

THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

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TO WRITERS AND READERS.

A letter X on the margin opposite this notice is made to indicate to the subscriber that his subscription will expire with the next number. We trust that the interest of no person will expire with his subscription.

The Editor will be accessible to his friends and the public only on each Wednesday, at the publication office, a few doors east of Broadway.

A portion of our Editorial Staff will occasionally use the Photographic characters for signatures, in order to interest our readers in the brevity, utility, and economy of the system.

Let no contributor conclude, because we post-pose or respectfully decline the publication of an article, that we are, therefore, prejudiced against the writer of it, nor that we necessarily entertain sentiments hostile to his. We shall make every reasonable effort to satisfy both reader and correspondent.

Non-official letters and unbusiness correspondence (which the writers design for only the editor's perusal) should be superscribed "private" or "confidential."

The real name of each contributor must be un-derstood by the Editor, though, of course, it will be withheld from the public, if desired.

We are earnestly laboring to pulverize all sectarian creeds and to fosterize the spiritual affections of mankind. Will you work with us?

Whisperings to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

CYNOSURE.—"Spiritual Answers without Questions" have been received, and will be published. The Whisper in No. 60 did not refer to you, and we beg you to discharge all unpleasant thoughts occasioned by the supposition.

P. M. C., NEW YORK.—He will volunteer, but you need not accompany him. This city will take fraternal care of his beautiful family.

K. G., HARVEYSBURG, O.—The firm, said to be in Walker St., cannot be found at the number indicated.

ISAAC F., WATFORD, N. H.—The aural emanations of your hand-writing do not favor the supposition that you can ever become a successful medium for physical manifestation.

HENRY S., SIMON'S CORNERS, IND.—Your paper on "African Servitude" is hereby acknowledged. We shall retain it for another day, when "the pen shall supersede the sword."

A. B. S., OSHKOSH, WIS.—Among all our acquaintances, we find no orphaned or homeless child suitable to fill the position you offer. No doubt there are children in need of just the situation you so kindly make in your hearts and home.

POEMS RECEIVED.—"Musings" and "Progression," by W. H. M.; "Prayer," by M. P. H.; "She Breathes no more," by G. G. M.; "Where and What is Hell?" by S. O. B.; "The Kingdom of God is Within," by W. A. D.; and "Complaint of the Blustering Wind," by L. W.

"JENNY," JAMESVILLE, WIS.—Your nervous system—the residence of what the Seeress of Providence called the "Nerve-Spirit"—is very much too low, in point of strength, for mediumship, or even for personal happiness. Sister! first of all put your physical in harmony with the laws of Health.

ANDREW S., EAST CAMBRIDGE.—Your letter has been duly considered. We refer you to the fifth vol. of *Harmonia*, in which the "Immortality" doctrine is treated very fully. Your intellectual powers, aided by their intuitions, will certainly convince you of eternal individual progression. It is a glorious reality!

W. C. W., BOONEVILLE, MO.—Brother! we have filed your able reply to Mr. Baldwin, for future reference. As per notice in our last issue, we have seen it best to discontinue both sides of that controversy. The Angel-world is helping the earth's inhabitants; but the era of Force has not yet departed, except from the souls of a few here and there.

WILLIAM A. G., LANCASTER, WIS.—"A New Motive Power," developed by a circle of horseshoe magnets, may generate more force than will be required for its own expenditures. Of all attempts in this direction, during the last twenty years, scarcely one has given any promise of triumph. We sincerely hope that friend Kirk's invention will fulfill his most expanded anticipations.

A PHILOSOPHICAL ANSWER.—MR. E. W. M., OF FAIRBORNIA, notwithstanding the correctness of his reply, will not receive "a gold watch," because first, he did not give the why and wherefore, and second, because there was no watch offered for the solution of the problem by M. Wright, in *Herald* No. 59. Another correspondent gives a reason, thus: "If a carbon ball is moving in any direction with a velocity of sixty miles an hour, and it is struck by something moving in the opposite direction with a force just capable of sending the ball forward with a velocity of sixty miles an hour, if it were at rest, when struck, it is evident that the ball would just be stopped by the blow, and it would thus fall directly to the ground. And this solves the problem given."

CHALLENGE ACCEPTED.—REV. Miles Grant, of Boston, accepts the challenge of Mr. Fay, in the following note:

"I have this day noticed, in the *HERALD OF PROGRESS* of Feb. 9th, a challenge from H. Melville Fay, Akron, O., addressed 'To the Priesthood of the United States.'"

"I accept the challenge to discuss the first resolution, which reads as follows:

"Resolved, That spirits of human beings who have left the earthly form, can and do return and communicate through mediumistic media, giving tangible evidences of their existence and life beyond the grave, through what is termed physical manifestations."

"We would propose Rochester, N. Y., as the city for the debate, and Tuesday evening, June 11th, as the time of commencement."

PHILOSOPHICAL QUESTIONS.

[The following queries may interest some of our scientific readers sufficiently to elicit correct answers, which we shall be glad to receive for publication. It would be a serviceable discipline for our young friends to give their thoughts to such questions.—Ed.]

QUERY FIRST: Is there any negative to the Attraction of Gravitation? If not, how do the hawk and other birds keep themselves in a fixed position in the air without any apparent exertion? They seem to have the power of resisting the motion of the atmosphere and the attraction of gravitation without any exertions of their wings. What is that power?

QUERY SECOND: Why does a wheel with its axis horizontal, when set in motion, tend to move backward in a horizontal direction, and why does the backward motion increase as the circular motion of the wheel decreases?

QUERY THIRD: Is force, when applied to inert matter, annihilated when that matter ceases to move? or is that force communicated to the matter that resisted that motion, and from that resisting matter to the next, and so on?

WM. B. BISHOP.
SHERWOOD, Wis., March, 1861.

For the Herald of Progress.

MR. S. C. COFFINBERRY'S PROPOSITION CONCERNING THE EARTH'S OSCILLATION.

FRIEND COFFINBERRY: The motion of the earth to which you probably refer, was discovered more than a century ago by Dr. Bradley. It is known as *Nutation*. That is, the axis of the earth has a slight vibratory motion that causes all the heavenly bodies to change their apparent place in the heavens; and this causes the sun to sometimes rise a little further north on the 21st of June than it does at others. It is caused by the attraction of the moon on the equatorial regions of the earth, and its whole period is the same as that of a period of revolution of the moon's nodes, viz: about 18 years. That is, if we take the 21st of June, when the sun rises farthest south, it will continue to rise a little farther north every succeeding 21st of June for 9 years, when it will have reached its northern limit, and it will then return south. This will, perhaps, be a sufficient answer to your three queries, only I will add in reference to the third, that a motion that could become apparent to the senses by means of such rude observations as you mention, would not escape the scrutiny of the observing astronomer, who can measure an angle whose extent is but the fraction of a second of arc. Indeed, your observations could yield nothing definite as to the extent of the "Nutation of the earth's axis;" but it seems to be revealed by the gradual increase of which you speak. It is not necessary to speculate on the effect produced by a reversal of the poles of the earth.

Fraternally, DAVID TROWBRIDGE.

For the Herald of Progress.

MATERIALISM AND SPIRITUALISM.

The critique of the pamphlet, "Religio-Political Physics," (in No. 54 of your journal,) induces me to write a few reflections, that, perhaps, might enlighten the mind of some attentive readers.

Materialism and Spiritualism are generally viewed as antagonistic philosophies, but rightly understood this is not the case. Both, on the contrary, belong together as parts, completing each other as beginning and end, exterior and interior, youth and ripeness, coarseness and refinement, etc. Spiritualism is continued and accomplished Materialism. It is even Materialism, only on a higher and more refined or developed scale. Material-Spiritualism is the true Cosmological view of Nature, being an all-embracing, all-penetrating philosophy. Now, some call that part of Nature which is invisible to our rudimentary senses, *spiritual*, but it is, evidently, as *material* and real as the visible part, only the spiritual is different in quantity and quality. The philosophy, therefore, embracing both the coarse material and the refined material, or spiritual part of Nature, is intrinsically materialistic, and Spiritualism is no longer antagonistic to Materialism.

ARKTOS.

For the Herald of Progress.

ONE-IDEA-ISM.

BROTHER DAVIS: I like your reply to Mr. Garrison and Mr. Pillsbury in the last *HERALD*. I have long had a high appreciation of the moral endowments of Mr. Garrison.

Is there not vastly too much of One-Idea-ism in the world? I suppose it is true of the mental vision as of the physical, that an object will assume monstrous and unnatural proportions by being long gazed at or visually recognized. We have a man in one end of our town who believes and argues that the country is to be saved by law and legislation alone—that moral reforms with any other basis are inadequate and worthless. He has

long been a student of law. In the other end of our village is a man who believes and conscientiously maintains that the true genius of reform can never be enthroned in the country till all laws and governments are abolished or abandoned. He has never been identified with politicians, or thrown much into political society. Another good brother (my nearest neighbor) zealously proclaims that he who climbs up to heaven any other way than through practical faith in Jesus Christ, and him crucified, or attempts any measure of reform outside of the church, the same is a thief and a robber. He has been a believer in "the faith once delivered to the saints" from his earliest childhood.

Are not these cases practical illustrations of the force of One-idea-ism?

K. GRAYES.

HARVEYSBURG, Ohio, April, 1861.

The Physician.

"The whole need not a physician, but they that are sick."

How to Live Long on Earth.

Perpetual youth was the fountain for which the chivalrous Spaniards sought, with the enthusiasm inspired by sincere faith in its existence. That there is far more youth for the human race than is enjoyed, there is no doubt. The average life of man has been and ever will be affected, in its length and pleasures, by his habits. It is, we believe, no fable, the tale of men living centuries in the earlier ages of the world, when the habits and pursuits of men were purer and simpler than they since have been and now are. There is, even now, a great difference in the longevity of men of different races and nations; a difference traceable to, and only to be accounted for by the difference of their manner of life. In our communities we can mark the same difference in the average term of life, by glancing over the different castes and professions of society. The author, artist, lawyer, physician, and merchant, are not proportionately long-lived, compared with the men who dig trenches, carry the load, wield the sledge, or guide the plow. Why is it? Because life is sooner fretted or worn out by excessive than by slight friction. The man who labors with both body and mind, whose sphere of action gives greater exertion to the nerves, upon which sensibility and the acuteness of the intellect rest—whose physical and mental wheels whirl electrically—cannot, and, if he studied the philosophy of cause and effect, would not expect to live as long as he whose machinery felt but the equable flow of life's current. The most intellectual, as a class, are proportionately short-lived. They are so by reason of the greater friction to which their organization impels them, and also because, as a class, they seek and accept artificial stimulants, which, however accelerating to vivacity or power for the moment, fearfully cut short the term of life, and which the man of quieter organization seldom or never indulges in. The American people, could they have their tastes and feelings so changed, that honest, peaceful agriculture, would be the goal of their physico-industrial ambition, and the whole nation be transformed into simple-living and happy peasantry, with plenty to eat, drink, and wear, and no inordinate craving for more—three generations would not pass without lengthening their average life at least one-fourth. They now hurry themselves out of the world, by exciting and straining the delicate net-work in which soul and body are compounded. And this goes to prove that life, peace, and pleasure, are granted to man just in proportion to the truthfulness of his thoughts, habits, and pursuits.

All professions or acts which accelerate decay and death are more or less false. Byron thought gin enabled him to compose more freely and rapidly than he could otherwise have done. Other authors, artists, and high intellects, have thought the same of coffee, opium, and tobacco, and for the moment were correct; but every unnatural tension of nerve and spirit produced by these agencies brings a reaction, the effect of which is the loss of stamina—of life. Byron, without his gin, would have been not only clearer and cooler headed, but his nerves would have stood by him a quarter of a century longer. He burned them by his intensifying process. The true source of the fullest physical, mental, and moral power, will, by and by, be understood as based upon the simple and natural healthfulness of man's organization; and as man learns that his life can be prolonged and made more valuable, pleasurable, and noble, by keeping its fountain healthy, the false pursuits, habits, and agencies, which now stimulate him to disease and

death, will be abandoned. There is no reason why man should not live as long now as in the patriarchal and truly Arcadian days. Nothing prevents it but his habits of life.

Catechism of Health.

Some years ago, Dr. Nichols wrote and published the following series of questions and answers. We transfer them to our columns, and commend the lesson to the attention of every reader:

What is the chief end of the earthly life of man?

Happiness.

What is the first condition of happiness?

Health.

In what does health consist?

In development, energy, and harmony.

What are the conditions of health?

A sound constitution, a pure nutrition, and a free exercise of all the organs of the body, and all the faculties and passions of the soul.

What result from a lack of these conditions?

Imperfect development, feebleness, and disorders, physical and mental.

What is this state called?

Disease.

What is the natural consequence of disease?

Misery.

What is a sound constitution?

It is one derived from a vigorous parentage, free from deformity and hereditary predisposition to disease, and gifted with a good stock of vitality.

What is a pure nutrition?

The result of a proper diet, a good digestion, pure respiration, an active circulation, and healthy secretions.

What is a proper diet?

One which contains, in a state of purity, the right elements of nutrition, in the right quantity, and the right proportions.

What substances best answer this description?

The farinacea—as wheat, corn, rice, oats, rye, barley, &c.; fruit—as apples, pears, peaches, plums, grapes, berries, &c.; and vegetables—as beans, peas, potatoes, turnips, tomatoes, squashes, &c.

Why is this food to be preferred to the flesh of animals?

Because it contains the elements of nutrition in greater quantity, on the average, in better proportions, and in greater purity; and because it is best adapted to the anatomical structure, physiological condition, and natural tastes of man.

What ultimate elements are required in human food?

Oxygen, hydrogen, carbon, nitrogen, chlorine, calcium, sodium, potassium, magnesium, sulphur, phosphorus, iron.

From whence are these derived?

From vegetables.

What are the proximate elements?

Proteids in the form of gluten, fibrin, casein, albumen, or gelatin, starch, sugar, or oily matter, salt, and the phosphates, sulphates, &c.

Are these proximate elements also found in vegetables?

They are; the vegetable kingdom is a great laboratory, to supply food to the animal kingdom.

What objections are there to our eating these vegetable substances at second hand, in the flesh of animals?

Flesh does not contain sufficient of the carbonaceous or heat-forming principle; it is always impure, from the presence of excrementitious matter; it is often diseased.

What is the best diet?

A proper admixture of farinaceous food, such as unbolted wheat bread, corn bread, cracked wheat, hominy, oatmeal, &c.; ripe fruits—melons, &c., in their season, and vegetables, with a moderate quantity of the milk and eggs of healthy animals, and a sparing use of sugar, butter, salt, and vinegar.

What quantity of food should be eaten?

A strong active adult of middle age requires from twelve to sixteen ounces of nutritious matter a day, which is contained in from two to four pounds of food, in an average admixture.

What is necessary to a good digestion?

A vigorous constitution, a proper diet, exercise, a pure respiration, and happy social conditions.

What are the conditions of a good respiration?

Pure air, with its full proportion of oxygen, unloaded with carbonic acid and animal emanations, or diseasing miasmas, and the full exercise of the muscles of respiration.

In what way may we promote active circulation and good secretions?

By observing the law of exercise, or the regular or habitual use of all the organs of voluntary motion and cerebral action.

What will give us happy social conditions?

Individual health, or the general prevalence of integral personal development and harmony.

In what, then, does health consist?

In energy and purity.

In what does disease consist?

In exhaustion and impurity.

In what must a cure consist?

In invigoration and purification.

How are these ends accomplished?

We invigorate by purification, and purify by invigoration.

What supplies energy?

The nervous systems of organic and animal life, and the reflux of generative power.

What are the sources of nervous energy?

Original constitution, or hereditary vitality, nutrition, and exercise, according to the laws of health.

What exhausts the nervous energy?

An impure or excessive diet, lack of healthy respiration, want of proper exercise, toil, trouble, all excesses, stimulants, poisons of every kind, such as tea, coffee, tobacco, brandy, opium, drugs taken as medicine, and all abuses of the generative function.

What causes impurity?

The introduction of foul matter into the system, through the stomach, lungs, or skin, and its retention by the inaction of the excreting organs.

How are impure and diseased matters carried out of the system?

By the nervous energy, promoting the secretions and excretions of the lungs, skin, liver, kidneys, and intestines.

What is pain?

The warning which nature gives of exhaustion and impurity.

What is an acute disease?

A violent effort of nature to relieve the system of its impurities.

What is a chronic disease?

A weaker and more protracted struggle.

How do we best aid nature in the cure of disease?

By removing all causes of disease; by giving the patient all available conditions of health; and by assisting directly in the two great processes of purification and invigoration.

What is the chief agent in this work?

Cold water.

What are the relations of water to the human system?

It forms more than four-fifths of its bulk; it is present in every tissue; it is composed of two of its chief elements, oxygen and hydrogen; it forms over ninety per cent. of the blood; it is the indispensable solvent in digestion and secretion; it is the great detergent or purifier.

How does the water act, externally, as a purifying agent?

It dissolves the foul matter deposited upon the skin, and cleanses the pores.

How internally?

It washes the mucous membrane; is absorbed into the blood; penetrates to every fiber of the body; dissolves the impure, waste, and poisonous matters, and carries them out of the body in the vapor of the breath, the perspiration from the skin, the bile from the liver, the urine from the kidneys, and the fecal discharges from the bowels.

How does water invigorate?

Directly by the shock of cold water and consequent reaction, and probably by its electric life; indirectly by the removal of obstructions.

Can these results be produced by medicines?

Very imperfectly, temporarily, and at great cost to the system.

What diseases can be cured by Water-cure?

All that are curable by any means, with the addition of the requisite surgical operations in rare cases.

What is the chief rule in the application of cold water?

To adapt temperature, quantity, and continuance, or frequency, to the nervous energy, or reactive power of the patient.

Into what may the processes of Water-cure be divided?

Into the cleansing, by washings, injections, warm water emetics, drinking—the coolings, by spongings, cold compresses, effusions, and short wet sheet packs—the stimulating, by heating compresses, long wet sheet packs, blankets, rubbings—the derivative, by sitz baths, foot baths, and other local applications—the invigorating, as the general cold bath, dripping sheet douches, vaginal injections, &c. Many of these processes combine several modes of action.

What will be the speedy results of a general knowledge of Water-cure principles?

General health, prosperity, and happiness.

What, then, is our duty?

To spread this knowledge by every means in our power.

geivity of the Patriarchs, there is not merely the statement that they attained to a certain age at the time of their death, but certain events are related as taking place at certain periods of their life, and this in a continuous chain up to the time of their death; and all proceeding upon the assumption of their attaining to the great age assigned to them in the Bible. Read, too, the eleventh chapter of Genesis, giving the chronology of the generations of Shem, the time when each of them begot his first child, and the time they each lived after this event, stating, at the same time, the fact of their having begotten other sons and daughters during the whole of this period; and giving their ages at the time of their death, ranging from five hundred years down to two hundred and five years.

Indeed, the fact of their great longevity is so interwoven with the other events in the Old Testament narrative, that the latter cannot be separated from it; and therefore proves that, in the nature of things, the account given must be admitted to be true, or the whole narrative is a forgery. That the latter can be the case, running through so long a period, and made up by different persons living at successive periods, is so perfectly absurd and inconceivable that it does not deserve a moment's consideration.

But in addition to the preceding kind of evidence in support of the Bible chronology, it is also perfectly in accordance with what we should expect from the manner of creation as stated by Moses, who says that originally there were but one man and one woman created, and that from them the whole race of mankind proceeded. Now, this being the case, it was necessary, for two reasons, that the life of man should be prolonged to great duration during the first ages. One, that the population of the world should be multiplied as fast as possible; and the other, that while the human mind was in its infancy, and the art of communicating knowledge in any other way than by oral tradition was unknown, they should have the advantage of the wisdom and experience which their ancestors of preceding generations were enabled to accumulate in a long course of years. We who live at this late period of the world are enabled to avail ourselves of all the discoveries and attainments of past generations, by means of their written and printed works, transmitted to us. And these facilities for acquiring knowledge are much more than an equivalent for the abridgement of human life that has taken place.

But in the first ages, when the arts of printing, and perhaps writing, were unknown, the cultivation and progress of the human mind must have been very slow, even under the existing advantage of their great longevity. And had it been reduced to the span that now constitutes our lives, it would not have afforded them time to have proceeded much further than to make provision for the supply of their animal wants. The prolonged period of their lives, however, gave them an opportunity of acquiring, by experience, observation, and the Divine communications that were made to them, a considerable fund of important knowledge, which they could communicate to their posterity and to one another by personal oral tradition. We all know that the human mind resembles a rolling snow-ball. In its first attempts at improvement its capacity is enlarged very slowly, and the information it collects is scanty. But by the exercise of its powers, its capacity continually increases, and the acquisitions it makes grow more and more extensive and important. And proceeding in this geometrical ratio, it becomes in time almost unlimited in its power of acquiring knowledge, and boundless in the field of its researches.—*Exchange.*

Philosophical Department.

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

For the Herald of Progress.

The Great First Cause.

LOGIC VERSUS GOD.

BY HENRY CUMMINGS.

EUGENE CITY, Oregon, December, 1860.

MR. DAVIS, DEAR SIR: The fact that your paper is the only one of which I have any knowledge that is entirely free from sectarian bias or party restraint, furnishes a sufficient reason for my sending you the following communication. Indeed, a truly FREE PRESS is the only kind I shall ever patronize. Yet to make such a Press of any permanent value, it must be open to FREE THOUGHT—that is, open to reasoning based upon true premises, whatever they may be, and to the conclusions legitimately drawn therefrom.

In commenting upon the propositions put forward to sustain a belief in the existence of a God, or "Great First Cause," I shall assume no new premises, but will endeavor to point out some illegitimate conclusions from those already assumed. I will, however, first state a rule of procedure that lies at the basis of all correct investigations of truth, one that would, if universally adopted, soon free the world from those pernicious errors that at present cling to its creeds and institutions. It is this: That, when a proposition is presented for our acceptance, which is not a self-evident truth, the person so presenting it be required to give the proof upon which it rests.

Now, the arguments supporting a belief in the existence of God may be classed under the three following heads, viz: 1st. Those founded on certain extraordinary occurrences, called miracles. 2d. Those founded upon the perception of adaptation, or harmony in the universe. 3d. Those based upon intuition, or the universal belief in and worship of God.

To the arguments founded on miracles, I shall make no reply, presuming that the readers of the HERALD OF PROGRESS are sufficiently advanced in true philosophy not to hold to them, but will endeavor to notice some of the more important propositions un-

der the other two heads. The first under the second head, to which I call attention, is thus stated by Prof. Hare: "It is impossible that the various elementary atoms of the chemist could come into existence with their adaptation to produce the multiplicity of efficient combinations, which they are capable of forming, without having been modified by one mind." The reasoning upon which this is founded may, with much propriety, be designated a *leap in logic*; because adaptation cannot prove the previous existence of mind, since mind is the result of adaptation. Geognostic science asserts, yes, more, it demonstrates that the first condition of matter was gaseous, from which it was condensed into solid masses. This solid matter underwent numerous vital, or, perhaps, more properly speaking, chemical and mechanical changes, which resulted in the establishment of organized beings; the highest product of organization being mind. This, as we see it in man, is all the mind of which we are presumed to have any knowledge in the beginning of our inquiries, because the existence of any other mind is the question under investigation, and the point to be determined. The true statement of the above proposition, therefore, should be as follows: "It has been demonstrated and admitted on all sides, that the human mind is the result of adaptation, therefore mind produced this adaptation." Thus stated, it is evidently false. I will now put it into what I conceive to be a true logical proposition, or statement: "It has been demonstrated and admitted on all sides that the human mind is the result of adaptation," therefore adaptation is prior to the existence of mind.

Again, since the only mind of which we have any knowledge is produced by adaptation, how are we to conclude therefrom that there is a Deity whose mind is the cause and not the result of adaptation? If, in the first place, it is clearly proven and admitted that by means of natural forces the human mind was produced, by purity of reasoning, we are compelled to conclude that if there is any Deific mind, it also was produced by natural forces; which is simply a *reductio ad absurdum*. Again, the extensive researches of eminent men, such as Faraday, Exley, and others, into the constitution of matter, show that it is not composed of particles, but of forces alone; that it is the province of these forces to ultimate themselves in the various inorganic and organic forms which we see in nature. This, then, proves the assumption to be false, that matter, in order to produce these "efficient combinations" which we find it capable of forming, must be impelled by a force other than those of which it is composed, because, according to this theory, the forces of which matter is composed are known to produce these results, without our having the least shadow of evidence that there is anything lying back of them as a primary cause. I am aware that this explanation of matter is rejected by other and equally intelligent natural philosophers, who assert the atomic theory of Newton, that matter is composed of minute impenetrable particles, possessed of certain properties, such as attraction and repulsion, chemical affinity, etc. It is by means of this theory that some persons have endeavored to construct an argument in favor of the existence of a God; it is stated in the following propositions:

That the true normal condition of matter is inertia; that is, its natural tendency is to remain at rest; that in order to be moved, there must be a moving force which is capable of overcoming this inertia, or resistance to motion; that spirit is capable of overcoming this inertia, or producing motion; that it is the only thing that can produce this result; that matter is constantly being moved, both as regards its elementary combinations, and in the form of planets, suns, and so forth; therefore, there must be an all-pervading spirit producing these results, which we call God. Such nonsense might very properly have passed for philosophy in the dark ages, but it ought not to pass for such at the present time. The assumption that inertia is the normal condition of matter, is without foundation in philosophy, because matter has never been known to exist separate from those forces that produce motion; therefore, we might with much more propriety affirm that motion is the normal condition of matter; and that what we term rest is only apparent. But the absurdity of this reasoning is made still more apparent by the illustration brought in to Nature that man's body does to his spirit. Now, God, in order to be God at all, must have been the first cause of motion or the forces in Nature; and in order to have been the first cause, He must have existed prior to these forces and formations of Nature; and to have produced or caused them, he must have existed independent of them; whereas man's mind or spirit receives its existence by means of the body, and without it, never could have been individualized. If this illustration, therefore, proves anything, it proves the very opposite of the theory in support of which it is adduced. Thus, 1st, man's body individualizes his mind; 2d, Nature bears the same relation to God that man's body does to his mind; 3d, therefore Nature individualizes God.

The next proposition in favor of the existence of a God that I shall notice, is this, "Profound and ingenious contrivance proves the existence of a contriver." This, in itself, appears to be self-evident; but when applied to the operations of nature, to prove the existence of God, is found to be unphilosophical. The most common way of illus-

trating it, is by supposing that if a person who had never seen a watch, were to pick one up in the street, and observe the mechanical contrivance of which it consisted—each part exactly adapted to every other part, and all combined to indicate time—he would unhesitatingly conclude that some man had contrived it for this express purpose. Why would he conclude thus? Why would he not conclude that Nature produced it? The answer to these questions solves the problem. 1st. The watch is a contingent production, that is, it was not produced by the common course of natural forces. 2d. Sentient beings are the only things that produce such creations. What are we to conclude from this? Simply that if the proposition and its illustration are to hold good, you must prove that the present construction of the universe is contingent. The operations of the watch are produced by mechanical forces that previously existed in Nature, but it is not the existence of these forces in the watch that caused us to believe or conclude that man made it; but because they act in this contingent manner. The construction of the watch would indicate to a man, first, the preexistence of the material out of which it was constructed; secondly, the preexistence of the forces which cause its action; and thirdly, he must know that the uncontrolled action of these forces would not produce a watch; then he would rationally conclude that a sentient being had constructed it.

Now, apply this to the proposition under consideration: First, the construction of Nature must indicate the preexistence of the material out of which it was constructed; secondly, the preexistence of the forces that produce its various actions and revolutions; and, thirdly, he must know that the uncontrolled action of these forces would not produce natural phenomena; he might, then, rationally conclude that Nature had a contriver. For any man to make such suppositions and claim such knowledge concerning Nature would simply reveal his own ignorance. Contrivance, as I understand the term, cannot be applied to the operations of Nature, because that which has spontaneous, inevitable action, producing universal and uniform results, is not to be attributed to contrivance; but when conditions are imposed upon spontaneous forces, causing them to produce contingent results, we denominate it contrivance. Thus, the forces in Nature, if left to their spontaneous operations, would never have produced a watch, yet they exist in Nature, and constantly produce other and uniform results. From this reasoning we deduce the proposition, that, that which is contingent is the effect of contrivance; and that which is universal and inevitable, is spontaneous—not produced by contrivance.

Again, Nature is governed in all departments by internal forces, and these forces act in accordance with universal and invariable laws; therefore it is their nature to produce just what is produced; and it is impossible also for man's mind to create a force, either mechanical, chemical, electrical, or spiritual, just as much so as to create matter, and yet this is all the mind of which we know anything. We therefore conclude that mind did not produce the laws and forces of Nature, but is, itself, their highest production. The above reasoning may be faulty in expression, but the logic appears to me to be positive and invincible.

When one asserts that God is the "Great First Cause," what does he mean by it? Formerly it was said, in explanation of the earth's revolution, that God caused it, or was the "Great First Cause." Men not satisfied with this vague explanation, set themselves to work to find out the definite proportions of this God, and the result of their investigations showed that he consisted principally of gravitation and his inertia in equal proportions. Is the "Great First Cause," to which the phenomena of the universe are referred, like this? If so, will some one show us the constituent parts of which he is composed, by demonstrations similar to those by which the existence of the above Deity is proved?

It is my present conviction, that the conception of the existence of God, to whom we refer the phenomena of the universe, did not originally enter the human mind by means of investigation and demonstration; but the explanations of natural phenomena, by reference to the power of God, have, one after another, been consigned to a merited oblivion by the resistless power of demonstration. And the same inductive demonstration, by means of which certain sciences are denominated exact sciences, when applied in accordance with the proposition which I stated in the beginning of this article, will ultimately do away with all notions of a "Great First Cause." Indeed, with Humboldt, I am convinced that "an insight into the connection of the vital forces of the universe must certainly be regarded as the noblest fruit of human civilization, and as the tendency to arrive at the highest point to which the most perfect development of the intellect can attain." In other words, to comprehend Nature, both physically and spiritually, as one great whole, moved and animated by internal forces, with a knowledge of these forces, and the chain of connection by which they are linked together, and made mutually dependent upon each other, I conceive to be the noblest and most important result which the intellect of man can achieve.

But there is still a third class of arguments to which men resort to prove the existence of Deity: viz: the universal belief in his exist-

ence. These arguments are usually based upon certain propositions which I conceive to be self-evident, such as these: The mind can perceive that only which exists; that things are perceived only so far as their images are reflected into the mind or consciousness; and that they are perceived only as they are thus portrayed in the ideal of the mind. And as there exists an image of a God in the minds of all nations, they very logically conclude that there is a God whose image is thus reflected; and that the difference of characters and attributes attributed to him by different nations and individuals is owing to the difference in the constitution and development of their minds, which causes a difference in the intensity and truthfulness of the image or impression received therein. By presenting some objections to this inference, I shall have prepared the way for a final solution of this most difficult of problems. First, a being, in order to be God, must possess the following attributes—"wisdom that cannot become more wise, knowledge that cannot be extended, love that cannot be more pure and all-embracing, and will that cannot be more powerful"—these attributes would constitute him an Infinite Being, and as the human mind is finite it is impossible that it should receive into its consciousness the image of such a being; for it is impossible for the finite to contain the infinite. Secondly, God, in order to be such, must be the regulator and sustainer of the universe, and therefore acts by universal and invariable laws; yet the being, whose image in the human mind is called God, is all the being who is addressed by prayer; and prayer demands special, contingent action; that is, that the person or being to whom the prayer is addressed, be moved by such prayer to perform a special individual act; and all science and philosophy prove that demand and supply are equal; and that that which supplies a demand proves that it is the thing demanded; therefore, the being whose image is reflected in the human mind, to whom all prayer is addressed, and called God, cannot be God. Now the question properly arises, whence is this image called God? I answer, from the Spirit World, from a Guardian Spirit. For illustration, it is stated by a well known modern seer (Mr. Davis), that a widow prayed to God that he would induce her son, who was wandering upon the high seas, to return and take care of her, in her dependent condition. Her husband, who was in the Spirit World, and who was her guardian angel, was affected by her desire in accordance with spiritual sympathy, and coming *en rapport* with her mind and that of their distant son, caused the distinct impression to be made upon his mind that his mother desired him to return home; and obeying the impulse thus given, he returned; and his mother called it a special providence of God. And I affirm that all the God of which there is the least shadow of evidence, did respond.

Again, so far as I have examined history, it has been uniform in testifying to the deification of men, which goes entirely in confirmation of this theory. Thus, men who possessed noble feelings and intellectual endowments, men who strove to elevate the condition of their fellow beings, after passing to the Spirit World continued their watching care over those left behind, and endeavored to impress this and the fact of their continued existence upon their minds; but owing to the imperfect development of those thus impressed, the image thus projected, became distorted, and the deification of those in the Spirit Land was the result. This disposition to deify comes from an inherent sense of dependence, called by some Veneration, by others Filial Love. It is the promptings of this feeling in normal action, that induces the child to seek aid and protection from its parents; and this same feeling in adult persons, when in normal action, causes them to put their minds in a condition to receive an influx of spiritual thought with which the Spirit Land is all vibrant. This last argument, if stated in the form of a syllogism, would stand thus: Supply and demand are equal, and that which supplies demand proves that it is the thing demanded; that which causes men to invoke aid by prayer, is a demand which is supplied by the Spirit World; therefore, aid from the Spirit World is the thing demanded by prayer.

All that remains to make this theory positive knowledge, is to prove that there is a continuation of life in a Spirit World, and that it thus responds. But, as it has already been positively demonstrated, I need not refer to the facts and arguments upon which such demonstration rests; but I will, at some future time, and in a more suitable place, treat of this part of the subject in full.

In conclusion I will state that the imperfect impression on the mind, of the existence of Guardian Spirits and a Spirit World, has produced the belief in "God"; and this imperfect impression, when joined to the perception of cause and effect in Nature, has produced the doctrine of a "Great First Cause."

P. S. All persons in possession of facts and arguments, or references to such, in confirmation or refutation of the above theory, are hereby respectfully requested to forward the same, if agreeable, to me, at Eugene City, Oregon, or, with the permission of the editor, through these columns, and they will be gratefully received; and if, after an extensive and thorough survey of the subject, I find it capable of being positively demonstrated, I will condense the facts and arguments, to the best of my ability, and publish the same to the world. I will also gladly correspond with any person on the subject.

Laws and Systems.

"Thrice is he armed who hath his quarrel just—And he but naked, though locked up in steel, Whose conscience with injustice is corrupted."

For the Herald of Progress.

More about Human Laws.

A QUESTION FOR THE TIMES.

NEWTON FALLS, April 9th, 1861.

TO THE EDITORS OF THE HERALD OF PROGRESS: Permit me to offer a few remarks upon the positions you assume in your remarks upon my late article entitled, "Human Law." The difference between us is substantially as follows:

I assume first, that rights are inherent in the subject of them by virtue of existence; secondly, that all rights are inalienable; thirdly, that Human Law, as such, is founded in injustice, because those who execute it assume others' rights.

You assume first, that rights are powers granted by competent authority, and admit they are inalienable by compact; secondly, that the rights of individuals are limited by the rights of society; thirdly, that society has a right that no individual can have, viz: the right to keep individuals in their proper orbit; fourthly, that the authority of society to enact and execute laws, begins at the limit of individual rights.

(1.) Now, if rights are inalienable, how can they be subjects of grant? A thing granted must be transferred from the grantor to the grantee, in other words, be alienated; therefore I think your definition of a right is shown to be wrong by your own admission.

(2.) I answer, in reply to your second point, that individuals have no rights that conflict with those of society, for rights never conflict, and are therefore not limited. Moreover, to say it is right to limit a right, is equivalent to saying a right may become a wrong, which would be absurd; it is right to limit wrongs, but wrong to limit rights.

(3.) To your third point I object, for the reason that society is made up of individuals, consequently the rights of society are no more than the sum of individual rights, and inasmuch as two or more rights are no more right than one right, it follows: That the rights of society are not greater than those of individuals.

(4.) Society, therefore, has no greater right to control an individual, than an individual has to control society; neither has the right to act at the other's cost. As to your fourth and last point, I need only say that as rights cannot be limited, there is no point at which the lawful authority of society to enact and execute laws begins.

The reader will please bear in mind that I do not complain of so-called "Human Law" in cases justly applicable to self-defense, for in such cases it is Natural Law. I use the expression "Human Law as such," meaning the controlling of individuals in matters directly their own.

Yours, for the development of Truth,

I. CROSS.

MORE EDITORIAL COMMENTS.

We accept our friend's abstract of the points made in our reply to his first communication, as very fairly and clearly stated, and still adhere to them. Let us see if we greatly differ, when we understand what we both mean.

1. A right is a power granted by competent authority. If that is not essentially true, we can attach no meaning to the word. As a power to do or to abstain from doing, a right is simply freedom of action in certain relations. It is in this loose and vague sense that the term is commonly used—it means a power, and a power is transferable, and alienable. Thus I own a watch, or have a right to a watch. I can sell the watch, and thus alienate my power or right over it. This is the only sense in which a right can be transferred. Rights, considered as powers over things, are alienable. But rights, considered as powers over ourselves, are not transferable, because we cannot transfer the essential attributes of our own personality. It was this kind of rights that we represented as inalienable. And while these are granted by the LAW or NATURE to man, they are not taken apart from that Law by the grant. Do you understand us?

2. Did we say that the rights of society sometimes conflict with those of individuals? Not at all. They do not conflict for the simple reason that they limit each other. A right without any limitation is as inconceivable as a circle without a circumference. All rights harmonize, because they each have their appropriate sphere, and where one ends, another begins. Rights have their limits, or they would not even be realities; but those limits are not *unjust* infringements, which is the sense in which our correspondent supposes us to use the word *limits*.

3. Society is made up of individuals; but it is a gross error to suppose that the rights of society are the simple aggregate of the rights of individuals. Let us illustrate: A has a right to contract for the performance of a certain act with B, who has a similar right to contract with A. Suppose the contract agreed to. Has either party the right to *refuse to fulfill his compact* without the consent of the other? If not, the partnership between A and B, has, for the time being, rights over the action of A and B, which they have no right to disclaim on their purely individual responsibility. If this is not true, no compact is binding. If, then, the combination of even two persons to a certain end may manifest certain rights superior to the individual rights of either, that larger

combination of persons, called Society, must have similar rights in order to be society.

It is disregard of this very simple principle which constitutes the essence of the current *Secessionism*. Thirty-four parties make a compact. Seven of the thirty-four hold that they can dissolve it at will, without the consent of the remaining twenty-seven. Their reason is, that the partnership firm has no rights over the action of all the partners, that there are no rights involved in the concern, but those of the individual parties. Canon balls will mend their logic; we are sorry to see the necessity for such a remedy.

No; the union of rational beings for rational and lawful purposes brings into play latent rights, which would never have manifested—we do not say would never have existed—if there had been no combination, no union, no Society.

4. Inasmuch as Society has rights independent of the rights of individuals, it is possible that the latter may infringe on the lawful exercise of the powers inherent in society. In that case, individuals rightfully forfeit some of their powers, and society must abridge their exercise. This is the logic of natural human instinct, the logic of reason, and the logic of six thousand years of human history. We recognize its validity. D. L.

For the Herald of Progress.

"Honor to Whom Honor is Due."

A CREED PULVERIZER.

BY HORATIO T. ST. LUKE.

The plan of salvation is blasphemous. Read and ponder. God's attributes are clearly acknowledged to embrace all good principles, while those which contain evil are of the Devil. All must admit that God was as wise when he created the earth as he is at present, though many say creation was an experiment, and we also read that "God repented that he had made man." It is essential to the divine attributes, that the Deity should know what he was doing when he made man; yet we are to believe that he gave to Adam and Eve a commandment which he knew they would not, could not keep, and thus entailed eternal misery upon the human family intentionally. To say the least, this appears to a humane man very unkind. The groundwork of the so-called plan of salvation seems to be the idea, that the Creator and the Devil have ever been at variance, and that the former, irritated by the latter, committed himself to a course of action from which he could not retreat—as in the case of Job—hence, through an advantage obtained over the Creator by the Evil One, has ensued the wickedness of man. This attitude appears highly inconsistent with the attribute of supreme power; still, such is the attitude assigned him by the plan of salvation. He is made to appear unable to bring man up to a true standard, and to leave him to "work out his own salvation with fear and trembling;" or we must conclude from the plan, that the Devil is cruel and blood-thirsty.

But the plan is so conceived that there must be a Saviour for mankind, or for a part of them, and the question arises, Who shall he be? The self-denying Jesus now intervenes, and offers himself as a sacrifice—an atonement—for what? For the sins of man, whom circumstances compelled to disobey God's laws.

To whom was the sacrifice to be made? To the devil? No; we must not acknowledge Satan to be equal with God, or superior to him in power.

But did God require the sacrifice to appease his own wrath, caused by the beings whom he made according to his own pleasure, and for his own purposes, and who transgressed when he intended they should? This does not seem reasonable. To whom then was the sacrifice made?

If we acknowledge the death of Jesus as an atonement for the supposed transgressions of man, we must also admit that great injustice has been done to one who appears to be the scapegoat, or the real sacrifice—I mean Judas. Though selected to perform a really necessary work, namely, to bring Christ to the cross, and, thereby, salvation to man, he was consigned to eternal perdition in hell, according to the scheme of theologians, which is a somewhat greater sacrifice than a death of three days' duration.

We see no reason why this betrayal should not have been wrought by Judas as well as by another, inasmuch as it is an essential part of the plan of salvation. For, without a traitor, no death of a Saviour; and without a Saviour, no salvation.

But why should he be held to so fearful a responsibility for doing so divine a work allotted to him?

First, Adam and the whole human family are made amenable to punishment for disobedience, and it was necessary that Adam should disobey, or the world would not have been populated. Next, Judas is punished for obedience, when, if, from the goodness of his own heart, he had failed to execute his treachery, the whole human family would have suffered eternal torments. Preposterous! "Honor to whom honor is due." Let Judas have his lawful meed of praise. We must excuse him from all blame; otherwise, the plan of salvation is unjust. But if we excuse Judas, we may as well do the same with Adam!

When we have done this, what becomes of the divine plan? It vanishes, of course. And the day is not far distant when it will cease

to be credited—when it will be regarded in its true light, as a sheer fiction of theologians. In that day, men will not seek to cast their own sins on the shoulders of others, nor regard the death of innocence as an atonement for iniquity, least of all, expect to be "saved" by the merits of third parties. Every human soul must answer to itself for every violation by it of Divine law, and "the blood of Christ" will wash out no stains, remedy no transgressions. Sins are not to be transferred, like credits in bank. The sooner this truth is accepted, the better for the world. The cure for past sins is to ignore them by future well-doing.

The Spirit's Mysteries.

Your young men shall see visions, and your old men shall dream dreams."

For the Herald of Progress.

Letter from Seth Driggs.

CARACAS, VENEZUELA, March, 1861.

FRIEND DAVIS: Spiritualism has been a little slack with us, but is again reviving. On the departure of our spiritual friend Evans, our medium has been continually in communication with his spirit, which has had great effect on his mind. Under the direction of the spirits of Sir Astley Cooper and Doctor Vargas, he has been enjoined to attend and cure the sick, with positive instruction not to take a cent for his labor, notwithstanding he is a very poor man, they telling him his reward was certain after making the exchange, at the same time showing him a vacant chair in the heavenly spheres already prepared for him.

The medium has made many astonishing cures, which were out of the power of our scientific doctors, and in most instances, by passing his hand over the parts affected.

Three of the children of our friend Evans can see the spirit of their father. The youngest, two years old, puts up his hands, looks above and calls papa! papa! papa! his eyes sparkling with delight, and his feet going. The spirit of the father says this little boy at four years of age will astonish the whole world. God send us more light; we all need it. Your friend,

SETH DRIGGS.

[From the Cleveland Plaindealer.]

A Late Letter from Prof. Reichenbach.

THE DISTINGUISHED GERMAN PHILOSOPHER, AND AUTHOR OF THE WORK ON "ODIC FORCE."

HIS RECENT VIEWS ON SPIRITUALISM.

DEAR G. LANSFORD: DEAR SIR: Thanking you for the confidence you manifested in me, I do not delay to reply to your letter.

Publications about Spiritualism are very rare in Germany; besides those of "Hornung in Berlin." I cannot mention any of importance of recent date. The best of Hornung's publications is "Heinrich (Henry) Heine," the immortal "Poet," (Stuttgart, 1857).

I am personally acquainted with Hornung; he has visited me, and six months ago I visited him in Berlin. He is certainly a very honest man. I deem his writings worthy of some attention, but the scientific world in Germany did not take notice of them.

The doctrine of Spiritualism in the Jesuit sense of the word is only ridiculed in Germany and treated with contempt. The pretended nonsense is considered unworthy of an investigation. Even the tipping of the table, this palpable phenomenon of the greatest mystery and importance, has not found one man who has taken pains to investigate it methodically. Here in Germany all (people) subordinate under authorities and (if a short-head as "Liebig" gives a foolish verdict, it is a Gospel for the crowd, and all affirm his judgment: "O yes, yes, Mr. Judge, yes."

You will have traced out that there is a vast space between my writings and Spiritualism, and that my method to manage this subject is, to adhere strictly to exact. Natural Science in connection with the laws of logical development, so strictly as no Naturalist, no Philosopher, no Philosopher ever did before in this difficult and most important matter.

The public has swallowed my letters on "Odic Force" in hot haste, but science did not move a finger. My chief work, "The Sensitive Man," (human beings) passes silently down the Orkus. Nobody dares to attack its contents, and those who assailed its outside are battered down by my arguments. So it is in Germany. The gentlemen feel that my assertions rest on a foundation not to be overturned, and they know that as long as I live they are untouchable. But after my death, cowardice will attempt to throw dirt on my works when I cannot struggle against their folly.

In France, Spiritualism has not made much progress since some shallow scholars have advocated it and the scientific kept distant. Only in England exists some sobriety, but no distinguished heads keep it aloft and separate the counterfeit from the genuine. Likely half a century has to pass away before a brighter day will dawn in Europe for a calm, impartial, and judicious investigation.

I approve fully of your course to receive a medium in your house. This will give you the opportunity to penetrate into the peculiarities of this theory.

When you read my book, "The Sensitive Man," you will find a number of facts bearing upon this subject, scientifically arranged. "The World of Plants," (or, Vegetable Kingdom,) in its relation to sensitive, is also one of my publications, and I think, an intelligible book. But you ask for special guides to Spiritualism. All my publications serve only to build its foundation and not the superstructure, and until a good foundation is laid, never can we erect a durable structure.

The Americans build a pyramid by beginning at the top, and therefore their efforts

will hardly have sufficient firmness. First we must know the natural powers which are acting here, and then we can look farther; how they develop their activity in higher regions, in spiritual spheres. Any other road, as, for instance, that traveled by "Mesmer," leads to confusion and mistakes.

Respectfully yours, REICHENBACH, CASTLE OF REICHENBACH, March 1, 1861.

For the Herald of Progress.

Spiritual Communications.

EDITOR OF HERALD OF PROGRESS: Having been an inquirer for several years into the philosophy and the facts of Spiritualism, without satisfactory results, until January last, I will, if you please, give a brief account of an interview with Mrs. VAN HADEN, at 11 1/2 St. Ave., opposite Cooper Institute. I was a stranger to her, and could by no possibility have been known to her. My call on her was unexpected, and almost accidental. I visited her in the morning, and found her alone; I was pleased with her avowal that unless the communications were of a test character, they could possess no significance to the inquirer.

I gave notification of the spirits with whom I desired particularly to hold a conference. I did expect first, and most emphatically, if I got anything, communications from a soul. But my anticipation was not realized. The first was from a little daughter. The medium went on, without any prompting, and particularly described her, even her complexion, the color of her eyes, the color and amount of her hair, the mode in which it was worn, and, in fact, all about her that was peculiar, and finally her name in full. My son, who, it was said, communicated through the little girl, because of her closer sympathy with me, was also described very minutely, and his full measure given. Beside these, seven other spirits, all relatives, were fully described, and most of them named, without any expectation, or desire, or thought, in reference to them. In one instance, a little nephew, who had been partially described, was named by the medium, before I had thought who it could be.

If your space would permit, I could give you a very interesting account of this interview, which lasted four hours. But I will not use so much of your space. I will, however, add, that, during the interview, there were, as nearly as I can estimate, about three hundred answers, and messages not prompted by questions, all of which were correct, with perhaps three exceptions, and at least two-thirds were strictly of a test character. Quite a number of the items were, at the time, unknown to me to be correct, and some of them were contradictory to my impressions. In one case, the disease of which a sister had died, was pronounced to have been consumption, whereas I thought and said it was another disease. But a few days thereafter I ascertained that the spirit's administration of chloroform, but, even

to conclude, the interview, which I conducted critically and calmly—not captiously—was entirely satisfactory.

April 2, 1861. ENCLOSURE.

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[From the Cleveland Plaindealer.]

A Late Letter from Prof. Reichenbach.

THE DISTINGUISHED GERMAN PHILOSOPHER, AND AUTHOR OF THE WORK ON "ODIC FORCE."

HIS RECENT VIEWS ON SPIRITUALISM.

DEAR G. LANSFORD: DEAR SIR: Thanking you for the confidence you manifested in me, I do not delay to reply to your letter.

Publications about Spiritualism are very rare in Germany; besides those of "Hornung in Berlin." I cannot mention any of importance of recent date. The best of Hornung's publications is "Heinrich (Henry) Heine," the immortal "Poet," (Stuttgart, 1857).

I am personally acquainted with Hornung; he has visited me, and six months ago I visited him in Berlin. He is certainly a very honest man. I deem his writings worthy of some attention, but the scientific world in Germany did not take notice of them.

The doctrine of Spiritualism in the Jesuit sense of the word is only ridiculed in Germany and treated with contempt. The pretended nonsense is considered unworthy of an investigation. Even the tipping of the table, this palpable phenomenon of the greatest mystery and importance, has not found one man who has taken pains to investigate it methodically. Here in Germany all (people) subordinate under authorities and (if a short-head as "Liebig" gives a foolish verdict, it is a Gospel for the crowd, and all affirm his judgment: "O yes, yes, Mr. Judge, yes."

You will have traced out that there is a vast space between my writings and Spiritualism, and that my method to manage this subject is, to adhere strictly to exact. Natural Science in connection with the laws of logical development, so strictly as no Naturalist, no Philosopher, no Philosopher ever did before in this difficult and most important matter.

The public has swallowed my letters on "Odic Force" in hot haste, but science did not move a finger. My chief work, "The Sensitive Man," (human beings) passes silently down the Orkus. Nobody dares to attack its contents, and those who assailed its outside are battered down by my arguments. So it is in Germany. The gentlemen feel that my assertions rest on a foundation not to be overturned, and they know that as long as I live they are untouchable. But after my death, cowardice will attempt to throw dirt on my works when I cannot struggle against their folly.

In France, Spiritualism has not made much progress since some shallow scholars have advocated it and the scientific kept distant. Only in England exists some sobriety, but no distinguished heads keep it aloft and separate the counterfeit from the genuine. Likely half a century has to pass away before a brighter day will dawn in Europe for a calm, impartial, and judicious investigation.

I approve fully of your course to receive a medium in your house. This will give you the opportunity to penetrate into the peculiarities of this theory.

When you read my book, "The Sensitive Man," you will find a number of facts bearing upon this subject, scientifically arranged. "The World of Plants," (or, Vegetable Kingdom,) in its relation to sensitive, is also one of my publications, and I think, an intelligible book. But you ask for special guides to Spiritualism. All my publications serve only to build its foundation and not the superstructure, and until a good foundation is laid, never can we erect a durable structure.

The Americans build a pyramid by beginning at the top, and therefore their efforts

Atlantic Monthly.

The Nightingale Enslaved, OR, THE LIBERTINE RECLAIMED.

FROM THE FRENCH OF X. B. SAINTINE.

Translated for the Herald of Progress.

VIII.—WILE AGAINST WILE.

It was Sunday, the first day of a festival at Loges. From Paris, from Mantes, from Pontoise, from Versailles, as well as from all the villages adjacent to these towns, multitudes of people in their holiday dresses, and under a brilliant sun, were moving in groups toward a common center, the Forest of Saint Germain. Marly-le-Roi was almost deserted; its inhabitants had not been the last to get out. To allow his domestics to take part in this joyous gathering, Ruperex had resolved to pass the morning away from home.

He intended—at least so he had given Madeleine to understand, the evening before—to pay his father a visit at the chateau of Chamblourcy. He thought it a favorable opportunity to come to a clear understanding with him on the subject of his marriage.

Now that Theresa has changed her opinion in regard to the worthy gentleman, there has arisen in her mind a deep-seated and eager longing, which incites and pursues her in her dreams, and even in her prayers. Her curiosity is intense to visit the seat of the viscount. Every one speaks of its magnificent apartments, and its gardens interspersed with groves and lawns. She first hinted her wish in the presence of her young mistress, in order to excite her interest in it. A single word from Madeleine, and all the gates of that Eden would open before them. But Madeleine has firmly refused to utter that word. She understands how unseemly such a step would be, and the embarrassments that might attend it, and has determined to make her first entrance into the house of Fagon, only with the authority of mistress, and to lay aside her nuptial veil. Though hardly persuaded, Theresa has promised to think no more of it; but obstacles only enkindled desire. Her curiosity makes her date upon the plan more and more, and if she has not revealed it to the master, she has disclosed it to the valet.

Surely, there is a favorable opportunity today. An hour ago, Ruperex set out for the residence of his father.

It is not without profound emotion, that Madeleine has seen him, faithful to his promise to urge his request with Monseigneur the grand falconer, pass Bird-Meadow, and take the route by Montval and Mareil toward Chamblourcy. Master Joseph is left behind sole guardian of the house; and Master Joseph, who is aware of the scruples of Madeleine des Aubiers, and respects them—has just informed dame Theresa, and dame Theresa only! that without any risk of being seen by any one, she could take a survey of the ancient seat once owned by the physician of Louis XIV., as the viscount and his domestics were all absent, and would be so, most of the day.

Master Joseph promised secrecy. Theresa at the summit of her wishes, thought that this time, considering the unexpected combination of favorable circumstances, Madeleine could not withstand the inclination to accompany her; and in fact she was not far wrong. After ten minutes' doubt and hesitation, and after first, as if it were a great concession, consenting to Theresa's making the visit, but alone, and after quietly recommending to her to note everything carefully, that she might give a better account on her return, carried away in her turn by the demon of curiosity, Madeleine at length ventures on the step, and consents to bear Theresa company.

What can happen? Suppose through the indiscretion of his valet, the viscount should be informed of it; what could he infer? Surely nothing seriously to her disadvantage. Where then is the harm? Is it not quite natural for a young girl to love to see fine flowers and beautiful trees? When an occasion so rarely offers to take a walk in some other direction than over the eternal road to the Aubierlerie, or to the Pond, or on the road that leads from her house to the church, or from the church to her house, why should she not improve it? The idea was not hers; but Theresa suggested it; she only followed her lead, and her preferences ought to be regarded, as she stood to her in the place of a mother. Then, can she remain close at home, at such a time, when the whole neighborhood, and indeed the whole country has turned out to Saint Germain? If by some unhappy chance, some villain should come in, what would she do? Or if some very different and less fearful visit should be made her, what would people say?

In short, Madeleine now finds quite as many good reasons for visiting the house of Fagon, as she had lately found for not going there.

Master Joseph therefore introduced them by a little gate of the park that opened upon the chestnut wood; and when the gate was shut behind them, the two inquisitive ladies, the old one and the young, stood in delighted astonishment at the sight of the beautiful grassy plats, and the rich groups of trees that rose in terraces one above another, variegated with a thousand colors, and shedding their perfumes in lavish abundances. Madeleine had never visited the place since her childhood. Then it was all wood and copse, and gloomy and darkly-shaded walks, and it was as much as the sun could do, to describe a narrow circle of light about the house; but now, thanks to the good taste of the new proprietor, everything is entirely changed, and it is as if he were above all else that Madeleine admires in his works. Those long plats of verdure, upon which the eyes rest so pleasantly, delight her, because they suggest to the soul ideas of calm and tranquil happiness, and she revels in the fancy, that while walking the path that winds about them her lover dreams of her and the peaceful life awaiting them.

* Entered according to Act of Congress, in the year 1861, by A. J. DAVIS & Co., in the Clerk's Office of the District Court of the United States, for the Southern District of New York.

HERALD OF PROGRESS.

ANDREW JACKSON DAVIS, EDITOR.

NEW YORK, SATURDAY, MAY 4, 1861.

SUBSCRIPTION:

taining to the great age of the world, the Bible, read, too, the eleventh chapter of Genesis, giving the chronology of the generations of Shem, the time when each of them begot his first child, and the time they each lived after this event, stating, at the same time, the fact of their having begotten other sons and daughters during the whole of this period; and giving their ages at the time of their death, ranging from five hundred years down to two hundred and five years.

Indeed, the fact of their great longevity is so interwoven with the other events in the Old Testament narrative, that the latter cannot be separated from it; and therefore proves that, in the nature of things, the account given must be admitted to be true, or the whole narrative is a forgery. That the latter can be the case, running through so long a period, and made up by different persons living at successive periods, is so perfectly absurd and inconceivable that it does not deserve a moment's consideration.

But in addition to the preceding kind of evidence in support of the Bible chronology, it is also perfectly in accordance with what we should expect from the manner of creation as stated by Moses, who says that originally there were but one man and one woman created, and that from them the whole race of mankind proceeded. Now, this being the case, it was necessary, for two reasons, that the life of man should be prolonged to a great duration during the first ages. One, that the population of the world should be multiplied as fast as possible; and the other, that while the human mind was in its infancy, and the art of communicating knowledge in any other way than by oral tradition was unknown, they should have the advantage of the wisdom and experience which their ancestors of preceding generations were enabled to accumulate in a long course of years. We who live at this late period of the world are enabled to avail ourselves of all the discoveries and attainments of past generations, by means of their written and printed works, transmitted to us. And these facilities for acquiring knowledge are much more than an equivalent for the abridgement of human life that has taken place.

But in the first ages, when the arts of printing, and perhaps writing, were unknown, the cultivation and progress of the human mind must have been very slow, even under the existing advantage of their great longevity. And had it been reduced to the span that now constitutes our lives, it would not have afforded them time to have proceeded much further than to make provision for the supply of their animal wants. The prolonged period of their lives, however, gave them an opportunity of acquiring, by experience, observation, and the Divine communications that were made to them, a considerable fund of important knowledge, which they could communicate to their posterity and to one another by personal oral tradition. We all know that the human mind resembles a rolling snow-ball. In its first attempts at improvement its capacity is enlarged very slowly, and the information it collects is scanty. But by the exercise of its powers, its capacity continually increases, and the acquisitions it makes grow more and more extensive and important. And proceeding in this geometrical ratio, it becomes in time almost unlimited in its power of acquiring knowledge, and boundless in the field of its researches.—*Exchange.*

Philosophical Department.

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

For the Herald of Progress.

The Great First Cause.

LOGIC VERSUS GOD.

BY HENRY CUMMINGS.

EDGEMONT, Oregon, December, 1860.

MR. DAVIS, DEAR SIR: The fact that your paper is the only one of which I have any knowledge that is entirely free from sectarian bias or party restraint, furnishes a sufficient reason for my sending you the following communication. Indeed, a truly FREE PRESS is the only kind I shall ever patronize. Yet to make such a Press of any permanent value, it must be open to FREE THOUGHT—that is, open to reasoning based upon true premises, whatever they may be, and to the conclusions legitimately drawn therefrom.

In commenting upon the propositions put forward to sustain a belief in the existence of a God, or "Great First Cause," I shall assume no new premises, but will endeavor to point out some illegitimate conclusions from those already assumed. I will, however, first state a rule of procedure that lies at the basis of all correct investigations of truth, one that would, if universally adopted, soon free the world from those pernicious errors that at present cling to its creeds and institutions. It is this: That, when a proposition is presented for our acceptance, which is not a self-evident truth, the person so presenting it be required to give the proof upon which it rests.

Now, the arguments supporting a belief in the existence of God may be classed under the three following heads, viz: 1st. Those founded on certain extraordinary occurrences, called miracles. 2d. Those founded upon the perception of adaptation, or harmony in the universe. 3d. Those based upon intuition, or the universal belief in and worship of God.

To the arguments founded on miracles, I shall make no reply, presuming that the readers of the HERALD OF PROGRESS are sufficiently advanced in true philosophy not to hold to them, but will endeavor to notice some of the more important propositions un-

forming, without having been modified by one mind." The reasoning upon which this is founded may, with much propriety, be designated a *leap in logic*; because adaptation cannot prove the previous existence of minds since mind is the result of adaptation. Geognostic science asserts, yes, more, it demonstrates that the first condition of matter was gaseous, from which it was condensed into solid masses. This solid matter underwent numerous vital, or, perhaps, more properly speaking, chemical and mechanical changes, which resulted in the establishment of organized beings; the highest product of organization being mind. This, as we see in man, is all the mind of which we are permitted to have any knowledge in the beginning of our inquiries, because the existence of any other mind is the question under investigation, and the point to be determined. The true statement of the above proposition, therefore, should be as follows: "It has been demonstrated and admitted on all sides that the human mind is the result of adaptation, therefore mind produced this adaptation." Thus stated, it is evidently false. It will now put it into what I conceive to be true logical proposition, or statement: "It has been demonstrated and admitted on all sides that the human mind is the result of adaptation," therefore adaptation is prior to the existence of mind.

Again, since the only mind of which we have any knowledge is produced by adaptation, how are we to conclude therefrom that there is a Deity whose mind is the cause of the result of adaptation? If, in this place, it is clearly proven and admitted that by means of natural forces the human mind was produced, by parity of reasoning, we are compelled to conclude that if there is a Deity, his mind, it also was produced by natural forces; which is simply a *reductio ad absurdum*. Again, the extensive researches of eminent men, such as Faraday, Exley, and others, into the constitution of matter, show that it is not composed of particles, but of *foed* alone; that it is the province of these *foed* to ultimate themselves in the various inorganic and organic forms which we see in nature. This, then, proves the assumption to be false, that matter, in order to produce these "efficient combinations" which find it capable of forming, must be impelled by a force other than those of which it is composed, because, according to this theory, the forces of which matter is composed are known to produce these results, without having the least shadow of evidence that there is anything lying back of them as a primary cause. I am aware that this explanation of matter is rejected by other equally intelligent natural philosophers, I assert the atomic theory of Newton, I matter is composed of minute impenetrable particles, possessed of certain properties, such as attraction and repulsion, chemical affinity, etc. It is by means of this theory that some persons have endeavored to construct an argument in favor of the existence of a God; it is stated in the following propositions:

That the true normal condition of matter is *inertia*; that is, its natural tendency is to remain at rest; that in order to be moved, there must be a moving force which is capable of overcoming this inertia, or resistance to motion; that spirit is capable of overcoming this inertia, or producing motion; that it is the only thing that can produce this result; that matter is constantly being moved, both as regards its elementary combinations, and in the form of planets, suns, and so forth; therefore, there must be an all-pervading spirit producing these results, which we call God. Such nonsense might very properly have passed for philosophy in the dark ages, but it ought not to pass for such at the present time. The assumption that inertia is the normal condition of matter, is without foundation in philosophy, because matter has never been known to exist separate from those forces that produce motion; therefore, we might with much more propriety affirm that motion is the normal condition of matter; and that what we term rest is only apparent. But the absurdity of this reasoning is made still more apparent by the illustration brought in its support, that God bears the same relation to Nature that man's body does to his spirit. Now, God, in order to be God at all, must have been the first cause of motion or the forces in Nature; and in order to have been the first cause, He must have existed prior to these forces and formations of Nature; and to have produced or caused them, he must have existed independent of them; whereas man's mind or spirit receives its existence by means of the body, and without it, never could have been individualized. If this illustration, therefore, proves anything, it proves the very opposite of the theory in support of which it is adduced. Thus, let man's body individualize his mind; 2d, Nature bears the same relation to God that man's body does to his mind; 3d, therefore Nature individualizes God.

The next proposition in favor of the existence of a God that I shall notice, is this, "Profound and ingenious contrivance proves the existence of a contriver." This, in itself, appears to be self-evident; but when applied to the operations of nature, to prove the existence of God, is found to be unphilosophical. The most common way of illus-

Should Spiritualists take up the sword.

NEW BRIGHTON, Pa., April 22, 1861.

ANDREW JACKSON DAVIS, BROTHER: A great crisis is upon us. The war-cry is in this trial hour! Shall they take up the sword? The world's philosophy says "No." The voice of God in my own soul says "Yes." All is excitement, commotion, and apprehension around me. Everybody is arming and preparing to arm, not even excepting Quakers and previous non-resistants. I believe I stand alone in the doctrine of Peace.

Difficulties are thickening. This moment the mail brings me a letter from a friend in Kentucky, dated April 12, which says: "The cause is a terrible storm. The Border States are arming extensively, and I believe will all ultimately secede. o o o o It is absolutely appalling to witness the cool serenity of these bold, bad men, when conversing about the ruin of their country. Should war take place, neither the cries of its widows, the tears of its orphans, or the suffering of its bleeding victims, will cause them to relent in the least." His letter is too long, or I would send it entire.

The prophetic declarations, which have appeared in the HERALD OF PROGRESS from time to time, seem coming to a terrible realization. And I again repeat, what is the course and the duty of the true Harmonial Philosopher, at this hour? To ask, is but to answer the question—as fighting is not "harmonious." Then, shall we remain exposed among those "who take the sword," and thus "perish" by the side of those who rely on the sword; or, shall we find a refuge among those whose voice and testimony are for Peace, and whose weapons are spiritual? "Wisdom is better than weapons of War." We are near the borders of Virginia here. People here, and at Pittsburg, are not without their apprehensions, that among other Northern cities and villages, these may be invaded. The war-spirit is thoroughly aroused throughout the land. How do you and your companions feel, in view of what is coming upon us?

With much love, I am always yours, through sunshine, storm, and snow." Mito.

OUR REPLY.

Our Brother's question is fearfully momentous, but we shall forthwith answer it in the light of Nature, Reason, and Intuition. We write, therefore, under the authoritative impression of the only unchangeable and divine sources; and yet, as our correspondent fully comprehends, we can give expression to nothing but our individual perceptions of the lessons taught by these authorities; and, consequently, it will be the extreme of injustice to rally around our standard as a "rule of faith and practice." It would be absurd and dangerous to individual independence for any mind to adopt our reasonings and impressions as a substitute for his own sovereign cogitations and perceptions of right and wrong. With this protest to the gates of the mind of *our* *brother*, we would not produce the laws and forces of Nature, but is, itself, their highest production, he above reasoning may be fairly in expressed, but the logic appears to me to be positively invincible.

When one asserts that God is the "First Cause," what does he mean? Formerly it was said, in explanation of earth's revolution, that God caused it, or the "Great First Cause." Men not satisfied with this vague explanation, set themselves to work to find out the definite proposition of this God, and the result of their investigations showed that he consisted principally of gravitation and *his inertia* in equilibrium. Is the "Great First Cause," which the phenomena of the universe referred, like this? If so, will some show us the constituent parts of which he is composed, by demonstrations similar to which the existence of the above Deity has been proved?

It is my present conviction that the conception of the existence of God, to which we refer the phenomena of the universe, is not originally enter the human mind, or means of investigation and demonstration; but the explanations of natural phenomena by reference to the power of God, have, after another, been consigned to a region of oblivion by the resistless power of demonstration. And the same inductive demonstration, by means of which certain sciences are denominated *exact sciences*, when applied in accordance with the proposition we stated in the beginning of this article, ultimately do away with all notions of "Great First Cause." Indeed, when bold, I am convinced that "an insight into the connection of the vital forces of the universe must certainly be regarded as the noblest fruit of human civilization," the tendency to arrive at the highest point which the most perfect development of intellect can attain. In other words, comprehend Nature, both physically and naturally, as one great whole, moved and animated by internal forces, with a knowledge of these forces, and the chain of connection by which they are linked together, and mutually dependent upon each other, is to receive to be the noblest and most important result which the intellect of man can attain.

But there is still a third class of arguments, to which men resort to prove the existence of Deity; viz: the universal belief in his

tory will be, regarding this new Dispensation, that Harmonial Philosophy, with its fresher inspirations of light and love, gave mightiest impetus to the car of Progress. But there will of necessity come newer and fresher forms of truth, and yet broader streams of fraternal love, which will re-mold and still further augment the era of Peace on earth.

Thus, then, you perceive the logical necessity, in spite of all theory and behind all aspirations for peace, that mankind will manifest feelings in accordance with the inherent principles of progress. That is, although the enlightened Christian ignores "an eye for an eye," he is nevertheless ready to take up the sword for his country's sake, or for the defense of his religion. But, unlike the Mosaic man, he will not seek to spread his religion, or to enforce his politics by means of carnal weapons. In like manner, the enlightened Harmonialist, although he would not fight even to defend his religion, nor take up arms to merely sustain a particular form of Government, would nevertheless stand firm as the everlasting hills, sword in hand it may be, to defend INDIVIDUAL FREEDOM.

Man is man through all history. And, thanks to Father God! he will continue to be man through all eternity! His organization is unalterable—only his thoughts are capable of expansion, and his motives susceptible of endless improvement. The Force of Moses was "good" until the world grew to a position where something "better" was developed; then Love gave Force a newer and a holier direction; but the world has discovered that both Force and Love need a controlling power. Therefore the "best" form of mind, called Wisdom, must take the reins of Government. When Wisdom takes up her sword against any members of the human family, who are yet unapproachable through the gentler and nobler attributes, her motive will be INDIVIDUAL FREEDOM—not for one man but for all men, not to the people of one country, but FREEDOM to the individual citizens of all countries.

There is great danger in the theory that war is ever promotive of human liberty. And yet there is greater danger in fostering a servile and cowardly spirit, and in submitting to the atrocious burdens and exactions of unyielding tyrants. The human race has made progress through a bloody resistance to tyranny, but the world is almost enough enlightened to rely immovably upon the unconquerable WILL, consequent upon an Harmonial Mind. Retaliation is a low and brutal exhibition of character, but "resistance to tyrants is obedience to God." This resistance should be moral and spiritual, but sometimes the physical is most effective.

Brother Encounters Brother.

It is a painful thought in connection with the impending struggle in our country, that in perhaps many cases brother will be found encountering brother on the battle-field. All men are brethren, and it is fearful to meet in mortal combat on any field. Yet more so, when there are added ties of consanguinity and fraternity. The Rochester Express has the following:

"Two of the brothers Cowles, William and Charles, who formerly resided in this city where they were born, are now occupying opposite positions in the rival forces. William, the printer, (God bless him!) is a member of the noble Seventh Regiment of New York, now en route for Washington to do service under the Stars and Stripes. Charles, his brother, who has long been a resident of the South, is enrolled under the flag of secession. If these brothers ever cross bayonets in the shock of arms—with passions roused by carnage—may the God of Justice decide the fearful issue, and hold him guiltless who strikes for Freedom and Humanity!"

Slavery has a Voice.

The appropriateness of the following recommendation by the Tribune will strike every reader. Slavery has just found voice, and she needs no other champion. Rebellion, Anarchy, Despotism, are the trinity who now plead her cause on the southern battle field. We beg writers for our columns in these days to mention Slavery as infrequently as may be. Slavery is now speaking for herself, with an eloquence and force which renders all other elucidation of her character superfluous."

The Nineteenth of April.

This memorable day, known in history as that on which the first blood of the Revolution was shed, has been again signalized by the first blood of a second Revolution. In the streets of Baltimore, men whose grandfathers fought at Lexington and Concord, hallowed by their blood this new war for Liberty. The pavement of Baltimore, wet by the blood of freemen, is too sacred to be trod by slaves."

NEW YORK CITY AN ENCAMPMENT.

This city has every appearance of a great military rendezvous. Large temporary buildings have been erected in the City Hall Park, for the accommodation of troops in transit, and vacant lots and buildings are appropriated to purposes of enlistment, drilling, and encampment. The time has come when nearly every New Yorker has a direct personal interest in the war now waging, since some friend or brother is numbered with the brave defenders of our country and the principle of Liberty.

Rev. Harriet Beecher Stowe says: "It is our solemn belief that since the Proclamation of the President there has been in this country more earnest, unselfish heroism, more high-minded self-devotion, in one week, than in years of ordinary life."

The Feeling in Boston.

FROM A CORRESPONDENT.

BOSTON, April 23d, 1861.

EDITOR HERALD OF PROGRESS: The state of the public mind in different sections of the country is now a subject of paramount interest to every class of readers, and I believe especially so to those who peruse the columns of the HERALD OF PROGRESS weekly.

In so short a letter as I must confine myself to, it will be impossible to enter upon the various details of flag-raising, company-organizing, &c., which are in order of progress here, and which are so fully treated upon in the various journals of the day. It is the mind, the thought, the feeling of the people, that I would refer to. One who walks the streets of this city at the present time, and who, disrobing himself for the moment of the pervading influence, makes it his study to learn the deeper throbbings of the public pulse, will not lack for material upon which to be employed.

The streets are constantly thronged with men, women, and children, as upon the Fourth of July and other holidays.

The town itself may be aptly termed a city of banners and flags.

The tri-colored rosette has become the badge of the day.

The "Star Spangled Banner," too, is the music of the hour. The countenance of each man seems to bear upon its surface the language of Louis Napoleon, after the battle of Solferino, "If there be those who know not the epoch in which we live, I am not one of them."

It is universally felt, though hardly yet expressed in word language, that the day has come—and the hour—for striking off the remaining fetters which bind humanity, and that this work is commencing in terrible earnest.

The general enthusiasm is so deep as to manifest itself rather in labored cheering than in spontaneous outburst.

The expression of every face exhibits calmness, determination, reliance, WILL.

1776 lives again through the higher vitality and spirituality to which her sons of 1861 have risen.

SUMMER.

What a Peace Man Thinks of the Impending Revolution.

[The following is a private letter from a natural non-resistant, a New England man of quiet habits and calm nature, to an esteemed friend who has kindly permitted us—sans signatures—to make use of it in our columns.—Ed.]

BOSTON, April 17, 1861.

DEAR FRIEND: o o o These sad times must be having a disastrous effect on your enterprise. But we are in for it, and the shortest and quickest way out is to "put it through" with a will, and not lose time by looking back and discussing the question how we got into such a fix. A state of energetic hostilities is to be preferred to that of suspense in which we have been living for six months past. I have a pretty strong belief that the day will come, while you and I are on the earth, when we shall look back with satisfaction to things now transpiring, as the necessary prelude to a vastly better condition of these States. I am not so selfish as to wish to have this dark hour deferred to the time when I shall be under the turf and my children in active life. Come it must, sooner or later, or the world take a huge stride backward. God has some great good in store for the human race, and this contest is to be a portion of the preparation for it.

I commenced by calling the times sad; but it was in view of the hard effect it must have on the prospects of many persons who have their all invested, as you have. Were it not for that, I really should not feel that there was any cause for regret as yet. Things may result in some respects quite differently from my anticipations, but I never felt more content in my life. I shall buy me a repeating rifle, and go to practicing, with the belief that my services will be wanted. . . . I am not particularly brave, that I know of, but have always believed that steadiness in action could be acquired by most men, like any other result of habit. The present contest will probably show whether familiarity with bowie knife and pistol in street fights will make a better soldier than a life passed in peaceful observance of the laws and the rights of others. My doctrine is that the better the citizen the better the soldier. All history attests that braves and bullies, duellists, &c., are not so reliable in time of danger as the conscientious and law-abiding citizen. We have been some time in getting awake, but I think it will take some time to hush us again to sleep.

A— is of course much shocked by these war rumors. "Oh, how dreadful!" she exclaims, twenty times a day. I am not considered especially blood-thirsty, I think, but I cannot look on matters with such gloomy forebodings. Blood may be shed in great quantities, but I don't agree with that writer who says, "All the results of the most successful war are not worth a single drop of human blood."

But good by, and God defend the right. Yours, affectionately, C. C. . . .

—Rev. Mr. S., a minister of Newark, N. J., has enlisted as a volunteer. He said to a friend: "I am going; I can't stay here in my study while men with families, looking to them for support and protection, are going forth to fight for their country. I will go."

The National Crisis.

RECORD OF EVENTS CONTINUED.

We recognize the nation as in the crisis of its destiny as a free people. It is now to be decided whether the People or a Despotism shall rule. We propose to publish from time to time brief annals of events as they pass. If our readers will refer to No. 61, they will find the opening events of this great drama chronologically stated. Here follow others brought down to April 27th. We promise to be accurate and thorough in our details henceforth.

Feb. 4: The Convention of seceded States met at Montgomery, Ala. R. M. Barnwell, of South Carolina was appointed temporary chairman.

Feb. 7: Gen. Twiggs enters into negotiations with the Revolutionists in Texas for the surrender of the United States Military property in that State.

Feb. 8: The Secession Congress adopted a Constitution.

Feb. 13: The electoral votes for President of the United States counted at Washington, in the presence of both houses of Congress. Abraham Lincoln declared by the Vice President, J. C. Breckenridge, duly elected President, and Hannibal Hamlin Vice President.

Feb. 13: The Virginia State Convention met to consider the subject of Secession. John J. Jany, of Loudon county, chosen President.

Feb. 18: Gen. Twiggs surrenders to the Revolutionists, military property of the United States in Texas. Value \$1,300,000.

Feb. 22: Abraham Lincoln, President elect, raises the Federal flag on the Old State House at Philadelphia.

March 4: Abraham Lincoln inaugurated President at Washington, the Capitol being guarded by Federal troops to prevent an attack by the Secessionists. Congress adjourns.

March 4: Jefferson Davis inaugurated President of the Southern Confederacy, at Montgomery.

March 4: The Texas State Convention declared that State out of the Union.

March 10: Arizona, a Western Territory, secedes, under the direction of Gen. C. J. Jones, formerly of Missouri.

April 5: A fleet of steamers and transports sent southward to provision and reinforce Fort Sumter.

April 11: Commissioners of the Southern Confederacy leave Washington.

April 12: The Secessionists' batteries at Charleston, open a bombardment on Fort Sumter, which is continued until late in the day on the 13th.

April 14: Maj. Anderson, in command at Fort Sumter, with a small force of 79 men, unable longer to hold the Fort, being destitute of provisions and ammunition, and the fort on fire, evacuates it, firing a salute to the national flag of 50 guns. Maj. Anderson retires on board the Baltic for New York with his men.

April 15: The President of the United States issues a Proclamation, calling for 75,000 men to retake and hold the United States forts and arsenals in the hands of the rebels.

April 16: The Northern Free States receive the Proclamation with immense enthusiasm, and old party divisions disappear. An effort at once begins to furnish the Government with troops.

April 19: The 8th Massachusetts Regiment, on its way to Washington, is assaulted in the streets of Baltimore, three of their number are slain; the residue fire on the mob, and force their way through it, and move on to Washington.

April 20-27: Troops are concentrating for the defense of Washington. Baltimore and the State of Maryland disaffected, and menaced by Northern troops. Proclamation of a Blockade of the Southern ports.

NO HANGING IN NEW YORK.

From the Hon. WILKES ANGEL, of the late State Assembly, we learn that the Legislature, previous to adjournment, so amended the Capital Punishment Code, that all persons convicted of murder in the first degree, may elect, whether they will be imprisoned for life or be hung. This bill has doubtless been signed by the Governor and has become a law. If so, there will probably be no more executions in the State, as no criminal is likely to prefer execution to life imprisonment, and we have faith to believe the Empire State will never take another retrograde step in this reform. The friends of the abolition of the gallows owe much to the faithfulness and ability with which Mr. Angel has advocated the repeal of the death penalty during the late session.

HOPEDALE HOME SCHOOL.

We have inadvertently omitted calling attention to the advertisement of the Hope-dale Home School—conducted by Wm. S. and Abbie B. Haywood. The location at Hopedale, in Milford, Mass., is peculiarly favorable for such an institution. "In a population of about two hundred and fifty persons, no grog-shops exist; no intoxicating liquor is used as a beverage, or is allowed to be so used; no places of resort are open for loafers and loungers, where public morals are endangered; no vulgarity or obscenity is tolerated; no profanity is permitted; no quarrels or fightings, or coarse, harsh words are countenanced; but all the people are interested and pledged to prevent these misdeeds, pollutions, and vices, and to secure

the young against the follies, sins, and abominations of the world at large."

Mr. and Mrs. Haywood are competent instructors, and faithful exemplars and guides for youth, and we do not hesitate to commend their school to parents and guardians.

THE SPEAKERS' CONVENTION.

We have as yet no personal report from the Worcester Convention of Speakers. From the *Banner of Light* we learn that the attendance on Tuesday and Wednesday was small. Among those present, we observe the names of A. E. Newton, H. B. Storer, H. C. Wright, J. S. Loveland, Miss Sprague, Mrs. Spence, Warren Chase, Leo Miller, and H. Melville Fay.

War Items.

WOMEN ENLISTED.

The prevalent enthusiasm is not confined to the male sex. Wives, mothers, sisters, and daughters, are not only preparing their husbands, brothers, sons and fathers for the battle-field, but themselves enlisting for service as nurses, and preparing lint, bandages, &c., for hospital use.

The Boston *Atlas* says: "A communication was received last evening by Governor Andrew, from a committee, of which Mrs. J. T. Stevenson is chief, and who represented some three hundred women of this city, tendering their services in behalf of the government, either here or at Washington—with the needle or in the camp—as nurses to the sick, the wounded or disabled—or in whatever other proper capacity they may be most advantageous."

Meetings are being held in this city to perfect arrangements for providing women nurses for our soldiery in the present war. Several New York ladies are preparing for the journey.

Three young ladies left Williamsburgh for Washington, last Friday evening, to offer their services as nurses for the sick and wounded. A number of others are making preparations to follow this noble example.

A young lady, an orphan—a teacher in one of the public schools—is busily engaged in fitting out her two brothers, who leave as volunteers very soon. She has no other relatives in the city, and will be left entirely alone; but she says she would not raise her finger to stay them.

Every daily paper contains one or more cards from some devoted woman offering her services, prepared to "endure all, forfeit all, even life, if by so doing the sufferings of one wounded hero may be alleviated."

We copy one advertisement as indicating a noble direction about to be given to the patriotic and humane impulses of our sisters. Ample provision will be made for the families of our volunteers: "Patriotic women of this city, without distinction of opinion or position, will meet at Clinton Hall, Room No. 5, at two P. M., to-day, to organize a 'Home Samaritan Association' of women ready to render whatever services may be needed in this crisis."

A Washington letter writer says: "Miss Dix is now in town, and has offered her services as a nurse, whenever her assistance can be made to promote the comfort of the wounded or ailing. I understand that she proposes to organize a band of nurses, and there are noble-hearted women enough here who are anxious to do something to testify their loyalty and sympathy with the Government to attend to many times the suffering patients they can by any calamity have. Some New England and Western women have absolutely refused to leave the city, determined, since they cannot bear arms themselves, to aid and comfort those who are to do the fighting."

One lady has smuggled herself in as a volunteer alongside her husband, dressed in a suit of his clothes, and passing as his brother. Others, unmarried, have offered themselves as vivandiers, to accompany the troops.

MOVEMENTS OF THE CLERGY.

In public prayers and sermons, very general reference has been made by not only the city clergymen but others through the country, to the fearful conflict now impending.

Many, not content with pacific ministrations, propose to accompany the regiments now forming, in the capacity of Chaplains, and some of these are prepared with arms for other actual service.

An eminent Episcopal minister of this city, after conducting his services on Sunday the 21st, took a coach and drove up to Bond street to see the 71st Regiment depart. After Johning his fill, he said to the driver, "Now John, hurry up and take us to see the Rhode Island Regiment."

A collection was taken up at Mr. Beecher's church for the 13th Regiment. Rev. Mr. Northrop, who occupied the desk, offered to go as Chaplain, and if the true should come that preaching and praying were out of place, he would step into the ranks and do his share of the fighting. His remarks were warmly applauded.

Rev. J. D. Wells, of the Fifth Street Presbyterian Church, Williamsburgh, preached Sunday, the 23d, from the words of the Teacher, "And he that hath no sword, let him sell his garment and buy one." He declared it to be the duty of every man to rally for the defense of the country, and declared his readiness to do duty as a soldier.

At Dr. Osgood's church, also at Dr. McLean's church in Williamsburgh, "The Star Spangled Banner" was sung.

A Unitarian clergyman advises the *Evening Post* of his readiness to go as Chaplain with a regiment.

Rev. C. W. Dennison addressed Lieut. Bartlett's Naval Brigade from a cart in Nassau street, and said: "I have obeyed the call of patriotism, the call of my country, the call of God, and am ready for this contest. I have put a pistol in my valise, and I am ready to send the bullet to the heart of the first traitor I meet, who lifts his hand against my country."

The *Independent* has furnished three volunteers. To one of these a revolver was presented in behalf of those connected by the paper, by Theodore Tilton, in these words:

"Here, in the presence of those types which you never once set into a single sentence that was made to read adverse to liberty, I deliver you a weapon which you are straightway to use in defense of liberty; and may God add to this gift of ours, the better gift of a sure eye, a steady hand, and a brave heart."

INCIDENTS.

A young gentleman, a tutor in a private school up-town, left with the Seventh Regiment. His pupils having heard he was about to leave, in a day made up a purse of \$30, and purchased and presented him with a pair of Colt's revolvers.

A lawyer in Jersey City, hitherto noted as a prominent democratic politician, on Saturday offered to his clerk to continue his salary during his absence, and give him a bonus of \$50, if he wished to go South to fight.

At a meeting of the City Bar, on motion of Judge Edmonds it was *Resolved*, That we hold ourselves in readiness, whenever requested in behalf of any member of this Bar who may be in service in the army or navy of the United States, to assume and perform for his benefit any professional business he may have in charge, without expense to him.

A farmer who resides in the western part of the State, has a son, a member of the Twelfth Regiment. When the first announcement of the war reached him, he sent at once the following telegraphic dispatch: "Send your wife and baby to the old homestead. We'll take care of them; and God protect you, my boy."

The other day, at Ward School No. 44, a little German boy, who can hardly speak the language, got up and said he could not talk much American, but he would rather die that day than live a hundred years a traitor.

PERSONAL ITEMS.

Rev. John Pierpont has just passed his seventy-sixth birthday. The anniversary was the occasion of a very pleasant "surprise" gathering of his friends at his home in Medford.

Mr. and Mrs. Dorman have returned to Newark, N. J. Those desiring to avail themselves of Mrs. D.'s clairvoyant powers, may consult her at No. 36 Prospect street, near Elm, Newark.

Rev. T. L. Harris has returned from England, and is now preaching in this city. Dr. and Mrs. Fish have removed from Bond street to No. 238 Green street, where Mrs. Fish will continue to give clairvoyant examinations, and Mr. F. magnetic treatment. Miss Harding has been invited to address the Parent Washingtonian Total Abstinence Society of Boston. Mrs. F. O. Hyzer has returned from her western tour, and may now be addressed at Montpelier, Vt. Mrs. Abbott, developing medium, has removed to No. 223 Sixth Avenue. Those desiring development as mediums would do well to call upon her.

Rev. H. S. Marble has reiterated the lecture field, and will respond to calls, addressed at Atlas, Muscatine Co., Iowa. William Denton will attend the Speakers' Convention at Sturges, Mich., and thence move eastward.

FOREIGN ITEMS.

The steamers Jura and City of Washington bring European advices to the 12th instant.

Parliament in England had reassembled on the 8th inst., after the Easter recess. Lord Elgin arrived at Dover from China on the 11th instant.

The number of weavers on strike in Lancashire was 30,000, and great distress was beginning to be felt among them.

In the House of Commons, on the 10th, Mr. Barnes' motion, extending the suffrage in boroughs from £10 to £5 occupiers, was debated and rejected by 245 to 163.

It was reported that the French National Guard were to be reconstituted on a great scale, Marshal Canrobert being commander-in-chief.

The *Pays* gives a rumor that England intends an expeditionary corps to Syria, and will occupy the point of territory between Upper Syria and Egypt.

An extensive reactionary conspiracy had been discovered in Naples and Southern Italy. In the vicinity of Naples insurrectionary attempts had been suppressed by the National Guard. Several Bourbon officers and priests implicated in the conspiracy, have been arrested.

The French Minister of Justice has charged the Attorneys General in France to cite before the tribunals all priests who take advantage of their office to preach against the government.

Austria is laying in great stores of rice at Mantua and Verona, and this, with other movements of that power, is considered indicative of the speedy commencement of a war upon Italy.

Great agitation still prevails in Poland. On the 8th, in Warsaw, a large unarmed crowd was charged upon by the cavalry, and fired on by the infantry, by which upwards of a hundred were slain. A renewal of disturbances was expected.

Spain is said to be making immense preparations for war, expending twenty millions sterling upon them.

A collision occurred in the streets of Rome on the 2d inst. between the Papal Guard and the American Minister, on the occasion of a display of fireworks. The Minister was the victor.

LATER.

Garibaldi was quite unwell at Turin, and bulletins of his health were issued daily by his physician.

The health of the Pope is said to be very bad, and the Cardinals were speculating upon his death as an event not likely to be long delayed.

The Paris correspondent of the London *Times* writes as follows: "The most sanguine begin to think that war is not only probable, but inevitable. The news from Warsaw makes still gloomier our speculations as to the future. The irritation of Austria, the provocation of Piedmont, the unsettled state of the Syrian affairs, the difference between the French and English government on the Eastern Question, the machinations of the revolutionary party, the vast preparation on foot everywhere, all justify the darkest forebodings."

Sharp notes are said to pass daily between the Cabinets of Paris and London on the Syrian Question.

MEDICAL WHISPERS.

BY THE EDITOR.

Many sick and suffering continue to address us as though we were treating special cases of disease. Applications for prescriptions are multiplying upon us beyond the imagination of any one who writes in behalf of his or her own particular condition. It is impossible for us to answer applications for the treatment of recent attacks. Our mission is more to teach the Laws of Life and Health, thus preventing thousands of diseases, and at the same time to prescribe for cases that do not too widely differ from the experience of many. We are striving, by means of these columns, to do the "greatest good to the greatest number." Let no one be disappointed, but let every one put on the Will Power and drive all enemies out of the wheels of life.

Occasionally we receive from some considerate applicant for medical aid, an inclosure of from one to three dollars. All such fees are wisely appropriated by the recipient.

A SUBSCRIBER, SPRINGFIELD, MASS.—No prescription has yet appeared for you, but do not construe the fact into an unfavorable omen.

"Effects of Ether."—The Boston Society for Medical Improvement has published a treatise, calling upon physicians to report their observations on the effect of ether upon patients. It has been stated that it is more safe to use than chloroform.

"Bladder and Kidneys."—ISAAC G. WILKESBAKER. Bathe your back and throat in cold water every morning. From breakfast to dinner chew prickly ash berries, or bayberry bark, either of which will cure a weakness of the bladder and kidneys. The throat affection is sympathetic.

"Cancers."—ELIZA A. MAILLORE, GORHAM, O. Read the advertisement in this journal headed "Tucumseh Salve." We know the lady friend who offers this cure for cancer, and have no hesitation in recommending her claims to your notice. She has placed in our possession several certificates of parties who have been cured of cancerous formations by means of this preparation.

"Sweating of Extremities."—MARY H. BROOKLYN. This is generally produced by an inactivity of the absorbent system. The mesenteric glands are diseased, causing symptoms not unlike indigestion and torpid liver, but the effect on the nerves is debilitating and harassing.

REMEDY: Horse-radish and Turkey rhubarb, of each one ounce, infused in one quart of good brandy for one week. Then add one pound of brown sugar, one tea-spoonful of powdered cloves, a little red pepper, and mix by shaking frequently. Dose: One tea-spoonful, with an agreeable quantity of water, whenever the sweating of hands and feet is most profuse and troublesome. You should never take more than three doses of this preparation in twenty-four hours.

"Gout and Rheumatism."—Some of our patients have great descriptive powers. One thinks that the amputation of a leg may be a terrible thing—exceedingly so without the administration of chloroform, but, even then, what by the side of gout or rheumatism! Only think of a foot apparently with the Atlantic ocean frozen in the great toe; or the nervous irritability that views in a descending feather the crushing weight of a hundred tons, all in iron! Verily, those humorous gentlemen who have been in the habit of expatiating on suffering in another world, have shown their culpable negligence in omitting from the catalogue, gout and rheumatism, and from their pictures of the future, unhappy wretches on crutches, and with swathed hands and feet.

"Loss of Voice."—HARRIET A. C. WILKESBAKER. The pneumogastric nerve is affected. Aphonia may be caused from an inflammation of the parts around the larynx. But in most cases, as in your own, the loss of voice is owing to a deficiency of tone, a weakness of the muscular fabric of the stomach and throat, a kind of atony, as the Doctors say, and the most distinct symptom is nervousness of the entire pneumogastric region.

REMEDY: The general system must be strengthened. To do this it will be necessary to eat a moderate breakfast of brown bread with perhaps one boiled egg. For drink, a small quantity of Brewer's ale, mixed with an egg and sweetened to your taste. No meat for dinner. Fish will do, if not salt, and bread and butter. Nothing hearty for supper; no fruit, cakes, or sweetmeats. Bathe your entire chest in cold water every morning, followed with considerable friction, and bandage your throat with flannel every night. Always remove it in the morning, and shower the entire throat and shoulders with cold water. Chew occasionally a little safflower bark. You may expect to recover the use of both throat and voice.

"Ophthalmia."—J. C. M., of WISCONSIN, and four others, are informed that this term (in medical science) is applied to a common inflammation of the eye, which is usually produced by a cold wind, dust, or any external irritation, &c. It generally begins with the appearance of a network of blood-vessels on some part of the conjunctiva of the eyeball or eyelids. The eyelids become swollen and tender, and the redness soon covers the whole conjunctiva; there is increased discharge of tears, intolerance of light. There is more or less of constant pain, and a sensation as if particles of fine sand had insinuated themselves under the eyelid, accompanied by a great heat and itching pain. A glutinous matter is now secreted, especially in the night, which causes the eyelids to stick very firmly together.

REMEDY: It is no unusual thing for the disease to commence in one eye, and in a day or two to seize the other. Mild cases of conjunctiva ophthalmitis generally run their course in a few days, and cease spontaneously, or are removed by a purgative, abstaining from the usual diet, and remaining in a dark room. The best local applications are a warm and filtered decoction of poppy leaves, or one fluid drachm of the tincture of opium in eight fluid ounces of distilled water. The eye should be well cleansed from the glutinous matter with warm milk and water.

Attractive Miscellany.

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

"The Nightingale Ensnared; OR, THE LIBERTINE RECLAIMED."

FROM THE FRENCH OF X. E. SAINTINE.

Translated for the HERALD OF PROGRESS.

VIII.—WILE AGAINST WILE.

It was Sunday, the first day of a festival at Loges. From Paris, from Mantes, from Pont-taise, from Versailles, as well as from all the villages adjacent to these towns, multitudes of people in their holiday dresses, and under a brilliant sun, were moving in groups toward a common center, the Forest of Saint German. Marly-le-Roi was almost deserted; its inhabitants had not been the last to set out. To allow his domestics to take part in this joyous gathering, Rupereux had resolved to pass the morning away from home.

He intended—at least so he had given Madeleine to understand, the evening before—to pay his father a visit at the chateau of Chambourcy. He thought it a favorable opportunity to come to a clear understanding with him on the subject of his marriage.

Now that Theresa has changed her opinion in regard to the worthy gentleman, there has arisen in her mind a deep-seated and eager longing, which incites and pursues her in her dreams, and even in her prayers. Her curiosity is intense to visit the seat of the viscount. Every one speaks of its magnificent apartments, and its gardens interspersed with groves and lawns. She first kindled her wish in the presence of her young mistress, in order to excite her interest in it. A single word from Madeleine, and all the gates of that Eden would open before them. But Madeleine has formally refused to utter that word. She understands how unseemly such a step would be, and the embarrassments that might attend it, and has determined to make her first entrance into the house of Fagon, only with the authority of the master, and to lay aside her nuptial veil. Though hardly persuaded, Theresa has promised to think no more of it; but obstacles only enkindled desire. Her curiosity makes her date upon the plan more and more, and if she has not renewed it to the master, she has disclosed it to the valet.

Surely, there is a favorable opportunity to-day. An hour ago, Rupereux set out for the residence of his father.

It is not without profound emotion, that Madeleine has seen him, faithful to his promise to urge his request with Mounseigneur the grand falconer, pass Bird-Meadow, and take the route by Montval and Mareil toward Chambourcy. Master Joseph is left behind sole guardian of the house; and Master Joseph, who is aware of the scruples of Mademoiselle des Aubiers, and respects them—has just informed dame Theresa, and dame Theresa only! that without any risk of being seen by any one, she could take a survey of the ancient seat once owned by the physician of Louis XIV., as the viscount and his domestics were all absent, and would be so, most of the day.

Master Joseph promised secrecy. Theresa at the summit of her wishes, thought that this time, considering the unexpected combination of favorable circumstances, Madeleine could not withstand the inclination to accompany her; and in fact she was not far wrong. After ten minutes doubt and hesitation, and after first, as if it were a great concession, consenting to Theresa's making the visit, but alone, and after quietly recommending to her to note everything carefully, that she might give a better account on her return—carried away in her turn by the demon of curiosity, Madeleine at length ventures on the step, and consents to bear Theresa company.

What can happen? Suppose through the indiscretion of his valet, the viscount should be informed of it; what could he infer? Surely nothing seriously to her disadvantage. Where then is the harm? Is it not quite natural for a young girl to love to see fine flowers and beautiful trees? When an occasion so rarely offers to take a walk in some other direction than over the eternal road to the Auberie, or to the Pond, or on the road that leads from her house to the church, or from the church to her house, why should she not improve it? The idea was not hers, but Theresa suggested it; she only followed her lead, and her preferences ought to be regarded, as she stood to her in the place of a mother. Then, can she remain close at home, at such a time, when the whole neighborhood, and indeed the whole country has turned out to Saint Germain? If it some unhappy chance, some villain should come in, what would she do? Or if some very different and less fearful visit should be made her, what would people say?

In short, Madeleine now finds quite as many good reasons for visiting the house of Fagon, as she had lately found for not going there.

Master Joseph therefore introduced them by a little gate of the park that opened upon the chestnut wood; and when the gate was shut behind them, the two inquisitive belles, the old one and the young, stood in delighted astonishment at the sight of the beautiful grassy plots, and the rich groups of trees that rose in terraces one above another, variegated with a thousand colors, and shedding their perfume in lavish abundance. Madeleine had never visited the place since her childhood. Then it was all wood and cypres, and gloomy and darkly-shaded walks, and it was as much as the sun could do, to describe a narrow circle of light about the house; but now, thanks to the good taste of the new proprietor, everything is entirely changed. There is no more chestnut wood, and it is he above all else that Madeleine admires in his works. These long plots of verdure, in his works. These long plots of verdure, upon which the eyes rest so pleasantly, dare, upon which they suggest to the soul ideas of calm and tranquil happiness, and she revels in the fancy, that while walking the path that winds about them her lover Madam's of her and the peaceful life awaiting them.

Entered according to Act of Congress, in the year 1861, by A. J. Davis & Co., in the Clerk's Office of the District Court of the United States for the Southern District of New York.

Do not those magnificent plants, so well cared for, gathered from all lands, and distributed in such profusion along the borders of the lawn, testify that Rupereux himself attends to their culture, or at least superintends it? And, if he loves flowers, it is because he is good; because, in spite of the excesses into which the habits of the court, and the bad example of a few corrupt young lords, have led him his natural instincts incline him to the pure joys of a rural life.

Whilst she stands motionless in her quiet ecstasy, the pretty maiden fails to notice the glance of intelligence that passes between Master Joseph and dame Theresa.

Soon the latter, turning her back on all these fine natural views that amaze and delight the young girl, abruptly prays their guide to let her examine the offices and kitchens of the establishment. Master Joseph immediately gratifies her desire.

While surveying the lower rooms in which the domestics are employed and live, while inspecting the ovens and the splendid copper implements gleaming like gold, the racks equipped with spits of all lengths, the fruit-room, the laundry, and the like, Theresa, elated and puffed up with a sense of her future dignity, imagines herself already established in the house, and giving orders to the entire viceroy in the name of my lady, the viscountess.

Entering the pantry, she sees a small table set, upon which are a few cold joints, some fruit, and some delicate pastry. She again directs a meaning glance to Master Joseph, lays her finger on her lip with a cunning and significant expression, and continues her inspection.

Left alone in the park during the visit to the kitchen, Madeleine gradually awakes from her reverie; she slowly follows the winding path that runs around the grass plots, hoping perhaps to find again in her walk the thoughts of love which the young man has left there; then she takes, half-dreaming, and partly unconscious, the first side-path that offers, glancing on this side and that at those beautiful masses of verdure, those long beds of flowers, while whispering to herself:

"Is it indeed possible that all this is one day to be mine?"

At this moment her ambition aimed at nothing higher; all else she forgot; and she was transported with delight at the thought of all that wealth of plants, that one day—soon—should be her property! She flattered herself that she should then know all the flowers by their names, by their perfumes, their forms, as she knew all the birds by their plumage, their songs, and even their flight.

Thus passing from path to path absorbed in successive reveries, she reached the heights of the park. From this point she could see at once her cottage and the castle. This view at first delighted her, but painful reflections did not fail to flit about her beautiful plans for the future.

Comparing the two domains with one another, it seemed to her that the task she had undertaken was foolish and inconsiderate.

Physical objects in their mute immobility, often tell us more, and succeed in convincing us more readily, than the most finished and most passionate discourses. The favorable juncture presented, they possess a rapid, inflexible, and remorseless eloquence, and present palpable, silent, and visible arguments, which are hardly open to controversy. Words reach the ear one by one, and you have words with which to oppose them; good advocates do not fail, even when their causes are bad; but how will you oppose that silent argumentation that appeals to the sight, and displays before you in a single breath all its strongest reasons? which does not contend with you, but compels you to quarrel with yourself?

By seeing Rupereux alone, isolated from the surroundings of a great lord, and coming daily to her in an elegant but not glittering attire, assuming a kind, familiar, and unpretending manner; by hearing him discourse in condemnation of the vanity of rank and titles, Madeleine had become won to the idea, that her union with the noble viscount was not perhaps embarrassed by so many difficulties as she had at first believed. Was she not likewise the daughter of a gentleman? of the lower ranks of nobility, to be sure; but should considerations of rank be so much to her?

To-day her delicious hopes have just been suddenly shaken by a single glance! There is a misalliance, not a ridge between Madeleine des Aubiers and Monsieur de Rupereux, equals at least in their youth, and in their beauty—but between Bird-Meadow and the house of Fagon! How is it possible to imagine that the happy possessor of this fair castle, of this immense and magnificent park, will ever dream of taking for a wife the humble resident of that narrow close and that modest cottage?

Madeleine shuts her eyes, as if to avoid so disagreeable an impression; then she fancies she hears the foliage rustle behind her. Alarmed, she runs down to the grass-plots to join Theresa. Once in sight of the castle, she turns her head, to see if she is followed, and perceiving no one, her excitement ceases. However, upon reaching the point where she had left dame Theresa, she calls her. Receiving no reply, and seeing the principal door of the ground-floor open, she decides, in order to get a little nearer her, to enter a few steps within the vestibule. Upon one side of this vestibule opened a wide circular gallery, where ranged in order, a great number of pictures of persons drawn at full length and at half size, all in different dresses and costumes, seemed to have been preserved more as genealogical monuments, than as masterpieces of art. Though not greatly skilled in such matters, Madeleine was not mistaken as to the meaning of what she saw; and though still concerned to find Theresa, she was very glad to make acquaintance, by going back two centuries at least, with all the members of that family into which she was shortly to be admitted.

Upon entering this gallery, she first saw a few faces, crabby enough, of balliffs, seneschals, and inferior magistrates, clad in their fur robes; two aldermen in their liveries of dissimilar colors; one of them held in his hand a silver key, doubtless the same that he had had the honor to present to Charles VI, or to Charles VII, upon the occasion of his entrance into some good city.

These gentlemen were attended by their wives, whose portraits had been caricatured

quite as strongly as their own, and the first impulse of the fair visitor was to laugh at sight of them.

One of the ladies wore on her head a sort of large turban, which encircled her forehead, and from it, by way of ornament, projected two prominent horns; the other wearing a peaked bonnet, shaped like a sugar-loaf, from the top of which there trailed behind her an interminable veil reaching to her feet, had a smirking cast of countenance, red hair, eyes that were not matched, and was attired in a full and flowing dress, the material of which resembled, for all the world, a latticed trellis.

Thus far, the grandfathers of the viscount did not seem to her very formidable; she had had a grand-uncle who had been an alderman, and a cousin who had been judge in the high court; and Madeleine, with a smile still on her lips, as she compared her own face and figure with those of the grandmothers of M. de Rupereux, thought to herself that after all her portrait some day might not dishonor the collection.

But passing rapidly by some hoods and a few head-dresses, of all shapes, spreading, bulging, high, and flat, of cloth, of feathers, of velvet, she stopped short at sight of a tall, bearded man, in a helmet, breast-plate, and high boots, of a proud and imperious aspect, and whose arm was extended toward a ribbon unrolled in a spiral in a corner of the picture. On this ribbon were inscribed the names of Agamemnon, of Marignan, and of several other battles.

The terrible warrior with the bristling beard slightly intimidated the fair visitor. The extended hand seemed to her to point to the door by which she had just entered, as if bidding her to retrace her steps without further profanation of the sanctuary. However, she paid no regard to it.

Doubtless the glorious renown of the family of the Dauvets had begun with that tall, bearded man. All the pictures but his, represented only noble knights, resting on their swords, or on their crested helmets, or gay gentlemen in plumed hats, in points of cloth of gold, with shoes of white satin, adorned with spreading rosettes, all decorated with the orders of the king, and all graced with their shields, upon which were inscribed their armorial bearings, those of their ladies.

These latter seemed still to vie with one another in coquetry and splendor of apparel. It was a confused mass of rich stuffs, of laces, pearls, and jewels; a few ladies in more simple attire, too simple perhaps, appeared as nymphs, or half-nude goddesses.

Madeleine cast down her eyes at once from modesty and humility. Her doubts were returning; discouragement got the better of confidence in her mind. Decidedly this family would never admit her among its members.

She still had courage however to go through with this terrible examination. Five pictures still remained to be inspected. The last three grand falcouners of France first presented themselves in their immense perukes, which had witnessed the lapse of the entire age of Louis XIV. The last of the three could be no other than the father of M. de Rupereux. The poor girl gazed at it with deep attention, with a suppliant expression, and, hands joined, to see what she might expect from him.

"At this moment," said she to herself, "his son is with him; without doubt he is speaking to him about me; oh, that I might divine his reply from his looks!"

But in his portrait, the count Dauvet des Marets bore a serious and dignified expression, and a scornful lip; from whatever point Madeleine looked at it, he seemed to turn toward her a contemptuous glance. There was rejection expressed in that glance, and Madeleine in her confusion fancied she heard him reproach her for the audacity of her expectations, the scantiness of her fortune, and the meanness of her extraction.

A moment after, she noticed at his side a lady, still young, of a frank and open countenance, who smiled upon her, as if to encourage her. Among all those proud and haughty personages who seemed to repel her, that lady alone welcomed her with indulgence and pity. These two sentiments were so singularly blended in her features, that Madeleine felt as if she had found in her a protector.

"Beyond question," said she to herself, "that is the mother of M. de Rupereux."

And recollecting that the countess of Marets had sprung from a family of tradesmen of obscure birth, she asked herself why the grand falcouner, in the matter of a misalliance, should be more considerate in his son's behalf than he had been for himself.

Delighted that she had fallen upon this worthy and excellent lady, of whom the viscount had often spoken to her—many traits of simplicity and good nature in whom he had mentioned—Madeleine could not weary with sight of her; and to the smiles of the good lady in the picture, she responded by slight tossings of the head; and in her heart, she entered into conversation with her; disclosed her doubts, her hopes, her fears, which confidence the other lady encouraged by the same unchanging smile. In less than two minutes, a good understanding, even intimacy, was established between them. An acquaintance had been formed and matured.

The last portrait was that of the physician Fagon, grand-uncle of the viscount. Madeleine had known him when a child; he was then a great terror to her, for he was old, ugly, and a humpback; but now this remembrance of her childhood seemed like a tie to unite her to the family.

Either designedly, or from politeness, the painter had slightly flattered his original by softening the derivative expression of his countenance, and concealing under the folds of the physician's robe the unevenness and unsightly bend in his shoulders; Madeleine, however, recognized him at the first glance, and those two portraits of the mother and uncle, those plebeians, both of humbler estate than herself, making part of so noble a company, in some measure renewed her hopes, and sustained her resolutions that were so near falling.

She had completed her examination, when, sincerely perturbed that she had forgotten to take formal leave of the mother of her betrothed, she turned back mechanically to the portrait of the physician. Becoming immediately conscious of her singular abstraction, she burst into a laugh.

At the extremity of the gallery was a door, which perhaps led to the offices and the kitchen. Madeleine gently pushed it open, calling Theresa again, and caught sight of a small saloon, filled with baskets of flowers, and furniture of exquisite patterns. She was about to shut it at once, but, in her effort to find her way, it occurred to her, that, as the picture gallery made a circuit about the rooms of the ground-floor, this saloon, which limited it in that direction, must necessarily open upon the vestibule. Unless she went back and once more faced the glance of the whole family, she must at all events enter that room, if it were only to pass through it. Having entered, the pretty inquisitive, forgetting that she had no other business there than to pass through, set about examining everything it contained.

The tapestry and furniture appeared to her perfectly beautiful. Superb Japan vases ornamented the brackets and the chimney-piece, the candle-stands and rounded corner-pieces, with their veneering of Indian and Brazil woods, exhibited in mosaic-work emblems of hunting and falconry. That was doubtless the favorite retreat of Rupereux. She no longer thought of leaving that little saloon so exquisitely furnished, so garnished with flowers, and so sweetly perfumed. She felt happy; she experienced in it a comfort which she could not explain. Her imagination gently aroused, she seemed to herself to be already mistress of the house; she tried to turn the luxurious arm-chairs; became an unconcerned and careless child once more, she playfully stretched herself on the sofas, plugging her head and arms among the soft and yielding cushions; then she gazed in the mirrors, smiling at herself, and assuming the airs and attitudes of the great ladies whom she had just seen in the gallery. And she discovered that these grand airs at least quite as well became her as all the duchesses of the present or the past; she was particularly struck with her own freshness of complexion and her own beauty, which not a little contributed to restore complete and full confidence in her own strength.

While she was still admiring herself, her eyes seemed inclined to close of themselves, and her head grew heavy and stupid; sleep was coming on. Shaking off the torpor which had seized upon her, she ran hastily to the door which led out upon the vestibule, threw it open, and, leaning against the wall, for she was already reeling, waited for the air from without to revive her spirits.

Madeleine attributed this sudden dizziness simply to the too abundant perfume of the flowers contained in the Japan vases. Numbers of scented bags, concealed behind a few articles of furniture, filled with an aromatic composition, the secret of which has not been lost to our day, had escaped her notice.

Yet in search of Theresa, and with head still confused, leaning on the balustrade of the stair-case, she was endeavoring to revive her wits, when she sees a shadow cast before her, which she immediately recognizes; and Rupereux appears.

He is booted and dusty, and seems to have just dismounted from his horse. At sight of Madeleine, he utters a cry of delight and surprise, which is entirely feigned, he rushes behind the bushes, the rustling of which he starts, and, half-hidden, he had watched the young maiden had seen her take the road to his house and go in.

"Now," cried he, "I bless the chance which I was but just cursing! I did not find my father; he had gone to pay court to the Regent, and to that my fair angel, do I owe it, that I meet you here at my own home—at yours!"

He added, with a very graceful gesture. Then, after a brief survey of the surroundings, convinced that he could proceed without further ceremony to testify his passion, he drew Madeleine to him and pressed her tenderly to his breast. To this demonstration, which, in any other circumstances, would have aroused the surprise and indignation of Madeleine, she made no resistance; with her head languidly reclining on his shoulder, and her eyes half-shut to the insidious suggestions which the demon murmured in her ear, she responded only by a confused, unintelligible stammer, which seemed rather an encouragement than a reproach. For a moment she fancied that she realized all the glided dreams that had been passing through her mind. She was at her own home!—at her home!

By degrees, however, the external air that reached her face began to react against the influence of the poisonous perfumes; her dream suddenly faded away, and her true situation dawned on her mind. Still she experienced no other painful emotion than shame that she had been discovered gratifying an improper curiosity; and, like a child caught in mischief, she remained motionless, uncertain what to do, neither making a gesture, nor saying a word; but she had already risen to her feet, her head no longer reclined on the shoulder of Rupereux, and her vision was beginning to be cleared of the mists which had for some time obscured it.

"Come! let us visit your future apartments, my dear one," said the gallant, sharpening his course as if he would go to the treacherous little boudoir of the ground-floor. Madeleine did not stir. She felt a presentiment of peril; the perfumes exhaled from the Japan vases seemed likely to be still more dangerous when respired by two. As he was attempting to drag her along, she suddenly raised a piercing cry of anguish. It was a response to the viscount's exclamation of surprise; it, too, was completely feigned.

"What is the matter, my angel?" said he, with an expression of astonishment and concern no longer feigned.

"It is—it is"—stammered Madeleine, "because I have visited it all without you; and the good God has doubtless been pleased to punish my curiosity; for, in going down that stair-case—yes, just now—at the very moment you came, I missed a step—and—my ankle is dislocated, I greatly fear!"

A blush mantled her cheeks. It was from shame that she had resorted to such a falsehood; but Rupereux was not on his guard against the cunning of the falcouner's maiden; he believed in the accident, and attributed the sudden rush that had crimsoned the forehead of Madeleine to the pain that had followed.

"Perhaps it is but a mere sprain. Lean on my arm, and let me reach that room, where you can at least sit down."

"Reach the room! oh, no! what would it avail! Besides, could I do it? the pain is too great!"

And, clinging to the baluster of the stair-case, she rested her head upon the railing, and stood still, as if it were out of her power to make the slightest movement.

"You are a child, Linette," answered the viscount. "It's nothing, I tell you. Make a trial; a few steps will frequently entirely remove such a pain."

"A few steps!—walk!—you talk very coolly about it!" she replied with some spirit, "there is a dislocation, I repeat, and I am sure of it!"

"Well, I will carry you, Linette," and he tried to take her in his arms.

"Be careful! you hurt me terribly," she cried, as she pushed him aside. "Theresa alone knows what I need—a bucket of very cold water, and let me only plunge my foot in it for a few moments, and I shall be cured; that's the only remedy! but there's not a moment to lose! Oh, what torture!"

Rupereux, moved with pity, now thought of nothing but to procure her the assistance she asked. He called Joseph, he called Theresa, with the whole strength of his lungs. But both were just then walking in the park; he resolved to run himself to the well, which was in the front court.

It was no slight task for the white and delicate hands of the viscount to draw up the bucket by the wet and slippery rope.

The well was deep, and excitement paralyzed his strength; even his hurry stood in the way of his purpose rather than aided in effecting it; the rope slipped from his grasp, or, by an ill-calculated toss, was thrown from the wheel. Then he must climb the curb to adjust it, and commence his work again; he struggled hard, grew impatient, and, making no progress, wished all his absent domestics to the devil, Master Joseph at the head.

At last he succeeded. But upon his return, tugging his bucket, under the weight of which he could, but just stand, he found, in the place where he had left Madeleine, only Master Joseph, who could hardly refrain from an exclamation, not much unlike a laugh, upon sight of his master, the future grand falcouner of France, in his shirt-sleeves, dripping from head to foot, and carrying a great bucket, the contents of which he seemed to have monopolized upon his own person.

"Where is she?" cried Rupereux sharply. "Gone, sir; gone, don't you know it?"

"How!" and he let the bucket, which he was holding, drop.

"When we came at your call, not finding you," replied Joseph, "I thought that his honor, the viscount, had abandoned his plan of a collation, and even—particularly when I saw Mademoiselle Madeleine moving toward the small gate of the Park, leaning on the arm of the old woman."

"But her dislocated limb?" interrupted Rupereux; "she was in extreme pain! How could she get away so quickly? What did she do? what did she say?"

"Before going," answered Joseph, somewhat disconcerted, "Mademoiselle charged me to thank you for your good advice, and to tell you she really felt as if walking would do her a great deal of good."

Rupereux bit his lips, cursed, swore, and stamped the ground.

"Has she duped me?" he muttered with an air of doubt and amazement; "if that is so, by the name I hear, Heaven knows I will take ample revenge! and woe be to her!"

(To be continued.)

Of Writers and Speakers.

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Miss A. W. Sprague may be addressed during May and June at Plymouth, Vt.

G. B. Stebbins may be addressed through the season, for Sunday lectures, at Rochester, N. Y.

M. C. Bent will lecture in the vicinity of Almond, Portage Co., Wis.

M. A. Hunter, Granger, Allegany Co., N. Y., will answer calls to lecture.

L. Judd Pardee may be addressed, care of L. G. Arnold, 55 East Sixteenth Street, New York City.

Mrs. Frances Lord Bond will answer calls to lecture, addressed box 878, Cleveland, O.

Mrs. M. J. Kutz will answer calls to lecture, addressed Laplanteville, Kent Co., Mich.

L. P. Griggs will answer calls to lecture, addressed Evansville, Wis.

Mrs. M. C. Stowe may be addressed, Vandalia, Cass Co., Mich.

Dr. James Cooper, of Bellefontaine, O., answers calls to lecture in the France state.

A. B. French, Clyde, Sandusky Co., O., will answer calls to lecture.

Mrs. S. E. Warner may be addressed for the present at Delton, Sauk Co., Wis.

Miss Martha F. Hallett (Post-office address, Rockford, Ill.) will speak during May in the East.

G. W. and Ellen Nichols will answer calls to speak on Reform. Address Wheatland, Iowa.

Mrs. E. A. Kingsbury will answer calls to lecture, addressed 1830 Pine Street, Philadelphia.

Geo. M. Jackson, Inspirational Speaker, may be addressed by friends wishing his services, at Bennington, Schuyler Co., N. Y.

E. Case, Florida, Hillsdale Co., Mich., will visit Canada and Western New York for lecturing purposes. Address as above.

Mrs. H. M. Miller will receive calls to lecture in Pennsylvania, and New York. Address Adirondack, O.

J. H. Randall, Inspirational Speaker, may be addressed, care of Charles Merrill, Esq., Battle Creek, Mich.

A. W. Curtiss will respond in calls to lecture in Minnesota. Address Martin, Olmsted Co., Minn.

Dr. R. L. Anderson will speak on Reform of the Temperance Philosophy, illustrating with full electrical and astronomical apparatus. Address Xenia, O.

Charlie Holt will spend the summer months in New England. Address until the last of May, care of Mrs. H. F. M. Brown, Cleveland, O.

Mrs. S. L. Chappell, Inspirational Speaker will receive invitations to lecture, addressed, Phoenix, N. Y.

Frank Chase, Inspirational Medium, will answer calls to lecture on Politics and Religion. Address Sutton, N. H.

Herman Snow, formerly Unitarian Minister, will address Spiritualists and friends of Progress not too remote from his residence, Rockford, Ill.

Rev. M. Taylor speaks every other Sunday, at Stockton, Me., once in two months at Troy, Me., and will answer calls for other days.

Dr. W. L. F. Von Vleck will answer calls to lecture in the Middle or North-western states. Address care Dr. Allen Pence, Terre Haute, Ind.

Rev. J. D. Lawver will attend to any invitations to deliver six or more lectures on Doctrinal Christianity, directed to Concordia, N. Y.

R. P. Ambler will accept engagements in the vicinity of Boston or Lowell during May, June, and August. Address care C. W. Batesman, Attica, Ind.

Cleveland, O.—Meetings of Chapin's Hall 2 P. M. and evening. For engagements during the week, near Cleveland, address Mrs. H. F. M. Brown.

Leo Miller speaks in Philadelphia his four Sundays of May. Calls to lecture week evenings should be addressed, Hartford, Conn., or as above.

William Denton intends to explore the lead regions of Illinois, Wisconsin, and Iowa, this Spring. Friends desiring his services as a lecturer on Geology and General Reform can direct to Fairview, Ohio.

Mrs. M. B. Kenney speaks at Gloucester, June 22d; Newburyport, June 19th; Quincy, June 26th; Charlestown, May 19th and 26th; New Bedford, May 19th and 26th.

Wm. Bailey Potter, M. D., will answer calls to lecture on Scientific Spiritualism in Eastern Massachusetts, through the coming season. Address Westboro, Mass.

Frank L. Wadsworth will lecture Sunday, May 5th and 12th, Adrian, Mich.; May 19th and 26th, through July. All calls for the year following in the East. Address as above.

N. Frank White will lecture at Detroit, in May; Oswego, N. Y., the Sundays of June; Seymour, Conn., through July. All calls for the year following in the East. Address as above.

Miss Emma Harding will lecture in Oswego, N. Y., in July; at Bangor, Me., and Worcester, Mass., in June; in Providence, R. I., in May. Address care of Bela Marsh, 14 Bromfield St., Boston, Mass.

Lamarine Hall, New York.—Meetings for free spiritual discussion are held every Sunday at 3 P. M., at the Hall corner Twenty-ninth St. and Eighth Avenue. Lectures by Trance-speakers every Sunday evening.

W. K. Ripley speaks in Bradford, Me., April 23d, and each alternate Sunday the ensuing year. Every fourth Sunday at Glenford, commencing April 21, and at Kenosha May 15th and every fourth Sunday thereafter.

Mrs. Augusta A. Currier speaks in the East until November, when she will again visit the West, lecturing through November in Oswego, N. Y. Address J. W. Currier, Box 318, Lowell, Mass., or as above.

Miss Laura DeForest will speak in Plymouth, Mass., the Sundays of May; in Providence, R. I., in July; Quincy, Mass., Aug. 4, 11, and 18; Saratoga Springs, Aug. 25 and Sept. 1; Putnam Corners, Sept. 8 and 15; Concord, N. H., Sept. 29; Portland, Me., October. Applications for week evenings addressed as above will be received.

Mrs. Laura McAlpin will lecture Sundays of May in Elkhart and Gosport, Ind.; three last Sundays in June in Toledo, O. Will answer calls to lecture week evenings in the vicinity of her Sunday appointments. Address care Mrs. H. F. M. Brown, Cleveland, O.; C. North, Elkhart, Ind.; E. Cole, Gosport, Ind.; Henry Bredt, Toledo, O.

S. P. Leland will speak at Chicago, Ill., May 12. Will commence a course of geological lectures at Washington, Iowa, May 15; Wapello, Iowa, May 22; will hold a grove meeting at Brady Prairie, Ind., June 12 and 19; at South Kirkland, Ohio, June 22 and 29; Concord, Ohio, July 14; Adrian, Mich., July 21 and 28. Friends between Davenport and Chicago desiring lectures on Geology or General Reform in June will please write soon. Address Cleveland, Ohio.

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Springfield, N. H., T. S. Vose.

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Notices of New Books.

* Talents alone cannot make a writer; there must be a whole mind behind the book.

THE ROMANCE OF NATURAL HISTORY. By PHILIP HENRY GOSSE, F. R. S., Author of "Natural History of Birds, Mammals, Reptiles," "The Ocean," "Popular British Ornithology," etc. Gould & Lincoln, Boston.

It is a pleasure to chronicle the multiplication of works having a tendency to popularize and render attractive the natural sciences. The introduction of the "Aquarium" into this country has, in the opinion of many, incited more minds to the practical study of, and awakened more general interest in, the beautiful science of Natural History, than anything hitherto done.

The author of this work ranks as one of the first Naturalists of Europe. He claims for himself "a poet's heart, though destitute of a poet's genius," and, as the title indicates, has endeavored to give us some idea of the "romance," or "poetry," of Natural History; to this end, he has searched the wide arena of Nature for views of the wonderful, the vast, the wild, the terrible, the sublime, and everything calculated to awaken poetic or romantic interest in the mind of the observer; in so doing, the practical has not been overlooked, but combined with the fanciful, are an immense quantity of facts and information calculated to interest as well as edify the reader. The idea of thus presenting the subject is a good one and the field almost limitless; in the small portion of it here explored, our author has been most successful.

The last chapter in the book, which is one of the most interesting, is devoted to a minute inquiry into the question of the existence of a "Sea Serpent," and a larger amount of evidence, both *pro* and *con*, is adduced, than was probably ever before collected on this subject. The author frankly avows his own belief in its existence, classifying it as belonging to the species *Enalasma*. The evidence is curious and conflicting, offering quite a commentary upon the fallibility of human testimony, and is on this account interesting to philosophers who make the human mind a study.

ANNUAL OF SCIENTIFIC DISCOVERY; or, *Your Book of Facts in Science and Art* for 1861. Edited by DAVID A. WELLS, A. M., Author of "Principles of Natural Philosophy," "Principles of Chemistry," "Science of Common Things," etc. Gould and Lincoln, Boston.

This work, which is published annually, covers a very wide field, exhibiting, in condensed form, the most important discoveries and improvements in Mechanics and Useful Arts, Natural Philosophy, Chemistry, Geology, Botany, Zoology, Astronomy, and Meteorology, together with notes on the progress of science during the preceding year, a list of recent scientific publications, and obituaries of eminent scientific men.

The material composing the volume before us has been judiciously selected, clearly and systematically arranged, and is well adapted for the instruction of that large and intelligent class of readers who take interest in the progress of science and the transactions of the various scientific and philosophical societies of Europe and America, but who, on account of the expense and volume necessary, are unable to procure the voluminous works which treat of the subjects enumerated.

As it is a book made up of facts of a purely scientific nature, the spirit of it is not one that can be transferred to the mind of a reader by quotations; therefore we are content to present it as a valuable work of reference. It is especially useful to the inventor, the mechanic, the man of science, and is a book which should have a place in every public and private library.

THE ATLANTIC for May has for its leading attraction the first chapters of Mrs. Harriet Beecher Stowe's new romance, *Agnes of Sorrento*, which are singularly inviting. The following paragraphs from the author's letter to the publishers, in explanation of the origin of the story, will not fail to awaken interest in this new work of her genius:

"The author was spending some weeks with a party of choice and very dear friends, on an excursion to southern Italy. Nothing could have been more fabulously and dreamily bright and beautiful than the whole time thus employed. Naples, Sorrento, Salerno, Positano, Pompeii, are names of enchantment, which will never fade from the remembrance of any of that party. At Salerno, within a day's ride of a storm for a day and a night. The talents of the whole company were called in requisition to make the gloomy evening pass pleasantly with song, and story. The first chapters of this story were there written and read to the accompanying dash of the Mediterranean. The plan of the whole future history was then sketched out. Whether it ever did much for in the eyes of the world or not, sure it is, the story was a child of love in its infancy, and its flowery Italian cradle rocked it with an indulgent welcome.

"The writer and the party were fresh from strolls and rambles about charming Sorrento; they had explored the gloomy gorge, and carried away golden boughs of fruits and blossoms from her orange orchards. Under the shadow of the old arched gateway, a beautiful young girl, whose name became Agnes in the story; and in the shadows of the gorge they met that woman straight and tall, with silver hair, Roman nose and dark eyes, whose name became Elsie. The whole golden scene receded centuries back, and they saw them in

a vision as they might and must have been in other days.

"The author begs to say that this story is a mere dreamland—that it neither assumes, nor will have responsibility for historical accuracy. It merely reproduces to the reader the visionary region that appeared to the writer, and if some critic say this date be wrong, or that incident out of place, let us answer, 'Who criticizes perspective and distances, that looks down into a purple lake at evening?' All dates shall give way to the fortunes of our story, and our lovers shall have the benefit of fairy land, and whom history will not find it here, except to our making, and as it suits our purpose."

"The story is dedicated to the dear friends, wherever scattered, who first listened to it at Salerno. Alas! in writing this, a sorrow falls upon us—the brightest, in youth and beauty, and in promise of happy life, who listened to that beginning, has passed to the land of silence.

"When our merry company left Sorrento, all the younger members adorned themselves with profuse knots of roses which grew there so abundantly that it would seem no plucking could exhaust them. A beautiful girl sat opposite the writer in the carriage and said, 'Now I will count my roses—I have just seven knots, and in each seven roses.' And in reply, another remarked, 'Seven is the perfect number, and seven times seven is perfection. It is an emblem,' she said gaily, 'of what a perfect time of enjoyment we have had.' One month later, and this rose had faded and passed away.

"There be many who will understand and tenderly feel the meaning, when we say that this little history is dedicated to the memory of ANSEL."

BLACKWOOD'S EDINBURGH MAGAZINE.—The April number of this reprint has the following table of contents: Spontaneous Combustion; Italy, by Mark Monnier; Americanisms: Life in Central Africa; The World of Weimar; Norman Sinclair—an Autobiography; General Patrick Gordon, the Russian Scot; and The Punjab in 1857. Leonard Scott & Co., 54 Gold Street, N. Y.

HARPER'S MONTHLY for May opens with an illustrated sketch of Boston and Lowell, by Kate Crayon, followed by the conclusion of Chas. Hallock's Three Months in Labrador, and Digging for Carthage, both illustrated. The opening chapters of a new illustrated story, "Orley Farm," with Thackeray's Adventures of Phillips, several short tales and poems, with an interesting "drawer."

MESSES. VICTOR DALMONT & DUBOIS, 49 quai des Augustins, Paris, have lately issued in French, a thick octavo volume, entitled *Notices sur les Travaux et la Vie d'Auguste Comte*, by Dr. Robinet. The book is illustrated by two lithographic portraits, and sells for eight francs. M. Comte, as our readers are doubtless aware, is known here principally by his great work, the *Cours de Philosophie Positive*, which has been admirably condensed and rendered into English by Miss Harriet Martineau.

We have received the OFFICIAL CATALOGUE OF POSITIVE PUBLICATIONS, from the publisher, HENRY EDDER, of Modern Times, Thompson P. O., Long Island, who is the Member for North America of the Positive Council. Positivism is that system of Sociology which has been founded by the French philosopher, Auguste Comte, an official biography of whom has lately been issued in Paris, by his disciples, the title of which, we have given above. The Catalogue is published for gratuitous distribution, and contains the particulars of thirty-eight works on Positivism issued in France, England, Holland, and North America; such as M. Comte's *Positive Philosophy*, *Positive Politics*, and *Catechism of the Positive Religion of Humanity*; Congreve's *Roman Empire of the West*, with his Sermons on "The New Religion in its attitude towards the Old," and "The Propagation of the Religion of Humanity;" Edgar's "Modern Times, the Labor Question, and the Family;" &c., &c.

—The second volume of Buckle's "History of Civilization in England," is now passing through the press of the Appletons. It is reprinted from advance sheets of the English edition. This volume is an analysis of the several causes which have disturbed the course of civilization in various countries—Spain, Scotland, France, Germany, and the United States.

Harmonial Store.

[The following original manifesto will explain itself. We hope to get good news from our Brother's enterprise.]

Having just returned from the East with a new stock of goods, and made arrangements to replenish my stock, from first hands, monthly, I hope to avoid that unharmonious state usual in business. Having become disgusted with the present corrupt system of fraud and deception so often resorted to in commerce, in consequence of competition, I feel a revolution can and ought to be perfected, which shall benefit all, and galvanize commerce into new life, experimentally and practically.

Where I now stand, I behold and see that Atheism, Deism, Pantheism, Calvinism, Methodism, Spiritualism, and Harmonialism, all are experiences which serve to unfold the mind. Being a Harmonialist, I can fully see the good and evil in humanity, as means to an end, comprehending his Trinity—human, spiritual, and divine—theologically known as God and Devil; hence my clarity is unbounded, and I am constrained to say with the Psalmist, "How great and marvellous are Thy works, O Lord of hosts; Just and true are Thy ways, thou King of Saints." Observation and experience conclusively proving that we have a Divine Father, as well as human—therefore a two-fold brotherhood,

including male and female, free and equal, with inalienable rights—"Life, liberty, and the pursuit of happiness." Thus, the highest duty of man is, to regard his paternity, realizing that we are each others' keepers, accepting the noblest works, in practicing the golden rule, instituted by him who spoke as no other man, laying down his life to seal his precepts and examples, that we should go and do likewise, being assured of our reward.

O, ye of little faith, "why not let your light shine, that others might see your good works, knowing that evil must be overcome with good. My past experience corroborating, causes me to make this public declaration to whom it may concern." As intelligent, accountable moral agents, all must make amends and restitution, here or hereafter, for all errors and wrongs, whether in trade, words, or thoughts. I therefore offer to the public the use of my means and time, with twenty-five years' experience as a merchant, to help establish a new system, which shall revolutionize and convulse commerce to her very center, resulting in a progressive government, and universal reign of Christ, when heaven and earth will be blended in one, doing equal justice unto all, with this motto—*Our Interests being Symmetrical*.

I only ask all to call and see a Harmonialist, who can tolerate all evil as a primitive state, and any information or instruction shall be rendered, and goods sold, avoiding the present unharmonious system of competition and fraud. I will endeavor to keep all the goods trade may demand. My time and attention shall be devoted to the interests of my customers, knowing their prosperity and interests to be equal with mine.

Having delegated powers to heal the sick, they need only make it known, and my services will be free, complying with the principles of the gospel.

I hope all will read and believe in the words of Christ, realizing that no Scripture is of private interpretation; that all can practice as well as preach, understanding that God rules in the armies of heaven, as well as among the nations of earth. If the sparrow is worth his notice, why not rule and control each man. We must, sooner or later, acknowledge and feel there is a power independent of man, that asks us to be, to whom we are indebted, each being a link in the great chain of existence, of cause and effect, who sees and knows that whatever is, is right; and hence the whole duty of man is, to act well his own part, knowing that "there all the honor lies"—for man is of God—a part of the great whole—A paradox.

Don't forget my store, on the south side of the square, in the town of Centerville, Appanoose County, Iowa.

WILLIAM WITTEMSMEYER.

March 1st, A. D. 1861.

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."

"For the grave is not man's prison, And we look above to see Our dear one, who has arisen A blent eternity."

On the morning of April 17, 1861, WILLIAM AUGUSTUS, son of William M. and Mary Grant, aged fifteen years. The excellent, manly, harmonious character which he possessed, not only prepared him for an elevated condition in the spirit realm, but also eminently fitted him for life on earth, and endeared him to all who knew him, especially to his fond parents, to whom he was greatly attached, and who will mourn his departure, "not as those without hope." Realizing the soul-cheering and comforting truth of spirit intercourse, they will enjoy that sweet communion with their angel son, that will afford him great joy, and at the same time be the means of cultivating and expanding their spirit nature.

Remarks were made at the funeral with reference to the consoling and blessed ministry of angels, who are our loved ones, gone before into the glorious realm of love, light, and harmony. Mrs. Ponceast, an excellent medium, while under spirit influence at the grave, made some very touching, beautiful, and appropriate remarks, which made a deep impression on those assembled. M.

NEWARK, N. J., April, 1861.

Miscellaneous.

NEW YORK WIRE RAILING CO.

The most extensive ORNAMENTAL IRON MANUFACTURERS in the United States.

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With Glass Cloth Presser, Improved Loop Check, New Style Hemmer, Binder, Corder, Etc.

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"This Machine makes the 'LOCK-STITCH,' and ranks highest on account of the elasticity, permanence, beauty, and general desirableness of the stitching when done, and the wide range of its applications."—*Report of American Institute, N. Y.*

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Enters upon its Ninth Volume with the following features:

Thoughtful Essays, Domestic Tales, Spiritual Intelligence.

Liberal Discussions on topics of general interest.

A. E. Newton contributes each week to its columns. It gives Reports of the New York Conference, and of the Spiritists' Lectures there.

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It contains characteristic messages from Spirit Life, given by Mrs. J. H. Coan, Trance Medium.

Poetry, News, and other miscellany render it emphatically a Family Paper.

It is a large and handsome sheet of eight pages, furnished at two dollars a year, or one dollar for six months, payable in advance. Address:

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NEW JERSEY LANDS.

Parties desirous of purchasing New Jersey lands will find it to their advantage to call on, or address, B. Franklin Clark, TRUSTEE BUILDINGS, or 155 East Broadway, New York.

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The next (Summer) Term of this Institution will commence on Wednesday, May 1, and continue ten weeks. Thoroughly Reformatory and Progressive in spirit and purpose, it must rely on the patronage of the more liberal portion of the public for support.

For particulars, see Circulars, to be obtained by addressing

WILLIAM S. HAYWOOD, ABBIE B. HAYWOOD, Principals.

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NEW SETTLEMENT,

WITHIN ONE HOUR'S RIDE OF PHILADELPHIA.

The subscribers having obtained a number of square miles of good land at

HAMMONTON,

30 miles South-east of Philadelphia by railroad, in Atlantic County, New Jersey, now offer it for sale in SMALL TRACTS, OF FROM FARM AND VILLAGE LOTS to actual settlers.

The Property offered, lying upon the Camden and Atlantic Railroad, has the advantage of several railroad stations, only commenced three years ago, and the population now numbers Twenty-five hundred.

The Settlers who have cleared their land properly, and cultivated it understandingly, have raised large Wheat, Rye, Corn, Potatoes, Oats and Clover, and is particularly adapted to the cultivation of the

GRAPE.

and finer Fruits. The land is various in quality, from a light trucking soil to a heavy loam or clay soil. Some portions of the tract have a sand surface with a fine sub-soil, other parts are quite destitute of sand surface, being a heavy loam land. It is called the very best soil for choice Fruits and Vegetables.

THE CLIMATE IS DELIGHTFUL,

being located in the most temperate latitude in America. The winters are short and mild, the mercury being mostly above freezing point. The summers are long, the air pure and invigorating. The country is unspoiled for its healthiness, never being entirely unknown. Many Pulmonary complaints have been cured by a change to this climate. The water throughout is excellent; wells, generally from ten to fifteen feet in depth, to never-failing springs of pure soft water.

It will be seen by reference to the map, this locality possesses the

BEST MARKETS

for all kinds of produce, of any place in the United States. Its markets are Philadelphia and New York, two of the largest cities in the Union.

LOCATION, PLAN OF SALES, AND OPERATIONS.

The course pursued heretofore has been to sell only to actual settlers, or those who would improve within a given time, and the result is, a

LARGE, FLOURISHING SETTLEMENT.

And land has been known to raise in value four-fold in one year. These lands are divided into two districts. The Afton district, north and immediately back of Hammonton Station, containing about thirty thousand acres. The Batsto district, east, between Hammonton, Weymouth Station, and Pleasant Mills, containing ten thousand acres.

The farm lands on the "Afton" will be sold in quantities to suit purchasers, from

\$12 to \$20 per Acre.

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Village and town lots at Hammonton and Weymouth Stations at VERY LOW PRICES, and in sizes to suit purchasers.

An indisputable title will be given to purchasers.

In the State of New Jersey there is a

LIBERAL HOMESTEAD LAW,

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Under the firm conviction that this arrangement will afford an opportunity for

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Something more Valuable than Silver or Gold;

BECAUSE

IT WILL RESTORE THE WEAK,

AND

Reinstate the Blood in all its Original Purity and Vigor.

IT IS

PROF. O. J. WOOD'S

RESTORATIVE CORDIAL

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BLOOD RENOVATOR.

It is precisely what its name indicates; for while pleasant to the taste, it is revivifying, exhilarating, and strengthening to the vital powers. It also revivifies, reinstates, and renews the blood in all its original purity, and thus restores and renders the system invulnerable to the attacks of disease. It is the only preparation ever offered to the world in a popular form so as to be within the reach of all.

So chemically and skillfully combined as to be the most powerful tonic, and yet so perfectly adapted as to act in perfect accordance with the laws of nature, and hence *not* the *weakest* stomach, and tone up the digestive organs, and allay all nervous and other irritation. It is also perfectly exhilarating in its effects, and yet it is never followed by lassitude or depression of spirits. It is composed entirely of vegetables, and those thoroughly combining powerful tonic and soothing properties, and consequently can never injure. As a sure preventive and cure of

CO-SUMPTION, BRONCHITIS, INDIGESTION, DYSPEPSIA, LOSS OF APPETITE, PAINT-NESS, NERVOUS IRRITABILITY, NEURALGIA, PALPITATION OF THE HEART, MELANCHOLY, NIGHT SWEATS, HYPOCHONDRIA, LANGOUR, GIDDINESS, AND ALL THAT CLASS OF CASES SO FEARFULLY CALLED FEMALE WEAKNESSES AND IRREGULARITIES.

There is nothing its Equal.

Also, Liver Derangements, or Torpidity, and Liver Complaints, Diseases of the Kidneys, or any general derangement of the Urinary Organs.

It will not only cure the debility following CHILLS and FEVER, but prevent all attacks arising from miasmatic influences, and cure the diseases at once if already attacked.

TRAVELERS should have a bottle with them, as it will infallibly prevent any deleterious consequences following upon change of climate and water.

As it prevents costiveness and strengthens the digestive organs, it should be in the hands of all persons of debilitated habits.

LADIES not accustomed to much out-door exercise should always use it.

MOTHERS should use it, for it is a perfect relief. Taken a month or two before the final trial, she will pass the dreadful period with perfect ease and safety.

THERE IS NO MISTAKE ABOUT IT.

THE CORDIAL IS ALL WE CLAIM FOR IT.

MOTHERS, TRY IT!

And to you we appeal to detect the illness or decline not only of your daughters, before it be too late, but also your sons and husbands; for while the former, from false delicacy, often go down to a premature grave, rather than let their condition be known in time, the latter are often so mixed up with the excitement of business, that, if it were not for you, they too would travel in the same downward path. But the mother is too late to arrest their fatal fall. But the mother is always vigilant, and to you we confidently appeal, for we are sure your never-failing affection will unerringly point you to PROF. WOOD'S RESTORATIVE CORDIAL AND BLOOD RENOVATOR as the remedy which should be always on hand in time of need.

O. J. WOOD, Proprietor,

444 Broadway, N. Y., and 114 Market St., St. Louis

Also for sale by all good Druggists. Price One Dollar per bottle.

READ WHAT THE PRESS SAY, after thoroughly testing the matter, and no one can have a doubt.

The following is part of a business letter. Its testimony, thus incidentally given, is therefore the more valuable:

MOSKOS, COXS.

Prof. O. J. Wood—Dear Sir: Please allow me to address you concerning your very valuable Restorative Cordial and Blood Renovator. I have been sick for more than a year, and have tried almost every method to get relief, and have found but very little until I tried your Cordial, and I must say it makes me feel better. I took a bad cold over a year ago, which run me down very low, and I could get no relief until I saw your medicine advertised in the *Bridgeport Farmer*. I sent to J. E. Shelton and got a bottle; have taken it, and it has greatly helped me. I desire to get some more.

Your obedient servant, DAVID F. WHITLOCK.

Thus every one, no matter how low, nor how much they have suffered, may experience almost instant relief.

How many thousands will bless the day that their attention was called to it. Come, all who suffer! Do not wait one hour. There is no mistake about it, it will cure you. Be well and suffer no longer. One bottle will save you from suffering and a premature grave.

Read the following letter, just received:

Mr. W. KISS, JR., Buffalo, N. Y.—I purchased of you, one week ago, a bottle of Prof. Wood's Restorative Cordial, and find myself entirely relieved of a distressing dyspepsia, producing a stoppage of breath, general debility, and pain in the side. I want one bottle more, and believe that I shall be cured, because the pain in the side and distress in the stomach, and cough, are all gone.

H. DEWAND.

NEW HARTFORD, Oneida Co., N. Y., Feb. 16, 1861.

PROF. WOOD AND HIS TRIUMPHS.

The following complimentary notice of Prof. Wood was written by Finley Johnson, Esq., the well-known author, and editor of the *Cambridge (Md.) Herald*:

Never before in the annals of the world's history has there been such wonderful cures as are now daily performed through the instrumentality of Prof. O. J. Wood's "CORDIAL AND BLOOD RENOVATOR," and these evidences of his skill, combined with the Philanthropy, have made his name known throughout the civilized world.

If a world-wide reputation, founded upon over twenty years of practice, is any compensation for the labor of the physician, O. J. Wood has unquestionably obtained it. The patronage of all classes—the honors of science—the eulogies of the Press are his. A community may be deluded—quacks may triumph for a season, but the whole civilized world cannot be deluded by facts, and thus it is that Prof. Wood rides down all opposition.

His "BLOOD RENOVATOR" is a certain cure for all diseases of the blood. In Dyspepsia it is a specific, in Debility it has no equal, and even in Consumption it will cure if taken in time. One trial will prove these facts. Delay no longer. It can be had at any Drug Store in the Union, or orders can be sent to 444 Broadway, New York.

Depot 444 Broadway, and sold by all Druggists.