

THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

VOL. 1.]

A. J. DAVIS & COMPANY,
274 Canal St. (Up Stairs.)

NEW YORK, SATURDAY, JUNE 2, 1860.

{ TWO DOLLARS PER YEAR, }
Payable in Advance.

[No. 15.]

CONTENTS OF THIS NUMBER.

ANSWERS TO CORRESPONDENTS.....	page 1
WHISPERINGS TO CORRESPONDENTS.....	1
RESOLUTIONS AND ADDRESS OF MRS. ELIZABETH CADY STANTON.....	2
LECTURE AT DOWD'S HALL.....	2
ESSAY ON LIFE.....	3
N. Y. SPIRITUAL CONFERENCE (99th Session).....	3
"SOMEONE TO LOVE ME".....	4
CLARENCE C., of Williamsburgh.....	4
POETRY.....	4
MISSION OF THE SPIRITUALIST.....	4
REFORMATION EXCHANGES.....	4
PERSONS AND EVENTS.....	5
PARAGRAPHS OF INTELLIGENCE.....	5
BRIEF ITEMS.....	5
RELIGIOUS ITEMS.....	5
A NEW MEDICAL DISCOVERY.....	5
MY FIRST LIFE.....	6
REMARKABLE SPIRIT MANIFESTATION.....	6
APOTHEOSIS.....	6
OF WRITERS AND SPEAKERS.....	7
OUR AGENTS.....	7
NOTICES OF NEW BOOKS.....	8

Questions and Answers.

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

BRIEF ANSWERS TO OUR CORRESPONDENTS.

BY THE EDITOR.

What is Originality?

PHILIP T. W.—In what sense do you regard T. W.'s writings? Are they stamped with originality?

We regard his writings as imperfect illustrations of Spirit Intercourse. But we are here reminded of what an inspired spirit said:

"An original mind is rarely understood until it has been reflected from some half dozen congenial with it, so adverse are men to admitting the true in an unusual form; while any novelty, however fantastic, however false, is greedily swallowed. Nor is this to be wondered at, for all truth demands a response, and few people care to think, yet they must have something to supply the place of thought. Every mind would appear original if every man had the power of projecting his own mind into the minds of others. All effort at originality must end either in the quaint or monstrous; for no man knows himself as an original. He can only believe it on the report of others to whom he is made known, as he is by the projecting power before spoken of."

This is a practical view of the question.

The Effects of Education.

C. HENRY T.—New York.—"BROTHER DAVIS: What is the effect of fine culture on coarse natures, or temperaments?"

We would attempt a reply did we not know that Emerson has anticipated us. He says:

"The first period of a nation, as of an individual, is the period of unconscious strength. Children cry, scream, and stamp with fury, unable to express their desires. As soon as they can speak and tell their want, and the reason of it, they become gentle."

"Whilst the perceptions are obtuse, men and women talk vehemently and superlatively, blunder and quarrel: their manners are full of desperation; their speech is full of oaths. As soon as, with culture, things have cleared up a little, and they see them no longer in lumps and masses, but accurately distributed, they desert from that weak vehemence, and explain their meaning in detail."

"If the tongue had not been framed for articulation, man would still be a beast in the forest. The same weakness and want on a higher plane, occurs daily in the education of ardent young men and women. 'Ah! you don't understand me; I have never met with any one who comprehends me; and they sigh and weep, write verses and walk alone—fault of power to express their precise meaning. In a month or two, through the favor of their good genius, they meet some one so related as to assist their volcanic estate; and good communication being once established, they are thenceforward good citizens. It is ever thus. The progress is to accuracy, to skill, to truth, from blind force."

Is Christianity a Religion?

HORACE K.—SALINA, MO.—"A. J. DAVIS, DEAR BROTHER: I do not mind the mineral kingdom governed by its own laws, and the vegetable and animal, also? Admitting that each kingdom is subject to its own code of laws, and that the law of the vegetable is not subject to the law of the mineral, then why do you call Religion Christianity, or Christianity Religion. From its earliest history it (Christianity) has the mark of the beast upon it. It is stained with blood, and is, therefore, animal?"

Perhaps, in this instance, an apology is the best explanation. We ask the world's pardon for every word, written or spoken, which implies or teaches that Religion is dependent upon any system.

The term "Christianity" is commonly used to signify the system of salvation, founded by the honored and revered Son of Joseph and Mary. As a theology it is utterly devoid of religion—i. e., if the term be employed to convey an idea of devotion to truth. But if we use the word "Religion" to signify the soul's interest in whatsoever is spiritual and eternal—including the sentiment of Brotherhood—and of doing good in return for evil—then (and we often so use the term) the identification of the teachings of the Nazarene with those of pure Religion, is beyond controversy.

By "Christianity" we mean the "Religion" of humanity and Spiritualism, which was inculcated by Jesus and by all good teachers. But popular "theology" is a fledgling of Doctors of Divinity—a monstrously, a ghastly theory of stupidity and despair—wholly destitute of religion, and unworthy a place in the memories of mankind.

The Order of Things Eternal.

MARTHA T., BLOOMFIELD.—"Is it possible for man to thwart the designs of God? Pardon me, Mr. Davis, for seeking light of you upon this matter. I am especially desirous by my husband to write you, because our minister last Sunday preached a sermon, in which he took strong ground in favor of man's power to break God's moral laws, and against the fatality or Hindooism of modern times."

ANSWER: The stupendous panorama of material and spiritual existence moveth to its appointed end, because the whole is actuated by inter-intelligent principles, which perform the grandest revolutions through eternal ages, with sure and undeviating effects. The most trivial occurrence that can be imagined, interfering with the established purpose and universal order of things, would result in universal dismay and destruction. Tell your minister that Father God

—Feeds the sacred fire
By which the mighty process is maintain'd.
Who sleeps not, nor is weary; in whose sight,
Slow circling ages are as transient days;
Whose work is without labor, whose Designs,
No flaw defects, nor difficulty thwarts,
And whose Benevolence no change exhausts."

And tell your minister, further, that the Bible (his authority,) is full of this "Hindooism of modern times." For example (See Phil. ii. 13.) "God worketh in you both to will and to do of his good pleasure." If this be true, if the New Testament authority is worth any confidence, then the Great Positive Mind is beyond the reach of alteration. Everything must occur in harmony with the unbounded sovereignty of his unchangeable attributes. The old medium Ezekiel (See ch. xxxvi. v. 26, 27.) makes God say "A new heart also will I give you. . . And I will take away the stony heart out of your flesh. . . And I will put my spirit within you. . . and ye shall keep my judgments and do them."

Is this fatality? Is this Hindooism? We think it is, and also that it embodies a great truth. It is innate, and therefore natural, to all human consciousness. Only the ignorant egotist is filled with the imaginary power to overthrow the designs of eternal Intelligence. More wisdom reaches down to intuition, the well-springs whereof overflow with this sublime universal dependence and unchangeability. Bailey, in his "Festus," thus writes:

"With God Time is not; unto Him all is Present Eternity. Worlds, beings, years, With all their natures, powers, and events, The bounds whereof He fashions and ordains, Unfold themselves like flowers. Time must not be Contrasted with eternity; 'tis not A second of the Everlasting Year."

In another place the same theological, yet intuitive poet expresses the completeness of the all-powerful Father:

"In Thy hand is every spirit,
And the meek the same may merit,
All which all the worlds inherit,
Thine!"

'Tis not to thy creatures given
To scale the lofty ways of Heaven—
Always just and kind;
But, before Thy mighty breath,
Life and Spirit, Dust and Death—
The boundless ALL is driven,
Like clouds by wind!"

But no poet hath better written on philosophy than Pope, thus:

"If plagues or earthquakes break not Heaven's design,
Then doth a Borgias or a Cataline?

Who knows but He whose hand the lightning forms,
Who heaves old ocean, and who wings the storms,—
Pours fierce ambition in a Caesar's mind,
And turns young Ammon loose to scourge mankind?

Account for moral as for natural things;
God's Wisdom God from seeming evil brings.
Why charge we Him in those, in these acquit?
In both, to reason right, is to submit.
Better for us, perhaps it might appear,
Were there all harmony, all virtue here;
That never air or ocean felt the wind;
That never passion discompos'd the mind.
But Nature lives by elemental strife,
And passions are the elements of life.
The general order since the whole began,
Is kept in Nature, and is kept in man."

What is an Apparition?

WM. A. B.—FOND DU LAC, WIS.—"MR. A. J. DAVIS: We, while living men and women on earth, be present in spiritual forms in places far from our physical bodies? . . . Do we not dwell in two spheres at the same time?"

We have examined this problem sufficiently to answer to the last interrogatory affirmatively. The greater comprehends the lesser; so the earth, with its weight of humanity, rolls in the presence of the spirit sphere; but this does not render positive duplicature of personality any more than possible.

Our correspondent, however, presents a case in himself, which we willingly take for an illustration of our philosophy. It harmonizes with much in Mr. Owen's "Footfalls on the Boundary of Another World."

He writes: "Recently my mother went to her Spirit Home. . . While on a journey, in March last, I passed into a sort of reverie, and was scarcely conscious that I was driving my horse. . . I seemed to be at the bedside, or in the room, where my mother was dying. I was speaking to her of the Spirit Home and of the friends there to whom she was about to take her flight. . . When I awoke I was somewhat surprised and saddened by the words which had fallen from my lips, for I had, at the time, no reason to suppose that my mother was unwell. On my return next day I received a letter which informed me that my mother was dangerously ill. She died on the 9th of the present month, (April,) and in her last words said to her weeping friends that she 'saw me in the room and called to me twice!' Thus was my reverie turned to a prophecy, every part of which was perfectly fulfilled. May it not be true (asks our correspondent) that since my spiritual presence was with my mother 1,200 miles from my own home, may I not also be present in angel form with my mother in the spirit home?"

We hold that any philosophy which, being natural and instinctive, comprehends and explains the ever-rising phenomena of life, is the best friend of humanity. It is the mission of philosophy to make plain that which

is hidden and mysterious. Theories and hypotheses are not philosophy, though they may be, and often are, truly philosophical and effective. The Harmonial Philosophy, like truth, is progressive. Its teachers and receivers may err; they may fail to make clear distinctions; they may be illogical at times, and thus obscure their principles; but in the end every one is the possessor of much truth and consequent happiness.

The philosophy of apparitions is identical with the philosophy of stereoscopic and photographic operations. Man's mind is a vaulted chamber, and many of its operations take place on the principle of the camera obscura, by which images of external objects are distinctly imprinted with all their minutia and native colors, and motions, too! on the reflective and retentive faculties within the vestibule of the temple. Phosphorus is ever present in the living brain, and it is, in part, by means of this semi-electrical principle that the human spirit is enabled to receive and impart impressions.

The case of friend B—, which is analogous to many illustrations on history's page, is thus explainable: His mind was abstracted from external things, and then concentrated upon the condition of his mother, by the kindly and tender offices of their guardian spirit. This accomplished, and his mind thrown into the optical form of the camera obscura, the object (1,200 miles distant) became distinctly visible and blended with individual consciousness. If, at this moment, the object could be conscious of the spiritual operation, it would at once think that the presence is absolute. That is, if the moon could be conscious when the astronomer aims his reflector at its surface, it would in a few moments embrace both the observer and his telescope, just as the astronomer now takes the orb into his own immediate presence and consciousness. Thus two objects in a like state of sympathy, will, regardless of either time or space, blend into each other's actual presence.

This similarity of feeling is almost invariably the result of spiritual intervention. If, in addition to this proximity of the reflections of distant objects, a spirit should prepare the atmosphere for the picture, the apparition will then at once become visible to external observation. That is to say: The shadow takes on the semblance, and colors, and motions, and even the thoughts of the substance or object, which may be hundreds or thousands of leagues removed from the representation. This is one of the sublimest facts in the science of spirit-life. All enlightened spirits comprehend the workings of these cerebro-camera obscura powers of mankind, and such seldom hesitate to experiment with them whenever some good end can be thereby subserved. Such is the philosophy of "apparitions."

What is Freedom? What is Truth?

MARY C.—BROOKLYN.—"In what sense does Spiritual Truth liberate the human spirit? What is error? . . . Can you direct the steps of a Truth seeker, one who, like myself, surrounded by every worldly luxury and loving relatives, is expected to conform to the ways of the world, attend church each Sabbath, etc., etc. . . My husband is in the spirit world. . . My child is four years old. . . how shall I unfold its sweet spirit?"

Truth, a divine principle, expands and improves the spirit of man, as the sun opens flowers and rolls the globes of space. Error is the misapprehension of Truth. Evil consists in knowingly advocating what is misapprehended. By error and evil the spirit is embarrassed and enslaved, because they push it out of time with the Eternal Order of things. Truth and goodness, on the other hand, are the sovereign principles of existence, and in their boundless flight there is unutterable freedom. Try them, sister!

You will in one short year discover that the eternal Truths of Deity, distributed throughout the illimitable universe, will loom up harmoniously before your enraptured spirit vision. You will discover also that those Truths traverse and penetrate through all the vast spheres and abyssal depths of sentient being; whitherward you, together with each one of us, and all the world, are hourly and momentarily hastening. How reverently will bow thy humbled soul before the beautiful lovingness and ineffable grandeur of immortal TRUTH!

Suffering Sister! Look up and far away. Fear not. Go forth with thy child into the open fields, when others "go to meeting on the Sabbath," and teach her tender mind, and at the same time learn your reason to behold in works the Worker—in Nature the God, who "fills, bounds, connects, and equals all."

We might remind you, who are "a Truth-seeker," of the comparison between the magnificent spectacle of God in Nature, and the sorry ink, paper, and leather *idol* that men can slip in their coat pocket. It is the mere shadow of what was at best, and in the very beginning of its teachings, but a record of the spiritual and religious experiences of ancient inhabitants. Every one, not blinded and enslaved by the popular chains of error, must see the absurdity of Bible worship. Cogent and powerful reasonings are multiplying on every hand against an error so dishonoring both to God and every lesser form of intelligence. And such reasonings are being pressed home upon the intuitions and common sense of mankind. The effect in due time will appear in the form of unbounded freedom and comparatively equal happiness among men.

With these views, afflicted Sister, your spirit will grow young again; for the years of your earth life are yet few. Go out each Sabbath beneath the broad embracing sky. Your heart will beat in unison with the melody of celestial Truth. Its thoughts will involunta-

rily rise up like the flowings of a hidden fountain, and they will refresh every faculty in the crown of thy spirit. Seek to know the Truth of Spirit Life, and take at least as much care to acquire it as you would to learn the piano. When you get a new Truth clearly fixed in your heart, you will have indubitable evidence thereof, for you will breathe with freer aspirations and experience nobler thanksgiving to the Infinite Father.

"God" is the shortest word for Good, and Devil the metaphoric term for Evil. With this commentary we quote:

"The Will of God is all in all. He makes, Destroys, remakes, for his own pleasure, All. After inferior nature is subdued, All Evil is confin'd. The elements Conglobe themselves from chaos, purified—The re-begotten world is born again. Moral corruption with the body ceaseth, Spirits rise up, and link and rule with heav'n. The soul-state is search'd into: dormant Death, Evil, and all the dark gods of the heart, And the idolatrous passions, overcome And wordless are seen; and then the Word Heard and obeyed, next comes the Truth divine Reintegrate; then Evil's last and worst Essay is vanquish'd by Almighty Good. The universe all expurgate of evil, And hell for aye abolish'd.—All Create, Redeem'd,—their God all love, themselves all bliss."

Whisperings to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

C. P. M., MAYVILLE.—Yes, Brother, stop our paper to your address if you want to, but we shall publish it for others' sake.

J. D. W.—Expand your affection for the human family. Said the Roman Terence: "I am a man! and nothing which concerns Humanity is foreign to me."

S. RALPH, WACO, TEXAS.—The quickest way to obtain the proceedings of the "Harmonial Colony Movement" is, write to D. C. Gates, Worcester, Mass. He will promptly mail it you, or explain its objects.

R. A. S., NORWALK.—Send for Henry Whitehall's new invention, the "Planisphere." It is accurate and novel. The Starry Heavens are delineated on a movable surface, and with remarkable simplicity. Your children will be delighted with it. His address is box 2,194, Philadelphia.

C. F. O'B., PLEASANTON, TEXAS.—We come to thee with a grateful heart. Your efforts are recorded in the book of memory. What you say of the Harmonial Philosophy is the refrain of a million human minds.

P. C. H.—You ask after the freest and happiest country. "That country is the happiest," said the wise man of Greece, "in which an injury done to the humblest individual, becomes an insult to the whole community." Does this answer your question?

H. W., CLEVELAND, O.—The constitutional powers are in your favor, but one defect (the result of violation) will long "cry aloud and spare not." You may be very cheerful, nevertheless, and let no vapors of fancy obscure thy manly course.

—Our medical department will ere long contain some intelligence by which you may restore bodily functions.

C. L., CHARLESTON.—Having reflected upon the condition of your suffering patient, and read with deep interest and sympathy your sketch of the accident and subsequent treatment, we have concluded not to recommend any healing medium, not knowing one adapted to the case. It may possibly come within our power to prescribe a remedy, but at this writing we have no knowledge of anything to meet her necessities.

M. A. R.—The conjugal love of the human spirit is sovereign and divine; its devotedness to the natural counterpart is spontaneous and eternal. The following is Nature:

"Forever thine! whatever ill betide;
Forever thine! where'er our lot be cast;
Fate, that might rob us of all else beside,
Will give us Love, though earthly life be past."

CORA W., HADLEY.—The indebtedness is on our side, and in your favor. Do not consider that we have paid for the published poem.

—When the righteous sunlight, that has rolled out of the eternal spheres, shall burst into millions of truth-rays, then will human life be quickened to a new birth, error's weeds will die in the rose-gardens of immortal beauty, and every human being will, in the inmost recesses of intuition, recognize its own eternal duration.

H. W. VICKERY, DARIEN CENTER.—The main question in your letter is answered in the philosophy of apparitions, addressed to friend Baldwin, of Fond du Lac.

—Your other query—"How are we to know whether they are spirits in the form or out?"—is answered only by experience. Lessons of discrimination in spiritual things are as necessary to learn as anything else. The novice in jewelry is deceived as to the composition and value of stones and metals, while the experienced eye is, at a glance, master of both.

LYDIA H. B., PLEASANT RUN.—Your letters interest us, but we see nothing in them suitable for publication.

—If you do not wish to consider every person spiritually related to yourself—if you hold that some are very distant cousins, to say the most of them—we do not object or complain of your want of fraternal adroitness.

—Are not blood-relatives many times more foreign than strangers. If strangers find sympathy in each other, may not all strangers become acquainted in eternity, and may not Progress remove barriers to friendship and love?

J. P. H. KANAWHA.—From the sphere of your letter we gather this: That your hand could be easily moved by some over-watching spirit. Take a pencil in your right hand, which, resting naturally on a sheet of paper, may soon be magnetized to write. If a word occurs to you to write it down, then the next and the next, but do not try to anticipate the termination of the sentence.

—Regarding the best mediums or clairvoyants we have nothing to communicate. Clear seers of disease are still rare, yet they are more abundant in these days than ever before.

PROF. C. W. ALBANY.—The passage to which you refer is to be found in the writings of the renowned Neander.

Here it is: "Plato's speculations rested on a basis altogether historical. He connected himself with the actual phenomena of religious life, and with the traditions lying before him, as we see in his remarks on the doctrines of the gods and on divination. He sought to embody, in his speculations, the truth which lay at the bottom of all this, and to separate it from all admixture of superstition. It still continued to be the aim of original Platonism to trace throughout history the vestiges of a connection between the visible and invisible worlds, between the Divine and the Human."

Do you remember any more such remarks on Plato? What his central inspiration was, is stated in the 5th vol. of Great Harmony.

Pulpit and Rostrum.

"Every one's progress is through a succession of teachers, each of whom seems, at the time, to have a superlative influence, but it at last gives place to a new."

Marriage and Divorce.
RESOLUTIONS AND ADDRESS OF
MRS. ELIZABETH CADY STANTON,
At the Woman's Rights Convention, Cooper Institute, Friday, May 11, 1860.

RESOLUTIONS.

Resolved, That, in the language (slightly varied) of John Milton—"Those who marry intend as little to conspire their own ruin as those who swear allegiance; and as a whole people is to an ill government, so is one man or woman to an ill marriage. If a whole people, against any authority, covenant or statute, may, by the sovereign edict of charity, save not only their lives but honest liberty, from unworthy bondage, as well may a married party against any private covenant which he or she never entered, to his or her mischief, be redeemed from unsupportable disturbances to honest peace and just contentment."

Resolved, That all men are created equal, and all women, in their natural rights, are the equals of men, and endowed by their Creator with the same inalienable right to the pursuit of happiness.

Resolved, That any constitution, compact or covenant, between human beings, or even between God and human beings, that failed to produce or promote human happiness, could not, in the nature of things be of any force or authority; and it would be not only a right but a duty to abolish it.

Resolved, That though marriage be in itself divinely founded, and is fortified as an institution by innumerable analogies in the whole kingdom of universal nature, still a true marriage is only known by its results; and like the fountain, if pure, will reveal only pure manifestations, nor need it ever be said, "what God hath joined together, let not man put asunder," for man could not put it asunder; nor can he any more unite what God and nature have not joined together. (Applause.)

Resolved, That of all insulting mockeries of heavenly truth and holy law, none can be greater than that physical impotency is cause sufficient for divorce, while no amount of mental, or moral, or spiritual imbecility is ever to be pleaded in support of such a demand.

Resolved, That such a law was worthy those dark periods when marriage was held by the greatest doctors and priests of the church to be a work of the flesh only; and almost, if not altogether, a defilement, denied wholly to the clergy, and a second time forbidden to all.

Resolved, That an unfortunate or ill assorted marriage is ever a calamity, but not ever, perhaps never, a crime; and when society or government, by its laws or customs, compels its continuance, always to the grief of one of the parties, and the actual loss and damage of both, it usurps an authority never delegated to man nor exercised by God himself. (Applause and hisses.)

Resolved, That observation and experience daily show how incompetent are men, as individuals or as governments, to select partners in business, teachers for their children, ministers of their religion, or makers, adjudicators, or administrators of their laws; and as the same weakness and blindness must attend the selection of matrimonial partners, the dictates of humanity and common sense alike show that the latter and most important contract should no more be perpetual than either or all of the former.

Resolved, That children born in these unhappy and unallowed connections are, in the most solemn and important sense, of unlawful birth—the fruit of lust, but not of love, and so not of God, divinely descended, but from beneath—whence proceed all manner of evil and uncleanness. (Hisses and applause.)

Resolved, That next to the calamity of such a birth to the child, is the misfortune of being trained in the atmosphere of a household where love is not the law, but where discord and bitterness abound, stamping their demonic features on the moral nature with all their odious peculiarities, thus continuing the race in a weakness and depravity that must be a sure precursor of its ruin, as a just penalty of long violated law.

ADDRESS.

In our common law, in our whole system of jurisprudence, we find man's highest idea of right.

The object of law is to secure justice, but inasmuch as fallible man is the maker and administrator of law, we must look for many and gross blunders in the application of its general principles to individual cases.

The science of theology, of civil, political, moral, and social life, all teach the common idea that man ever has been, and ever must be, sacrificed to the highest good of society—the one to the many—the poor to the rich—the weak to the powerful, and all to the institutions of his own creation.

Look! what thunderbolts of power man has forged in the ages for his own destruction—at the organizations to enslave himself; and through those times of darkness—those generations of superstition—behold all along the relics of his power and skill that stand like mile-stones here and there to show how far back man was great and glorious. Who can stand in those vast cathedrals of the old world, as the deep-toned organ reverberates from arch to arch, and not feel the grandeur of immortality. Here is the incarnate thought of man, beneath whose stately dome the man himself now bows in fear and doubt—knows not himself, and knows not God—a mere slave to symbols—and with holy water signs the cross, while He who died thereon declared man God.

I repudiate this popular idea. I place man above all governments—all institutions ecclesiastical and civil—all constitutions and laws. (Applause.) It is a mistaken idea that the same law that oppresses the individual can promote the highest good of society. The best interests of a community never can require the sacrifice of one innocent being—of one sacred right.

In the settlement, then, of any question, we must simply consider the highest good of the individual. It is the inalienable right of all to be happy. It is the highest duty of all to seek those conditions in life—those surroundings which may develop what is noblest and best, remembering that the lessons of these passing hours are not for time alone, but for the ages of eternity.

They tell us, in that future home—the heavenly paradise—that the human family shall be sifted out, and the good and pure shall dwell together in peace. If that be the heavenly order, is it not our duty to render earth as near like heaven as we may? For years there have been before the Legislature of this State a variety of bills asking for divorce in cases of drunkenness, insanity, desertion, cruel and brutal treatment, endangering life. My attention was called to this question very early in life, by the sufferings of a friend of my girlhood, a victim of one of those unfortunate unions called marriage. What my great love for that young girl, and my holy intuitions then decided to be right, has not been changed by years of experience, observation, and reason. I have pondered well these things in my heart, and ever felt the deepest interest in all that has been written and said upon the subject, and the most profound respect and loving sympathy for those heroic women who, in the face of law and public sentiment, have dared to sunder the unholy ties of a joyless, loveless union. If marriage is a human institution, about which man may legislate, it seems but just that he should treat this branch of his legislation with the same common sense that he applies to all others. If it is a mere legal contract, then should it be subject to the same restraints and privileges of all other contracts. A contract to be valid in law must be formed between parties of mature age, with an honest intention in said parties to do what they agree. The least concealment, fraud, or intention to deceive, if proved, annuls the contract. A boy cannot contract for an acre of land or a horse until he is 21, but he may contract for a wife at 14. If a man sell a horse, and the purchaser find in him great incompatibility of temper, a disposition to stand still when the owner is in haste to go, the sale is null and void—the man and his horse part company. But in marriage, no matter how much fraud and deception are practiced, nor how cruelly one or both parties have been misled—no matter how young, inexperienced, or thoughtless the parties, nor how unequal their condition and position in life, the contract cannot be annulled. Think of a husband telling a young and trusting girl, but one short month his wife, that he married her for her money; that those letters, so precious to her, that she had read and re-read, and kissed and cherished, were written by another; that their splendid home, of which, on their wedding day, her father gave to him the deed, is already in the hands of his creditors; that she must give up the elegance and luxury that now surround her, unless she can draw fresh supplies of money to meet their wants! When she told the story of her wrongs to me—the abuse to which she was subject, and the dread in which she lived, I impulsively urged her to fly from such a monster and villain, as she would before the hot breath of a ferocious beast of the wilderness. (Applause.) And she did fly. And it was well with her. Many times since, as I have felt her throbbing heart against my own, she has said: "Oh, but for your love and sympathy, your encouragement, I should never have escaped from that bondage. Before I could, of myself, have found courage to break those chains, my heart would have broken in the effort."

Marriage, as it now exists, must seem to all of you a mere human institution. Look through the universe of matter and mind—all God's arrangements are perfect, harmonious, and complete. There is no discord, friction, or failure in his eternal plans. Immutability, perfection, beauty, are stamped on all his laws. Love is the vital essence that pervades and permeates from the center to the circumference—the graduating circles of all thought and action. Love is the talisman of human weal and woe—the open sesame to every human soul—where two beings are drawn together by the natural laws of likeness and affinity, union and happiness is the result. Such marriages might be divine, but how is it now? You all know our marriage is, in many cases, a mere outward tie, impelled by custom, policy, interest, necessity, founded not even in friendship, to say nothing of love, with every possible inequality of condition and development. In these heterogeneous unions we find youth and old age, beauty and deformity, refinement and vul-

garity, virtue and vice, the educated and the ignorant, angels of grace and goodness with devils of malice and malignity; and the sum of all this is human wretchedness and despair—cold fathers, sad mothers and hapless children, who shiver at the hearthstone where the fires of love have all gone out. The wide world and the stranger's unsympathizing gaze are not more to be dreaded for young hearts than homes like these. Now, who shall say that it is right to take two beings so unlike, and anchor them right side by side, fast bound, to stay all time until God shall summon one away?

Do wise, Christian legislators, need any arguments to convince them that the sacredness of the family relation should be protected at all hazards—the family, that great conservator of national virtue and strength—how can you hope to build it up in the midst of violence, debauchery, and excess. Can there be anything sacred at that family altar, where the chief priest who ministers makes sacrifice of human beings? Of the weak, the innocent? Where the incense offered up is not to the God of Justice and Mercy, but to those heathen divinities who best may represent the lost man in all his grossness and deformity? Call that sacred where woman, the mother of the race—of a Jesus of Nazareth—unconscious of the true dignity of her nature, of her high and holy destiny, consents to live in legalized prostitution, her whole soul revolting at such gross associations—her flesh shivering at the cold contamination of that embrace, held there by no tie but the iron chain of the law and a false and most unnatural public sentiment? Call that sacred where innocent children, trembling with fear, fly to the corners and dark places of the house to hide themselves from the wrath of drunken, brutal fathers, but forgetting their past sufferings rush out again at their mother's frantic screams, "Help! oh help!" Call that sacred where fathers like these have the power and legal right to hand down their natures to other beings, to curse other generations with such moral deformity and death?

Brethren, look into your asylums for the blind, the deaf and dumb, the idiot, the imbecile, the deformed, the insane. Go out into the by-lanes and dens of this vast metropolis and contemplate that reeking mass of depravity!

Pause before the terrible revelations, made by statistics, of the rapid increase of all this moral and physical impotency, and learn how fearful a thing it is to violate the immutable laws of the beneficent ruler of the universe, and there behold the terrible retributions of your violence on woman. Learn how false and cruel are those institutions, which, with a coarse materialism, set aside those holy instincts of the woman to bear no children but those of love.

In the best condition of marriage as we now have it, to woman come all the penalties and sacrifices. A man in the full tide of business or pleasure can marry and not change his life one iota; he can be husband, father, and everything beside. But in marriage, woman gives up all. Home is her sphere—her realm. Well, be it so if here you'll make us all supreme; take to yourselves the universe besides; explore the North Pole, and in your airy car, all space; in your northern homes and cloud-capped towers go feast on walrus flesh and air, and lay you down to sleep your six months' night away and leave us to make these laws that govern the inner sanctuary of our own homes, and faithful satellites we'll ever be to the dinner pot, the cradle and the old arm chair. (Applause.)

Fathers, do you say let your daughters pay a life-long penalty for one unfortunate step? How could they, on the threshold of life, full of joy and hope, believing all things to be as they seemed on the surface, judge of the dark windings of the human soul?—how could they foresee, that the young man to-day so noble, so generous, would in a few short years be transformed into a cowardly, mean tyrant, or a foul-mouthed, bloated drunkard? What father could rest at his home by night, knowing that his lovely daughter was at the mercy of a strong man drunk with wine and passion, and that, do what he might, he was backed up by law and public sentiment.

The best interests of the individual, the family, the State, the nation, cry out against these legalized marriages of force and endurance. There can be no heaven without love, and nothing is sacred in the family and home but just so far as it is built up and anchored in love.

Our newspapers teem with startling accounts of husbands and wives having shot or poisoned each other, or committing suicide, choosing death rather than the indissoluble tie; and, still worse, the living death of faithless wives and daughters, from the first families in this State, dragged from the privacy of home into the public prints and courts, with all the painful details of sad, false lives. What say you to facts like these? Now, do you believe, men and women, that all these wretched matches are made in heaven? that all these sad, miserable people are bound together by God?

I know Horace Greeley has been most eloquent for many weeks past on the holy sacrament of ill assorted marriages. But let us hope that all wisdom does not live and will not die with Horace Greeley. I think if he had been married to the New York Herald, instead of the republican party, he would have found out some scriptural arguments against lifelong union, where great incompatibility of temper existed between the parties. (Laughter and applause.) Our law-makers have dug a pit, and the innocent have fallen into it, and now will you coolly cover them over with statute laws, Tribunes and weeds, and tell them to stay there and pay the life-long penalty of having fallen in?

Nero was thought the chief of tyrants, because he made laws and hung them up so high that his subjects could not read them, and then punished them for every act of disobedience. What better are our republican legislators? The mass of the women of this nation know nothing about the laws, yet all their specially barbarous legislation is for woman. Where have they made any provision for her to learn the laws? Where is the law-school for our daughters? where the law-office, the bar, or the bench now urging them to take part in the jurisprudence of the nation?

But, say you, does not separation cover all these difficulties? No one objects to separation, when the parties are so disposed. Now

to separation there are two very serious objections. First, so long as you insist on marriage as a divine institution, as an indissoluble tie, so long as you maintain your present laws against divorce, you make separation, even, so odious that the most noble, virtuous and sensitive men and women choose a life of concealed misery, rather than a partial, disgraceful release. Second, those who, in their impetuosity and despair, do, in spite of public sentiment, separate, find themselves in their new position beset with many temptations to lead a false, unreal life. This isolation bears especially hard on woman.

Marriage is not all of life to man. His resources for amusement and occupation are boundless. He has the whole world for his home; his business, his politics, his club, his friendships with either sex, can help to fill up the void made by an unfortunate union or separation. But to woman marriage is all and everything—her sole object in life—that for which she is educated—the subject of all her sleeping and waking dreams. Now if a noble, generous girl of eighteen marries and is unfortunate, because the cruelty of her husband compels separation, in her dreary isolation would you drive her to a nunnery? And shall she be a nun indeed? Her solitude is nothing less, as in the present undeveloped condition of woman, it is only through our fathers, brothers, husbands, sons, that we feel the pulsations of the great outer world.

One unhappy, discordant man or woman in a neighborhood, may mar the happiness of all the rest. You cannot shut up discord any more than you can small pox. There can be no morality where there is a settled discontent. A very wise father once remarked, that in the government of his children, he forbade as few things as possible; a wise legislation would do the same. It is folly to make laws on subjects beyond human prerogative, knowing that in the very nature of things they must be set aside. To make laws that man cannot and will not obey, serves to bring all law into contempt. It is very important in a republic that the people should respect the laws, for, if we throw them to the winds, what becomes of civil government? What do our present divorce laws amount to? Those who wish to evade them have only to go into another State to accomplish what they desire. If any of our citizens cannot secure their inalienable rights in New York State, they may, in Connecticut and Indiana. Why is it that all agreements, covenants, partnerships are left wholly at the discretion of the parties, except the contract, which, of all others, is considered most holy and important, both for the individual and the race?

This question of divorce, they tell us, is hedged about with difficulties, that it cannot be approached with the ordinary rules of logic and common sense. It is too holy, too sacred to be discussed, and few seem disposed to touch it.

From man's standpoint this may be all true, as to him, they say, belong reason, and the power to rationate. Fortunately I belong to that class, endowed with mere intuitions—a kind of moral instinct by which we feel out right and wrong. In presenting to you, therefore, my views of divorce, you will, of course, give to them the weight only of the woman's intuitions. But, inasmuch as that is all God saw fit to give us, it is evident we need nothing more. Hence, what we do perceive of truth must be as reliable as what man grinds out by the longer process of reason, authority, and speculation.

Horace Greeley, in his recent discussion with Robert Dale Owen, said this whole question has been tried in all its varieties and conditions, from indissoluble monogamic marriage down to free love—that the ground has been all gone over and explored. Let me assure him that but just one-half of the ground has been surveyed—and that half but by one of the parties, and that party certainly not the most interested in the matter. Moreover, there is one kind of marriage that has not been tried; and that is a contract made by equal parties to live an equal life, with equal restraints and privileges on either side. Thus far we have had the man marriage, and nothing more. From the beginning man has had the sole and whole regulation of the matter; he has spoken in Scripture—he has spoken in law; as an individual he has decided the time and cause for putting away a wife, and as a judge and legislator he still holds the entire control. In all history, sacred and profane, the woman is regarded and spoken of simply as the toy of man, made for his special use, to meet his most gross and sensuous desires; she is taken or put away, given or received, bought or sold, just as the interest of the parties might dictate. The right of woman to put away a husband, be he ever so impure, is never hinted at in sacred history. Even Jesus himself failed to recognize the sacred rights of the holy mothers of the race. We cannot take our gauge of womanhood from the past, but from the solemn convictions of our own souls, in the higher development of the race. No parchments, however venerable with the mold of ages—no human institutions—can bound the immortal wants of the royal sons and daughters of the great I Am—rightful heirs of the joys of time, and joint heirs of the glories of eternity. If in marriage either party claims the right to stand supreme, to woman, the mother of the race, belongs the scepter and the crown, for her life is one long sacrifice for man. You tell us that among all womankind there are no Moseses, Christs or Pauls—no Michael Angels, Beethovens, Shakespeares—no Columboes, Gallileos—no Lockes or Bacons. Behold those mighty minds attuned to music and the arts, so great, so grand, so comprehensive; these are our great works of which we boast. Which, think you, stands first, the man or what he does? By just so far as Gallileo is greater than his thoughts, is the mother far above the man. (Applause and hisses.) Into you, oh! sons of earth, go all of us that is great and grand. In you center our very life thought, our hopes, our intensest love. For you we gladly pour out our heart's blood and die. Willingly do we drink the cup in the holy sacrament of marriage—in the same faith that the Son of Mary died on Calvary, knowing that from our suffering comes forth a new and more glorious resurrection of thought and life. (Applause.)

INNOCENCE always looks upwards, meets the most inquisitive and suspicious eye; and stands undaunted before God and man.

Lecture at Dodworth's Hall, ON "THE USES AND ABUSES OF SPIRITUALISM."

BY G. B. STEBBINS, OF MICHIGAN.

Sunday Evening, May 13th, 1860.

The speaker said spiritual phenomena were not new, for the laws and conditions of which they were the result had produced similar effects in all ages.

They were only more frequent, since man's spiritual faculties were unfolding. Facts, manifestations, were of great use to waken thought, to fix attention, to convince of immortality, to give higher and more rational views of life here and hereafter. They met the desires of the soul, solaced affection, led us to look beneath and within the engrossing and material pursuits of external life. He was to give simply his own views, and it was the excellence of spiritual freedom that Paul and Peter, Swedenborg and Davis were not our masters—only our brothers and helpers—their words authority only so far as true.

The dawning of great truths in the mind seemed often to dazzle the eye, so that we see things only as the blind man, with vision restored, "saw men as trees walking."

The transition from old teachings to new light was often marked by strange vagaries and excesses, until men, at last, came to a "sober certainty" of their blessings. Witness the extravagances of early Quakerism. Credulity in a popular religionist, blind belief in book or creed, by Methodists, for instance, was not noticed, neither were shouts in camp-meeting proofs of insanity. Let a Spiritualist accept communications as blindly, or act half as absurdly, and he is a fool.

Credulity is pitiable everywhere. It is sad to see a person accept with zealous joy whatever the creed teaches or the preacher says, and not stop to use his own judgment. Equally sad to see men and women listening, with open mouths, to nonsense from a talker with eyes shut, or to find a circle around a table swallow absurdities from some seventeenth sphere. But we have been educated to be credulous—to believe, nothing doubting—and cannot get cured, at once, of this bad habit. Mediums and manifestations have their place, and great use, only accept rationally the spiritual gift, and "try the spirits."

They lead to a noble philosophy, to a religion at one with Nature, they are proofs of great spiritual forces and laws ever working. A great lesson, both new and old is the Greek saying, "The gods help those who help themselves."

We are not to sit and wait idly and ignorantly, but to work and wait, serenely and wisely, help ourselves, and all spiritual powers will work with us.

We are to be true to principles, to feel that ideas are the great motive forces in the world. We should seek to apply truth to life. "Do the works, and ye shall know whether the doctrine be true" is good gospel as ever.

In the light of great spiritual laws we should be wise, strong, hopeful reformers, ready ever to meet the living questions of today.

In the light of justice, as a principle, be just to yourself, to all. So be pure, and put aside all in society, law, and custom, opposed to purity.

Freedom is a principle, world-wide—an aspiration in all hearts. Live in its light, then, and, by your best wisdom, ask freedom for all. Thus you cannot compromise with Slavery, as an institution in our land. You must rise above all voluntary complicity with it, and be true to your own instincts and those of all the race.

You find church and state strayed from principle and crushing the enslaved; be true to yourself, that is all.

Dr. Cheever goes on to the anti-Slavery platform and works with his poor tools—deals out wrath and vengeance in most orthodox style. But he is true to his convictions, and thus, I fear, does more and better work with his poor tools than some of you with better ones. If so, the more pity and shame to you.

Speak words of power and plainness—not "with bated breath and whispered humbleness"—but tell, not only of the darkness of wrong, but the blessings of freedom, with faith in man's powers to follow the light, if you can but open his soul to its influence. Show how safety and peace can only come when impartial freedom is obeyed. Go to the popular clergyman and ask him to aid by word or deed in any reform not popular, and he solemnly says: "I preach Christ and him crucified," and so seals his lips, selfishly. He knows little of principles—only some smatterings of a creed. But if you turn away from practical questions of to-day to preach "Spiritualism and it glorified," what difference? Only this: that you turn from more light than he has, into darkness equal at least.

Our views should give new joy to existence. The harmony of all man's faculties, and the development of his spiritual nature, carry him up to a truer and nobler life—to more earnest and wiser working in the living present.

HUMOR is a perennial source of purity and freshness to the mind. It clears away the cobwebs; it qualifies the hot draughts of sentiment; it freshens up the sated age of appetite; it flows through the whole being like a babbling stream, with verdure always green upon its banks. Without humor we are either but simoons or arid plains. Your Keats and your Shelleys burn themselves up for the want of it; your Shakespeare and your Tom Moore are so irrigated by its delicious coolness, that they endure green and fresh forever.

Philosophical Department.

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

For the Herald of Progress.

AN ESSAY ON LIFE, ITS ORIGIN AND OBJECTS.

BY HENRY T. CHILD, M. D.

CHAPTER X.

VEGETABLE LIFE.

(CONTINUED.)

Indian Corn and Rice.

The influence of the cereals, or grains, in sustaining, developing, and unfolding life in its higher forms, renders the study of them of great importance. It is a well established fact that they not only furnish good and wholesome elements of food for man, but that the use of these tends to produce the highest state of intuitional and spiritual development.

That this is the case has been long known. The records of the ancient seers and prophets attest it. The familiar instance of Daniel feeding upon pulse, instead of meat and stimulating food, when he desired to interpret the vision of the king, is but one among numerous that might be cited, but we shall have occasion to speak of this, when we come to consider the subject of diet.

We have given a general description of maize, or "Indian corn," as it is called in this country, of which it is a native. It should be remembered, however, that the particular grain on which any people depend for food, is called Corn. Wheat and Barley in England, Oats in Scotland, Rye on the shores of the Baltic, &c., and "The Corn Laws" of these countries refer to these different grains.

Indian Corn forms one of the most valuable staple productions of the United States, being produced in greater or less abundance in all the States of the Union, as well as in Mexico, Central and South America. It furnishes a large amount of valuable food for our domestic animals, and for man.

It has not yet been cultivated to any great extent in Europe, though a considerable amount of this grain is now shipped to Europe, and they are beginning to appreciate its value. During the late famine in Ireland, corn was sent in large quantities to that country, and it will doubtless soon take its place among the cultivated plants of Europe and the Eastern continent.

It is a very productive plant—a single grain, under favorable circumstances, producing several thousand in one season.

From the fact that the male and female flowers are separated in the plant, a single one is very liable to fall in producing seeds; hence it is usually planted in patches or fields, a number of plants being set out in regular rows a few feet apart, so that the farmer may work between them and remove the weeds that grow there; but more particularly, to facilitate the fructification of the seed by having a general and uniform distribution of the pollen from the tassel, so that it may reach the silk. Sometimes the outside rows on the side from which the wind blows, have very imperfect ears from this cause. The color of the corn seems to be influenced by the male flower. If a stalk of yellow corn grow among white, wherever its pollen comes in contact with their silk, they produce yellow grains.

Indian Corn is the most profitable and valuable crop raised in North or South America, being readily cultivated between 44° North and South latitudes. The history of this, as of all the bread grains, is involved in mystery. In India the popular tradition and belief was, that the God Brahma, descended to earth and planted and watered their native grain. In Egypt *Inis*, in Greece *Demeter*, and in Italy *Ceres*; so among the Peruvians, the Incas, and the North American Indians, there are similar traditions in reference to maize. There are several of these traditions. One, that the first corn grew over the grave of a young and beautiful Indian maiden; another, that a young man went out to fast, and met a spirit who wrestled with him four nights. The spirit urged him to continue the struggle, telling him that on the fourth night he should overcome the spirit, and gain his wishes, which were to obtain a blessing for his people, and directing him to bury him on the spot in soft fresh earth, and to watch the place to keep the weeds from growing. "The young man punctually obeyed his instructions, and soon had the pleasure of seeing the green plumes of his sky vulture shooting up through the ground." He carefully weeded the earth, and kept it fresh and soft, and in due time was gratified by beholding the matured plant, bending with its golden fruit and gracefully waving its green leaves and yellow tassels in the wind. He invited his parents to see it. "It is Mondamin," replied the father, "it is the spirit's grain."—*Schoolcraft's Hist. of Ojibwas.*

Garcilaso de la Vega, one of the earliest Peruvian historians, says: "The palace gardens of the Incas were ornamented with maize in gold and silver, with all the grains, spikes, stalks, and leaves; and in one instance, in the 'garden of gold and silver,' there was an entire corn field, of considerable size, representing the maize in its exact and natural shape: a proof no less of the wealth and skill of the Incas, than of their veneration for this important grain."

This plant is found growing in a wild state in various parts of tropical America, and on the Rocky Mountains there is a curious variety, which has each grain covered with a plum, or husk. Several of the most advanced tribes of Indians had it under cultivation when the Europeans first visited this continent. It was

cultivated by the English on James River, Virginia, in 1608. "In 1621, Samoset and Squanto, friendly Indians, visited the Pilgrims at Plymouth, and instructed them how corn should be planted, and the manner in which the ground should be manured with alewives, (a kind of fish.) The colonists planted twenty acres with corn and six with barley and peas. The corn produced well, but the other two failed. The same year Edward Winslow and Stephen Hopkins visited the Indians at Namasket, who received them with great joy, and regaled them with bread, called *mazias*, made of Indian corn." This plant has been acclimatized by cultivation, from Canada to Mexico, and from Oregon to Patagonia. There are numerous varieties, adapted to the soils, climates, &c. Thus a dwarf variety from the South of Spain is reputed to have ripened high on the Alps in forty days after planting; a variety called the King Philip, from New Hampshire, has been known to ripen in ninety days and yield well. The varieties best adapted to the Middle and Southern States are the large yellow or white Gourd seed, the yellow "Shoe peg" and the "White Flint."

The total amount of corn raised in the United States in the year 1853, was six hundred million bushels, which, at 40 cents per bushel, would be worth \$240,000,000. The value of corn exported in 1847, when the famine prevailed in Ireland, was \$18,690,000. In 1858 it amounted to about \$10,000,000, and the value of the crop was between \$800,000,000 and \$400,000,000.

Indian Corn forms the chief food of most of our domestic animals; horses, cattle, and especially swine, are fed and fattened upon it. A very large amount of corn goes to the distillery, and sad and devastating influences result from its use as an intoxicating drink. The alcohol distilled from Corn furnishes the principle ingredient in camphene and burning fluid, two articles which are now doing much to enlighten the world, now that whale oil has become so scarce that no supply can be obtained for the demand in this line. A bushel of corn will make about four gallons of whisky, and nearly two of camphene or "fluid." It is believed that the introduction and use of Kerosene (or coal oil), will have an influence on the consumption of alcohol for burning, and eventually on the market value of corn. The use of corn in feeding cattle and swine in order to produce human food from these, is extremely wasteful, not more than one-fourth of the nutriment being obtained in this manner.

Indian corn is used as food by man in considerable quantities. First, while in the "green" state, being plucked before it has ripened. Some varieties, as sugar corn, green corn, &c., are planted exclusively for this purpose, and during most of our summer months by planting a succession of crops, it furnishes a supply of very delicious food. This corn is plucked as soon as the grains are well formed; and while it is yet in a milky condition, it is boiled on the cob. The ripened corn is used in various ways. Prepared by soaking it in lime-water, it forms hominy, or samp, which, when soaked in water and boiled for a long time, becomes soft and makes a very wholesome and nutritious food. Corn ground into meal is used for making Indian cakes and bread. But the most common mode of using this, is by boiling it, and making "hasty pudding," as it is termed in New England. This dish has been celebrated in song by Joel Barlow, one of the early New England poets, some extracts from which will close our article on Corn:

"I sing the sweets I know, the charms I feel,
My morning luscious, and my evening meal,
The sweets of Hasty Pudding."

Assist me first with pious toil to trace
Through wrecks of time, thy lineage and thy race;
Declare what lovely squaw, in days of yore
(Ere Columbus sought thy native shore)
First gave thee to the world; her works of fame
Have lived, indeed, but lived without a name.
Some tawny Ceres, goddess of her days,
First learned with stones to crack the well-dried maize,
Through the rough sieve to shake the golden shower."

Then of Hasty Pudding he says:

"In different realms thou hast had different names.
Thee the soft nations round the warm Levant
Polenta call, the French of course *Polenta*.
E'er in thy native region, how I blush
To hear the Pennsylvanians call thee *Mush!*
On Hudson's banks, while men of Belgic spawn,
Insult and eat thee by the name of *Soppam*.
All spurious appellations, void of truth—
I've better known thee from my earliest youth,
Thy name is *Hasty Pudding!*"

After describing the mode of cultivating the Corn, and giving an amusing account of "husking parties," he then proceeds as follows, having the meal prepared and the water boiling briskly:

"First with clean salt, she seasons well the food,
Then strews the flour, and thickens all the flood.
Long o'er the simmering fire she lets it stand;
To stir it well demands a stronger hand;
The husband takes his turn, and round and round
The ladle flies; at last the toil is crown'd.
Some with molasses line the luscious treat,
And mix, like bards, the useful with the sweet,
But milk with pudding I would always choose."

Of Rice.—Oryza.

This plant furnishes food to nearly one-third of the human race, and hence is among the most important and interesting of the Cereals. It is a native of Tropical Asia, and from the earliest records has formed the principal, and, in many cases, almost the only food of the masses on that continent, and the islands of India. According to ancient tradition, it is a gift from one of the good gods. It is a smaller plant than Indian corn, and resembles the grasses. There are many varieties of this, but two very distinct—one, which is the common rice, growing only in very wet and swampy places; and another, called upland, or mountain rice, which grows upon hill-sides, and does not require any other moisture than the ordinary dews and rains of the country.

Rice is a pannicled grass, bearing its seed on several heads branching out at the top of a long stalk, like wheat or rye, but having more numerous joints than them, and growing to the height of from one to six feet. The farina of rice is chiefly composed of starch, having but little gluten or sugar.

The mountain, or upland rice, is a smaller and less productive variety, evidently derived from the other variety by a gradual change of soil and surroundings. It is a harder plant, and does not grow more than half as high as the swamp rice, and so completely changed is it that it will rot and die if planted in wet places. It is cultivated to a considerable extent in Ceylon, Java, and other countries; and an effort has been made to cultivate it in England. But though it grew vigorously, it produced no blossoms or seed. Being much less productive, it is not probable it will ever take the place of the other variety.

The swamp, or common rice, (*Oryza Sativa*) is extensively cultivated in Asia, Southern Europe, in South Carolina, and several of the Southern States of this Union. It is raised in low, swampy grounds, mostly near rivers, which are, or may be made, liable to inundations, annually, or oftener. The soils thus overflowed are enriched by deposits, which renew the elements essential to sustain the plants. So complete is this renovation that two crops are raised annually for a succession of years in some warm climates; a plan which cannot be pursued under any other circumstances, a succession of the same crop almost always resulting in failure. There is a variety called early rice, which ripens in about four months; the common rice requires about six months.

THE MODE OF CULTURE.

Among the Chinese it is as follows: The rice is soaked for some days in baskets suspended in standing water. The soft ground is plowed with a very rude instrument of wood, drawn by a single buffalo. After all the stones and weeds have been removed from the surface, the ground is harrowed; then the water is allowed to flow over and cover it. The seed, which has sprouted, is now sown quite thickly on a small portion of the land. As soon as the plants have acquired a little strength they are sprinkled over with lime water to destroy the insects, which are very injurious to it. In about a month the greater part of these plants are pulled and planted in tufts, at some distance apart. The water is made to overflow the grounds, and this is repeated several times—the grounds being kept so wet that a person sinks almost to the knees, and yet they weed them very carefully three times during the summer.

When ripe, the plant turns yellow. They then endeavor to drain the water off, and the reapers go into the fields with sickles, followed by persons who carry the grain off to a place where it may be carefully dried. According to Duhamel, a similar plan is pursued in Hindostan, and other parts of India. Rice is threshed with flails; and the grains, thus covered with firmly adhering husks and pellicles, is called *paddy*, or *paddee*. It is now submitted to rough friction, either in mills made for the purpose, or by rubbing it between stones or hard substances. When thus prepared and properly dried, rice forms one of the most imperishable of the grains, and hence a supply is easily kept in countries where there are occasional failures in the crop.

Rice was introduced into this country from Madagascar about the close of the seventeenth century. A few grains were sown in the garden of Governor Smith, in Charleston, South Carolina, in 1694, from whence seeds were obtained. It was soon found that the climate and soil of the Carolinas were well adapted for raising it, and seeds were obtained from various sources. The upland rice was introduced in 1772. The culture of rice is extremely unhealthy. The alternate flooding and drying of the

"Rice swamp dark and lone"
in so hot a climate is extremely fatal to those who are compelled to labor in them. The amount of rice raised in Asia is, perhaps, greater than all the other grains of the Eastern continent. In the United States the crop in 1840, was nearly ninety millions of pounds. In 1850 it was over two hundred and fifteen millions of pounds. It is chiefly cultivated in the swampy lands of Carolina, though other Southern States raise considerable quantities.

Rice is used chiefly as food for man. It is prepared for the table in various ways. Simple boiled rice is the most common form, and the best, but there are few persons in this country who know how to cook it properly. The Chinese take a small quantity of rice, wash it well, put it into a covered iron or earthen vessel, add a small quantity of water, (not quite sufficient to cover the grain), set it over a fire, and let it boil *briskly* from twenty minutes to half an hour, according as the grain is hard and dry; then set it over a *slow fire*; raise the lid and allow the steam to evaporate; the grains crack open and spread out in a mealy mass, which is ready to be eaten with salt, sugar, cream, or any other article to suit the taste. Rice thus boiled is as different from the water-soaked article, boiled in a bag, as is the fine, mealy potato, from the heavy and sodden article that is so often served upon our tables.

Rice pudding is a favorite article in this country. It is usually made by boiling rice in sweetened milk. But if the rice be boiled in the manner above described first, and then made into pudding or cakes, it is better and more wholesome than in any other way.

We shall conclude our article on rice with the following soliloquy. A philosopher taking a single grain of rice in his hand, said: "Thou

tiny thing, how wonderful are thy powers! Thy history, how past finding out! Long, long ages before the footprints of man marked this earth, the life that now lies hidden so mysteriously in thy little form, moved through the changing forms of a being like that which we call thy parent. Fit emblem thou of immortality, since the same life that moved thus when the morning stars sang together, now pulsates in the caverns of thy cells, and writes its history with the finger of life and the hand of God on the dial plate of eternity. Let me take the wings of the morning and go back with thee and trace thy lineage. I behold a grand and gorgeous marriage supper. The primordial elements which entered into the organism of thy first parents, ever marching onward and upward under the beautiful and all comprehensive law of progression, had long been living on the by-ways and hedges; but they had aspirations for something higher and better, and the cry of the bridegroom went forth, 'go out into the by-ways and hedges and call all those in to the supper,' for they are already dressed in the wedding garments. They came together and the earth was the altar, the waters were the baptismal font, and the glorious old sun was the high priest. Thus were thy first parents married, and through untold ages the stream of life that rose up there from this union has flowed on and ever on, and now thou art the representative of this union. Many have been the marriages to which thy kindred have been invited, because the union of thy parents was so harmonious and beautiful. Thou art my brother, and the fountain of thy life is ever open to me. I drink of it and rejoice. Thy form changeth and perisheth—so doth mine, but the life that is within us is eternal and ever-enduring. Each hath its mission to perform in the economy of the Divine, and under the care of His all-seeing eye we move on. Thy lesson of faith and patience shall never be lost. The sermon of thy life will be read when man becomes truly wise and like a little child, willing to be taught by the lowliest flower that speaks to all his nature."

Spiritual Lyceum and Conference.

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

(Reported for The Herald of Progress.)
NINETY-NINTH SESSION.

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

QUESTION: (continued) "Marriage."

DR. HAYDEN read an essay on the question. Its length forbids its publication in full, in this report, which allows space only for a general statement of the doctrine of the essay. Dr. Hayden considers true marriage the basis of all human blessings. The false leads to directly opposite results. He does not hold, therefore, to the doctrine, that when, for example, some vagabond has deceived an unsuspecting girl into wedlock, that the interests of society are promoted by insisting that the nuptial knot shall only be severed by adultery or death. To insist that the only way to repair a wrong is to commit a crime, is to offer a premium for crime, and the law, which leaves no escape for the innocent sufferer save through death or dishonor, is not founded in justice. Irrational as are these modes of escape, not a few prefer the one or the other to a condition which they deem worse than death. Adultery, suicide, murder! Has the open light of heaven shed upon the human intellect no better mode by which the mistakes of inexperience may be corrected?

In defining his position, Dr. Hayden wished to be understood that he believed in *free love* as being the only true love; but he did not wish the term to be desecrated. He meant love, not lust. He believed in the doctrine of *affinity*, because it is a law of God manifested in every atom of the universe. He held that every woman should have the right to select her husband, and that she is in fact the proper one to make the selection. In this—the exercise of her natural right—he would have her free from all arbitrary control; that is to say, no relative or friend should interfere beyond advice. He is for granting divorce in all cases where there is good and sufficient reasons therefor, no matter what the reasons may be. For example, drunkenness—any cause which turns the home into a hell—in his belief is a just cause of divorce.

When he said he believed in free love he did not mean to be understood as endorsing free commerce between the sexes, because he repudiates that abomination in toto, and, much abused as the word "affinity" is, who does not know that it is the very essence and soul of marriage. Like every other truth it is often made to cloak error; but man, and not the truth, is responsible for the perversion. Men too often mistake passion for principle in this matter of affinity, and, as he thinks, incalculable mischief grows out of the blunder. He would have no marriage severed for the gratification of mere sexual passion. The relation, once entered into, should be maintained until its further continuance ceases to be a virtue; but beyond that point it becomes a crime, as well against the parties as against society. Such cases exist, as we do know, and the doctrine that these shall remain together is most pernicious.

In the prison of a neighboring State is a young clergyman awaiting execution for poisoning his wife. The facts which appeared in the trial leave little room to doubt that a proper law of divorce would have prevented the crime for which he stands condemned. Human institutions are not more perfect than

the men who create them. When we know that the regulations concerning marriage are man-made, that they have been changed over and over again, that different laws obtain among different nations and in different ages, in the different States of the Republic even, how absurd to assume that our statutes embody the absolute and eternal truth on this subject! That they are imperfect, not to say false, in the matter of insisting, *volens volens*, on the perpetuity of marriage, might be inferred from the fact, that they defeat in this very thing, the grand object which is claimed as the basis of the right of society to legislate in the premises. There is, perhaps, quite as much truth revealed in phrenology as is embodied in the "revised statutes of the State of New York," and if there be, then it is clear that from a perfectly organized human being there could come no wrong act. We are to look for perfected moral, mental, and physical organizations, where love and harmony, which is true marriage, exist. "Men do not gather grapes from thorns;" society insists that discord and inharmony between the married shall only end in adultery or in the grave, and it reaps an annual crop of discordant individualities as the natural product of its tillage. Like begets like, the world over.

According to his classification there are five motors which lead to a union of the sexes: The first, and most common, he defines as *passional*. A union thus impelled is generally but short-lived. The second is the marriage of convenience—the entering into the holy bonds of matrimony with a brown stone-mason, with a carriage and horses and servants in livery. Now did God, think you, ever join a human soul in perpetuity to things like these? No living man, nothing but a dead statue, can call that "marriage." Then we have the barter, or exchange marriage; that is to say, A. B. and C. D. having entered into copartnership, under the code matrimony, own, as joint proceeds of business, a son or daughter, for sale outright, or to be exchanged for similar property, for an "equitable consideration." Sales like this occur as surely as mock auctions, and are nearly as frequent, the subjects of them too young or too inexperienced to be responsible, or too submissive to Ma and Pa, to interpose objection. And this yoke, placed upon their necks by parental hands in the morning of life, when it becomes heavier than they are able to bear, is there no rightful power but death that can remove it? The page of human experience is blotted all over with blunders; is the only unalterable truth man has yet discovered, embodied in his laws of marriage? Since man has blundered everywhere else, may he not also be mistaken here? Next is the attraction of physical beauty, and we know full well the dust and ashes which come of that. Lastly, there is the marriage of free love—the marriage of affinity—the conjoining of two hemispheres—the union of

"... two hearts whose movements thrill
In union so closely sweet,
That pulse to pulse responsive still,
They both must leave, or cease to beat."

DR. YOUNG: Were the ideal harmony realized, he thinks it might not be productive of all the blessings some anticipate. The harmony so desirable, must have its rise in conditions, spiritual and physical, which, if brought together in marriage, would lead to the establishment of caste. In India, and other countries where the line of distinction between different grades is strongly marked, marriage deepens these lines and helps to make caste perpetual. He further believes that there is more fault found with the law concerning marriage than it is justly chargeable with. It is assumed that the wife, for example, whose brutal husband has smitten her on the cheek, shall turn to him the other also, in meek submission, without the power of escape. No such thing; the law does not prevent a separation, it simply says you shall not marry again for any such cause.

DR. GOULD read a paper elucidatory of his views of the subject. We have only room for his conclusion which is, 1st., That no impediment growing out of any form of inability, should ever be allowed, as a ground of divorce or estrangement. 2d. That true affection overrides all such impediments, and constitutes a claim, which the gods themselves cannot destroy. 3d. That it is not the privilege of all to marry with the view of procreation, and inasmuch as excessive population is now the grand source of human want and suffering, it is no more the duty or privilege of any to marry chiefly for the purpose of procreation, than it would be for the purpose of carrying coal to Newcastle, or salt to Turk's Island.

DR. BROWS (of Vermont): Marriage, according to Noah Webster, is the union of a man and woman for life. According to this definition, the law does not marry; it recognizes no union, it simply makes two individuals of opposite sex one, and that one, the man. The first effect of law upon marriage is, to annihilate the woman. Wherever it is otherwise, it is in spite of law, and because the parties are above it; and where they are not one by virtue of inherent attraction, the law does not make them one. There can be no union where there is not equality. Hence, the first work is to make our laws better. This Conference, and enlightened men and women throughout the country, should take up this subject of law and thoroughly consider it, pointing out existing imperfections, and suggesting better. The people at large have not considered the subject, and it needs to be brought to their notice.

DR. GRAY: If we look at nature below us we find individuality at the bottom of the closest search. The minutest thing is an individual

—a crystal—self-related and fraternally related; that is to say, an absolute selfhood with power to enter into relations with others, so as to form a complex crystal; giving birth to new functions and relations which are permanent. So of the human. Each is an eternal individuality, with power to form other relations, and among these is the family; which relation is indissoluble and eternal. The father, mother and child, constitute an eternal and indestructible crystal. Pollute it as we may, it is still there, and the relation thus created can never cease. He cannot therefore regard marriage as a mere series of epicurean delights between a man and woman, to be dissolved when pleasure palls; but rather, as an incarnation of the divine order. From the family comes the tribe, and from the tribe the nation. Go where this order is perverted, where polygamy exists, and you find no progress. Where adultery abounds, and the literature of a people becomes licentious, where the family has failed, there is decay and imminent dissolution. Where the monogamic marriage is held sacred, there is progress, art, science, strength, all beautiful things. This is history; and it settles the fact of sacredness which inheres to the relation of family. Where that has been disregarded, the nation has degenerated into slavery and died out. To lay violent hands, therefore, upon this relation, to weaken the sacred obligations which it creates, is to sap the foundations of the public good. Those who would uproot the family for the sake of some new affinity, have not looked into the subject as deeply as they should. It is a common fallacy with such, the notion that all discord must cease, where true conjugal love exists. But the marriage of affection does not insure the possession of sound judgment, and folly breeds disturbance wherever it is. These differences are not to be looked upon as great evils; a man is not always in good humor with himself. "Mrs. Grundy" creates more disturbance between the married than nature does. The want of a new carpet that the husband cannot afford to buy, may create a temporary unhappiness in the true marriage as in the false; but, as against the infinite blessings of the family tie, to what does it amount? There is one danger connected with marriage to which all are subject—the danger of mistaking a mesmeric rapport for a true conjugal feeling. Against this, a knowledge of the laws of psychology is the best safeguard.

MR. IRA B. DAVIS felt himself still unchanged in opinion as to the unprofitableness of the question, by reason, as heretofore expressed, that it is premature. Social inequality must be removed before the question of marriage can be discussed with any profit. To borrow the words of Doctor Gray, society must go into solution before it can form a new and better crystal.

In view of this necessity it was agreed to take up the following question at the next session.—How can social equality be best realized?
Adjourned. R. T. HALLOCK.

Childhood.

"Thou later revelation! Silver stream,
Breaking with laughter from the lake divine
Whence all things flow!"

For The Herald of Progress.

"SOMEBODY TO LOVE ME."

I found myself, on a bleak day of autumn, in the Dayton depot waiting for the train going to Richmond.

The crowded and comfortless depot induced me to walk about outside and watch, while waiting, the ebbing and flooding of the human tide.

Among the arrivals was a large lumber-wagon drawn by a span of jaded horses. The vehicle contained boxes, a stove, trunks, bags, and seven human beings—a bloated, red-eyed man, a pale, woe-begone looking woman, and five children from two to ten years old.

The man I at first regarded as only the driver of the unfortunate horses, and wrote the woman down "widow" and the children "fatherless;" but the commanding tone in which the children were addressed, and the want of courtesy to the mother, convinced me that that man was the father and husband of the children and woman. "God pity those dependent upon that brandy-brutified creature," I exclaimed, mentally.

The woman, with one child in her arms—a cripple—and two others clinging to her skirts, made her way to the ladies' room at the station. The eldest child, a boy, stayed to assist in the unloading and reloading, and a little round-faced fellow, three or four years old, insisted, in spite of frosty fingers and toes, upon remaining out with his father and brother Eddie. It was his first visit to a large town—the first cars his young eyes had seen were now before him. The little fellow gave his father some trouble by clinging about the engine and question-asking. Threats and knocks did not deter him from his researches into the undiscovered mysteries about the station; at length, with a blow and an oath, Master Tommy was sent reeling into the ladies' room. Grief and wounded pride drove the doveling to the home nest.

Burying his face in the folds of his mother's faded delain dress, the child burst into a flood of tears. Poor woman! her arms were already full and her heart overflowing with her own private sorrows. She was leaving, for the first time, the home of her girlhood, with all its pleasant associations. She was going to a new place, amid strange scenes and stranger hearts. All this, under some circumstances, would have been a pleasure; but in her heart hope was dead, the promise-buds of youth had withered—love had put on sack-

If we are to credit this reviewer, "Man's Belations" "have nothing to do" with the spirit world, or his own spiritual nature. To say that Mr. Britton has written essays susceptible to this charge, is to deny him the meed of praise, which even Fowler's *Life* ought not to hesitate to bestow. When will the time come that the editor of a professedly independent journal dare pay an unqualified compliment to any effort made by an acknowledged Spiritualist, without trembling with fear lest Mrs. Grundy thinks his own brain is "crazed" by the new "delusion"?

Theodore Parker.—The Florence correspondent of the *N. Y. Times* gives the following painful intelligence respecting the health of Mr. Parker:

"Our countryman, Rev. Theodore Parker, has arrived in Florence within a few days, almost in a dying condition. He left Rome little more than a week since, to come to this city by way of Perugia and Arezzo. He had reached a condition of extreme prostration before leaving Rome, but his desire to come to Florence induced him to undertake the journey, even in opposition to the judgment of friends. An easy traveling carriage was obtained, and a coach prepared, so that he might remain most of the time in a reclining position. A chair also was provided, so that he could be conveniently removed into the village inns, which were made the stopping places on the way. But this mode was found at length too fatiguing, and when the town of Passignano was reached, it was thought best not to pursue any further the road by Arezzo, but crossing to Assinalunga, complete the journey by rail from Siena. Mr. Parker was accompanied by his friends, Dr. and Mrs. Appleton, of Boston, and Prof. Sair, of Switzerland. His condition at the moment is most precarious. His further hold on life seems little more than a thing of a day. The inflammation of the lungs is more extreme, and the eliminations more copious. The voice is nearly gone, from excessive weakness of the organ, and the patient is prostrated upon a bed from which it is to be feared he may never rise again. Like so many of our countrymen, wandering in Europe in pursuit of health, or pleasure, or instruction, Mr. Parker has come to close his eyes in Florence. Four or five have died here during the past six months. The thought is saddening that the career of Mr. Parker is to close so soon. That in the maturity of his years, and his intellectual strength, those great powers are no longer to be exercised in this world. Whatever feeling may be entertained towards Mr. Parker by those who do not sympathize with his views, there are none but must admire and reverence his mind of wondrous scope; his uncommon attainments; his extraordinary intellectual independence and moral energy; the great purity of his character, and the exalted ends for which he has labored and for which he sacrificed his life. When the great work, for the accomplishment of which some of the best men are devoting their energies, is done, and the noise of the warfare is hushed, then will this large-hearted champion enter into the full heritage of his fame. His golden words, or those other as hard, and bright, and sharp as steel, will fall on generous hearts, or excite stern souls, as they already have, to do something for the welfare of the human race."

Paraphrased.

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

WATERLOO FRIENDS OF PROGRESS.

"The Friends of Human Progress" will hold their Ninth Annual Meeting at Junius Meeting House, Waterloo, Seneca Co., New York, on Friday, June 1st, and continue during that and the two succeeding days.

As this meeting is not exclusive but inclusive in its character, and welcomes to its embrace—as the great Church of Humanity—all mankind, without regard to sex, color, or condition, and invites the free expression of all earnest thoughts and ideas calculated to promote Truth, Freedom, Purity, and Progress, a cordial invitation is extended to all lovers of God and Humanity, to come up to this annual gathering and take counsel together in the spirit of Love, in order that the cause of Freedom, and a true religious life, may be promoted in our midst, and that we may be quickened and encouraged in all Truth and Righteousness. A generous hospitality will be extended to strangers and friends from a distance.

ISRAEL LISK,
PHIBBE DEAN,
MARGARET SCHOOLEY,
STEPHEN SHEAR,
MARY DOTY,
CHAS. D. B. MILLS,
FRANCES H. HOBBS,
Committee of Arrangements.

GOOD, IF TRUE.

We confess ourselves a little skeptical concerning the truth of a statement made by the *Baltimore Patriot* to this effect: As the Committee appointed by the Chicago Convention to apprise Mr. Lincoln of his nomination, were proceeding to his residence, "his neighbors, knowing that Mr. Lincoln was a strictly temperance man, at once dispatched their servants with waiters covered with bottles of wine, brandy, whiskey, &c., to enable him to offer what they conceived was proper to these distinguished guests. Mr. Lincoln met the servants who had the charge of these refreshments, and requested them to say to his friends and neighbors that he duly appreciated their kindness, but he could not consent to violate a long established rule of conduct, and that he should treat his guests with plentiful draughts of delicious and pure ice water."

The appropriateness of the first proposed offering none will deny. And, we fear, many Presidential aspirants would have been less

true to principle. If this be a fact, concerning "Honest Abe Lincoln," it is one of the most convincing proofs of his fitness for any position which we have seen.

INSANITY BY SPIRITUALISM, &c.

Some months ago, at S. Brotherton's, Pontiac, Mich., I saw a pile of a hundred or more annual reports of superintendents of lunatic asylums, obtained by Dr. John Mayhew, and from which he had, with commendable care and labor, gathered the following facts, which have, I think, been published in the *Spiritual Age* or the *Telegraph*, but are worthy of note again. They need no comment, and will satisfy your Michigan correspondent.

INSANE IN 1858, AND CAUSES.

States.	Religious.	Spiritism.	Other.	Total.
N. and S. Ohio....	12	3	108	123
Central Ohio.....	7	2	107	116
New York.....	28	3	145	176
New Hampshire....	3	—	73	76
Northampton, Mass.	1	1	226	228
Taunton.....	9	3	211	223
Worcester.....	10	2	305	317
Maine.....	11	3	112	126
Total.....	79	17	1,287	1,383

TO 1858 INCLUSIVE.

States.	Religious.	Spiritism.	Other.	Total.
N. & S. Ohio, 4 yrs....	23	21	505	549
C. Ohio, 10 yrs.....	209	18	1,712	1,939
New York, 3 yrs....	3	—	749	752
Mass., 25 yrs.....	299	25	5,551	5,875
Conn., 10 yrs.....	73	14	1,415	1,502
Total.....	607	78	9,232	10,617

G. B. S.

INFIDELITY DEFINED.

We take pleasure in calling attention to the following candid and just tribute to "Nineteenth Century Infidels" from the *Independent*. We are happy that at last one Christian journal has sufficient intelligence to see, or rather sufficient honesty, to confess that a mere disbelief in the Divine inspiration of the Bible, does not necessarily presuppose blasphemy, debauchery, and vice—that infidelity and immorality are not synonyms. Such a concession is worthy of record, as showing the increased respectability of free thinking. The word "Infidel," which the *Independent* still insists on using, may yet be stripped of its terrors, and pious children no longer grow pale on hearing it.

"Modern Infidelity hinges upon the denial that the Bible is a supernatural revelation from God. It is not necessarily Atheism nor Pantheism—though both these of course include it. It does not necessarily imply a profane, reckless habit of speech concerning God and religion, nor any immorality of practice. The association of the term with the blasphemy of Voltaire and the debauchery of Paine, belongs to popular ignorance, and is of course discarded by every person well read in the history of opinions, and intelligent in the use of language. Among modern disbelievers in the divine origin and sanction of Christianity are to be found gentlemen and scholarly men, of unexceptionable personal character, of amiable and courteous manners—not a few of them reformers and philanthropists. They deny the inspiration of the Bible because of alleged difficulties of science; or upon grounds of historical and verbal criticism; or through a humanitarian or spiritualistic philosophy; or from a speculative disbelief in the supernatural; and this denial may be quite free from that profane and malignant spirit which characterizes the infidelity of the eighteenth century. Yet there is no term in the language to express their rejection of Divine Revelation, but the word *Infidelity*—and to characterize their opinion of the Bible by its proper name, is not to cast opprobrium upon the persons who avow such an opinion."

ORTHODOX VIEWS OF WOMAN.

We are indebted to the *Spirit Guardian* for preserving the record of an ecclesiastical statute for the government of the female portion of the church, unanimously enacted some years since by a large New England Association of Congregationalist "divines."

"Not that woman may not bear a part in the songs of the church, because this is an established part of public worship and is not prohibited to women as public teaching and praying are. But as to leading either in instruction or devotion, and as to any interruption in religious meetings, 'Let your women keep silence in the churches'; not merely let them be silent, but let them keep or preserve silence. Let not your women in promiscuous religious meetings, preach or pray audibly, or exhort audibly, or sigh, or groan, or say Amen, or utter the precious words, 'Bless the Lord,' or the enchanting sounds, 'Glory! Glory!' 'They may not preach or exhort merely, but they may not open their lips to utter any sounds audibly. This prohibition does not deprive females of any of the privileges of the Bible class or religious conference, in which they are indulged with perfect freedom of speech, in answering the questions which their pastors, leaders, or catechists put to them."

A FOUNDLING HOSPITAL.

If any great city ever needed a foundling hospital, New York needs one now, and nothing but a hypocritical canting squeamishness prevents its immediate establishment. The pretended reason for not having one is, that it would encourage vice—as if vice needed encouragement. And for the lack of one, we have babies murdered by scores and hundreds. To avoid a possible encouragement of vice, we encourage murder. Babies are found in the streets, in ash barrels, in the rivers—God knows how many are drowned!—in sinks, and, last week, one was taken alive out of a sewer-pipe twelve feet from its opening.

Would it not be a thousand times better that these unfortunates, instead of being murdered outright, or exposed to perish, should be taken to a foundling hospital where there would be kind nurses to receive them, and where they could grow up, like Japhet, to search for their unnatural parents? Who has got a heart large enough to take the lead in establishing a foundling hospital?—*Sunday Mercury*.

MR. HARRIS IN ENGLAND.

We find the following in the *London Spiritual Magazine* for May:

On Monday evening, April 9th, the friends who had attended and sympathized with the recent ministrations, in London, of the Rev. T. L. Harris, took tea with him at St. James' Hall, Regent Street; about 300 were present. After tea the chair was taken by Dr. J. J. Garth Wilkinson, who, on behalf of the meeting, briefly expressed their sympathy with Mr. Harris, and their thankfulness for the teachings he had imparted, to which Mr. Harris replied in feeling and eloquent terms. An address, written by a lady on behalf of the ladies of his congregation, was then presented, and the meeting was subsequently addressed by Mr. Wallis, Mr. Brotherton, of Manchester, Dr. Gardiner, and other gentlemen. At the close of the proceedings a liberal collection was made to defray the expenses of Mr. Harris' labors, and the publication of his works.

Mr. Harris intends resuming his ministrations at the Marylebone Literary Institution, Edward Street, Portman Square, for a few Sundays, commencing May 27th, at 11 A. M. and 6 30 P. M. His temporary retirement is to enable him to write a work in development of the celestial sense of the Apocalypse, to form the second part of his 'Arcana of Christianity.'

WOMEN ORATORS.

The editor of Fowler & Well's *Life Illustrated*, attended the late Woman's Rights Convention, and pays a merited tribute to the talent there displayed. He says:

"We have several times attended the meetings of this body of reformers, and have heard speeches from a considerable number of the more prominent female orators engaged in the movement, and we are constrained to acknowledge that we have listened to but few oratorical efforts from them that were not, as to the talent displayed, worthy of high commendation, or which would not have compared favorably with the speeches of professed orators in broadcloth."

When it is taken into the account that these orators are newly fledged, undisciplined, and without the advantages enjoyed by masculine speakers, the tribute is worthy of notice.

The strength of the first concession, prepared us for the following tame and non-committal friendship to the almost-but-not-quite popular idea of equal rights for all, regardless of sex.

"As to the doctrines of our fair reformers and the arguments by which they sustain them, we have at present nothing further to say than that those who oppose them by sneers and ridicule seem generally much more successful than those who attempt to wield against them the weapons of logic; and while we are compelled to regard certain non-essential details of their thesis as crude and absurd, we think that several of the modifications demanded by them, in existing laws relative to the rights, immunities, and interests of woman, ought no longer to be delayed."

We are glad the editor regards only certain "non-essential details" of their thesis as crude and absurd. But, if they are non-essential, why need he have been so careful to make them an exception?

WHAT GOD JOINED!

The *Tribune*, whose editor's natural impulses are better than his theories, finds it a little difficult to make all its comments upon current events harmonize with the inflexible law laid down regarding divorce. For example: In alluding to the recent marriage, upon short acquaintance, of a western girl, and her subsequent murder, the *Tribune* asks: "Is there a village of fifty houses in the land, wherein a plausible, well-dressed adventurer, of whom nobody knows anything, cannot marry a girl of spotless character after a residence of six weeks?"

We answer that such a village is scarcely known, even in this land where rigid statutes respecting marriage generally prevail. So available is this life-long tenure, by which villany is able to secure and effectually cling to innocence. Again we quote:

"Such marriages—in fact, all marriages not based on intimate knowledge and profound esteem, as well as fervent love—are somewhat more reputable than what is called Free Love, but scarcely one whit less culpable or perilous."

Yet "culpable" as such false unions may be—on the one hand betokening fraud, deceit, and brutality, and on the other, outrage, "peril," and a life of misery—it is claimed that they should never be dissolved!

"Somewhat more reputable than Free Love." And is then this semblance of good repute—this mock ceremony, the magnificent garment effectually hiding all the sins and tortures found under a coerced marriage? A contract between treachery and confiding innocence, a God-ordained sacrament! Out upon such blasphemy! What God has eternally divided, let not a cruel code be able to join.

GARIBALDI.

This Italian Patriot has gone at the head of a small army to the help of the Sicilians. His aspirations for freedom are world wide, and where men struggle to regain their rights, he sees his brothers, and flies to the rescue. The tone of the English press, is tolerant and liberal toward the expedition.

The floating rumors concerning the unhappiness of Garibaldi's late marriage, seem to have more definite shape. As stated by some letter writers, they are to this effect, that his wife, a young girl of surpassing loveliness, to whom he was drawn by a love as strong and fervent as is his nature, had been guilty of an intrigue with an early lover, a rare fault with Italian girls, notwithstanding the warmth of their natures. Her sincere devotion to the noble warrior, and genuine sorrow for her fault, would have doubtless led to the burial

of the past, had not her old lover made it public. She now languishes in a convent, and her sad hearted husband, doomed by a cruel sentiment to exile from a deeply loved, and repentant though once erring wife, throws himself into the thickest of the strife for freedom, little caring perchance whether the common fate of war fall to his lot or not. Such an episode in the history of one of Italy's noblest sons, is sad indeed. It is said that Mazzini's wife (or mistress,) also is an inmate of a convent.

SICK CONSCIENCES.

The Professor's story in the *Atlantic* for June, contains some grains of philosophy. For example:

"Conscience itself requires a conscience, or nothing can be more unscrupulous. It told Saul that he did well in persecuting the Christians. It has goaded countless multitudes of various creeds to endless forms of self-torture. The cities of India are full of cripples it has made. The hill-sides of Syria are riddled with holes, where miserable hermits, whose lives it had palsied, lived and died like the vermin they harbored. Our libraries are crammed with books written by spiritual hyphochondriacs, who inspected all their moral secretions a dozen times a day."

They are full of interest, but they should be transferred from the shelf of the theologian to that of the medical man who makes a study of insanity.

Brief Items.

—The nomination of Lincoln of Illinois—a self-educated man—one who has risen by his own industry and genius, from the position of a laborer, to that of an accepted candidate for the highest office in the gift of our republic, is full of encouraging promise to youth. The attainments of every human being are but prophecies of the capacities latent in every other human soul. And Republics, more than any other government, actualize these possibilities.

—Stephen H. Branch has started a new weekly—"The Star." What his next enterprise will be, has not been announced.

—In the advertising columns of a city daily, we find recommended, "Beauty of Holiness for June."

—A most destructive tornado recently swept over Cincinnati, and vicinity. The estimated damage is not less than one million dollars.

—The *Independent* has placed the Republican nominations for President and Vice President at the head of its columns.

—The Boston Spiritual Conference is engaged in discussing the following question: "What is it that is denominated Instinct in Animals? What is it that is denominated Intuition in Man? What is the difference, if any, between them? Do Animals below Man possess the faculty of Reason?"

—A Texas paper says that the Rev. R. P. Thompson, a native missionary in that State, is "breaking him of the habit of swearing, and reads the Scriptures quite fluently."

—Postmaster Peck, of Brooklyn, has given all the letter carriers attached to that office, orders to shave their upper lips, under pain of dismissal from office; and letters are now delivered by postmen in the smoothest condition of beardless virtue. Only a clump of beard "beginning just at the zygomatic arch," will the post magisterial functionary permit. Not a hair more! Mail-matter is now, therefore, distributed in Brooklyn with accuracy, speed, and honesty, by smooth-lipped Mercuries.

—Parson Brownlow, of Tennessee, pays the following compliment to Senator Slidell:

"His face, countenance, and action, are all those of an Ourang-Outang. I take it that he is a cross between the Ourang-Outang and a Louisiana Creole. God in his wise dispensation has given a face and countenance to Slidell who He intends shall serve as an advertisement to the world of mankind not to mistake him for an honest man!"

Religious Items.

—At a late Sunday School Convention in Ohio, a Mr. Smith offered the following: *Resolved*, That a committee of ladies and gentlemen be appointed to raise children for the Sabbath School."

—The *British Standard* gives a list of one hundred and twenty-five members of the university of Oxford who have gone over from the established Church to the Roman Catholic Church. They consist of two archdeacons, eighty-four other clergymen, and thirty-nine laymen.

—A Troy paper is reported as stating that the Rev. Mr. Jameson, a Baptist preacher of that city, baptized at South Berwick, Maine, 56 persons by immersion in the short space of 46 minutes.

—The New York Central railroad gave the Methodist Conference now assembled at Buffalo, a free pleasure trip to the Falls. Had such an attention been shown the Philanthropic Convention last September, what a breeze would have been raised over the whole country. It is really pitiable, the way ministers and members of orthodox churches have to "take up the cross" and "deny themselves," and "crucify the flesh," and "suffer persecution" now-a-days!

—We do not often see a reckoning up of the pecuniary results of a revival, but the following, from a Congregational journal, introduces this new feature into the reports of revived Churches: "The society, or parish, connected with the (Congregational) Church in Cummington, is rejoicing in the accession of 30 new members, adding some \$15,000 to its taxable property."

—The *Churchman* believes that the only way to realize the full benefit of the "priesthood," is to reorganize the Church, "by having one bishop to every twelve priests, all these living in a community or convent, having bishops endowed with the power of discerning spirits, and priests with the power of working miracles, healing the sick, &c." To satisfy the curiosity of the readers, we will explain that the "bishops endowed with the power of discerning spirits," &c., are those who have passed under the hands of one of the present Puseyite successors of the Apostles.

—The Westminster Review states that Whitefield, the great revivalist preacher, was at one time a Slaveholder in Georgia, being, at his death, the owner of fifty slaves, men, women, and children, whom he left in his will to the Countess of Huntingdon.

The Physician.

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

A New Medical Discovery.

PNEUMOGASTRIC REMEDIES FOR PULMONARY AND ABDOMINAL DISEASES.

BY A. J. D.

HOW TO ATTACK GEN. DEBILITY.

Man is an immortal, self-conscious spirit, enveloped for wise purposes by matter of a grosser sort; over which he is designed, through his volition and intelligence, to hold the supreme and exclusive control. His integral attribute for self-development and self-government surpasses the belief of his uneducated judgment. He is reckless and faithless in regard to the divine principles of his inner life, because he is boundlessly ignorant of the eternal riches that lie buried within the soil of his spiritual constitution, and the penalty is embodied in the form of DISEASE, whose miserable offspring are innumerable. Thousands of our Brothers and Sisters—good and tender-hearted people who inhabit the hamlets and mansions of earth—are dragging out a wretched existence. The kindest, most skillful, best paid, and latest diplomatized physicians can yield no perfect health to these "sin-sick" and suffering ones—and why? Because, in too many instances, both doctor and patient are equally ignorant of the psychological energies slumbering in the human organization. Course, cruel, crude, bitter drugs! What can they do for you, compared with the kindly offices of the spiritual forces that vivify in every part of your wondrous organism?

Our new discovery is not to be patented. We design it for the universal use and benefit of man. It is a self-adjusting and inexpensive invention for the exclusive good of those who, from whatever parentage and subsequently producing causes, are summoned into the battle field against the depredations and unlawful invasions of General Debility.

The insidious operations of this celebrated "General" are delineated, and prescribed for, in almost every modern newspaper. "The Regular Faculty" proceed against him, and all his embattled hosts, with countless systematic poisons; all established by Chemistry and obscured from vulgar gaze by Latin habiliments—"too numerous to mention." Thompsonians strenuously insist that the old head-strong "General" dreads the formidable array of their forces—in classified battalions—*Lobelia*, No. 6., *Diaphoretics*, *Compositions*, and *Steam!* Hahnemannians, with indisputable argument, show that the most certain plan is, to fight down the first symptoms of insurrection, invasion, or revolution—do this, promptly and scientifically, and the valiant "General" will depart with his armed host, overwhelmed and mortified with irreparable losses and defeat. The Cold-and-Warm-Water Brotherhood, with unflinching zeal and undoubted intelligence, oppose themselves antagonistically to Gen. Debility's encroachments with various streams and dispositions of the universal element—also, with napkins, compresses, bandages, straight-jackets, wet sheets, &c., to which the enemy generally expresses indignant messages. He grows daily more restive under such Guerrilla treatment, proudly disdains the style of warfare, frowns upon the hydraulic establishments throughout the continent, and retreats to more safe quarter and mountain fastnesses, viz: to the families where the "Regular Faculty" make their regular visits.

In these remarks we do not design to misrepresent any system of medicine. We affirm that no medical system is master of that renowned and universal conqueror, Gen. Debility. It is this statement a misrepresentation. We have knowledge of skillful physicians each with an extensive and lucrative practice in whose families the General is an ever-present ghastly guest. We ask: "Doctor, will you not prescribe a remedy for your diseased wife, or daughter?" And he honest replies: "I have tried every supposed specific every known remedy for such cases, and application or administration only serves to aggravate the symptoms."

Well, then, try the new medical discovery announced at the beginning of this article not Kennedy's, recommended for every disease the human skin is heir to, but Natural pneumogastric remedies with which, whether at home or abroad, you are always abundantly provided.

WHAT DO WE MEAN? We will explain meaning briefly as possible. Man's fear and wonderful organization is regulated, may be, to an almost unlimited extent, two great positive and negative conductors: viz: The sympathetic and the pneumogastric Nerves, which, like all the lesser and more delicate nerves, take their rise in the brain which is the fountain-center of all vitality and sensibility.

Of the first conductor, the Sympathetic Nerve, we will not now write anything length. It is a wondrous and beautiful electric telegraph cable, consisting of a connected series of polar centers, or ganglia, distributing branch-offices through all the internal organs, communicating with nerves both spinal and cranial, and conferring by transmission principles of life and sensibility to all parts of the organism. The reason why we do speak of this great Nerve in this article, because, according to our careful and of peated examinations, it belongs to the automatic hemisphere of mind, and will the very last (because it is the highest best) to ascend the throne of Will. The impulse, soul-life, heart-essence, "the de-

is

Of Writers and Speakers.

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

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

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

L. JUDD PARDEE will answer invitations to speak, addressed Providence, R. I.

MRS. ALMIRA F. PEASE will respond to calls to lecture, addressed Terre Haute, Ind.

A. B. FRENCH, Clyde, Sandusky Co., O., will answer calls to lecture the coming summer and fall.

F. L. WADSWORTH will spend June 3, 10, and 17, at Willimantic, Conn.

HENRY C. WRIGHT, of Boston, will speak at Dordworth's Hall, Sunday, June 2, and June 9.

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

MRS. E. A. KINGSBURY will answer calls to lecture in the States of New York and New England, during the months of July and August. Address her, as early as practicable, at 1828 Catharine st., Philadelphia.

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

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

LAMARTINE HALL, NEW YORK.—Meetings for free Spiritual discussion are held every Sunday at 3 P. M., at the Hall corner Twenty-ninth Street and Eighth Avenue. Lectures by Trance Speakers every Sunday Evening.

N. FRANK WHITE will lecture in June at Oswego, N. Y.; July and August address Seymour, Conn. All applications from the west, for the fall and winter, should be made immediately.

MISS EMMA HARDINGE will lecture during June at Lowell and Plymouth, Mass. Address care of Mrs. Wm. N. Owen, Lowell. In July at Oswego. Address care of F. L. Pool, Esq., Oswego, N. Y.

MISS MARTHA F. HULETT (Post office address, Rockford, Ill.) will speak in May at Milwaukee; June, Chicago; September, St. Louis; October, Hannibal and Quincy, Ill.; November, Beardstown and Springfield, Ill.; December, in Macon, Georgia; January, 1861, Cincinnati, Ohio; February, Toledo, Ohio; March, April, and May in the East.

ST. LOUIS, MO.—Meetings are held regularly every Sunday at Mercantile Library Hall. Speakers engaged for May, Miss Ella E. Gibson; June, Warren Chase; July and August, closed for hot weather; September, Martha F. Hulett; October, Lizzie Doten; November, Emma Hardinge; December, Mrs. F. O. Hyzer.

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

S. P. LELAND having returned from his tour to the South and West, is now permanently located at Middlebury, Summit Co., Ohio, where he is engaged to lecture on Sundays until July. He will answer calls to lecture on week evenings, and attend funerals, at places in that vicinity. Friends, between Cleveland and St. Louis, via Ft. Wayne and Attica, who desire lectures in July, on Geology or Theology, in their places, will please address him as above.

MRS. J. W. CURRIER will lecture in the East, through the summer. Sundays of October and November in Oswego, N. Y., and Cincinnati, Ohio. She will probably spend the winter in the West, and South. Applications should be sent in as early as possible. Address, Box 815, Lowell, Mass.

FIRST INDEPENDENT SOCIETY; Hall, south-east corner of Broadway and 20th st., entrance on 20th st. On the following Sunday evenings, at 7 1/2 P. M., Mr. Noyes will give a series of discourses as to the special principles differentiating this from other Religious Societies, with the subjects, as annexed. "10, Practical, every-day Christianity." "17, The True American Gospel." The public are cordially invited to attend.

MRS. C. M. STOWE will lecture in Milwaukee, Wis., the last two Sundays in June; Chicago the first four Sundays in July; Waukegan the last Sunday in July; August and September in Wisconsin, and at Toledo, Ohio, the four Sundays in October. The balance of the fall and winter Mrs. S. intends visiting Ohio, New York, and the New England States. Those desiring her services on week evenings, in places near Sunday appointments, also during the fall and winter, may address her, care of A. C. Stowe, Vandalia, Cass Co., Michigan.

AGENTS FOR THE HERALD OF PROGRESS.

GENERAL AGENTS:—Messrs. ROSS & TOWSEY, 121 Nassau Street, New York, are our regularly constituted agents, and will supply news dealers in all parts of the country with THE HERALD OF PROGRESS on favorable terms.

NEW YORK CITY:—Mr. W. H. SAGER will deliver the paper regularly to our city subscribers. All orders left at this office will be promptly attended to.

THE HERALD OF PROGRESS can also be obtained at news stands generally.

PHILADELPHIA:—Orders for books, or for the city delivery of the HERALD OF PROGRESS, left with John M. Child, 510 Arch Street, will be promptly attended to, and the papers regularly delivered.

CLEVELAND, O.:—Mrs. H. F. M. BROWN, 288 Superior street, is duly authorized to act as our agent in Ohio.

LOCAL AGENTS.

Akron, Ohio, J. Jennings.
Auburn, N. Y., Geo. King.
Buffalo, N. Y., T. S. Hawkes.
Clarkston, Mich., N. W. Clark.
Fond du Lac, Wis., N. H. Jorgensen.
Glen's Falls, N. Y., E. W. Knight.
Lowell, Mass., Cutter & Walker.
Norwich, Chenango Co., N. Y., G. L. Rider.
Red Bank, Monmouth Co., N. J., John French.
Ripon, Wis., S. Bates.
Rome, N. Y., S. & J. D. Moyer.
St. Louis, Mo., A. Millenberger.
Syracuse, N. Y., J. Bottom.
Utica, N. Y., H. H. Roberts.
Waukegan, Ill., W. Jilson.
West Walworth, N. Y., Hicks Halstead.

TRAVELING AGENTS:—John Mayhew, M. D., G. B. Stebbins, Selden J. Finney, F. L. Wadsworth.

Harmonial Book Repository.

LIST OF BOOKS.

A. J. DAVIS & CO. would hereby announce that they keep constantly on hand and for sale, Standard Works on all the important topics of the age. In the following list are comprehended those which are deemed among the most useful and attractive in the departments of Philosophy and Reform.

LIST OF THE WORKS OF

ANDREW JACKSON DAVIS

IN THE ORDER OF THEIR PUBLICATION.

I.—The Principles of Nature, her Divine Revelations, and a Voice to Mankind.
In Three Parts. 1 vol., 8vo., price \$2 00.

II.—A Chart, exhibiting an Outline of the Progressive History and Approaching Destiny of the Race.
Mounted on Rollers. Price by Express \$1 25.

III.—The Philosophy of Special Providences.
A VISION. Published by request. Price 15 Cents.

IV.—The Great Harmonia.
Being a Philosophical Revelation of the Natural, Spiritual, and Celestial Universe.

Vol. I.—THE PHYSICIAN. 12mo, price \$1 00.

V.—The Great Harmonia.

Vol. II.—THE TEACHER. Price \$1 00.

VI.—The Philosophy of Spiritual Intercourse.
Being an Explanation of Modern Mysteries.
Paper Covers, 8vo. Price 50 Cents.

VII.—The Approaching Crisis.
Being a Review of Dr. Bushnell's Recent Lectures on Supernaturalism.
Paper, 8vo. (Out of Print.)

VIII.—The Great Harmonia.

Vol. III.—THE SEER. Price \$1 00.

IX.—The Harmonial Man; or, Thoughts for the Age.
Price 30 Cents.

X.—The Present Age and Inner Life;
A Sequel to SPIRITUAL INTERCOURSE. MODERN MYSTERIES classified and explained. Price \$1 00.

XI.—Free Thoughts concerning Religion; or, Nature vs. Theology.
Price 15 Cents.

XII.—The Great Harmonia.

Vol. IV.—THE REFORMER. Price \$1 00.

XIII.—The Penetrating;
BEING HARMONIAL ANSWERS TO IMPORTANT QUESTIONS. Price \$1 00.

XIV.—The Magic Staff.
AN AUTOBIOGRAPHY. 550 pages, 12mo. Price \$1 00.

XV.—The History and Philosophy of Evil.

With Suggestions for more ennobling Institutions and Systems of Education.
Price, Paper, 30 Cents. Cloth, 50 Cents.

XVI.—The Great Harmonia.

Vol. V.—"THE THINKER." Just published.
Price \$1 00.

All the above works of Mr. Davis may be obtained wholesale and retail, at the office of the "Herald of Progress," 274 Canal Street, New York.

WORKS BY OTHER AUTHORS.

The following books may be found at the office of the HERALD OF PROGRESS. The postage on books is one cent per ounce, and two cents where the distance is over three thousand miles, and in all cases must be prepaid. Persons ordering books should therefore send sufficient money to cover the price of postage.

Orders from California or Oregon should contain stamps for extra postage, at the rate of 18 per cent.

Epics of the Starry Heaven.

By Rev. Thomas L. Harris. 210 pages, 12mo, 4,000 lines. Price, plain bound, 75 cents. Gilt muslin, \$1.00. Postage, 12 cents.

Lyric of the Golden Age. A Poem.

By Rev. Thomas L. Harris. 417 pages, 12mo. Price, plain boards, \$1 50. Gilt, \$2 00. Postage 20 cents.

Spirit-Manifestations.

By Dr. Hare. Experimental investigation of the Spirit-manifestations, demonstrating the existence

of Spirits and their communion with mortals; doctrines of the Spirit-world respecting Heaven, Hell, Morality, and God. Price \$1 75. Postage, 30 cents.

The Spiritual Telegraph.

Volume 1, a few copies complete, bound in a substantial manner. Price \$2 00. Charles Partridge, publisher. Volume 5, complete, price \$3 00.

The Telegraph Papers.

Nine volumes, 12mo, for the years 1853, 1854, and 1855, about 4,500 pages, with complete index to each volume, handsomely bound. These books contain all the more important articles from the weekly Spiritual Telegraph, and embrace nearly all the important spiritual facts which have been made public during the three years ending May, 1857. The price of these books is 75 cents per volume. Postage, 20 cents per volume. Charles Partridge, publisher.

The Shekinah, Vol. I.

By S. B. Brittan, Editor, and other writers. Devoted chiefly to an inquiry into the spiritual nature and relation of man. Bound in muslin, price \$2 00. Elegantly bound in morocco, lettered and gilt in a style suitable for a gift-book, price \$3 00. Postage 24 cents.

Volumes II and III.

Plain bound in muslin, \$1 50 each; extra bound in morocco, handsomely gilt, \$2 each. Postage 24 cents each. Charles Partridge, publisher.

Brittan and Richmond's Discussion.

400 pages, octavo. This work contains twenty-four letters from each of the parties above named, embodying a great number of facts and arguments, pro and con, designed to illustrate the spiritual phenomena of all ages, but especially the modern manifestations. Price \$1. Postage 28 cents.

Brittan's Review of Beecher's Report.

Wherein the conclusions of the latter are carefully examined, and tested by a comparison of his premises with reason and with the facts. Paper covers, 25 cents. Postage 3 cents.

Spiritualism.

By Judge Edmonds and Dr. G. T. Dexter, with an appendix by Hon. N. P. Tallmadge and others. Price \$1 25. Postage 20 cents.

Spiritualism, Vol. 2.

By Judge Edmonds and Dr. Dexter. "The Truth against the world." Price \$1 25. Postage 30 cents.

Physico-Physiological Researches.

By Baron Von Reichenbach. In the dynamics of Magnetism, Electricity, Heat, Light, Crystallization, and Chemistry, in their relations to Vital Force. Complete from the German, with the addition of a Preface and Critical Notes, by John Asburner, M.D. Price \$1. Postage 20 cents.

Discourses from the Spirit-World.

By Rev. R. P. Wilson, Medium. Dictated by Stephen Olin. An interesting volume of 203 pages. Price 63 cents. Postage 10 cents.

The Sacred Circle.

By Judge Edmonds, Dr. Dexter, and O. C. Warren. A fine bound octavo volume of 592 pages, with portrait of Edmonds. Price \$1 50. Postage 34 cents.

Philosophy of the Spirit-World.

Rev. Charles Hammond, Medium. Price 63 cents. Postage 12 cents.

A Review of Dodd's Involuntary Theory of the Spiritual Manifestations.

By W. S. Courtney. A most triumphant refutation of the only material theory that deserves a respectful notice. Price 25 cents. Postage 3 cents.

Seers of Prevorst.

By Justus Kerner. A book of facts and revelations concerning the inner life of man and a world of spirits. New Edition. Price 38 cents. Postage 6 cents.

Stilling's Pneumatology.

By Professor George Bush. Being a reply to the question, What Ought and What Ought Not to be believed or disbelieved concerning Presentiments, Visions, and Apparitions, according to Nature, Reason, and Scripture, translated from the German. Price 75 cents. Postage 16 cents.

The Celestial Telegraph.

By L. A. Cahagnet; or, Secrets of the Life to Come, wherein the existence, the form, and the occupation of the soul, after its separation from the body, are proved by many years' experiments, by the means of eight ecstatic somnambulists, who had eighty perceptions of thirty-six persons in the spiritual world. Price \$1. Postage 19 cents.

Scenes in the Spirit-World; or, Life in the Spheres.

By Hudson Tuttle, Medium. Price, muslin, 50 cents; paper 25 cents. Postage 7 cents.

The Pilgrimage of Thomas Paine.

By C. Hammond. Dictated by the spirit of Thomas Paine. Paper, 60 cents. Muslin, 75 cents. Postage 15 cents.

The Clairvoyant Family Physician.

By Mrs. Tuttle. Price, muslin, \$1. Postage 10 cents.

Voices from Spirit-Land.

By Nathan Francis White, Medium. Price 75 cents. Postage 13 cents.

The Road to Spiritualism.

Being a series of four Lectures delivered by Dr. R. T. Hallock, at the opening of the New York Conference. Price 18 cents. Postage 3 cents.

The Worker and his Work.

A discourse delivered before the Young Men's Christian Union, by Dr. R. T. Hallock. 24 pages. Price 6 cents.

Spiritualism: Its Phenomena and Significance.

An Essay, read by invitation, before the New York Christian Union, by Charles Partridge, Editor of the "Spiritual Telegraph," together with the report of an ensuing Discussion on the subject. Price 12 1/2 cents. Postage 3 cents. \$1 per dozen.

Footfalls on the Boundary of Another World.

By Robert Dale Owen. Price \$1 25. Postage 24 cts.

WORKS OF DR. M. E. LAZARUS.

Love vs. Marriage. 324 pages, 12mo. \$1 00. Postage 16 cents.

Passional Hygiene and Natural Medicine; embracing the Harmonies of Man with his Planet. 432 pages, 12mo. \$1 00. Postage 20 cents.

Solar Ray. In 4 sections: embracing the Trinity, Incarnation, the Sun Hieroglyphic of God, and the Zend-Avesta and Solar Religions. Part first containing Trinity and Incarnation, also Zend Avesta. 250 pp. 8vo. Price \$1 00. Postage 14 cents.

Passional Zoology; or, Spirit of the Beasts of France, A Translation from the French of A. Toussens. 350 pages, 12mo. \$1 00. Postage 16 cents.

NEW YORK WIRE RAILING CO'S

COMPOSITE IRON RAILING

(SECURED BY LETTERS PATENT.)

Is the strongest

IRON FENCE

Made of wrought iron. Its durability is equivalent to its strength; its beauty shows for itself; and, as to price, it is cheaper than any Iron Railing manufactured.

We are prepared to furnish all styles of

WIRE AND CAST IRON RAILINGS, &c.,

IRON GATES, VERANDAS, FARM FENCES, IRON BEDSTEADS, IRON FURNITURE,

IRON FOUNDRY WORK,

Wickersham's Improved Folding Iron Bedsteads. Catalogues containing several hundred designs of Iron Work furnished on receipt of four three-cent postage stamps, and mailed to any part of the United States.

HUTCHINSON & WICKERSHAM,

312 Broadway, New York.

New Books.

PRICE REDUCED.

THE PRESENT AGE AND INNER LIFE.

BY A. J. DAVIS.

By an arrangement with the Publisher, we are now prepared to furnish this book at SEVENTY-FIVE CENTS. Address A. J. DAVIS & CO., 274 Canal St., N. Y.

BELA MARSH,

PUBLISHER & BOOKSELLER,
No. 14 Bromfield St., Boston, Mass.

All the most valuable works on Spiritualism, together with Miscellaneous and Reform Books kept constantly on hand.

Catalogues, with list of prices, sent on application.

SPIRITUAL AND REFORM PUBLICATIONS

All the above, including the works of A. J. Davis, J. W. Edmonds, Professor Hare, Robert Dale Owen, T. L. Harris, S. B. Brittan, Hudson Tuttle, Cora Hatch &c., &c., can be obtained of

S. T. MUNSON, General Book Agent,
No. 143 Fulton Street, New York.

THE BIRTH OF THE UNIVERSE.

Being a Philosophical Exposition of the Origin, Unfoldings, and Ultimate of Creation.

BY AND THROUGH

R. P. AMBLER.

This work of Mr. Ambler, though written some years since, is quite new to the reading public. It is designed to afford a comprehensive survey of the Laws, Forces, and Processes involved in the formation of the Cosmical Structure. It comprises some 130 pages, is neatly bound in cloth, and will be sent, postage paid, on receipt of thirty-five cents.

Address A. J. DAVIS & CO., 274 Canal St., N. Y.

SHORT-HAND

HAND BOOK OF

Standard or American

PHONOGRAPHY.

The best and general system of Short-Hand may easily be learned without a teacher, from this work. It explains, in an unmistakable manner every principle of the Art. Highly recommended by the Press, and by many Phonographers. Price, post-paid, \$1 25, \$1 50 \$3 00, according to the style of Binding.

BRIEF LONG-HAND.

This work shows how, with the use of the common letter only, to double the speed of Writing. The entire system may be learned in a few hours. It is so legible that the simpler styles can easily be read by any correspondent or compositor. Price, post-paid, Fifty cents.

Two Standard Phonographic Readers are being engraved by Mr. Chauncey B. Thorne, and will be ready about the 1st of May next.

Phonographic Note-Books, (neat, cheap and convenient memorandum-books for any one.) Reporting Covers, (a perpetual cover for the note-books.) "Graham's Phonographic Gold Pens," (the best pen for long-hand, because a good pen for short-hand, which requires the very best and finest points,) Works on Phonography, etc., etc., for sale. Catalogues sent on application.

ANDREW J. GRAHAM,

274 Canal Street, New York.

Miscellaneous.

NOW OPEN.

DR. L. SAYER HASBROUCK'S
HYGIENIC RETREAT,

On Sibley Ridge, Middletown, Orange Co., N. Y.

Where she is prepared to receive Patients for treatment, or Boarders without treatment. As she will take but a small number, THE RETREAT will commend itself highly to prospective mothers, who can here gain strength for their trying period, and have the care of a Physician of their own sex to attend them.

Our Retreat is situated in a beautiful and healthy section of country, but a few minutes' walk from the N. Y. and Erie Railroad, all the trains stopping at our station, which is reached in less than three hours' ride from New York.

Terms, from \$3 to \$6 per week, according to room and attention required. All communications addressed to

L. SAYER HASBROUCK, M. D.,

Middletown, Orange Co., N. Y.

will receive prompt attention.

THE SIBYL.

A SEMI-MONTHLY JOURNAL OF REFORM.

PUBLISHED BY

L. SAYER HASBROUCK, M. D.

Middletown, Orange Co., N. Y.

TERMS.—\$1 per year. Five copies for \$4, or twenty copies for \$12.

WILLIAM R. PRINCE & CO.,

OF FLUSHING, N. Y.,

WILL FORWARD THEIR

PRICED CATALOGUES

Of the several Departments of their NURSERIES, prepaid, to applicants who propose to purchase and enclose stamps.

1. Descriptive Catalogue of Fruit and Ornamental Trees and Shrubs, Raspberries, Currants, and all other small Fruits. 2. Roses, Carnations, Chrysanthemums, Primroses, Poinsettias, Auriculas, Cowslips, Daisies, Phlox, Iris, Double Sweet Williams, and all other Herbaceous Flowering Plants, &c. No. 3. Extra Large Fruit Trees, Evergreens, and other ornamental Trees and Shrubs, suitable for immediate fruit-bearing and embellishment. No. 4. Descriptive Catalogue of our unrivaled collection of 140 Select Varieties of Strawberries, with a REJECTED LIST, and Directions for Culture. No. 5. Catalogue of Bulbous Flowers of every class, together with Tree and Herbaceous Paeonies, Dahlias, and other rare Flowering Plants. No. 6. Catalogue of Greenhouse Plants. No. 7. Descriptive Catalogue of Native and Foreign Grapes, 400 varieties.

Prince's Treatise on the Vine, with Descriptions of Native and Foreign Grapes, and Vineyard Culture, (new edition to be issued,) \$1 00. Treatise on Fruits, containing descriptions of 800 varieties of fruits, \$1 50. Prince's Manual of Roses, comprising descriptions of 1,000 varieties, (new edition in preparation,) 75 cents.

BOOKS.

R. DOUGLASS, TEACHER OF PHONOGRAPHY, No. 661 North Thir

Notices of New Books.

"Talent alone cannot make a writer; there must be a whole mind behind the book."

LEAVEN OF GRASS. Boston: Thayer & Eldridge. Year 85 of the States, (1890-91.) pp. 456. 12mo., price \$1.25.

This is a most unique and extraordinary volume. Externally, the publishers have spared no pains to make it typographically symmetrical and complete; internally, we find some one hundred and fifty-two "poems," of greater or less dimensions, which, in every point of view, bear the stamp of originality.

Disclaiming all rhythm and metrical construction, the author plunges with almost reckless heftiness into the hidden recesses of thought and experience, and holds up to view those secret springs of human action which impurity and falsehood would fain conceal. True, he does this by hints and glimpses, often vague and unsatisfactory, rather than by any system of ethical teaching. He warns the system; he treats under foot the weak fetters of conventionalism and the flimsy disguises of policy and fraud.

Thus Walt Whitman, "an American, one of the roughs, a Komos," becomes in some sort a Nemesis, scattering to the winds the tinsel trappings of Pomp and Pride, and bringing man face to face with his own accusing Soul. In terms humane, though rough and rude, he summons manhood and womanhood forth from shame and policies, and self-delusion, into the high, broad regions of freedom, beauty, integrity, and strength. See what wise encouragement to the faltering, the oppressed, the unfortunate and the erring, is given in the following lines:

"Painters have painted their warming groups, and the center figure of all,
From the head of the center figure spreading a
numeral of gold-colored light,
But I paint myriads of heads, but paint no head
without its nimbus of gold-colored light,
From my hand, from the head of every man and
woman it streams, effulgently flowing for-
ever."

"O I could sing such grandeur and glories about you!
You have not known what you are—you have slum-
bered upon yourself all your life,
Your eyelids have been the same as closed most of
the time,
What you have done returns already in mockeries.
Your throat, knowledge, prayers, if they do not re-
turn in mockeries, what is their return?"

"The mockeries are not you,
Underneath them, and within them, I see you lurk,
I pursue you where none else has pursued you,
Silence, the desk, the flippant expression, the night,
the accustomed routine, if these conceal you
from others, or from yourself, they do not
conceal you from me,
The shaved face, the unsteady eye, the impure
complexion, if these balk others, they do not
balk me.
The pert apparel, the deformed attitude, drunken-
ness, greed, premature death, all these I part
aside,
I track through your windings and turnings—I
come upon you where you thought eye should
never come upon you."

"There is no endowment in man or woman that is
not latent in you,
There is no virtue, no beauty, in man or woman, but
as good is in you,
No pluck, no endurance in others, but as good is in
you,
No pleasure waiting for others, but an equal pleas-
ure waits for you."

"As for me, I give nothing to any one, except I
give the like carefully to you,
I sing the songs of the glory of none, not God,
sooner than I sing the songs of the glory of you."

"Whoever you are! claim your own at any hazard!
These shows of the east and west are tame
compared to you,
These immense meadows—these interminable riv-
ers—you are immense and interminable as
they,
These forces, elements, storms, motions of Nature,
these of apparent dissolution—you are he
or she who is master or mistress over them,
Master or mistress in your own right over Nature,
elements, pain, passion, dissolution."

"The hoppers fall from your ankles—you find an
unfailing sufficiency,
Old or young, male or female, rude, low, rejected
by the rest, whatever you are promulges
itself,
Through birth, life, death, burial, the means are
provided, nothing is scanty,
Through anger, loveliness, ambition, ignorance, enmity,
what you are picks its way."

"Like the voices of the wild, jagged, Ameri-
can forest, are these words of our 'Manhat-
tanese, free, friendly, and proud!' In the
same mood he plucks a tuft of 'grass' and
flings it across the way 'To a pupil.'"
"Is reform needed? Is it through you?
The greater the reform needed, the greater the
personality you need to accomplish it."

"You do not see how it would serve to have
eyes, blood, complexion, clean and sweet?
Do you not see how it would serve to have such a
body and soul, that when you enter the
crowd, an atmosphere of desire and com-
mand enters with you, and every one is im-
pressed with your personality?"

"O the magnet! the flesh over and over!
Go, man! if it need be, give up all else and
commence to-day to inure yourself to
pluck, reality, self-esteem, definiteness, elevat-
edness,
Rest not, till you rivet and publish yourself of your
own personality."

"With what a jubilant spirit this Poet of
Nature goes forth to her banquet of multiform
delights and harmonies:
"I am He that walks with the tender and growing
Night,
I call to the earth and sea, half-held by the Night."
"Press close, bare-bosomed Night! Press close,
magnetic, nourishing Night!
Night of south winds! Night of the large few
stars!
Still, nodding night! Mad, naked, summer night."

"Smile, O voluptuous, cool-breathed Earth!
Earth of the slumbering and liquid trees!
Earth of departed suns! Earth of the mountains,
misty-tops!
Earth of the virtuous pour of the full moon, just
tinged with blue!
Earth of silver and dark, mottling the tide of the
river!
Earth of the limpid gray of clouds, brighter and
clearer for my sake!"

Forewiping, allowed Earth! Rich, apple-like
smile, for Yorks Lovers comes!

But this regal "Americana," breathing the
very essence of democracy, listening while
others sleep for the million voices, pressing
the soil of every clime with the footstep of
his spirit, interpreting Nature in her myriad
phases, standing on the threshold of the tem-
ple of the Gods, too often lapses and that sud-
denly, into the muddy by-ways of indelicacy
and even gross expression. There are phrases
not a few, which we would be as loth to place
under the eye of a sensitive nature as some
passages in Homer or the Old Testament: yet,
notwithstanding these blemishes, one could
scarcely rise from the study of this vigorous,
soul-full, vividly-imaginative, strongly-prac-
tical, strange, weird, fascinating volume,
without broader, healthier, nobler, and more
humanitarian impulses and sentiments.

Walt Whitman deals with no puerile prej-
udices or sickly fancies, but seizes on the mean-
ing of things, and writes great, sturdy words
for the America that is to be. And, accord-
ing to one of the wise men of the East,
"Thought makes everything fit for use. The
vocabulary of an omniscient man would em-
brace words and images excluded from polite
conversation. The piety of the Hebrew pro-
phets purges their grossness."

One more extract out of this building, rush-
ing, rainbow-hued, shadow-haunted, mad,
grand, chaotic, torrent of thought, and we
leave the work to the intuitions and judg-
ment of the general reader:

"I suppose I am to be eligible to visit the stars in
my time.
I suppose I shall have myriads of new experiences
—and that the experience of this earth will
prove only one out of myriads;
But I believe my body and my Soul already indi-
cate those experiences."

And I believe I shall find nothing in the stars more
majestic and beautiful than I have already
found on earth.
And I believe I have this night a clew through the
universes.
And I believe I have this night thought a thought
of the clef of eternity."

"A vast similitude interlocks all,
All spheres, grown, ungrown, small, large, suns,
moons, planets, comets, asteroids,
All the substances of the same, and all that is spi-
ritual, upon the same,
All distances of place, however wide,
All distances of time—all inanimate forms,
All Souls—all living bodies, though they be ever so
different, or in different worlds,
All gaseous, watery, vegetable, mineral processes;
the fishes, the brutes,
All men and women—me also,
All nations, colors, barbarisms, civilizations, lan-
guages,
All identities that have existed, or may exist, on
this globe or any globe,
All lives and deaths—all of past, present, future,
This vast similitude spans them, and always has
spanned, and shall forever span them, and
compactly hold them."

THE MAGIC STAFF

FOR ONE DOLLAR!

To secure uniformity of prices, the Publishers of Mr.
Davis' works having purchased the stereotype plates of
his *Autobiography* entitled the *MAGIC STAFF*, will send it
postage paid at the reduced price of *One Dollar*! The
work has 560 pages, with several illustrations, and
is considered one of the author's most entertaining
volumes.

Address office of HERALD OF PROGRESS, 274 Canal
Street, New York.

A. J. DAVIS & CO.

REFORM PUBLICATIONS.

All the published works of Theodore Parker, Ralph
Waldo Emerson, E. H. Chapin, A. J. Davis, Henry
Ward Beecher, Lydia Maria Child, Robert Dale Owen,
George W. Curtis, and of all other live men and women
can be obtained of

H. L. GREEN, Cortland Village, N. Y.

Send free of postage on receipt of the publishers' price to any part of the United States. 43ms
H. L. GREEN, of Cortland Village, keeps the *HERALD OF PROGRESS* for sale at his Liberal Book Store.

NEW YORK WIRE RAILING CO'S

PATENT

MATTRESS FOLDING IRON BEDSTEAD.

A Novelty worthy the attention of Mer-
chants, Lawyers, Doctors, Ministers,
and Families.

THIS PATENT MATTRESS FOLDING IRON
BEDSTEAD is so arranged that part of the bottom
turns up, enclosing the mattress, which folds up in two
halves. When wanted, the bottom part need but be
turned down, and the bed is ready for use. When
folded up, the Bedstead, with the bed, may be placed
 snugly away in a corner or closet. Thus the occupants
 of a moderately sized apartment can turn it into

A Bedroom at Night and a Parlor by Day,

Enjoying in a single room all the comforts and con-
veniences of two. At the present time the N. Y. W. R.
Co. are getting up many new and elaborate designs of
this new and improved Bedstead.

Manufactured exclusively by the

NEW YORK WIRE RAILING CO.,

HUTCHINSON & WICKERSHAM,

No. 512 BROADWAY,
Near Pearl Street, NEW YORK.

KEDZIE'S RAIN WATER FILTER.

PATENTED JANUARY 10, 1854.

MANUFACTURED BY JAMES TERRY & CO.,

50 & 61 STATE ST., ROCHESTER, N. Y.

THE BOARD of Commissioners of Water Works,
in Savannah, Ga., in their Annual Report, say: "Domestic
Filtration is now successfully done with a simple
contrivance invented by Mr. KEDZIE, of Rochester,
N. Y. The Diaphragm and all other patented filters
except his, have failed."

Brown's Water Furnace Company.

Manufacturers of Brown's Patent

HOT WATER FURNACE,

For warming and ventilating Dwelling, School and
Bank Buildings, Hospitals, Stores, Green-Houses, Gra-
peries, &c.
Also, Steam Apparatus constructed for warming Ho-
tels, Factories, &c.

274 Canal Street, New York,

Three doors east of Broadway.

Medical.

DR. J. H. RAE,
ELECTRO MAGNETIC PHYSICIAN
AND
HEALING MEDIUM,
72 West Twenty-Second Street, New York.

In offering my services to the public, I do so in full
confidence of my own powers as a Medium, and of my
knowledge of the Therapeutic agency of Electro and
Animal Magnetism, in the relief and cure of Chronic
Complaints heretofore deemed incurable.

Neuritis, Sick and Nervous Headaches, (frequently
cured in a few minutes), Chronic and Inflammatory
Rheumatism, Piles, Paralysis, Palsy, Kidney Com-
plaints, Weak Backs, Stomach of the Spine, Bronchial
Asthma, and Lung, Curvature of the Spine, Difficult Breath-
ing, Dropsy, Weak Eyes, and sometimes Blindness—
when caused by Paralysis of the Optic Nerve—Fits,
St. Vitus's Dance, or Chorea, Diabetes, Nervousness,
Cataplexy, Dyspepsia, Scrophulous Throat, King's Evil,
Enlargement of the Glands, Seminal Weakness, Impo-
tency, and sometimes Barrenness.

In all cases of FEMALE DISEASES, such as Prolap-
sus Uteri, or Falling of the Womb, Fibroid Abscess, or
Whites, Leucorrhoea, Chlorosis, Suppressed and Exces-
sive Menstruation, Haemorrhoids, I have never failed
in performing a perfect cure.

TREATMENT BY MAIL.

There are many Diseases that can be treated suc-
cessfully at a distance, but they require all the symptoms
clearly and distinctly described, (even when a Clairvoy-
ant examination as to cause may be desired,) together
with a full and accurate history of the complaint, age,
habits, and occupation of the person.

Consultation by Mail, \$1 00

Consultation and Clairvoyant Examination, 3 00

In all cases the charges for treatment and medicine
will be moderate.

Persons at a distance, desirous of visiting the city,
for treatment, can be accommodated with board and
attendance at reasonable rates.

As I desire to be judged by my works, I annex a few
certificates of cures recently made by me. From deli-
cacy and respect to the feelings of the patients, the
addresses are omitted, but will be deposited with the
editors of this paper, so that persons desirous of con-
sulting with them can receive their names and address.

CASE 1, Mr. P.—Rheumatism in feet and ankles,
of six weeks' standing. Rode to the office. One appli-
cation removed swelling and pain, enabling him to
walk home, and to go to work at his trade the next
day. Perfect cure in eight operations.

CASE 2, Mr. —, Elder in — church—Rheumat-
ism in feet and lower limbs, effects of mercury and
cold. Mercury removed and Rheumatism cured in
twelve operations.

CASE 3, Mr. —, also Elder in — church—Rheum-
atism in back and bowels. After third application,
was enabled to go to work. Perfect cure in fourteen
operations.

CASE 4, Mr. J. H.—Sprain in back, was nearly drawn
double. Cured in one application and was able to walk
home.

CASE 5, Mast. —.—Curvature of Spine and chicken
breast. Spine straightened and breast made natural in
2 months.

CASE 6, Mr. M.—Chronic Rheumatism in legs,
feet, arms, and back, 35 years standing. Thirty-two
operations cured; greatly relieved after the seventh.

CASE 7, Mr. W.—, 65 years old. Palsy 19 years
standing. Cured in seventeen operations; after the
fourth, was enabled to work at his trade, Watch Maker.

CASE 8, Mr. T.—Liver Complaint and Inflamma-
tion of bowels. Cured in four operations.

CASE 9, Alderman —.—Severe case Bronchitis, 14
years standing. Breathed free and natural after the
first application. Cured in about twelve operations.

CASE 10, Mr. F.—Tumor. Removed by absorp-
tion in about five weeks.

CASE 11, Mr. J.—Paralysis of right side; had
lost all control of the right side, from the hip down. The
voluntary motion was restored in eight operations,
though patient continued weak for some time.

CASE 12, Mr. J.—Curvature (lateral) of the
spine, hypertrophy of liver, compressed lungs, inflam-
mation of kidneys. Perfect cure in about two months.

CASE 13, Mrs. L. IL—Spasms of the womb, and neu-
ralgia. Pain and spasms removed in ten minutes, and
the patient was sleeping in less than thirty minutes from
the time the hand was applied.

CASE 14, Mrs. D.—Dropsy of heart, difficult breath-
ing, 12 years' standing. Cured in 30 operations.
Breathed free, full, and natural, after the first.

CASE 15, Mr. J.—a, 50 years old. Rheumatism
and partial paralysis. Entire cure in two operations.

CASE 16, Master C.—Hip disease, cured in eighteen
operations.

A Book of Cures is kept by me, and all persons de-
sirous of coming under my treatment, can be referred
personally to cases that have been cured by me. My
Medicines are put up expressly for each case, as the
symptoms are exhibited, so persons wishing Remedies
for any particular complaint should be very explicit in
their explanations.

Money can be sent at my risk. All letters contain-
ing the consultation fees, will be answered by return of
mail.

J. H. RAE, 54, Great Jones St., New York.

MR. & MRS. DORMAN,
CLAIRVOYANT PHYSICIANS,
NEWARK, N. J.

MRS. CAROLINE E. DORMAN has for nearly fifteen
years been engaged in prescribing for the sick, and with
universal success. She may be consulted daily, on
reasonable terms, at her residence, No. 12 ORCHARD ST.,
Newark, N. J.

ORIENTAL BATHS,

No. 8 Fourth Av., N. Y., near the Cooper Institute.

As a luxury, no form of Bath equals the true ORIENTAL,
or GRADUATED VAPOR BATH. As a remedial
agent for many conditions of the human organism, they
cannot be too highly appreciated. For IMPROVING AND
BEAUTIFYING THE COMPLEXION, they are worth more
than all the Cosmetics in the world. Separate suites of
rooms for Ladies, Skillful attendants in both the
Ladies' and Gentlemen's departments. Also, Medicated
and Electro-Magnetic Baths. Open daily, from 7 A.M.
to 10 P.M. Sundays, from 7 A.M. to 12 M.

PORTABLE ORIENTAL BATHS (a very complete
article) furnished to order. Also, Electro-Magnetic
Machines.

T. CULBERTSON.

MRS. R. A. BECK,
SPIRITUAL TEST MEDIUM

101 351 Sixth Avenue, near 224 Street.

WATER-CURE

AT MODERN TIMES, L. I.

MARY A. CHILDS, ———— Physician.

The purity of the air and water, the healthfulness
of the climate, the free, progressive society, and the
large experience and success of Mrs. Childs, make
Modern Times a most desirable resort for all who are
seeking health. Terms, for room, board, and treat-
ment, \$7 to \$10 per week. Post Office address, Thomp-
son Station, Long Island, N. Y.

MRS. J. A. STOWE,
CLAIRVOYANT PHYSICIAN,
No. 13, Cor. Pearl and Bond Sts., Providence, R. I.
13-14

MRS. TOWNE,
HEALING, CLAIRVOYANT, DEVELOPING, AND TRANCE
MEDIUM,
187 Lawrence Street, 2 doors from Bleeker, New York.
Hours from 9 to 1 and 7 to 10, Thursdays and Sundays
excepted. Developing Circles Thursday evenings.

14-15

ILLINOIS WATER-CURE.
Beautifully located at Peoria, Ill. Open winter and
summer. Electro-Chemical Baths used to eliminate
Mineral Drugs and all impurities from the system.
14-20 Address Drs. NEVINS & RENTON.

14-20

MRS. CLINTON PRICE,
A NATURAL CLAIRVOYANT,
Examines and prescribes for diseases at Room No. 343
Canal Street, (Old No. 94.)

All who visit her acknowledge her wonderful Clair-
voyant powers.
Office Hours from 9 A. M. to 4 P. M.

10-11

MRS. M. L. VANHAUGHTON,
TEST AND MAGNETIC MEDIUM,
306 1/2 Mott Street, near Bleeker, New York.

Visitors received every day, Sunday not excepted.
Circles every evening.
N. B.—Circles attended by request.

10-11

MRS. E. J. FRENCH,
Clairvoyant and Magnetic Physician,
No. 8 Fourth Ave., N. Y.

Patients examined, prescribed for, and treated.
Examination with written diagnosis and prescrip-
tion Five Dollars.

11

MRS. W. R. HAYDEN,
PHYSICIAN
AND
CLAIRVOYANT,
1 Waverly Place, Cor. Broadway, N. Y.

EXAMINATIONS, \$2.00

MISS S. J. IRISH, Rapping Test Medium and
Clairvoyant Physician, No. 299 W. 19th Street, near 9th
Avenue, New York.

Examinations and Prescriptions by letter or lock of
hair, \$3.00.

12-17

DR. I. G. ATWOOD, MENTAL AND MAG-
NETIC PHYSICIAN, will be prepared to receive or
visit and treat patients, as formerly, on and after the
1st of March. Rooms at 1 Waverly Place, New York.

12-17

LOUISVILLE
ARTESIAN WATER.
This NATURAL MINERAL WATER is now exten-
sively and successfully used for the cure of

INDIGESTION!
RHEUMATISM! GOUT!
DERANGEMENT OF KIDNEYS!
DERANGEMENT OF LIVER!
CUTANEOUS ERUPTIONS!
CHRONIC CONSTIPATION!
LONG STANDING CHRONIC DISEASES.

For sale by all Druggists, and by

S. T. THOMPSON, Agent,

632 Broadway, New York.

11

HEALING BY NUTRITION
WITHOUT MEDICINE.
Are you Consumptive, Dyspeptic, Nervous?
Have you Scrophulous Humors, Sore Eyes, or any dis-
ease whatever? Read my

"BOOK OF INFORMATION,"

(Sent to you for one dime) and learn the NEW
METHOD OF CURE by the VITAL FORCES, with-
out Drugs. Address

LAROCY SUNDERLAND, Boston, Mass.

10-21

PURE AMERICAN WINE,
Of a delicious flavor, for sale by EDGAR JONES,
430 HUDSON STREET, N. Y.

It is made for medicinal and communion purposes.

10-21

Special Notices.

MRS. PAGE will hold CIRCLES every Wednesday
evening at 47 W. 27th St., for the development of Me-
diums and Physical Manifestations.

15-16

MRS. A. C. LATHAM
Describes Character, Development and Spirit Surround-
ings, gives Communications, and lays on hands for
Development and Healing.

110 Third Avenue, New York.

15-16

PLEASANT FURNISHED ROOMS,
With or without Board, to be had at Mrs. WINE'S, 47
Bond Street, New York.

BOARD.—A gentleman and his wife, and two or
three single gentlemen, can find pleasant furnished
rooms at No. 65 East 51st Street.

12-14

MRS. P. A. FERGUSON TOWER.

TO SPIRITUALISTS & OTHER REFORMERS.
FURNISHED ROOMS TO LET for Gentlemen only,
without board, at No. 351 Sixth Avenue. Gas will be
furnished if desired. The neighborhood is one of the
best in the city. Also a basement for business pur-
poses at the same place, 351 Sixth Avenue.

J. B. CONKLIN
Receives visitors every day and evening, at his rooms,
414 496 Broadway, cor. of Broome St., N. Y.

15-16

BENOIT CETLINSKI,
(From Neuchâtel, Switzerland.)
PROFESSOR OF
ANCIENT & MODERN LANGUAGES.

Hebrew, Arabic, Greek, Latin, French, German,
Italian and Russian.

Prof. CETLINSKI gives lessons in the above named
Languages, at his Residence, 290 7th Avenue, between
29th and 30th Sts., and at the home of pupils, if desired

15-16

DR. JOHN SCOTT,

MAGNETIC PHYSICIAN,

No. 36 Bond Street, New York.

Dr. S. cures PILES and CANCER without the use
of the knife. Also cures GRAVEL. All Rheumatic
Complaints treated with certainty. Hours from 9 A. M.
to 5 P. M.

N. B.—Medicines sent to all parts of the United States
and the Canada, on description of disease.
Patients will be received at the house at reasonable
board.

11

MRS. NETTLER'S
Celebrated Clairvoyant Medicines

Restorative Syrup, quarts, \$2 00, pints, \$1 00. Pul-
monary, \$1 00 per bottle. Neutralizing Mixture, 50
cents. Dys