly noble and upright, known and read of all men as a lover of truth and justice.

At an early period he embraced most heartily the anti-slavery cause, and ever since he has been its unflinching advocate. Though not rich in this world's goods, yet, the fugitive from slavery and those who plead his cause always met a welcome at his fireside. Nearly twenty years ago, he, with a few others, seeing the utter inconsistency of the church, in professing to eschew all wrongs, and at the same time, clinging with the utmost tenacity to "the sum of all villainies," excommunicated the church from their fellowship, and went their own way.

Since then, friend Alexander has been a marked man. But amid neglect and opposition, he has stood like a rock in mid ocean, unmoved by the winds and the waves that have surged over him. His large heart embraced all the reforms of the day; he was truly a progressive man. And from his noble bearing a halo of rich influence has been shed over this community. Though wife and children mourn their great loss, to him it is gain. His intense longings for knowledge and sympathy will now be satisfied, and he will drink in large draughts from the river of life eternal. We would not call him back, but speed him onward in his ever ascending life.

D. A.
CLIXTON, April 3d, 1860.

Of Writers and Speakers.

Our Philosophy is affirmative, and readily accepts testimony of negative facts, as every shadow points to the sun. No man can be deceived. When a man speaks the truth in the spirit of truth, his eye is as clear as the heavens.

DODWORTH'S HALL.—The platform at Dodworth's Hall, N. Y., will be occupied as follows: April 15, G. B. STEBBINS. April 22 and 29, N. FRANK WHITE.

WARREN CHASE speaks in Oswego during April. He will go from Oswego to St. Louis in May, via Buffalo, Cleveland, and Terre Haute. Friends on that route, or on the Mississippi above St. Louis, will address him during April, at Oswego, N. Y.

J. M. PEBBLES speaks every alternate Sunday at Battle Creek, Mich.

MRS. FRANCES O. HYZER will speak in Cleveland the first three Sundays in April.

MRS. CORA L. V. HATCH speaks every Sunday afternoon and evening at Hope Chapel, 720 Broadway, New York.

L. JUDD PARDEE will answer invitations to speak. Address Louisville, Ky.

G. B. STEBBINS may be addressed at Rochester, New York, for a few weeks. He will occupy the platform at Dodworth's Hall, New York, Sunday, April 15.

WILLIAM DENTON, AND ANNE DENTON CRIDGE.—These valued co-workers in the Reform field, start from Cleveland early in April, going as far west as Dubuque. They will answer calls to speak at intermediate points.

Wm. DENTON gives full courses on Geology and Theology.

ANNE D. CRIDGE speaks on the Rights of Babies, Psychometry, Self-Cultivation for Woman, Harmonical Education, &c. Address, Cleveland, Ohio.

SELDEN J. FINNEY.—This eloquent and truly inspired speaker will answer calls to lecture, upon the Harmonical Philosophy. His address is Plato, Lorain Co., Ohio.

JOHN MAYHEW, M. D., will labor after the first of March through Illinois and Iowa. His address is Pontiac, Mich.

JOSHUA R. GIDDINGS, the venerable congressman is now in the lecture field, speaking in behalf of human rights. His home and address is at Jefferson, O.

F. L. WADSWORTH speaks at Syracuse, N. Y., April 1 and 8; Utica, 15th; Troy, 22 and 29.

H. MELVILLE FAY, Akron, Ohio, will answer calls to lecture the coming Spring.

MRS. OLIVE M. HYDE speaks each alternate Sunday at Marcellon and Randolph Center, Columbia Co., Wis. During the week at points near Kingston, Green Lake Co., Wis.

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YOUNG MEN'S CHRISTIAN UNION.—A lecture followed by discussion each alternate Monday evening, at Clinton Hall, Astor Place, New York.

R. P. AMBLER will speak in Milwaukee, during April; in Cincinnati, the last three Sundays of May and first Sunday of June.

BENJ. TODD will labor in Michigan and Indiana until the middle of April. Address, Elkhart, Ind.

MRS. ANNA M. MIDDLEBROOK will lecture, April 15th and 22d in Cincinnati, O.

E. V. WILSON will lecture during April, between Wankegan and Cleveland. Parties wishing to engage his services east of Cleveland, will address him at Cleveland, up to the 1st of May.

MISS SUSAN M. JOHNSON is for the present speaking at Clinton Hall, Brooklyn, every Sunday at 3 and 7 1/2 o'clock, P. M. She spends the first and second Sundays of June at Providence, R. I.

ELIJAH CASE, JR., will answer calls to speak, addressed to Florida, Hillsdale, Co., Mich. He speaks at Toledo, O., the first Sunday in April.

MISS EMMA HARDINGE may be addressed at No. 8 Fourth Avenue, New York. She will spend the month of April at Providence, R. I., and in adjacent towns.

REV. WM. H. FISH speaks in the Stone Church, in Cortland village, N. Y., every alternate Sunday A. M. and P. M. The remaining Sundays he speaks in different localities in that vicinity as friends desire.

MRS. S. E. WARNER, who has been lecturing in Michigan during the winter, expects to return to her home in the vicinity of Milan, Ohio, in the month of May, and will answer calls to lecture in any part of Ohio and Western New York, during the ensuing summer. Mrs. W. has been in the field nearly six years, as a lecturer on Spiritualism and kindred topics. Address Mrs. SOPHONIA E. WARNER, Milan, Ohio.

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