

# THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

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## Questions and Answers.

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

## BRIEF ANSWERS TO OUR CORRESPONDENTS.

BY THE EDITOR.

### The Story of Poe's Clairvoyant.

S. READER, BROADWAY. "DEAR SIR: In regard to your interview with Edgar A. Poe some years ago, in which you treated his story as a reality—can you explain how the mistake occurred?"

There was no mistake in this circumstance. We remember to have affirmed on two or three occasions, previous to the interview with the gifted poet, that the philosophy of *ultimates, unparticled matter*, etc., (as set forth by the clairvoyant in Poe's article) was a true philosophy—but this endorsement did not extend to an assertion that the clairvoyant was an actual personage. Upon this point we did not seek any information. But we used the poet's invention, by name; as men speak of Shakespeare's or Milton's characters—all equally fabulous, but none the less real, in common conversation.

### The Sun's Rays and the Earth.

WILLIAM H. M., OHIO.—"MR. DAVIS: Does the sun lose anything by parting with its heat and light? Does the earth gain anything by receiving them?"

According to astronomical observations, made in the clairvoyant state, the sun is very gradually diminishing in size; but so imperceptibly, that a million of years could hardly make the fact appreciable to our instruments of solar measurement. The cause is referable to the incessant formation of cometary bodies in the sidereal gardens of space, and not to the impartation of heat, light, electricity, etc.

The earth, on the contrary, is slowly enlarging and increasing in rarity. All solar and cometary bodies follow the law of growth, perfection, and decay. The earth, however, is yet in its youth. Its greatest craters are to come. Snakes, spiders, wild beasts, thorns, and every unwholesome thing, will one day all die.

### Cure for Inferior Desires.

T. NEW YORK. "Is there anything in the Materia Medica that will prevent sensual thoughts from rising in the mind?"

This disease, in the majority of cases, is hereditary. Being wholly ignorant of the direful consequences, thousands encourage depraved imaginings, until character is malformed and virtue is swept from the sphere of private life. No system of medicine is master of the human system. All pretensions of physicians to cure reproductive diseases, are *impositions*. Otherwise, the word would be, "go heedlessly forth—sin every day—you shall not suffer."

With great success, however, we have prescribed, for the truly repentant, three grains of *African Capivium* (Cayenne pepper) made into a pill, and swallowed the last thing on retiring every night, and continued for several weeks. For the young, this prescription is particularly effective and useful.

Sufficient employment, mild diets, cold water bathings, and contemplations of Nature, are all remedial. The sovereign remedy is a true conjugal life, wherein love, not passion, rules the soul with an unerring government.

### A Mathematical Prodigy.

L. G. C., ST. LOUIS.—"EDITOR HERALD OF PROGRESS: Merideth Holland, of this city, solves in a moment of time difficult mathematical problems without the use of figures. He says at the moment a question is asked, the answer comes to him without any effort. Outside of mathematical subjects Mr. H. is below par."

"In my view he answers difficult mathematical upon the same principle that Miss Hulett does knotty theological questions."

"From what you know of such cases, what is your opinion? If philosophy and figures come from the spirit world, may not rascality and all sort of iniquity come from the same source? I will confess that my philosophy, as applied to this or the spirit world, does not reason well."

The human spirit is the foundation of future intelligence, even as this existence is the germinal fountain of that sphere which we term spiritual. Hence, although it is possible for the spirit world to pour its mathematical or other kinds of intelligence through some sufficiently impressible mental organ, yet it is not probable. In every instance of poetical or mathematical inspiration, which we have carefully examined, we have observed that the mind of the person concentrated its intuitive and lightning-reasoning powers at one burning focus, by which all other facul-

ties were measurably debilitated and comparatively eclipsed.

The instrumentality and cooperation of super-earthly intelligences are generally exhibited in the sudden exaltation of the human intuitions, (and reasoning faculties,) from the ordinary condition to that sublime attitude where the soul must stoop "to touch the loftiest thought." Evil and good do not flow from the same fountain. Every good and perfect gift cometh from above, either in man or out of him.

### The Spiritual Substance.

W. H. M., MEDINA, O. "BROTHER DAVIS: You say that spirit's souls (their bodies) are composed substances. If this be so, does the earth grow smaller by their leaving it? I ask for knowledge; will you instruct me?"

ANSWER: Take an acre of treeless and shrubless ground. Weigh it, and mark the exact number of tons of earth it contains. Now add a definite quantity of fertilizing soils and manures. Know how much it all weighs. (There should be no communication between this acre and the earth either beneath or at the sides.) Plant it with apple trees. In ten years the trees are large, and their combined weight would be many tons; but, on weighing the earth in which they grow, you would be astonished to find not a pound missing. This is true. The experiment may be tried in an earthen flower-pot. The leeching, &c., may be provided against or weighed from week to week. Yet the plant which this isolated bit of earth produces, although weighing several ounces or pounds, will not decrease the weight of earth in which it grew. So with the spirit's body. Like plants, flowers, fruit, etc., it obtains its substance mainly from the air.

### The Spirit of Frances Wright.

S. N. W.—"I have been credibly informed that you saw the spirit of Frances Wright, at High Rock Tower, in your vision of the Spiritual Congress, some months previous to her death. If so, how could it occur?"

Your informant is wholly mistaken. The authentic record of that memorable Vision may be found in "The Present Age and Inner Life." On the occasion referred to, the Seer is reported to have seen but *four* glorified beings. The members of the Congress were not individually visible to his perceptions. He saw them *en masse*, not particularly as to their features, and in conversation he was addressed by only one of the four. (See the book.)

Months subsequently the same spirit (Galen) came with an account of the proceedings of the different Sessions of the Congress; at which time the Seer acted in the capacity of reporter simply, and reduced to writing the "exordia," with the names given as members of the different Delegations, as imparted by the spirit of Galen. Why the name of Frances Wright was given as a member of the American Delegation we do not know, unless it was done in prophetic anticipation of her arrival and cooperation.

### Family Worship as a Duty.

A. B., BRIDGEPORT, O.—"FRIEND DAVIS: Let me ask one question: Is it necessary for a religious-minded man to practice stated family worship? I have never made a prayer out loud in all my life, but I often yearn for spiritual strength, and I am at a loss to determine how to begin, or whether at all in this world. What is your opinion on these points?"

It is natural to worship whatsoever we devotedly and profoundly love—a wife, a child, a sister, a brother, a husband—any object, absent or present, which extracts and commands pure love is an object of holy worship. The truest family worship is daily effort to establish complete integral unity and happiness.

But there is a fascinating power in reverential words, by which will is subdued and the reason is for the moment disenthralled. The weary soul sometimes weeps out its secret grief upon the bosom of the silent, all-pervading spirit. Oftentimes the heart (of the mind) will pray for answers to all its questionings, for faithful friendships, in time of need, for clearer light upon the path of daily duties; and, ever and anon, there come notes of celestial melody, glistening dew-drops of supernal wisdom, and sudden gushes of strength, within the charmed circle of home and the family—within the private soul, also.

Do you suppose, Brother, that the GREAT SPIRIT is a respecter of persons? Does he bless and curse like an earthly being? Let wisdom shine upon your heart. When you pray (and you always do when it is necessary) the effect will be to prepare your faculties for higher influences, and this again results in the opening of heaven's beautiful portals, so that the combined effect is salutary and chastening to the moral aspirations. But formal prayer is arbitrary and non-availing.

### Non-Immortality in Buffalo.

"Inquirer," NEW YORK.—"It is reported that, in one of your lectures in the city of Buffalo, you said that there were 700 non-immortal persons residing there! If this is so, how can you prove it?"

This candid inquirer is entitled to our cordial gratitude. Unlike clergymen and other sinners, he comes right straight (via U. S. Mail) to us and puts the question in an honest manner, and does not ask his prejudiced next door neighbor what we said in Buffalo. We cordially thank you, Brother, and hope your noble example will not be unfruitful.

While delivering a course of Lectures in Buffalo, in the autumn of '58, we introduced a philosophical supposition, designed to illustrate the number of *ante-human* or non-immortal types (See 5th vol. Harmonia,) which existed in the earliest stages of Humanity. We

enforced the thought, or rather brought it home, by applying the proportions to the earth's present inhabitants, which, with few exceptions, are crowned with the glory and honor of immortal life.

But the daily papers very soon represented us as propagating the theory that only a small portion of the population of Buffalo was entitled to the priceless boon of eternal existence. The numbers were variously stated—some, that only 1 soul in 1,000 would exist after death—others, that there were just 700 immortals in all that beautiful city! With these editorial or reportorial statements we have no controversy. They are simply and heartlessly false. We are willing and able to stand for what we have written in any published volume, bearing our name; and upon propositions and philosophies therein presented we invite unlimited discussion. What we know and what we believe, on this head, may be found in the "Thinker."

In regard to Buffalo we remark, that many of its citizens are our personal friends, most highly valued; but why so many of them should be labelled "non-immortal," surpasses our present understanding. Will the "Express," "Advertiser," or "Republic," furnish an explanation?

### Magnificent Mummeries.

GEORGE SEYDAM, CLINTON.—"BROTHER: One of the best communications I have read in your excellent HERALD, was from the pen of Seth Driggs, Caracas, Venezuela, in Number 13; wherein he very plainly considers Roman Catholicism as the worst form of human enslavement. I agree with him entirely, and let me hope that your many readers will re-read his letter. I have a question, Mr. Editor: Can you inform me in brief what are some of the religious ceremonies of South American cities?"

ANSWER: Take Brazil, for instance, where, of an evening's Catholic entertainments the following puff was inserted in one of the daily papers: "MR. EDITOR.—The auction of the Divine Holy Ghost, in Santa Rita, to be continued to the 3d proximo, is very interesting. The select company that assembles there, the order and decorum with which the auction is conducted, reflect credit on the provider and managers. Permit me to invite, through your columns, all devotees of the Miraculous Holy Ghost to attend, with their families, in order to increase the brilliancy of this devotional exercise. Um Devoto."

The same paper had the following notice to sporting devotees: "The Brotherhood of the Divine Holy Ghost of San Goncalo, (a small village across the bay) will hold the Feast of the Holy Ghost on the 31st instant, with all possible splendor. Devout persons are invited to attend, to give greater pomp to this act of religion. On the 1st proximo the feast of the Most Holy Sacrament, with a procession in the evening, a Te Deum, and sermon. On the 2d, the Feast of the patron San Goncalo; at 3 P. M., there will be brilliant horse-racing, after which a Te Deum and magnificent fire-works."

Such manifestations in the name of religion are venerated by thousands, who, at the same time, affect to be shocked with the demonstrations of spirit presence and power. When common sense prevails all religious mummeries will cease. "God is a spirit," and he seeketh such to worship him."

## Whisperings to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

S., NEW YORK.—The HERALD OF PROGRESS will be put on file at the Cooper Union.

"FRIEND."—Friends need not solve the mystery that makes them friends. Be worthy, grateful, and faithful to one another.

J. R. R., LOCKLAND, O.—Your few words, "dictated by personal friendship," reached their destination.

S. B. J., MIAMI, IND.—We have sent your request, and the presentation of your case, to the best agent we know, and hope soon to hear something favorable, of which we will duly apprise you.

WM. HALL, NEW ORLEANS, LA.—Your excellent contribution entitled, "The necessity of a mutual understanding of the most advanced Principles," will receive early attention.

MRS. MILO G., STONEHAM.—We are not indifferent to the needs of yourself and family. It is nevertheless impossible for us to accede to the wishes so pleasantly expressed in your communication.

S. A.—We are of opinion that you have talents that should not be buried.

"To thine own self be true; And it shall follow, as the night the day, Thou canst not then be false to any man."

C. R. GRIFFING, PLAINVILLE, MINN.—The HERALD will be continued in exchange for the contributions. The piece of poetry addressed to M. F. D. will, we trust, ere long, emanate from "the angel of the house."

F. T. L., LAWRENCE, MASS.—Your appreciation of our objects and purposes, acts like cement upon the upbuilding temple of Brotherhood. Truth's vineyard is vast. Glad that you are willing to aid those who work in the open field.

T. B., COTTAGE GROVE, WIS.—The story circulating in your vicinity "that Charles Partridge has failed," is wholly a fabrication. Friend P. is a man of large property, and his interest in the cause of Spiritualism is unabated.

"EAGLE," HARMONY SPRINGS, MO.—Salutations, spiritual and fraternal, we send to all the brothers and sisters of Progress in your midst. There is much in your discipline calculated to "naturalize" and elevate our fellow men. Let brotherly love and justice abound.

R. DEYOUNG, BALTIMORE, MD.—"Astrology, phrenology, Spiritology," is filed among our papers for non-appearance. Though interesting in several particulars, it does not seem adapted to the public need. We see nothing impossible in the supposition that the spirit of Ptolemy may have aided your judgment.

S. MAKER, NOBLESVILLE, IND.—Send to our address a lock of your hair. We will, (through that) lay your condition before some reliable clairvoyant, and report possibilities. We treasure the kind remembrances of Mr. M. T. S., and fully reciprocate them.

F. W. SMITH, BALTIMORE, MD.—Brother, we give you joy! What an escape from the despotism of Presbyterian theology! Jonah, on reaching dry land unharmed, could not have been more overwhelmed with thankfulness to the blue heavens of guardianship. Yes, send your "Experience—Footprints" to our office on commission.

S. S. R., BIG CREEK, TENN.—"Hashish" is Indian Hemp, or *Cannabis Indica*. A variety of this plant was at one time much used in the East. Its leaves, when chewed or smoked, or an intoxicating drink made from them, will narcotize the senses and giddily exalt the brain. Better not use it. Try the leaves of PROGRESS.

C. S., MICHIGAN.—If you have found a conjugal counterpart, in spirit and in truth, it will be wholly impossible for the breath of a hypocrite to separate you. The inference is, that you have not found the right and true adaptation. Be of cheerful heart, open your eyes upon the wide world, for somewhere a true soul beats responsive to yours.

SARAH B. J., VERMONT, ILL.—We have no doubt of your sincerity in seeking evidence of Spiritualism. But you request an amount of information, to convince you, that would save you the trouble of thinking out your own conviction. Not so, Sister. Study to comprehend the sublime principles by which the superstructure of immortality is sustained. "Get wisdom." Faith will then be natural and joy-promoting.

"COUSINS," NEW YORK.—The conjugal law is wholly spiritual. In its best moments, when its ultimate uses and destinies are somewhat revealed to its vision, it does not include reproduction. Hence two persons may truly love each other—even first cousins may—whose reproductive qualities will not perfectly blend. In pure and ultimate conjugal life, where the eternal law is felt and revered, the production of offspring is not considered.

J. E., PHIELPSVILLE.—We do not know that Judge Edmonds was deceived in the matter of California. It was satisfactorily ascertained that a person (of the name given by the spirit to the Judge) did really pass from earth about the time and in the manner specified. But of this we have no certain knowledge. It should be observed that the honored Judge does not pretend that all spirits are truthful.

GARRETT B. MCL., OLDTOWN.—Your "reading, reasoning and praying" could not accomplish anything until the true light burst in. Then "the chains fell off, Love and beauty shone around." This was the new birth to thee.

The question of inequalities—of the justice and apparent injustice of Nature and God—is fully presented in "The History and Philosophy of Evil."

HENRY G.—, NEW YORK.—No; we did not invent the term "Pneumogastric" used in our last medical article. It was derived from two Greek roots (the hieroglyphics of which we need not print) signifying *wind*, or spirit, and *belly*, or abdomen. We pronounce it *nu-mo-gastric*. Our literal meaning was a *lung and stomach Nerve*, over which, by practice and belief, the Will can exert control sufficient to expel any disease from those parts.

"ORTHOGRAPHY."—The English language indicates the swamp of tongues out of which it was cut and hewn for use. Its fortuitous elements provoke the wayfarer, and the young mind not less, with their round-about and chaotic orthography. We don't blame some of our "first-rate" writers when they plunge into short hand spelling, but it is awfully trying to the feelings of compositors. Let us reform our language.

S., NEW YORK.—A Spiritual Convention in this city, during the May anniversaries, would be of little service to the cause of truth; because, while the majority of meetings are convened for business purposes, a spiritual assemblage is designed to influence public opinion. Besides, New York, though full of liberal minded persons, is not hospitable to strangers. Almost every Spiritual Lecturer coming here is expected to enjoy the freedom of the city, and "board himself." We wish it were quite otherwise.

C. E. S., CHESTNUT ST., PHILA.—The sphere of your letter is indicative of indecision, not of character, but in activities and daily pursuits. There is no special super-mundane influence upon you, Brother! Your efforts to become a medium will not be crowned with success, until, foregoing all desires in that direction, you harmonize with the laws of health and become reasonably active in business. Thirty minutes devoted to the spirit in each 24 hours will accomplish most for you. When the light breaks in you will not need our counsel.

J. H. C., BERLIN HEIGHTS, O.—"Free Love under a Bachel," from your pen, is a perplexing article. Its charges are serious and saddening. We cannot see the least benefit to the cause of justice and truth, that can grow out of its publication in any journal. Yet we want the power to do the parties good, and to shield others from harm; therefore, if you can, please forward the names and residences of the parties accused. Our correspondence with them shall not be made public.

"FRIEND."—A venerable friend of Human Progress, in his 83d year, writes: "Please send a suitable clairvoyant medium that will come to this house, and make it her home for one or more years."

I have a comfortable house and no family, except a girl and myself. I will furnish all the necessities of life, and take as my reward the good the medium may do in the direction of Reform and Progress in this vicinity." If any one desires to communicate with the Friend on this matter, we will furnish the proper address.

## The Teachings of Nature.

"All are but parts of one stupendous whole."

For the Herald of Progress.

### AN ARGUMENT.

For the Revision, Expurgation, and Remodeling of the Bible and present Theological Systems, retaining all that is useful—founded on the principles of Truth and Justice, consonant with the well known Laws of Nature, and capable of proof on Knowledge scientifically educed; and to show that Truth and Scientific Knowledge, founded on the immutable Laws of Nature, with the Laws of our Country, and the indwelling sense of humanity and Justice, are the safest and best guides for Individual and National Conduct.

BY EDWARD LAWTON, M. D.

NUMBER ONE.—INTRODUCTORY.

"Who can believe the Omnipresent Mind Has Truth to any single race confined? Or that partiality or favor guides In councils where the Deity presides? Or that error, fable, or faulty thing Could from the God of Nature ever spring?"

Believing that thousands are lost to themselves and the world for the want of fixed reliable principles in early life, I shall endeavor as I proceed to illustrate the nature of Truth, and to point out practically, in some degree, a mode of investigating and deciding what is true, by adopting and following which, one may constitute himself a respectable citizen.

We shall first lay down a few aphorisms on which the reasoning will be founded. And first the constitution of the human mind forbids the possibility of its loving and cherishing unqualified errors, and it is truth which the spirit, unbiased by interest, seeks. But there are powerful combinations, influences, and circumstances, in the present organization of society, against the acknowledgment and adoption of many truths which the honest enlightened mind silently cherishes and secretly adores; so that an impartial, dispassionate, unprejudiced inquiry into the merit and demerits of theories and systems, will scarcely be tolerated. Human labor and ingenuity, in the course of ages, has accumulated and systematized a vast number of error and falsehoods, in many departments of knowledge, which require reviewing; for it is the small gems of truth only which the contain that give any value to these theories and the good of our race, the cause of humanity—of our country and its free institutions—demand that these systems be thoroughly investigated, expurgated, and brought up to the times. But as the foundation of all reliable, moral action is a well grounded belief in the existence and providence of God, we shall devote a few lines to the proof of his being.

1st. The aspects of Nature, the conscience and inward thoughts of every intelligent individual, present to his mind evidence of the existence and providence of God.

2d. The order, beauty, and harmony of the heavenly bodies demonstrate, to the mind of every astronomer, the agency of design in their construction. There cannot be order and harmony, in the movements of an infinite number of bodies, without design; and of course the construction of the universe is the work of Deity.

3d. The conduct and actions of men must be regarded as evidence, because a great majority of men everywhere could not agree affirming a falsehood. A large majority men in all ages and countries have professed to believe in the existence of a Deity. They have acted upon that belief by worshipping and by professing to act from a sense of right and wrong; by making laws to express the sense of justice, and to punish and separate the bad from the good.

We have long desired to see recorded among the great intellectual victories of the nineteenth century the fact that a majority mankind would forsake their fables and dreams—the worship of idols and imaginary deities—and rise from the groveling fetters of ignorance and slavish superstition, to the partial comprehension at least of an abstract spiritual deity, whose influence, like attraction, at once fills and governs the universe. But, alas! we fear the reasoning faculties the mass of mankind cannot easily rise to the pleasing and profitable contemplation of infinite, invisible, spiritual existence. The idea of such a Being is repugnant to the governing theological notions of a great majority of men everywhere. They must have something definite, something tangible, some intermediate way of approaching Deity. In our humble opinion the Lord—the God of Nature—is not a personal being like ourselves.

He cannot move about out of one part of space into another; for that would be inconsistent with his attributes. He would then be a *locum tenens*. His presence could not then fill immensity. He would not then be everywhere present, and that would be contrary to all we do know about Deity.

To illustrate, we admit all our ideas of the Infinite Deity must be derived from relations and comparisons. For instance—time and space, as a whole, are equally with Deity abstract, infinite, incomprehensible principles. No man can conceive or think of a time or of a place, when and where Time was not and will not be; nor can he think of or imagine a place when and where space was not and will not be, yet he can partially understand both. We can comprehend a portion of time, by observing events which occur between two eras, as the foundation of Rome and Boston—so we can measure a part of space as that between St. Louis and New York, and understand it relatively. And by entering the laboratories of Nature and Philosophy—by studying the Works of Creation and Providence—we form a faintly glimmering idea of the objects and character of the Deity, which fills the mind with a pleasing influence, as the mild radiance of the distant star does the eye on a clear winter's evening. This is a conviction, arising from the proof of the reality of the power and glory of the Almighty Architect of the Universe, a thousand times more convincing than all the dreams and visions ever made to man.

When it is once clearly settled in the mind that there is one great, eternal, omnipotent and omnipresent Being who made and governs the universe, then it is plain there cannot possibly be any opposition or antagonistic display of divine principles in creation; but there must of necessity be one unbroken chain of catenation and analogies running through the whole universe; nor can there be anything superior to, or more divine than the universally, immutably, and incessantly acting laws of Nature, which are the will of the Deity, and by which he governs the universe.

Ignorance and bigotry first led the human mind to manufacture a personal devil, and to build for him a fiery kingdom of vast dimensions; and when it was once generally believed that a devil existed, it soon became easy and natural for uneducated minds to refer all unusual and extraordinary physical and mental phenomena to his special influences. Ignorance is the most dangerous and formidable foe with which the learned and intelligent mind has to contend. It stands at the entrance of every path which leads to new fields of investigation, and frightens back the uninitiated adventurer after unexplored truths, with a terrible representation of horrible consequences. The right way to free the world from the colossal evils of this personal devil is, to unfold and follow the free born impulses of the soul, and to educate and direct them into rational channels of thought and action, and to do whatever the principles of truth, justice, and the dictates of science, aided by the admonitions of wisdom and the indwelling sense of divinity unqualifiedly sanction, in accordance with the laws of our country.

4th. Truths are principles, and Facts are Things. Science investigates effects, and Philosophy causes; and the object of both is Truth. To ascertain facts, and to enlarge our views of God and His works, is to render our knowledge practical and useful. Although the world has been gradually unfolding for countless ages, the ignorant masses can seldom comprehend the celestial sublimity, the eternal beauty and holiness, which characterize a principle. The Creator designed that Nature shall develop the body, that the body shall develop the mind, and that the mind shall perfect itself by study and observation; and where these are wanting, the individual must wander in the paths of ignorance and error; because every man is born ignorant, and must be educated for himself. For the Deity has left us to discover Truth by study and observation, and by preserving the knowledge of ages, and has made our happiness to consist in the gradual expansion of our intellectual faculties, and in rightly chosen and well directed effort, as fully as in any circumstance whatever. And there is nothing too high or sacred for the investigation of that soul whose religious emotions and moral dignity are inspired with the love of Truth and Justice.

5th. The truths of Science, the laws of the land—aided by our conscientious sense of Right, and the usages of the best society, are the most infallible authority for the government of individual conduct; but these principles of Science or Theology are no more dependent on human authority than the truth of the law of gravitation. If all the books in the world should be burned up, (though the loss would be incomprehensible to us,) the existence and providence of God, the immortality of the soul, and the advantages of a life of virtue, would still be facts imperishably stamped on the heart of man, and in the constitution of things. For if there is anything which man cannot subvert, nor alter to suit his whims and caprices, that thing is Nature, and if we are certain of anything, we are certain that Nature is the unfolding of the principles we call deity, and that all truth, though divine as deity and aged as the universe, is left for man to discover, to unfold, to comprehend, to apply to the wants and to the necessities of his being.

6th. The immortality of the soul, though it has engaged the attention of the greatest men of ancient as well as of modern times, is still regarded as an intricate question, but the discoveries of modern Science enable us to reason analogically on this subject, so as to demon-

strate that there is nothing improbable in believing in the existence of the soul, without the loss of its faculties, in a future state.

We all know that Polarity, Magnetism, and Attraction, exist in combination with bodies; yet, like the soul, they are invisible, intangible, and as a whole to us incomprehensible. We can trace their influence on the elementary and component principles of all material bodies. Their influence on the heavenly bodies can be demonstrated with mathematical certainty; and on common matter, in many experiments, by ocular testimony. These elements cannot be annihilated, by separating or combining bodies in any possible manner. If you say attraction or magnetism are properties of matter, that does not alter the case. If a material body could be annihilated, the influence of attraction would still exist. If you say the soul of man is in some way the result of animal organization, and that its noblest seat of action is the brain and nervous system of man, then we say its existence and eternal duration are as plainly inferred from its powers and operations as that of attraction and magnetism. For all our perceptions, thoughts, modes of reasoning, of study, and the motions of our bodies, are contrived, governed, and executed by the soul or spirit, and quicker than the speed of light the mind ranges time and space almost without limit.

When the body dies, the soul will cease to influence it. The soul, however, will still exist, for like attraction, it is a power without parts, and exists without occupying space. It cannot therefore die, like the body, by a solution of its parts. Besides, a man's own internal thoughts, and conscientious sense of Right and Wrong, assure him that he is an accountable being, and that he has a duty to perform to his neighbor, to his country, and to his God. Death will be like a trance—a sleep—but a momentary suspension of the powers of animation; from which we shall awake, with an instant recollection of all our virtues, crimes, and follies, to the judgment; and while this trance of death continues, we may have no knowledge of what is passing in the busy world above us. The revolutions of empires, and the flight of ages will be unobserved by us, and when we awake, all will appear to be but as a moment, between the closing of the eye in death, and the call to retribution. Reasoning analogically, we know it must be so, because, in trance, or sleep, the soul takes no cognizance of time; and intervening centuries may pass alike rapidly over the grave. These are important truths, which every young man should investigate patiently, and fix immovably in his mind, that they may be permanent and not fluctuating like opinions formed on the hearsay testimony of visions and old women's dreams.

7th. Moral and Political Truths are arrived at, partly by observing the conduct of Nations and individuals, but mainly by reading and studying the histories of nations, and comparing the results of different modes of conduct.

All our knowledge is primarily experimental; and in moral and political Science nothing can be known to be right or wrong but by experience. Whatever refines and civilizes men—whatever creates and promotes purity of morals, happiness, and excellence of character and conduct in individuals or nations—is Right. But before any maxim or principle should be adopted or followed as matter of Right, it should be thoroughly tested by at least one generation, and have the testimony of a majority of good men in its favor, or have become the law of the land. In this way the importance and fitness of Education are established by the fact, that wherever Intelligence is generally diffused there is less tyranny and more equality, more resources and less indigence, more justice and civility and less barbarism and cruelty, than there is in unenlightened countries. In like manner the heinousness of crime and piracy are proved. For instance: assassination is a crime which the history of mankind proves no combination of circumstances can justify, if we except the murder of such monsters as Nero, whom it may be right to kill whenever we can. The assassination of Caesar has been justified by many patriotic men, but it was then, and would be now, condemned by all prudent men under similar circumstances; for the Roman people were not in a condition to receive or to keep that liberty which Brutus sought to give them. Nature herself seems to revolt at the crime, in the punishment of the perpetrators; not one of whom died a natural death; besides that crime involved the Roman people in a terrible civil war, which drenched the Empire in blood and terminated in despotism.

II. After these preliminary observations, we proceed to speak of inspiration.

All revelations are the results of natural impressions and good intentions, or of interested motives of self aggrandizement. That there is a power, or something, in the world, emanating from the Deity, which pervades the minds of good men, to use a figurative expression, as heat does matter; and that great and good minds have frequently been able to reach a state which might be called inspiration, or a convincing sense of the existence and providence of Deity, we never doubted; nor have we any reason to believe that God was ever partial to any age or country in this particular, or that man is not in this, as in other things, measurably a free agent. For weak and unfit as we acknowledge ourselves to be, we think we have more than once felt something like it while viewing the variegated beauties of the dahlia, the laurel, the mountain daisy, or the beautiful forms into which the fleecy clouds arrange themselves on a summer's morning; but more particularly,

while contemplating the amazing velocity, magnitude, and splendor of the heavenly bodies, and pondering on a solution of the wondrous problem of life in man. But this sense of gratitude in a grateful heart, which arises from the view of his stupendous works, and which is the immediate cause of all revelation, ancient or modern—is not the will, nor a revelation from the Deity, but an impression—a sort of intuitive sense of his existence, goodness, and power. This is the mistake many good men, anxious to benefit their race, have made; under which they felt bound to impose their own speculative opinions on the world as the will of the Deity; pretending to have received the same in dreams and visions from heaven, because that would give it authority with the ignorant; and more especially was this true of the Persian Magi, and of the Brahmin, Hindoo, and Egyptian Priests, of whom the Jews borrowed all their knowledge.

To deify error and adore vain things, says Lord Bacon, may well be counted the plague of the human understanding. We all know that no error, nothing partial or unjust, can emanate from the Deity. There is nothing more true than that all these revelations exhibit the condition of knowledge at the time they were made. But it was impossible for them then, as it is for us now, to draw a line between what man could and would discover, and what he is incapable of discovering. By impudently pretending to reveal geographical, astronomical, and geological facts, which scientific research has proved to be errors, they committed their revelations to the support of falsehood, and thus showed conclusively that they were of human and not of divine origin. What a shameless war the Salamancan doctors waged against the establishment of a true system of geography, in the time of Columbus! So the monk Cosmo, Turretine, and a host of others, stifled and suppressed the adoption of a truthful system of Astronomy for more than a century. Even now there are priests in Spain, Italy, and Mexico, holding on to Scriptural Astronomy; and what could the Rev. Doctors, like Kitto, M. Stewart, E. Lord, W. Hamilton, and Granville Penn, do that they have not done, to pledge the Bible to the support of a false geology. Hundreds of volumes were written in defense of these errors, to which these men held on—as ignorance and instinct do to life itself from a dread of annihilation—from every one of which they were forced, as drowning men are from catching at straws by being drawn out of the water. These men do not consider that Deity is most certainly the author of Creation, whether he is of revelation or not, and that all questions (as Miller says in Geology,) are to be decided, not by revelation, but by the findings of Geological Science. So it is with Geography and Astronomy. These are all physical sciences founded on the classifying principles and immutable laws of Nature, and their facts are as capable of being educed and scientifically demonstrated as anything human or divine whatever. Scripture itself must be read by the light of scientific discovery, on this principle: that the clear and certain must be adopted when attainable as the proper exponent of the doubtful and obscure.

Natural phenomena (says Miller,) when of an extraordinary character, powerfully impress the untutored mind, operating through the curiosity of the fears of men upon that instinct of humanity, never wholly inactive even in the rudest state—which cannot witness any remarkable effect without seeking to connect it with its producing cause. They, in the search, excite the activity of their imagination—always of earlier development than their judgment in nations and individuals—which never fails, when so employed, to fill the mind with errors and delusions. This state of mind gives birth simultaneously to false religions, and to false sciences. Great tempests, inundations, eclipses, earthquakes, comets, &c., all in time come to be included in the mythologic domain by the prejudiced and ignorant. Even the untutored Indian "sees God in clouds or hears him in the wind." As these and other circumstances always originate an order of Priesthood, who employ a part of their leisure in speculating on these and similar phenomena, and who always give to their speculations the form of a direct revelation, to influence the moral action of the people, and to secure their own power, and by these means all the revelations in the world have been produced by thoughtful and reflecting men.

Yet true religion is an instinct. Let them rewrite, revise, expurgate, and bring their Bible up to the times and found every text in it on the rock of Truth, and leave out every obscene story, all error, and whatever else is opposed to the well known Laws of Nature. This would entitle it to the respect and confidence of every sound mind, and constitute it the main Text Book of the world, and relieve mankind of a labor to which those of Hercules were as nothing. For more time and labor have been devoted to reconciling Geography, Astronomy, and Geology, with Scripture, than has been employed in demonstrating and establishing all the sciences ever discovered by man!

We admit that man is naturally a religious animal. No nation ever did prosper without religious influences. Two or three of the leading Protestant sects, aided by our Schools, constitute the nursery and palladium of all our rights, liberties, and Republican Institutions; so we do not desire the downfall of religion. But our object is to free these doctrines from error, fable, dream, and priestcraft, and plant them on the rock of Scientific Truth. Religion cannot succeed without learning, nor can learning produce its greatest benefits without religious influences. We

everywhere find the greatest bigots, fanatics, and believers in dreams and fables, among the most ignorant and barbarous classes; while learning leads immediately to a knowledge of the Deity, through the medium of his works, and this is the foundation of all true religion. We believe seven boys out of every ten thoroughly educated in Chemistry, Geology, and Astronomy, will in the end become believers in the existence and providence of God, without any extraneous influences, and their faith will be as immovable as the truths of the sciences they study.

Let any man who traveled over the United States thirty years ago, remember the devout religious feeling exhibited on Sunday, and the holy respect paid to and the confidence reposed in the Bible. Let him go over the same route now, and he will find in proportion to the population, more than one-half of that truthful simplicity of manners, and zealous devotion to religious influences, dissipated and gone to the four winds. He will often see and hear the Bible treated and spoken of as an old almanac. It is quite evident that, as the Bible has been more carefully read and better known, it loses its hold on the affection and reverence of the people; and that, if it be not revised and founded on the rock of truth, it will soon be laid aside altogether with the Brahmin, Hindoo, and Egyptian theological rubbish of by-gone ages. And so it ought to be, unless it can be revised and brought up to the times; so that this terrible sectarian war—of reconciling the Bible to every new scientific discovery, may cease—and the energies of men be devoted to the wants of humanity.

For the Herald of Progress.

The Development Theory.

A DISCUSSION BETWEEN S. P. LELAND AND A. WARREN, OF OHIO; ON THE MERITS AND DEMERITS OF THE PROGRESSIVE PHILOSOPHY OF CREATION.

MR. LELAND'S REPLY.

FACTS AND ILLUSTRATIONS OF DEVELOPMENT.

MIDDLEBURY, O., May 25, 1860.

DEAR BROTHER WARREN: Number twelve of the HERALD OF PROGRESS, containing your introductory letter, was received some days ago; but, having been absent since, I have found no time until now to reply.

Probably no system of science or philosophy has ever been more universally misunderstood and misrepresented than the "Development Theory" of creation. My work, therefore, in this discussion, must be two-fold: First, to correct wrong impressions existing in the minds of many in regard to its claims; and secondly, to present, as best I can, the evidences for its support. First, to your objections—

You say "the gradation of species" in the geologic epochs, "is no evidence that one has been transmuted into another." We must here take into consideration the universal operation of Law. The same law that makes the tear-drop round on childhood's cheek, gives shape to the orbs of heaven; and the same law that governs species now, governed them in the early geologic ages. The question, therefore, to be asked is, "Can species be transmuted now?"

In the first place, there is no settled limitation to species. "There is no law whatever, hitherto established," says Prof. Henslow, (*Mag. of Zoology*, i, p. 116) "by which the limits of variation to a given species can be satisfactorily assigned." The absence or presence of a single fin may be regarded as changing the species of a fish; or the addition of a single toe may change the species of a bird; or a single tooth, a reptile. Yet how often do such phenomena occur, under our own observation, unrecorded. But to the fact of a transmutation:

"At the request," says the learned Dr. Lindley, "of the Marquis of Bristol, the Rev. Lord Arthur Hervey, in the year 1843, sowed a handful of oats, treated them in the manner recommended, by continually stopping the flowering stems, and the produce in 1844 has been, for the most part, ears of a very slender barley, having much the appearance of rye, with a little wheat and some oats, samples of which are, by the favor of Lord Bristol, now before me." (*Gardener's Chron.*, Aug., 1844.)

Conditions exert a powerful influence in modifying species. Prof. E. Forbes and Lieut. Spratt found various fresh-water shells in the tertiary formation of the island of Cos, where, in the course of three successive groups of deposits, they were found to be materially changed, caused, probably, by the influx of sea-water. "The lowermost shells of each genus," says Prof. Forbes, "were smooth, those of the center partially plicated, and those of the upper part strongly and regularly ribbed."

One source of error originates from supposing the changes in the animal and vegetable world to have been immediate and complete. It was only through the lapse of periods of time inconceivably great, that any prominent and permanent change was effected. Sir Charles Lyell has proved that Niagara has run in its present bed 85,000 years, during which the fauna and flora of that region have undergone no visible change. This fact shows us that vast periods of time are necessary for a permanent modification, to any great extent, of the animated existences; and geology gives us positive proof of these changes, in the almost illimitable ages of the past; for Nature, ever true, has penciled, with divine accuracy, the fossil-forms upon the rocks. But of this more in another article.

You ask why the last forms of animal existences cannot be spontaneously generated

from inanimate matter, as well as the first? I might, with the same propriety, ask you why men are not born full-grown, at first, instead of babies!

You say I asserted in my lectures at your place, the "diversity of origin" of mankind, and ask "if the different types of mankind cannot be transmuted into one another, how can a Chimpanzee be transmuted into a man?" I do not so understand the "Development Theory" as to suppose it is necessary that a Chimpanzee should be transmuted into a man—although Linnæus classed it in the genus *homo*—neither do I understand it to imply that an oyster was ever transmuted into a true fish. I do not believe it. It is my impression that if you would cultivate a Chimpanzee a thousand generations, it would be a Chimpanzee still, though more perfect as such. And thus I believe of the races of men. In the experiment above cited, it was comparatively easy to transmute the oats into barley, rye, and wheat, for the simple reason that they are, probably, but accidental variations of one common form. So the Arabian, Hebrew, Persian, Egyptian, and all of the European nations, are but modifications of the original Caucasian race. And while it can be proved that Arabian parents might, under favorable conditions, give birth to an Egyptian child, it remains a physical impossibility for full-blooded negro parents to ever give birth to a Caucasian child. The races of men can become more perfect as such, but the Negro, or the Malay, can never, in all probability, be so modified as to possess all the characteristics peculiar now to the Caucasian race.

Without a diagram, I cannot better illustrate my idea of the "Development Theory" than by the following word-picture—confining ourselves in this representation to the animal kingdom: I conceive that all animal existences, at the commencement of the Silurian Epoch, started together, and the base of that great "Tree of Life," so to speak, contained, in itself, the *essence* of all animal life—that, in its varied forms, people this world of beauty—just as the acorn contains in itself the rudiments of the oak. For a time the rudiments of all these forms went on together. But when favorable conditions surrounded them, capable of sustaining Mollusks independently, it branched off, like a limb from the trunk of a tree, and this branch, becoming subdivided, gave rise to its "twigs"—the *Brachopod*, *Cephalopod*, &c.—and these shell-fish can become more perfect as such, but can never become anything else. Then the rudiments of all life, except the Mollusks, (which had previously branched off and sought to develop themselves independently) passed on for a time together, when the fishes branched off from the parent stem, and modifications of that branch gave rise to all the various species of fishes. Next, reptilian life branched off; then the birds; then the mammals; then mammalia; next, the quadrupeds; then the lowest types of mankind; then types still higher, until at last the Caucasian race or type branched off. And while it is comparatively easy to transmute species of the same genus into each other, it is, in my opinion, unnecessary and impossible to transmute a fish into a reptile, or a reptile into a bird. It seems to me that the "Development Theory" does not claim it, rightly understood. It cannot be supposed that the Caucasian race rests on the top of this "Tree of Life," but, on the contrary, it is reasonable to suppose that other races of men may branch from this parent stem, as much superior to the Caucasian race as it is superior to the most inferior now.

This is only a homely and imperfect illustration of the idea I wish to convey, for it is a very difficult one to express with words; but if I have made myself understood, I will, in my next, carry it out more into detail.

You express a desire to continue our discussion to the "Soul's Conscious Identity after Death." Nothing would gratify me more. But let us first settle the subjects already introduced.

Your Brother, in search of Truth.  
S. P. LELAND.

Voices from the People.

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

Letter from an Anti-Sectarian.

WISCON, Allegheny Co., N. Y., April 7th, 1860.

A. J. DAVIS, DEAR SIR: Inclosed find one dollar for a six months' trial of the HERALD OF PROGRESS, commencing with the first number. If we like, we shall of course continue. So much nonsense now-a-days in spiritual matters, that faith ceases to be a virtue. Trial only entitles respect.

Again, the question as to whether the HERALD OF PROGRESS is to be but a new edition of Davisism. We don't want individualism, but principles and true progress. Davis has said many good things, but he, like every one who writes much, writes a good deal of nonsense, which, after a time, becomes stale and insipid. Such things will do to fill books with, but they amount to nothing in the growth of mind.

Spiritualism has done much to relieve mind of the theological bigotry, and yet a large portion of its believers are fast falling into a species of spiritual bigotry, but little in advance of that of theology; showing that their minds have not really advanced, but that they have merely laid off one straight jacket for another. So, also, with many spiritual papers and publications; they are but the propagators of isms, which soon form themselves into the elements of bigotry. These must all be failures, as some of them already are. No one mourns their demise, because they are meaningless—the world has already outgrown them.

The principles of civil, religious, social and affectional freedom, must and will be discussed, and any paper professing reform and refusing space to these subjects *must die*; and it is legitimate that it should. The demands of the age are imperative, and he who has half an eye to the signs of the times, can read the failure of every effort made to suppress the freedom of thought and the discussion of free principles, however much they may be opposed to stereotyped religion or Spiritualism.

Plain, practical truths, right in the face and eyes of the past; truths that apply themselves to the demands of the individual, whether man or woman, are what are needed to satisfy the starvings of unfed minds; and Spiritualism amounts to nothing unless it contains something superior to that which has been, and meets the present wants of the age.

Yours, for truth, M. A. HUNTER.

**Manifestations by Fire.**

"The house that a Mr. Wheeling inhabits, in Hannibal, is of a strangely volcanic nature. Fires break out in it at most unexpected times and in most unexpected places. It has been on fire as often as ten times in a day, the origin of the fires all the while remaining a mystery. People gather about it in crowds, and persons are set to watch in the different rooms, but still the flames appear. They are no sooner extinguished at one point than they show themselves at some other. Pleasant residence, that."

Ma. DAVIS: I clip the above from the St. Louis Bulletin, of the 12th inst., and it is similar to other paragraphs in the Hannibal papers. I have made particular inquiries in regard to the "mysterious" occurrences here alluded to, and find the above statement to be substantially correct.

Mr. W. and his wife are very worthy and respectable, and are members of the Methodist Church, (South,) and, of course, are unbelievers in Spiritualism. After the house had been fired the second time, they instituted a strict watch in every part of the premises, notwithstanding which the fire would burst forth in their presence, and when extinguished in one room would soon be renewed in another. At one time a window-curtain would be seen in a blaze, and at others the bedding and clothing; and, although the fire was extinguished immediately, yet much damage was done to the clothing and furniture. Some skeptical persons have wrongfully charged these things upon a young lady—the daughter of Mr. W., in whose presence all these manifestations have taken place—who is probably the medium through whom the spirits operated. Her parents exonerate her entirely from this charge, and attribute these manifestations to "the works of darkness."

These singular occurrences lasted a day and a half, and at one time during their continuance, a report, like that of a gun or pistol, was heard. I have also learned that during the last year or more this same family have been annoyed by strange noises—opening and shutting of doors, &c.

I do not recollect of having heard of but one other instance of spirit manifestation by fire, (unless we believe the story of Sodom and Gomorrah,) and that occurred in Upper Canada, not far from Detroit, about twenty-six years ago, in which case, I think, after the house had been pelted by stones, it was entirely consumed by the fire of unseen incendiaries.

This last case I heard of at the time, from credible eye-witnesses, and, if any of them are still living, I should be glad to see a detailed account of it from them, in your paper.

Feeling much interest in this subject, I would be pleased to know what are your views in regard to the above.

Yours truly, N. O. ARCHER.  
HANNIBAL, Mo., April, 1860.

**Spiritual Progress in Baltimore.**  
BALTIMORE, May 11th, 1860.

FRIEND DAVIS: The fact that a channel of communication has been opened between the interior and external world, is much more generally recognized and admitted in this, our beautiful "city of monuments," at present, than it was a short year or two since. Many who at that time could not hear the matter referred to without a sneer, have reached the conclusion that there is something in it; others who were then hopeful, but doubting, have had convincing evidence of the truth, and thus the general mind has been reached, and the feeling of bitterness, which then was so manifest, has been softened.

The clergy, as a body, have not had the courage to investigate, but the denunciations from the pulpit are not so frequent as formerly; indeed, there is an opinion growing up among the leading sectarians that it is more discreet to omit all mention of the subject by name, as "Spiritualism," while their sermons are quite frequently embellished and enlivened by beautiful extracts from the works of modern inspiration.

The Press was at one time prompt in its circulation of every libel which was aimed at our glorious gospel. Silence, or more respectful mention, is now the rule.

During the past three years, many tests have been given through the mediumship of Mrs. Morrell, the only "public medium" who has yet been developed among us, and her spirit-guides have been very successful in confounding the sneering skeptic, and giving consolatory assurance to the candid inquirer, that the friend whom he supposed to be lost, still lived, and had power to mingle thought once more with the dwellers upon earth.

There are, in private circles, many interesting media, through whom the danizens of the spirit home produce sounds, personate, write, and speak, thus reaching the minds and hearts of those to whom they are drawn by the ties of kindred or affection. As a healing medium, Mr. Benj. S. Benson, the proprietor of an extensive iron foundry, has been doing a most benevolent and extensive work. His leisure hours, for several years past, have all been devoted to this labor of love; and many call down blessings on his head for the relief they have experienced from the simple laying on of his hands.

In March, we were favored with a series of most instructive lectures from Warron Chase. How excellent a pioneer is he. With his logical broad-axe he cuts straight through the dense forest of old superstitions, and illumines all his pathway with the brilliant but steady light of reason, that central orb of the human intellect.

He was followed by Dr. Wm. Pratt, of this city, who possesses a highly cultivated and

beautifully attuned mental organism, which, I think, will be made the instrument through which thought from the spirit world will flow in harmonious measure, teaching man his true relations to Deity and to his material surroundings.

Your correspondent was also used for the delivery of a short series of lectures upon the following subjects: "How can man, a finite being, comprehend the workings of the Infinite?" "Under what law are media controlled for speech?" "If Christ was the son of man, from what standpoint do theologians reverence his name?" "Spiritualism—what is it? what are its tendencies?"

We have also had one lecture from that amiable man and gifted medium, Thos. Gales Forster. This was his first visit to Baltimore since his development as a speaker, and he has won the hearts of all who met him. His return in October is awaited with pleasurable anticipation.

The most effective discourse of the season, however, was given by the well-known Dr. T. L. Nichols. Employed by a Catholic Benevolent Association, "a Great Lecture on Spiritualism" was heralded in all our papers some ten or twelve days, and a complete exposure was confidently anticipated. The largest Hall in the city was engaged for the occasion, and as Spiritualists were not likely to learn anything from such a source, his audience was composed almost exclusively of skeptics. Much to the consternation of the mass of his hearers, and the amusement of a few, the Doctor distinctly and earnestly reiterated that fact which we have so frequently presented, and they have so determinedly rejected—that "spirits can, and do, commune with mortals." The effect you may imagine.

Yours, truly, WASH. A. DANSKIN.

**Life and Immortality.**

HADLEY, MASS., May 14, 1860.

DEAR BROTHER: The vision revealed in your paper, May 12th, did my very soul good; how beautifully clear and comprehensive are presented to you the grand truths of the inner and upper life. What a striking contrast to Prof. Spence's non-immortality doctrine! I believe that the boon of life is not a partial gift, but is universal as the sunshine that illumines and fructifies. To me, all that lives has its perpetual continuance, the beautiful in an increase of symmetry and loveliness; the repellent, in changing to a higher form. I felt repelled and combative on reading Mr. Spence's articles, but not moved one iota from the faith that came to me while yet a child; the holy intuition that ever assured me of my eternal birthright, secured to me by God's immutable laws. Either the spirit world, desiring to challenge still further investigation, and assure the doubter of the future life, have proposed those startling theories; or, an inordinate self-esteem has caused some to assume the position of teachers, and to give to the world bitter falsehoods, whereby mourning hearts and souls, weighed down by bereavement, should be rendered still more desolate and despairing. Truth, to the unprejudiced mind, never came in so hideously repellent a garb. We may be startled by her propositions suddenly thrown out from some cherished dream or fancy upon the shores of a widely-differing reality; but soon the aspect of the new thought will grow beautiful and familiar; is it not so with all spiritual truths? But what mother's heart, what longing aspirant for the-realizations of life and blessedness, but will utterly and forever, with the intuitional scorn of the soul, reject that monstrous theory, that the years alone of the earth-life determine the immortality of man?

As a consoling voice from the unfolding realms of truth and beauty, as a healing balsam softly poured into the freshly-opened wounds of poor humanity, comes that glorious Vision to dispel the haunting fear that had gathered around so many timid souls. "God bless you, Brother!" will be the uttered heart-wish of thousands, who as gratefully respond to the messages of our Father's benignant love as does

Your Sister, CORA WILBURN.

**Extracts from a Few Friendly Pages.**  
MOMENCE, Kankakee Co., Ill., }  
April, 1860.

A. J. DAVIS, FRIEND AND BROTHER: Although I have not made haste to congratulate thee on thy newly acquired advantages in the field of reform, neither have I been an uninterested spectator. . . . Under whatever name may come the utterance of Harmonical Truth, I bid it welcome. In the language of an ancient Latin poet, none the better because ancient, and all the worse for the rude Latin foil: "Neither do the whispers of the south wind approaching delight me so much; nor the shores struck by the billows so delight me; nor the rivers that run among the rocky valleys."

Since our last meeting at the house of our mutual friend, Dr. Shaw, of Indianapolis, who has since passed from the earth sphere, I have thought of thee much and of thy mission, but my duties have been multiform and endless, and so, from time to time, I have refrained from seeking that free interchange of thought which for years my intellect has craved. . . . I am at present in this region, according to my poor ability dispensing, for a few months, the Harmonical Philosophy. As your books will show, the people here have agreed to give the HERALD a fair hearing. May I say, in passing, that the endorsement in your last of the sentiment you quote from our fellow-laborer in reform, V. N., of H. O., throws, in my view, a new luster over its pages.

Upon this central interest of society, more than one seeker after truth, I wot of, has been "tried so as by fire," and how few have come out like that genuine gold which alone adequately reflects the refiner's image.

If there is one altar unspokeably more sacred than all others, typical at once of the deepest mysteries and holiest aspirations of our nature, which, more than another, stands as the Shokinah of social life, it is the altar of conjugal love. Statecraft and priestcraft, hideous and hateful as they are, dwindle into pigmies by the side of this popular and wanton, illegal and legal prostitution of earth's holiest of holies.

But I commenced this paper with intent to say that a new, capacious, and admirably planned hall, for the free expression of thought, projected by an enterprising and wealthy citizen and Spiritualist, Mr. F. Worcester, is nearly completed here. In this

beautiful country reformatory ideas have evidently fallen upon good soil and germinated healthfully; but it is thought by many that a spring shower of fresh thought from speakers who have not yet visited the place, would greatly improve the prospects of the vineyard.

Yours for the True, the Beautiful, and Good,  
R. D. PEASE.

**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.)  
ONE HUNDRETH SESSION.

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

QUESTION: "How can social equality best be realized?"

Mr. IRA B. DAVIS read a paper on the question, of which the following is a brief synopsis:

Mr. D. considers the question of paramount importance; for the reason, among others, that it includes every other reform; and until social equality, or mutual interest, is secured, every effort at particular reforms must meet with special, if not general opposition. Social inequality, with diversity of interest, he considers as the parent evil whence all others are derived; and unless this generating cause is removed, the evils palliated to-day will reappear again to-morrow, the virus still remaining in the system. Independence is indispensable to the establishment of peace and happiness among men. This secured, the temptation to deceive and to oppress is removed. All being in the enjoyment of equal rights, and bound together by mutual interest, there would be free scope for the growth of useful knowledge and fraternal love, which would ultimate in the realization of heaven upon the earth.

It is the urging of reforms out of their due order of sequence which has caused failure. However correct the principle, or honest the advocacy of it, if not taken up in its legitimate order, it is like seed sown at an improper season, which does not compensate the husbandman. To show the necessity of social equality and common interest, as a basis, take, for example, the temperance question. The zealous reformer who sees in the use of alcoholic drink the demon that spreads poverty and crime over the earth, in his honest effort to reclaim the drunkard and remove the tempter by penal laws, seems to forget that the distiller, vender, and a whole army of industrials employed in the business are also his brothers, whose livelihood, if destroyed, would force them upon the labor market in competition with those whose wages, at best, are at starvation prices, and employment precarious at these. Were it possible, under present conditions, to inaugurate the reign of temperance on earth, (which it is not,) it would only be a change in the form of social antagonism—an onslaught upon the money of the neighbor, instead of his morals. To secure the means of living is the first necessity, and should be the first care of every one who names the subject of reform. The energy and means, wasted as he thinks, by the honest abolitionists, if directed to the formation of a corporation for mutual employment on terms of equality, would in twenty years banish every species of slavery and oppression from the land; whereas, could the abolition effort succeed to-day, it would only change the form of slavery and not the fact.

Would the Spiritualists but bestow one-tenth part of the means and energy they now expend in the promulgation of the fact that man is immortal and that spirits communicate, upon the establishment of an order of mutual protection and brotherhood, the world would soon be attracted to them. It would awaken a desire to know why they so love and protect each other. For sundry reasons he holds it to be the especial duty of Spiritualists to move in this matter; and first, because it is an ordinance of heaven—a proclamation from the Spiritual world; and secondly, because our own happiness in that world will be incomplete while inequality disfigures the earth; for as we expand in love to our kind, and as our perceptions are quickened to human suffering, like Jesus, we shall be men of sorrows, though our own sins may have been purged away. For these, and other reasons, "he would urge upon Spiritualists the necessity of moving at once to establish an order of mutual protection which shall embrace every useful calling in life, aid it with the best business talent, and give it vitality by so far adopting the methods of society as will procure the capital wherewith to begin."

Dr. BROWN (of Vermont): Social equality is the great fact to settle. Our question asks, how is it best done? His plan is, to begin with the laws of the land and bring them into harmony with the nature and needs of man. It may be objected that we shall disagree as to these; perhaps we may, but it is worth while to make an effort at harmony in these respects. In the Christian world there is an old formula, of general acceptance, which may serve as a basis for law making. It runs thus: "Whosoever ye would that men should do to you, do ye even so to them." Adopting this as the bottom law, upon which every statute is to rest, our labor is narrowed to the simple inquiry, What do we really need or require? This once settled, (and there is but little room for dispute in the matter, we may take out a patent for "legislation made easy." For example: I want my life, my liberty, my property, my freedom of speech, etc., secured to me. Very well; only concede that every other human being needs the same, and make the concession real, and the kingdom of heaven is come

on earth. He would give to juries equity power, so that differences may be settled according to justice. With respect to the division of land, the best plan that he can suggest is, to lay a special tax upon all beyond a certain number of acres, a tax which shall render it more to the interest of the holder to sell than keep it. The justice of this tax rests on the fact that large tracts of land, held by individuals, are a loss to the community or State, and hence the right of the State to tax the holders at least to the extent of that loss.

Dr. GRAY: The paper read by Mr. Davis is an earnest statement of what he feels to be a pressing duty. But he would like to see the anatomy of the organization by which he proposes to accomplish the end desired. For himself, he is unable to see how it can be reached through any such means. Reform, whether in nations or individuals, begins in the church of the nation or the individual; that is to say, in the relation which the soul holds to the brother soul, and to the great Over soul. These constitute the church; and all action, whether of individuals or nations, is its expression. What does Spiritualism inculcate with respect to human relations? It is affirmed, both by philosophy and fact of Spiritualism, that if you will put your soul in a negative state to the brother soul, the sorrows, the joys of the brother man will become yours also. First, then, without meddling with statutes, or forms, let us listen to the brother man here, with the same fidelity to the law of intercourse which gives us access to the spirit man. The magic of that relation will show itself as surely as electricity is manifested wherever its conditions are complied with. Equality rests upon this law of sympathy—this state of negativity to the brother who appeals to us—and the knowledge and practice of it once established, would soon make a great change for the better.

Mr. SMITH: Reformers make a fatal error, in that they attempt to put their new truth into the old forms. Jesus saw that new wine could not be put into old bottles with any advantage. The modern philanthropists, some Spiritualists included, do not seem to see this. To accept the new truth and to continue the old practice is impossible. We read, God giveth to every soul its own body; how, then, is the new soul to manifest itself in a body which belongs to another? The new truth demands a higher form, which form it must itself create. The world is in travail for equality of rights, but the birth is not yet; it must abide the fullness of time.

Mrs. E. L. ROSE: This social equality question is the reform of reforms—the end to which all special reforms tend. A quarter of a century ago, when she was a younger woman, she was so enthusiastic as to suppose that the doctrine had only to be universally proclaimed, to be adopted. Experience has sobered her anticipations in this respect, but if the end is ever to be reached, there must be a beginning, and every day is the right day to begin. The world does not yet altogether realize that it is sick. Now, to press our reformatory pills upon one who thinks himself in sound moral and social health, is but to create disgust both with our pills and us. The first work is to demonstrate the fact of disease, then its nature; these, once realized, create a natural demand for the remedy. Do this, thoroughly and truly, and we need not invoke the aid of spirits. Society only needs to realize that it is sick, and what it is that constitutes the disease, and it will not require the molasses of Spiritualism to commend the potion that will cure it. What is the disease? It is division of interests. This makes master and slave, tyrant and serf, rum drinkers and rum makers. It is not that the rum seller loves the desolation that he creates, it is not that hostile States love to see the earth strewn with the dead bodies of slaughtered armies; that would be an insult to human nature; it is because their interests are supposed to be different. It is the same with commerce—the merchant who seeks to monopolize the wheat crop or the hog crop; it is not that he anticipates any pleasure from the starvation his success may induce, but because he has an interest apart from that of every other man. This is the disease, and the world's accredited doctors have not so informed the patient. They have mainly insisted that the Devil ails the world; and their prescription is as wide of the mark as their diagnosis.

Mr. NOE read a paper from which we extract the following points:

1st. That the political dogma that "all men are created free and equal" is a futility in practice, because millions are born paupers and are trespassers upon ground owned by others, from the cradle to the grave—mortgaged before they come into existence!

2d. That it is the duty of Spiritualists instead of wasting all their time in discussing abstractions, to consolidate. That associations should be formed for the purpose of disseminating the great truths of brotherhood and social equality—schools where the young may receive such instruction as will enable them to be men and women who shall indeed be free and equal. Tracts should be published and distributed setting forth the fundamental truths of the new philosophy. In all these things Spiritualists should show themselves active, and to become efficient, the first step is thorough and efficient organization. If Spiritualism is to live at all it must become organic. Mr. Noe concludes thus:

Social equality will perhaps never be attained in this world, for nature has made wide distinctions in the race; but equal rights are within our reach, and, as taught by Spiritualism, may be summed up as follows:

1st. The right of every individual to the

land, or as much of it as will suffice for his sustenance, without let or hindrance.

2d. That woman should have equal rights with man, socially, politically, and morally.

3d. That, to secure equal rights, the laborer is not only worthy of his hire, but is entitled to a fair equivalent for his labor. That the toiling millions are worthy a higher destiny than to be bought and sold by the opulent as merchandise.

4th. That injustice and fraud, poverty and crime, and the host of ills that afflict humanity, are the result of ignorance, for which the more fortunate wealthy classes are indirectly responsible. That with a just reward to industry there would be no poverty, and consequently less crime. That trade and commerce are based upon spoliation and fraud instead of principles of equity.

5th. That it is useless to talk of reform in marriage, until the hungry are fed, the naked clothed, the ignorant educated, and the rights of every individual soul respected. That it is the special mission of Spiritualism to reform these abuses, and to hasten the time when all men shall be free and equal.

Dr. GOULD: This glorification of social equality amounts, after all, to no more than has been said any time these twenty-five years by reformers of all stripes—no more, in fact, than the churches have said. Strange, indeed, seeing that it is so desirable, that men do not inaugurate it. As a mere matter of economy, the superiority of associated effort can be demonstrated to the satisfaction of a boy twelve years old; and yet we find that efforts at association have uniformly failed, and that the failure is to be traced to a disagreement as to interest. Why this disagreement? Because of selfishness—that is the trouble. Mr. Davis, in his essay, makes it a fundamental doctrine that if you make people independent, they will not cheat nor rob; but that does not necessarily follow, and indeed, facts are to the contrary. Mrs. Rose maintains the same fallacy as to the omnipotence of mutual interest to restore the world to health; but the cure must go beyond that, it must reach the selfishness.

Mr. S. P. ANDREWS: The right method, as he thinks, is, to consider what would be the true social order, were humanity developed to its utmost ideal. The science is the first thing to ascertain, how best to put it in practice is another and a later question. He believes there is, or was, in the Divine mind, a social science, and that it is possible for us to grasp it. That it is difficult, is true, because it is the highest. The advocates of partial reform have failed, because they did not reach the bottom. But it will be reached; and his experience has produced an opposite effect upon him from that described by Mrs. Rose; he has become more hopeful and more certain of the ultimate success. For example: he holds it to be true that the whole world is verging into Spiritualism, and that Spiritualism is verging into Socialism, and from these two facts, he considers the desired result as certain. The subject is continued. Adjourned.

R. T. HALLOCK.

For the Herald of Progress.

**A QUESTION.**

Addressed to the Delegates of High Rock Tower, concerning Europe's future liberty.

BY E. B.

"Who must fall?"—Fiesco.  
"Andreas Doria must fall."—Varina.  
"Thus speaks thy wisdom."—Fiesco.  
(SCHILLER'S FIESCO)

The principle of eternal progression has been so clearly demonstrated in the works of Andrew Jackson Davis, that any additional proof would be superfluous. We consider the development of matter and mind as an axiom, and take it for this essay as a base.

Whether the mind in itself is a substance is a question not to be answered here. Science recognizes only that as matter, which is subject to be weighed by us, while the Harmonical Philosophy maintains that everything existing must of necessity be material, as something immaterial would not exist. Be that as it may, we have neither to do here with Idealism nor Materialism; our object is to look at the past and to point out its development; for we believe that the same law which has brought mankind from the first stage of savagism to its present aspiration to the mount of mental liberty, will enable them to ascend it. This proposition is generally adopted, but the inventions of our country, whose main features are steam, have so much overheated our imagination, that the object of our actions and enterprise are mostly based on time-saving motives, and we wish to fulfill, in a few hours, what our forefathers were glad to see done in so many months. But sometimes "boilers" burst, and the last European Revolutions and the "Brown Tragedy" I am afraid prove this sufficiently. The word "Speed" represents our age. However laudable activity may be, it makes us overtax our capabilities.

It is not yet proved that, because a brilliant orator may be able to describe a certain evil, to show its origin, and point to his delighted audience a world, a life, without this evil, he will be able to remove it. This is one of those sad speculations which have so often occurred in my own fatherland. All the distinguished politicians and historical or political writers of Europe, have but one glorious, God-like idea—"Liberty"—for which many, I dare say, would give their last blood's

NOTE.—This sketch was first drawn immediately after the fall of Sebastopol, and when the idea of emancipating the Serbs, and building railroads and telegraphs, could not even have entered the Russian Empire.

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ANDREW JACKSON DAVIS, EDITOR.

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"Yours from the People," reduced from a state of motion to that of topographical fixity, will interest our readers.

Read Mr. S. P. Leland's reply to his opponent, on "The Development Theory," on our second page.

The Address to "Media," by Mrs. Amanda M. Spence, printed on our eighth page, is worthy of candid consideration.

We present a few medical "Whispers"—a new necessity of our doctor's office—with many useful prescriptions for the chronically diseased.

THERE is considerable logical solidity in the article on our first page, from the pen of Dr. Edward Lawton, St. Louis. It is conceived in a spirit of conservative good will, and should be read by those who vote for "A Revision of the Bible."

HUMAN and kindly-hearted contributions have been received for our new department—"CHILDHOOD." They are written by persons inspired with practical sympathy for both parents and children. We print this week a valuable paper by Hudson Tuttle. Such lessons and suggestions should penetrate all homes, and be interesting to every member thereof.

Childhood.

TEACHERS—BOOKS—SCHOOLS.

Look comprehensively through Nature, and you will be rapidly educated to believe that extremes meet and fraternize at one common center. The intermediates and betweenies, so to speak, are the "natural bridges" over which exact opposites travel into and through each other; just as the magnetism and electricities of the earth's poles converge and intermingle at the equator. Children and parents, on this beautiful principle, are natural companions. They are irresistibly inspired and attracted, from opposite stations, into each other's fond embrace. They love, and cling, and twine about each other, with unfeigned tenderness and deathless endearments. And the golden center where they spontaneously meet and blend, the spiritual equator within which they unfold and bloom into each other's likeness, is the HOME. At this sacred center the young grow old, and the old grow young; and so opposites promote one another's development and happiness.

What is a child? We answer, and our confidence in the truth of our position is unbounded, that a child is the repository of infinite possibilities. Perhaps our reply is too transcendental for every day use—too extended and vague to impress the world's common understanding. We think not. For men are but children of a "larger growth." Childhood is yet alive in every human heart, regardless of years or experience. We hold that no man has altogether outlived the simple consciousness of his early life, nor lost the divine power of apprehending the charmed world in which children "live, move, and have their being."

We judge others, in part, by the standard of self-experience. In youth and early manhood we were prematurely solemn and patriarchal; did not much fancy the sports and heedless conduct of the juveniles and youngsters of our acquaintance; thought they were rattle-headed and unmindful of the impending solemnities of eternity; but now, with thrice as many years crowded into our physical constitution, and knowing for certain a million more facts and truths than at that period, we experience and entertain a thousand youthful impulses, and conceive of childhood, and appreciate its sports and attributes with a soul overflowing with gratitude and tenderness. We have many times endeavored to be "proper," and "dignified," and to "act like

a Man" in the presence of company. But somehow, without thinking or feeling the restraining check of owlish associates, our soul would burst out and overflow its embarrasments, just like the soul of any other child. And even now, when some metaphysical friend or cadaverous minister of the cross attempts to impose the lugubrious expression of his countenance or creed, the temptation to be "young again" comes upon us with irresistible persuasiveness, and—we yield!

We are, consequently, growing more and more "childish" every day, and we expect to make progress far enough in this Eden-direction to preach a life-long sermon from the text: "Except a Man be converted and become as a little child—he born again—he cannot enter into the angelic sphere of personal HARMONY."

In speaking of childhood, then, we report directly from the inspirations of personal consciousness. This is first-rate authority. If we fail to reveal the attributes, and realities, and necessities of a child, it will be because, as yet, our spiritual development in that charmed sphere is either unsound or incomplete—perhaps both—judge ye, therefore, and render your verdict in the light of Nature and Reason, so that he who runs may read its truthfulness and be compelled to acknowledge its importance to mankind.

Children are born with two distinct characters. One, inherited from the Fount of every blessing; the other, from their immediate progenitors. The first, derived from Father God and Mother Nature, is spiritual and eternal; the second, being the organizing and constructive process, is arbitrary and will not always continue. In after years, however, when the child is thoroughly drawn away from its inmost consciousness by the illusions of the external senses, a third character is formed, which is still more external and correspondingly ephemeral. And yet, owing to the impressibility of the spiritual life currents of the inmost, the person's mind and disposition are very generally fashioned in this world by the last character which society, through its many and varied circumstances, has manufactured and put upon the individual spirit. Thus, although an Englishman is in esse the same as a Frenchman, they will conduct themselves differently—with different tastes, creeds, poetry, literature, philosophy, etc.—because, aside from the unlikeness arising out of different parentage, these two persons, as spiritual beings, are, to some extent, necessitated to act and manifest themselves through the world-made character, which is superficial and arbitrary, yet pre-eminently successful in its supremacy for the time-being.

Assuming as a fact that the third character is educational, and that the Spirit is in general necessitated to act through and by means of it, (as a person is obliged to speak with the words he remembers,) we propose to consider what sort of teachers, what class of books, and lastly, what kind of schools, are best adapted to unfold the real excellencies, and to develop the truest character of childhood.

In relation to childhood, by itself considered, we are moved to remark that it is the condition of simple super-sensuous consciousness. What is the proof? This: that the child-heart is earliest influenced by divine principles. What do we mean? That the young spirit is the first to take on the lessons of innocent, unselfish love; and that its earliest impressions are redolent of divine simplicity and unsuspecting truthfulness. The spiritual integrity and unselfish lovingness of the young are facts of universal observation and consciousness. The mother's genial touch, or her reverent spirit stealing its way into the young mind, may awaken thought, enkindle feeling, and quicken to duty, and explore the realms of consciousness—or, as in too many cases, the incapacitated parent may leave the tender, unpruned soil uncultivated—just as, perhaps, her own was neglected by those who gave it an embodied existence.

Children, because so spiritually impressible, should be guarded against the psychology of imitation. They assume the thoughts and actions of their companions as unconsciously, as by contact they obtain the magnetism and likeness of epidemics—measles, mumps, croup, scarlet fever, &c. Yet it is never wise to deem children incapable of originality. If we regard, with more confiding attention, the chance-sayings that drop ever and anon from their rosy lips, our own progress will be greatly accelerated angel-ward. Men fancy themselves wiser than children—because, forsooth, they have seen more with the bodily senses, and remember more of the world's contemptible ways. Let no one deem such knowledge, wisdom. The true, unspoiled Child, is Wise, and its unsophisticated genius is divine; compared with which the education of a Bacon is but transitional intelligence and systematic folly. Childhood is incessantly uttering sage words worthy of the oldest philosophy. Its simple improvisations are revelations of

great future possibilities. Analyze a child's consciousness, listen now and then to its affirmations and aspirations for whatsoever is Good, and Beautiful, and Wise, and Spiritual, and you will be instructed beyond books and precepts. Treat tenderly, love scintillatingly, the bright visions of youth. Let childhood teach you to recall the spiritual kingdom away down in your own soul's heart. The gentle Nazarene believed that children would apprehend his teachings far quicker than the learned Rabbi and selected preceptors of the temple. He was not mistaken. Little children did comprehend the principles through his beautiful parables (parables, with morals); and besides these, may be mentioned the "Moths" and daughters of humanity; for wherever beats an intuitive heart there the teachings of the true teacher are best appreciated.

For the present we have uttered enough—perhaps more than is required—to bring this world-wide question home to all our readers. As a text for future impressions we will take the following letter, which, though intended for only our private eyes, we assume the responsibility to lay before all friends of humankind. It is all the more interesting because emanating from an intelligent and truly conscientious mother, whose best twenty years were devoted to the furtherance of Presbyterianism in its most approved orthodox forms:

RELIGIOUS BOOKS NOT GOOD FOR CHILDREN.

NEW YORK, May, 1866.

MR. DAVIS: Not long since, our little one received a present of "Songs for Little Ones at Home," published by the American Tract Society. The book is so pleasing in its type and illustrations, and contains so many pretty verses, that I was sorry to mutilate it. But I cut out nearly half the pages to get rid of the pious hymns, and those of false or bad sentiments. I send you a specimen of an illustration not exactly fitted to awaken pleasant dreams in a child of four years of age. (The picture of a child thrown to the alligators by a Hindoo mother.)

I should like to collect into one volume the few fragments left in the various expurgated editions of my child's library. If you can offer facilities for publication, I can furnish some material and perhaps some pecuniary aid to so good an object.

If all Free Thinkers would contribute a mite, we could have a fund for the publication of books in as good a style as the Tract Society. It does not seem to me that the infant world needs religious books; but books, rather, that are purged of all religious doctrine, and adapted to the children of all classes and sects.

Yours, for the Truth. M. W.

It is due to the many friends interested in the success of this journal to acknowledge that, from the inception to this hour, its circulation has been extending and gaining strength on every hand.

THEODORE PARKER.

This great man has passed away. A thrill of pain ran through the hearts of thousands of his countrymen when this announcement came booming across the Atlantic waves. We knew that his giant soul was grappling with his body's deadly ills; and when we heard that his iron will had bowed to the conqueror's power, and that his strong, brave heart was beating feebly in his nerveless frame, a nameless dread crept over us, and a fear that worse tidings might ere long be wafted from a foreign shore. And yet, so omnipotent seemed the moral nature of this noble man, so living, and present, and powerful his influence, so vast his work, so earnest his purpose, so deathless his energy, that it was hard to realize that his earthly existence could now cease.

To the friends of Reform, then, the departure of this Brother of Humanity is a sudden and painful bereavement. Whatever were his faults, his virtues towered mountain high. He was a terror to evil doers, and against those whom his conscience was compelled to upbraid the face of his spirit was set like flint and granite; but when in communion with man's nobler attributes, or receptive of Deity's informing spirit through Nature's countless avenues, his whole being stood transfigured in the divine radiance of holy tenderness and love. Early in life a Reformer, he became a tower of strength to both young and old, who, forsaking the downward road of selfish and unworthy lives and deeds, sought the tollsome but glorious pathway up the mountain of DEVELOPMENT. With dauntless courage he shivered in pieces the idols of old theology, and with the spirit of a true son of liberty he raised his indignant and prophetic voice against our great national misfortune—Slavery. The prayers of the oppressed and the proscribed, the aspiring and the philanthropic, followed him into exile, and the many human hearts to which his life was a blessing, linger in silent grief beside his new-made grave.

But Theodore Parker is not dead! True, he has passed from our earthly sight, like the sun at eventide, yet he lives, not only in the grateful memory of friends, and in the mighty work he has already accomplished, but in a world more real and beautiful than this—east and glorious sphere of actual and immortal existence. In our Father's house of many mansions he has found a higher, holier home; and freed from pain and suffering and the bondage of earthly conditions, the glorified spirit of our Brother will bend in blessing over those who stand up his hands during the earthly conflict, and give great showers of

and civilization the future greatness of his fatherland, and it was this idea which built St. Petersburg, peopled with foreigners. Peter understood and planted the germ of a tree "which we will know by its fruits."

The house of Romanoff follows the path of moderation, which the father of his people first entered; the prince of the Occident founded States, but Peter a people.

Look at the Russian Constitution. The clergy's rank is beneath worldly power, and has as little influence over the Russian people as on this side of the Atlantic. A liberal, thinking commoner represents the flower of the people. The slaves and Cossacks respond to the progress of the United States, who have yet little to do with politics and general civilization. And everywhere we find elements of a people of a future.

When social and religious liberty will once be recognized in Russia, then the giant river of political liberty, coming from the Caucasus, will run towards the Occident, and receiving, during its course, all the elements of independent self-existence, will form an ocean of universal liberty, universal love and happiness, whose ebb and flow—the symbols of self-government—no tyrant will be able to direct!

Delegates of High Rock Tower! You have offered Hungary as a part to the future Republic of my now bleeding German fatherland. Will, then, Harmonical Progression not triumph, and the angel of peace fly on wings of progressing civilization from the Caucasus summit towards the Occident, and thus open the gates to universal LIBERTY?

Poetry.

"The finest poetry was first experience."

For the Herald of Progress.

THE DEFORMED.

A tender flower! God's cherished one! A lyre, whose strains are waked by breath divine! He's hedged it round With inner presence, and so subtle power To quiver at a careless word of thine. Oh stronger thou!

A holy face, that soul and angel guarded; While from its niches earthly hopes are torn, In sublimed silence. Emblems from beyond are given; And she labors night and morn With the limners of the heavens;

And a quiet patience, weeping till she can forget All the broken links, and the imperfect, In the chain of life. Meet her gently! Do not rudely break Those tendrils, clasping thus the Infinite! She hath borne a sorrow.

Thou, more perfect, cannot ever know. Let us enter with the angels, and behold! Oh, sacred Christ! How the gold's refined and purged the dross. Ah! she telleth all the while her story, Claspings still the holy cross!

Oh, blessed sorrow! God's Evangel! Angel-beckoner, lest we lose the way! So tearful I have watched thy coming; Now, more near, I have seen thy power To transfigure e'en the darkest hour; See in it the Father's loving.

For the Herald of Progress.

TO THE GIVER OF "THE BOUQUET." I will not say, "I thank thee," brother mine, For this dear volume, where bright thoughts out-shine The diamond set in brilliants; and where glow Sweet soul emotions, pure as wreaths of drifted snow; Yet gushing warm as beams of Orient light, That chase in fairy glee the timid shades of night.

But I will turn me to the rose-crowned angel, Watching my trembling footsteps day by day; And pray her send to thee a blest evangel, To charm all sorrows from thy path away; Remove the thorns that lurk among life's roses, Dispel the clouds that hide the orb of day.

I see a radiant form beside thee; thou'rt abiding Beneath the shadow of his seraph wings; I see a fair hand crowning thee with laurel, I hear the echo of the songs she sings; Would thou couldst see those eyes of sapphire brightness— Taste the full measure of the joy she brings.

Yet thou art blest. 'Tis God-like to be giving The bread of heaven to starving, thirsting souls; Rapt in thy sacred mission, thou art living A two-fold life; beneath, time's river rolls, Above, the soft waves of immortal love are shining, Enshrouding thee within its glistening folds.

This life is passing rapidly away; The "silver cord will soon be loosed," and then, Thou, in thy glorious manhood, wilt survey The paradise of God, which never pen Or tongue its wondrous grandeur could portray, There I shall meet thee—still remain thy sister, friend. DEWDROP.

THREE RIVERS, May 22, 1866.

All death in Nature is birth; and precisely in dying, the sublimation of life appears most conspicuous. There is no death-bringing principle in Nature, for Nature is only life throughout. Not death kills, but only the more living life which is hidden behind the old, begins and unfolds itself. Death and birth are only the struggle of life with itself, to manifest itself in ever more transfigured form more like itself.—FICHTER.

"Not merely to know, but to act according to thy knowledge, is thy destination." So says the voice which cries to me aloud from my innermost soul, so soon as I collect and give heed to myself for a moment. Not idly to inspect and contemplate myself, nor brood devout sensations. No! thou existest to act. Thine act, and only thine, determines thy worth.

drop. But these men, who are understood to represent the mind, or the present genius of their country, forget that the country in large does not represent them.

The true poet, as well as the true reformer, stands above his age. Sometimes several generations after will only be able well to understand him. Let it be well understood, the poet or the reformer represents the wants or needs of his country; but the people will only feel those needs after they are represented. The reformer plants the seeds, the idea, but to gather the fruits first is needed that a tree be blooming, a tree secured against the political tempests of anarchy and despotism. The Kossovia, Mazzini, Ledra Rollins, Louis Blanc, etc., wished to earn what they sowed, and this is what we consider in this life an impossibility.

The great argument of the Republicans in despotic Europe, is the self-government of the people in the United States. Let us see. When Jefferson declared that all men were created equal, was the proposition a new one? It was offered to a people raised and educated in the principles of humility and slavery? Jean Jacques Rousseau had before opened the eyes to mankind with his broad doctrines. The American Revolution intended no separation from the mother country in the beginning; the colonies wanted to defend their rights. The people stood there as a young, blooming tree, (to continue our comparison), in a young, fresh land, and it was an easy matter to craft new ideas in it. The amalgamation, or marriage, of these two seeds—defense of their rights and recognition of individual equality created the actual Republic. Not so in Europe. The first revolution in France of '89 was produced by the intrigues of an ambitious Camarilla and a hungry people, who both wished to conquer. Despotism was reversed to anarchy. The after generations had, until this day, the same views and intentions. Marraat, Robespierre, and Danton are forgotten; Tourrier, Proudhon, and Louis Blanc, are ridiculed, for the people have neither outgrown their former education, their fears of the present governments nor their suspicion of a hydra-headed demagogue. Self-government is an impossibility, as long as self-respect, which only general education gives, is absent.

The great error of these writers is their appeal to the "free will" of the people, to rise and to act for themselves. "Why," says Quint, somewhere, "were the Dutchmen enabled, in the 16th century, to declare themselves independent of Spain, and to form a Republic? Because they willed it! Let us will, then!"

Let us will! Yes, but can you will to make yourselves free? What man will, he can, we acknowledge; but can he will what is superior to his organization? Can he execute what he cannot fully comprehend? Can a people? Can you graft to an old tree a new fruit? Can you even make a young tree on old land bear a fresh fruit, whose seed comes from different lands?

If you wish to meliorate your fruits, the agriculturist knows well, that change of land is needed. The Irish potato imported from America is a striking example, and the same law, we may say, is applicable to human progression. A century ago, Voltaire had shown already, how civilization travels through the world. Minor Asia, Egypt, Troja, Greece, Palestine, Rome, Germany, France, with their continual influx of emigration up to the Anglo Saxon race, show how one people, by the downfall of another, rose, not only in power, but captivated their arts, their genius, and civilization.

To-day the United States of America represent the civilization of our age; not because their institutions are better, their science more profound, or aspirations more elevated than those of the European, but because nature demanded that the idea of Rousseau, of "all men being created equal"—be crafted on a young tree in a new land! Australia bears the germ of a Republic in its bosom!

But one other country, neglected heretofore by political speculation, will soon be opened to liberty and comparative equality. This country, which unconsciously has until now received the roots of Republican ideas, is Russia. "Under the snow masses of despotic Russia burn the sparks of eternal progression!"

We have seen many a conservative politician, or thinker, smile at this proposition, and yet, four years ago the American people, by their sympathy with Russia, have proved their political relationship to the Russians. Why! The law of chemical affinities will answer this question better than we are able to do it.

Suppose you melt a mineral composed of sulphur, lead, copper, and silver, the sulphur will be burnt, as there is no body with which it can unite, and lead and silver will be amalgamated, while copper, a more precious metal than lead, will be isolated. Yet France and England fought for liberty, and Russia for autocracy, and yet the political affinity of a young people for a young people offered America's sympathy to the Russians! Sebastopol fell, but over its ruins entered the idea of development into the East.

The symbol of liberty is moderation. Two patriots understood this: One was Washington, the other Peter I. Yes, the great Peter, whom history calls a barber, a voluptuous tyrant, was, according to us, a self-sacrificing patriot, the genius of moderation and liberty for his country! Well known is his cry: "When will the Russian no more suffer the knout?" In this thought alone is expressed his greatness and his noble heart. Peter recognized in mental development and in gen-

strength, like a divine baptism, to those who love and labor for Humanity. He went before his work was done; but, with far greater facilities than earth can afford, he will continue his noble mission in the new life of the blessed Spirit Land. M.

**FRIENDS OF PROGRESS.**

The Waterloo meeting of Friends of Progress convenes on Friday, June 1st, and the Pennsylvania yearly meeting of Progressive Friends at Kenneth Square, Sunday, June 3d. We hope to be able to give our readers the benefit of a report of the spirit of both these important assemblages. The increased interest felt in these and similar meetings, is an earnest of the strong hold upon the popular mind, which the principle of Progress is taking. The world is fast coming to a recognition of principles, and to a just valuation of creeds and institutions.

**CONVENTION AT CAMBRIDGE, ILL.**

We have received a copy of a call for "A Religious Conference, with a view to concert of action," to be held at Cambridge, Henry Co., Ill., June 23d and 24th, 1860.

We extract from the call these valuable considerations:

"The various religious denominations in our land, by requiring conformity in matters of abstract faith and sectarian discipline, are infringing upon the freedom of speech and conscience, and arraying themselves against the progressive spirit of the age. Hence, they have failed utterly to meet the wants of multitudes of earnest and thoughtful minds. Their assumptions of power and obstinate adherence to irrational doctrines, have repelled this class of minds, and, if possible, would have disgusted them with all religion. This has led to extensive secessions from these organizations, leaving the seceders generally in a scattered and isolated condition, whose talents, influence, and means might be profitably concentrated for the advancement of truth and righteousness. Many such are yearning for some form of association at once simple, free, and attractive. They believe that an organization may be formed, that shall be highly efficacious for good, without impairing the liberty or binding the conscience of any individual. They consider such organization as simply means to an end—not to be sustained for its own sake, but discarded whenever it becomes a hindrance to the truth. Religious organizations generally have been so fixed and despotic, have so generally fettered the minds of men, that those who love the largest and purest liberty often shrink from every form of association. They prefer isolation to bondage. But the abuse of a good thing is not a reason for its utter rejection, and organization is not only in itself proper, but may be an effective instrumentality in the cause of reform."

**Notes of Progress.**

—Our friend S. Hewlet, of Medina, Mich., reports progress in that vicinity. Through the labors of Mrs. S. M. Thomson, a new interest has been awakened. Her personations of spirit friends are represented as clear and convincing.

—From Napa City, California, we learn through L. Hungerford that great interest is felt in Spiritualism. A test medium is much needed and an invitation to those visiting California, to call there, is extended, with the assurance that they will find "the latch string out, and warm hospitalities within."

—We observe very favorable notices from the *Anti-Slavery Bugle*, of Salem, O., of the efforts of J. A. Dugdale, of Chester Co., Pa., among the children "Uncle Joseph's" mission is a blessed one, and many children will long remember his words. We have not room at present for his letters to the "Little folks" of his own section, but may extract from them hereafter.

—L. B. Lyman, of Waukesha, Wis., writes concerning the labors there of Miss Martha F. Hulet:

"Her lectures were well attended, and gave profound satisfaction to all free minds. Her style is logical, terse, and argumentative, and her language chaste and beautiful. The priesthood here, though the professed teachers and conservers of public and private morals, choose to stand most ignobly aloof, and let the 'Roaring Lion' prey upon the lost sheep."

Mr. L. intimates that Miss Hulet may ere long visit the East, where he bespeaks for her the reception she so well deserves.

—The Grand Rapids, (Mich.) *Eagle* furnishes a lengthy editorial notice and report of the lectures in that place by our friend and Brother, Selden J. Finney. The editor says:

"As is indicated by the periodical literature, the published works, and the numerous advocates upon the rostrum, of the new philosophy of Spiritualism, it is the most remarkable ethical system, in one respect, that has ever engaged the attention of the world. We mean that it comprises among its believers and public advocates a greater variety of opinions, and tolerates, without bitterness and without resolving into rival or hostile sects, a wider latitude of differences than has ever in the history of the race obtained in any other system claiming to be moral and religious in its teachings."

Of the gifted lecturer he thus writes: "Mr. Finney is one of the oldest and most widely known of the exponents of Spiritualism, and stands preëminent among those who have visited this locality, as a talented, eloquent and fluent speaker. The lectures were well worth the attention of reflective and reasoning men, whether agreeing with the speaker or not. Many of his listeners get the impression that Mr. Finney is a man of superior classical education. As a school or book-taught man, we are told that he is not. He went from the hammer and anvil, from the axe and the saw, to the rostrum; knowing, as he terms it, only a little arithmetic, and a little grammar—having only a common, country school education."

—We like the principle displayed by the *Atlantic Messenger*, published at Hyannis, Mass., in the following refusal to advertise whisky:

"We should be very happy to do anything in the world within the bounds of reason and conscience to accommodate advertisers; but we certainly cannot conscientiously publish that Chestnut Grove whisky advertisement to take our pay in whisky, or anything else. We don't deal in the article, and don't mean that others shall, where we can prevent it. We must positively, firmly, yet kindly decline all such advertising patronage. No number of certificates will establish the conviction in our minds that the 'Chestnut Grove whisky' is better than many other liquid poisons. Who-soever drinketh thereof 'drinketh damnation to his soul.'"

**Paragraphical.**

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

**WHAT A MORAL SENSE!**

Rev. Dr. Spring, of New York, and Rev. Dr. Hawes, of Hartford, who were members of the council which recently ordained a Mr. Parker, in Connecticut, have published a card in which they allude to the hope expressed by Mr. Parker, that opportunities for repentance and reformation might be afforded in the next life, to some, at least, who died in sin, as follows:

"We do not defend or approve his views. They are repulsive to our moral sense. We rather leave such a case where the Scriptures have left it. The Judge of all the earth will do right."

**THE UNION BAPTISTS.**

Elder James W. Hunnicutt, editor of the *Christian Banner*, (Fredericksburg, Va.,) sends us a pamphlet edition of the "Doctrines of the Union Baptist Church," with a request to notice. We clip the following from the Articles of Faith, which we think is "notice" enough.

"ART. III. We believe in the original apostacy of man, and the universal depravity of the whole human race.

"ART. VII. That all men who hear and understand the principles of the gospel, have ability to perform its obligations.

"ART. V. That the efficacious blood of Jesus Christ, when duly apprehended by a penitent believer, cleanseth from all sin; that sins can only be forgiven in consideration of the expiatory blood of Christ.

"ART. IX. That good works do necessarily succeed justification, and that all men shall be rewarded or punished, in the great day of eternity, according to their works."

**JESUS A SPIRIT.**

EDITOR HERALD OF PROGRESS:—The HERALD of May 12th, 1860, page 6, published an article headed, "JESUS A SPIRIT." Please read the following words from Luke 24 ch, 39 v— accredited to "JESUS: "Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, AS YE SEE ME HAVE!!!" JESUS, then, notwithstanding the angel presence with the dying young man, and which, like John, in Rev. 22 ch 8, 9 v, he mistook for Jesus, or the endorsement of the orthodox paper, or your comments, is not a spirit! Jesus was, after his resurrection, a glorified body. The divinity within Jesus was, and remains "the Lord, the Spirit!"

Now, I ask, is your HERALD indeed devoted to "the Truth, or to manifest Errors?" F. G.

We are little accustomed to handle texts of Scripture as authoritative weapons, but since our friend chooses texts for proofs, we will quote:

John iv. 24: "God is a spirit."—Jesus.  
John x. 30: "I and my Father are one."—Jesus.

**USELESS LIVES.**

Hall's *Journal of Health* publishes the following extract from a correspondent:

"It is my intention to do more than ever this year to extend the knowledge of your journal among clergymen and theological students, many of whom are perishing, or leading comparatively useless lives, for want of the hints it gives, and which can be found nowhere else that I know of unless where they are so mixed up with phrenology, or a quasi-infidelity, that these good men are not likely to esteem as truth what they find in such doubtful company."

The editor adds: "Will the Messrs. Fowler, the editor of the HERALD OF PROGRESS, and the *Water Cure*, who write so many good things in reference to temperance and a wise life, make a note of it that we are only making a verbatim quotation!"

We do not doubt the fact, Doctor, neither do we question the truth of the assertion that "many clergymen" are "leading comparatively useless lives." The reason is, probably, not that they read the *Journal of Health*, but because they fail to read the HERALD OF PROGRESS.

**MRS. BROWNING'S LAST BOOK.**

We make the following extract from a late letter to the *Anti-Slavery Standard*, from HARRIET MARTINEAU:

"I see, by your newspapers, as well as hear by private letters, that you have got Mrs. Browning's new 'Poems Before Congress.' Some of us may be conscious of an absurd wish to put off the arrival of that book among you, under a sense of shame that any such book should have been produced by such a woman. But, as it is actually in your hands, there is nothing to be done but to see and tell the truth about it. Those who know her mind after a study of many years will be the first to protest against the natural supposition that she is guilty of the coarse and vulgar worship of success exemplified by the flatterers of the French Emperor generally. Without disputing that his present success blinds her to some things which will disgust her if she lives to see his fall, we may confidently say that her aberration is mainly owing to an ideal and

unpractical habit of mind which is no secret to her friends. There have been prior evidences of such misconception of the character of persons whom she supposed she thoroughly knew, as may enable us to understand how she may fancy even Louis Napoleon a great man and a public blessing. It is a sad pity—not because any person in the world will adopt her view, in the face of existing facts, but because it is a misfortune when literary genius diverges from its high path to deal falsely with vice, and give fictitious names to a depraved ambition, and a tyranny and treachery unsurpassed in the history of the world."

**Persons and Events.**

"He most lives, who thinks most—feels the noblest—acts the best."

**Death of Theodore Parker.**—The unfavorable report of the state of Mr. Parker's health, given in last week's paper, has doubtless prepared many minds for the intelligence—which was even then on its way to this country, that the earthly career of this noble man is ended. He departed from Florence on the 10th inst.

The *London News* publishes the following extract from a private letter to Professor Newman, dated Florence, May 11, 1860:

"I have sad news to communicate. Our dear suffering friend, Theodore Parker, died yesterday evening. Yet, there never was an easier end to a life but lately full of vigor. I saw him about three hours before he died, lying calmly, while life was ebbing away unconsciously to himself. He left written directions for his funeral, limiting to five persons the attending him to the grave, of whom I am one. Many Americans here are expressing their wish to appear as mourners, but it is thought right to abide by his instructions. He desired the eleven first verses of the Sermon on the mount (the blessings of Jesus) to be read over his grave, and then a plain gray stone, with his name and age, and nothing further of inscription. Mr. Cunningham, a Boston Unitarian minister, will read the passage. He is a sincere friend and admirer of Parker. We hope to get a cast taken of Mr. Parker to-day. Mrs. Parker, his poor gentle wife, has hitherto borne up well. Miss Stevenson, who has so long resided with them, was also with him to the last. She thinks, from the peculiar tenderness of his manner yesterday, that he knew he was dying. He had been dreamy for some days, and talked ramblingly of two Theodore Parkers, one here, and one planted in Boston, who would finish his work; perhaps a true thought, only mystically expressed. Among his last well-connected words were these:

"Of course you know I am not afraid to die, though I wished to live and finish much work which I longed to do. I had great powers committed to me, and I have but half used them."

"Since writing this I have seen him lying, O so peacefully! I have never seen death under a form so devoid of terror. The hectic color remains on his cheek, and it is hard to persuade oneself he has passed away. He ceased to breathe without the least struggle."

**Age and Industry.**—An exchange notices the case of Mr. N. Lewis, of Chenango Forks, who in his 77th year earns a dollar a day at his trade of cooper. "Work seems a luxury to him."

It may interest the readers of the HERALD OF PROGRESS to know that the editor's father, Mr. Samuel Davis, now seventy-eight years of age, works regularly at his trade—shoe-making—from pure love of employment, and is never more unhappy than when out of work. What is quite remarkable, is the fact that he uses no glasses—either spirituous or spectacle—but his eyesight is so good, that, after working all day upon fine work, he spends his evenings in reading.

After some sixty years' use of tobacco, he has resolved to use no more. This resolution was taken voluntarily from a love of personal independence, and the triumph over a habit of three score years is a victory worth recording.

**Brief Items.**

—Bonner, of the *New York Ledger*, and Morse, of the *New York Observer*, are peculiarly the most successful editorial nabobs among the *New York* weeklies. Bennet, of the *Herald*, and Hallock, of the *Journal of Commerce*, the wealthiest among the dailies.

—Mrs. Ellis has in press "Chapters on Wives; or, Sketches of Married Women."—The Astor House stoop, the daily resort of the boarders at that inn, is rented for the sum of \$500 per annum by a news-vender, who makes a store out of one of the blocks of granite.

—Humboldt thus wrote of the Democratic triumph in 1856: "And the disgraceful party which sells negro children, and distributes canes of honor, as the Russian Emperor does swords of honor, and Graefe's noses of honor—who would prove that all white workmen should rather be slaves than free—have succeeded. What a crime!"

—Frederick Douglass's paper announces that its publication after the first of June will be monthly, instead of weekly, until the return of Mr. Douglass.

—Joel Tiffany has commenced his boarding-school in Syracuse, N. Y.

—M. Friedrich, a rich landed proprietor, was recently buried without religious ceremonies at Munich, Germany, because under the ban of the church for believing in Spiritualism.

—The citizens of Carondelet, Mo., have held a public meeting, to remonstrate against the stoppage of the Sunday trains on the Iron Mountain Railroad. They resolved that the opinions of a few about the morality or immorality of running trains on the Sabbath ought not to prevail to the detriment and serious injury of a whole community.

—There is a female college in Forsyth, Georgia, in which the young ladies are required to learn to cut and make their own dresses, and also, in turn, occasionally to supervise and direct the cooking and other domestic arrangements of the institution.

—The school teachers of Utica have held a meeting to consider the expediency of establishing a Teachers' Gymnastic Club.

—A man is the healthiest and happiest when he thinks the least either about health or happiness. To forget an ill is half the battle; it leaves easy work for the doctors.

**Brotherhood.**

"Let no man call God his Father Who calls not man his brother."

**BIRDS AND BIBLES, FLOWERS AND SERMONS.**

In a recent familiar discourse, HENRY WARD BEECHER said to his congregation:

"All day long I have been thinking, sometimes birds, sometimes Bible, sometimes flowers, sometimes Saviour. It is difficult to tell where the transition is from one to the other."

"Now, I do not believe that any one can read the natural world who does not read the Bible, and I am satisfied that no one can read the Bible to the best advantage, who does not read the natural world a good deal."

And again: "I promised myself, to-day, that I would come down and say some of these things to you, from the hillside where my family are stopping; but I have not expressed one in ten of the thoughts that I meant to when I had had you on the lawn, I think I could have preached to you, but to-night it is dry work. However, you must do your own preaching."

He concludes by recommending early walks in the suburbs, and attention to every flower whose language to the soul may not be misunderstood.

In reading this discourse we could but ask ourselves, whom was it that Mr. Beecher addressed? Was it the poor panting occupants of city cellars and garrets? If so, how idle to mock them with directions to "learn of the flowers." How many a poor sewing girl would be made happy and gleeful by the sight of a bed of pinks or geraniums!

No, Mr. Beecher spoke to those whose means and leisure permit the enjoyment of these privileges. And the pastor comes before his audience fresh from a garden, where the voices of the merry songsters and the fragrance of sweet flowers gratify his senses and kindle in his soul tender emotions. But has he learned well the lesson these birds and flowers teach? Let us see. He concedes that "no one can read the Bible to best advantage who does not read the natural world a good deal;" and in his own mind he is hardly able to distinguish thoughts of Bible and birds, Saviour and flowers.

Well, here are thousands in New York who are compelled to toil from Monday morning to Saturday night, for a support, all too meager at best. Not an hour can be spared from the intervening days for much needed rest and recreation, to say nothing of listening to Nature's sermons. Sunday morning dawns upon their weary frames and they long for rest, for the recuperative influences which come from free walks in the broad fields, and from rolling and tumbling on the grass, and coming in contact with mother earth clad in her own fresh pure verdure.

They seek to wander from the city—every avenue is closed. Would they visit the Orange mountains in New Jersey? The railroad, true to a Sunday-worshipping public sentiment, bids them wait till Monday morning. Would they ramble over Long Island, or visit the banks of the Hudson, the same inexorable law prevents. They have no resource left but to get Nature's sermons second-hand—hearing Henry Ward Beecher tell how the "leaves of grass and flowers of earth are oracles of God!"

Entering his church—if, perchance, they are so fortunate as to have decent clothes to wear, or can creep humbly to a seat in some dark corner—they are greeted with such mockery as this:

"I have not expressed one in ten of the thoughts that I meant to when I was among the things that inspired them. If I had had you on the lawn, I think I could have preached to you, but to-night it is dry work."

Dry to the preacher we doubt not, but ten-fold more dry to the hearer. Why not bid them meet you on that lawn? Why not make that new church, which is to cost what would be a fortune to all of a thousand souls, a simple, plain, public hall, and with the amount thus saved buy and beautify a "lawn," and gather there each Sabbath day, the poor to hear the thoughts which birds and flowers inspire, and themselves feel and enjoy the same inspiration—to commune direct, face to face with Nature, not receive the "dry husks" of pulpit preaching.

Why not lift your voice, Henry Ward Beecher, potential as you know it would be, in favor of opening every avenue to the country on Sunday, and of running cheap excursion trains to carry the poor—God's children, those to whom Christ preached—to the woods and fields for the rest and recreation, the want of which is killing them by inches?

It will do for earth's favored ones to think of birds at the same time with Bibles, and to mingle thoughts of flowers with those of the "Saviour," but it is, forsooth, sacrilege, desecration, wickedness, to go where alone these thoughts legitimately flow, to seek religion pure and undefiled in Nature's grand temple, to go upon the hillside from which the Beecher's "come down" to talk in dead empty words of the glories Nature spreads out with lavish hand, but from which corrupt and demoralizing Sunday laws shut out the poor forever. It is idle mockery to talk to the poor

of New York of God's voices through nature's attractions, and no man ought better to understand this than H. W. Beecher. Still we find him each Sunday down from the hillside engaged in his "dry work!"

**The Physician.**

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

**MEDICAL WHISPERS.**

J. V. B., DE RUYTER, N. Y.—Willow charcoal—*Charbon de Saule*—of the very best quality, for medicinal use, may be obtained of chemists and druggists. The firm of Charles Ellis & Co., No. 724 Market St., Phila., puts up a good preparation. If you prepare it yourself, obtain equal parts of Weeping and Marsh Willow, char it thoroughly, and pulverize it as perfectly as possible. The best Holland Gin is genuine Scheidam Schnapps. Mix the coal with the gin just before swallowing.

PHRENE T., PHILADELPHIA.—Vinegar and ley, by uniting chemically, form the acetate of potash. Oil and ley, united, form soap. Therefore, should your child, by mistake, drink ash-leachings, the natural antidote, to save its life, would be a large draught of either sweet oil or vinegar, immediately administered. During the 24 hours succeeding, give the patient an abundance of flat seed tea; almost no food of any kind; and lay cold compresses on the stomach and abdomen.

"AMMI," UTICA, N. Y.—Your diet should henceforth be more nutritious. Not either "fish, flesh or fowl," but the grains that grow in the sunlight. Make a pudding of equal parts of Barley, Wheat, (cracked,) and Corn. Eat this as the principal article for your dinner. Abandon desserts of every description, and take a light breakfast. Your disease is commonly called "chronic diarrhoea," caused by biliary derangements.

"STUDENT."—The spinal cord is an extension of the mammalian world into the human organization. Spines pre-existed in the organic sphere for ages; the brain was an after development. Say, rather, that the brain is composed of countless spinal cords.

P. M. C.—There is a sort of rainbow in every eye—the colored membranes around the pupil—called the "iris." Watch it closely, when the light is in proper angle with the sight, and you will see a rainbow. What does it "promise?"

**Acute Calls upon Chronic Cases.**

**DESCRIPTIONS AND PRESCRIPTIONS.**

BY A. J. D.

"It is a fearful thing to teach," says that remarkable book entitled the "Healing of the Nations," through the inspired mediumship of Mr. Linton. "The secrets of true knowledge are hard to find, and when found are hard to be explained. Hard to find, because they tend, step by step, towards the Center—God; and hard to be explained, because all things are as rays of Him—and He cannot by aught below Him be comprehended."

Not less difficult is the discovery and explanation of the true causes of disease and bodily misery. Here, for example, is my patient, J. C.—, of W., suffering with what several able physicians, in general phraseology, term "a disordered liver." One says there is in this case an excess of bile, a torpid state of the liver, and mucous derangement of the stomach. Another asserts an excessive activity of the liver, a deficiency of bile, and sympathetic disease of the digestive system.

**SYMPTOMS.**—Yellowness of the white of the eye, dry skin, bitter tongue, thick saliva, dull headache, redness of the nose and chin, occasional flushings and nausea, nervous irritability, restlessness, deficient evacuations from the bowels, and irregular appetite for even the most agreeable articles of food. These symptoms appear and disappear, rise and fall, with considerable periodicity of movement. About every twelve days they put forth premonitory indications. They increase in number and violence, and culminate with pains in the back, shoulders, &c., and then subside, all within four days from the commencement. But the patient is never in an amiable mood. Is it chronic inflammation of the liver? His mental irritability is incessant and extreme. At one time he is afflicted with impatience and disgust; is unreasonably peevish and flagrant in his combative suggestions; anon, without any apparent cause, he is mercurial and impetuous in disposition; and then comes on a period of gloominess and bitter depression of feeling, enough to repel the tender watchfulness of a sainted soul.

**THE REAL DISEASE.**—What is the real secret of all these signs and symptoms? We have examined his case, and therefore know that it is not a disease of the liver at all, but a chronic inflammation of the duodenum. This part is the short channel between the stomach and the small intestinal system. The gall ducts empty the bile into the chyme just at this important junction, and right at this point also, the ganglionic magnetic energy is dissipated, resulting in mucous and nervous derangement of the liver and bowels. The great ganglionic net-work of magnetic and electrical conductors, is incidentally disordered and incapacitated. All the biliary signs and symptoms are traceable to this diseased state of the duodenum; and the mental irascibility and quarrelsomeness are almost inevitable where duodentitis, in chronic form, exists and prevails.

**THE CURE.**—Shall this patient experiment with the pneumogastric forces of his own system? Certainly, but it must be accompanied with obedience to the laws of health in other particulars. By stimulating food, passion, and excesses of various kind, this patient loaded and overloaded his liver with blood. It secreted too much bile for a long time; now it is hardly able to generate sufficient for its own support. The chyme is neglected. The consequence is a redundant action in the duo-

denum; making the feebleness and oppression of digestion worse and worse.

What must he do? Besides using the self-healing principles, he must abstain from fluids for breakfast, and omit his supper, taking only a roasted potato with a little bread not later than five o'clock, P. M.; the dinner may be composed of well-known healthy substances, no drinking while eating, and in quantities not sufficient to distend the abdomen.

Two hours after this meal he should put a large cold water bandage about the waist, well enveloped by a dry woolen cloth, and then attempt to get a little sleep, after which take a walk or some other sort of physical exercise.

Pursue this method day after day, until the inflammation is reduced in the duodenum, but avail yourself of human magnetism frequently. It is highly necessary for this class of patients to abstain from all hot-water bathing; but a sweat by vapor, perhaps, thrice a month, is not unprofitable in disorders of the liver and blood.

And now, gloomy sufferer! cheer up and act like a man. The poet hath well said, "Many a foe is a friend in disguise, Many a trouble a blessing most true, Helping the heart to be happy and wise, With love ever precious, and joys ever new!"

Stand in the van, Strive like a man! This is the bravest and clearest plan, Trusting in God while you do what you can. Cheerily, cheerily, then! cheer up.

Your frettings and quarrelsomeness are signs of disorders within you. You profanely imagine that the Almighty is concerned in the apportionment of your sufferings. Away with such conceptions. Be stoutly honest henceforth, and say: "I have sinned against the laws of health, both knowingly and innocently, and the true consequences are upon me." Shakespeare, in the play of King Lear, says: "This is the excellent foppery of the world, that when we are sick, (often the surfeit of our own behavior,) we make guilty of our disasters the sun, the moon and the stars;—as if we were villains by necessity—fools by Heavenly compulsion—and all that we are evil in, by a Divine thrusting on."

RHEUMATISM.

Of especial rheumatic disorders it is not our purpose to speak. There is a general neuralgic or painful disease of the membrane about the bones of the body. This affection is known by exquisite sensitiveness of the limbs and joints, with occasional pain of the severest kind, but with little or no swelling of the parts and joints so suffering. For this kind of rheumatism, the following is exceedingly serviceable: 1. Take as much bodily exercise as possible without incurring excessive fatigue, and this every day. 2. After such a walk, or (which is far better) work out in the sun until quite warmed up, cover the affected parts with a preparation of soap, cayenne pepper, tobacco, and camphor. Thus: one pound of common soap, one tea-spoonful of red pepper, two ounces of fine cut tobacco, one table-spoonful of powdered camphor. Add water enough to blend these articles together over a slow fire. When cold, it should be of the consistency of common paste. Give the rheumatic parts a coating of this paste, and wrap them up, excluding the air, with thin leather or oiled silk. A great fact in all rheumatic affections, is inactivity of some portions of the system. Bring all parts into action as rapidly as possible. Use such articles of diet as will keep the bowels alive every day. Avoid all narcotizing remedies. Opium is no friend in this disease; it gives you a ticket from Bad to Worse: better purchase a passport to the Highlands of Happiness. Work your passage! Examine the laws of health relative to diets, and do not dare to act contrary to your best light.

CHRONIC ERYSIPELAS.

This patient is a most wretched dweller of earth. For fifteen long tedious months (and he has prayed for relief four hundred times during this period, and been "treated" by three regulars), and here, still, is the disease all over his loins, down his right leg, and up the left arm to his neck. The system is wasting by purulent exudations, and by nervous fatigue, through suffering and anxiety. But let us proceed to prescribe the remedy.

His intestinal condition is torpid. No magnetism in the hands and feet. Skin is somewhat cold to the touch of another; and the process of blood-making is exceedingly imperfect. Make a tea of *Inula helenium*, (elecompane,) every day. The root must be boiled in milk, now and then adding a bit of black cohosh, (*Macrotys racemosa*), say twice a week. This decoction may be drank during the afternoon and evening, or whenever thirsty. A very little of either plant is required to impregnate two or three gills of cow's milk. In some cases it will be better to make a strong tea of elecompane, by steeping in water, and not using milk in any form; but such cases are only where the lungs and throat are considerably debilitated and tender, and the bowels are sluggish. Physicians of the Hahnemannian school, when diagnosing erysipelatous conditions of the body, are apt to see indications of *Rhus*, *Bryonia*, *Sulphur*, *Pulsatilla*, *Aconite*, *Belladonna*, &c., which they accordingly prescribe, and so, with yet other remedies, they accomplish important cures.

But the universal dependence is upon diet, food, exercise, and whatever else is prescribed by Nature and Reason. Nature holds out the lamp of hope to every patient. Coleridge has truthfully written that "he is the best physician who is the most ingenious inspirer of hope." Another has said: "A wise physician skilled, our wounds to heal, Is more than armies to the public weal."

The best and wisest physician is NATURE; the highest and purest clergyman is REASON; let us employ these on all occasions.

HEADACHE.

This beloved patient is strong-bodied, yet remarkably sensitive and weak-headed; not in the intellectual part, but in the fibrous membrane which clothes the surface of the bones. His head will ache, and the teeth pain also, when the general health is sound. Shall we name it "Periostitis?" meaning a rheumatic inflammation of the Periosteum. Yes, that term is sufficiently descriptive of the seat and cause of his frequent headaches. Well, friend, the remedy is: Put cold water behind your ears, and on the back of your head and neck, before you bathe any other part of your body, each morning. Do not wet the top and front of your head. Keep these portions dry. In a few weeks you will write me that you are "well."

Childhood.

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

NEEDS OF CHILDREN.

MR. DAVIS: Please open your interior to the influx of heavenly wisdom as to the instruction of youth. H. L. K. asks for books to teach children the philosophy of Spiritualism. Were it not better for the little ones to let alone philosophy and religion, and all the mysteries of a future state of existence, and to learn to use their eyes in the observation of the innumerable wonders of the material world into which they are born?

We need books descriptive of natural objects, written in simple, natural language, without moral reflections; but, more than all, do we need Industrial Schools, where children shall be taught orally natural science, and where they may learn to use their hands for some good purpose. For, as the old hymn says, "Satan finds some mischief still, For idle hands to do."

The undirected energies of youth will continue to run into mischief, until superior wisdom shall provide spheres of attractive industry.

When numerous interesting questions respecting our relations to higher spheres shall have been settled by seekers after truth, it is to be hoped that some attention may be given to the improvement of our condition in this present material world—especially, how to fit our children for usefulness in life, without condemning them to the old routines of education.

Above all things, let us look as far away as possible from the Tract Society and Sunday School Union for models for our children's books. M. N.

For the Herald of Progress.

FOR THE LITTLE ONES OF THE HOUSEHOLD.

WONDERS OF NATURE.

No. I.

BY HUDSON TUTTLE.

There is a shady hillside, a pleasant walk from my house, clothed with tall trees, shaking their brawny arms high up in the winds, and carpeted with fine grass, in which flowers form the pattern. During the early spring days, I take many a walk along this beautiful bluff, which overlooks the farm, and a great distance beyond, to meditate—for silence and solitude disturbed only by the voices of the murmuring winds, or waving branches, awake fresh thoughts, which lie asleep in the brain until thus aroused.

Often, my daughter Rosa goes with me, gay as a kitten, and joyful as a lamb, asking a thousand questions, which I am obliged to answer as well as possible. Once, when her mother accompanied us, she was more gleeful than usual. We seated ourselves by the roots of a great chestnut, when, taking a bouquet I had gathered, she began weaving the flowers into her mother's hair. After awhile she looked up into my face with a strange, eager expression, and exclaimed: "Please tell me all about it?"

"All about what, Rosa?" "I want to know all about the world; how it was made; and how beasts were made, and the birds that sing so sweetly, and the flowers I so love."

"Perhaps I cannot tell you." "Ah, yes you can, for I must know; I think about it all the time."

"Well, as you are so determined, I will tell you, if you will tell me what you desire to know first. When I have to speak of such a countless variety of objects, how can I tell which will most please you?" "I will be pleased with anything, papa, if you will only tell a very, very long story."

Such, reader, is the beginning of my story, in which I shall strive to embody a description of the most wonderful objects of the natural world. Imagine that we are gathered in a dense group on the hillside, high trees chanting music above us, and birds singing around us, and I begin my story.

"We live in a very beautiful world; so beautiful that your heart almost bursts with joy when you come out in the dewy morn and hear the birds, the thousand-tongued musicians of nature, chanting a matin song to the rising sun."

"There is a great deal of misery in the world, papa."

"Yes; but the happiness is vastly greater. We are more conscious of pain than happiness. If you get a fall, or a scratch, you think you are very unfortunate, for you do not consider the amount of happiness afforded by the sunshine. How dreary and lonely you would be in perpetual darkness. The kissing winds,

the gentle showers, refreshing the parched earth, come so naturally, you are scarcely reminded of their presence. But when you suffer pain, it is so unnatural, so against the usual order, you are strongly reminded of the full amount.

"You express the convictions of a great many when you say that there is more misery than joy in the world, but we shall soon see that the world is brimming with happiness, and useful lessons can be learned from the most loathsome worm or reptile."

"We see only the surface of creation here. Surrounded by giant trees, beautiful flowers, singing birds, sporting animals, we ask, how came all these? We cannot directly answer the question, because we never see any of them created, but we know they must have had a beginning some time. A few years ago your question could not have been answered at all. A great many wise men have devoted themselves to the study of this subject, and have, at least, partially answered it. The living beings we see around us are not the first which came on the globe. Several times the earth has been peopled with races of plants and animals, which have been swept away, and new ones have taken their place, to die out in turn, and make room for others. Each of these creations was better and more perfect than the one it followed, until the present came superior to all others."

"Now you must know that to understand how this creation came, we must first understand how the others came, for they are all bound together. The present one which surrounds us we can closely examine, but all the others are buried in the rocks beneath our feet. The study of these rocks is called Geology."

"When we visited the limestone quarry, you recollect your mother gave you what you called strangely shaped pebbles, and told you that although they came out of the solid rock, and were, apparently, stone, they were once active with life."

"Oh yes, and mamma said they were, when living, as delicately colored as the clouds at sunset, and many of them had pearls."

"They were embedded in the stone and formed a part of it."

"How did that limestone grow?"

"Stones do not grow like trees, or animals. They are formed beneath the waters of lake or ocean. You remember how the flood last year swelled the little creek, and how muddy its waters were?"

"Perfectly; and how mamma said that it would break its back with such a load, before reaching the lake."

"That mud fell on the floor of the lake, and formed a layer over it, which, growing thicker at each flood, in time becomes of great thickness. Shells of clams, periwinkles, and snails, washed down by the streams, are embedded in this mud, just as the shells are in the limestone."

"Was the limestone formed in like manner?"

"Very similarly. Now we can find which rocks are lowest, and which next, and so on, up to those now forming under the waters of lakes and oceans, and by the shells, bones, and leaves embedded in them, tell what animals and plants inhabited the earth when the rocks in which they are found were forming, just as we can, by examining the mud in the lake, tell what shells inhabit its waters."

"For convenience, I shall make five great creations, each of which was ushered into existence, dwelt here a time, and perished, after giving birth to the next.

First. Age of shell-fish. Second. Age of fishes. Third. Age of reptiles. Fourth. Age of mammals. Fifth. Age of man.

"The first four have passed away, and the vestiges of their existence are deeply concealed in the rocks of the earth's crust. The last is that which surrounds us. As we take our accustomed walk I will describe to you the strange and wonderful beings met with in each."

"Are they very wonderful, papa?"

"Very wonderful, indeed. I shall tell you of lizards which flew like birds; of porpoises which had heads like snakes; of great fish, like lizards, with eyes as large as the brim of your flat; of others as long as the highest oaks are tall; of rushes as tall as yonder elms, and a thousand other things still more strange."

"Oh, I am so impatient."

"I shall have to restrain you for awhile, until I tell you about the globe, and how it was born."

"Born!"

"Yes, born from a sea of fire, and cradled in mist and vapor."

"I shall only tell you what science teaches; what reason has determined from the facts of human experience. Many wild theories have been formed to account for the creation, but all have failed. Some of them, however, are very poetical. The ancients believed the earth flat, and surrounded by an infinite ocean, into which the sun set, and from which it arose; and they said that in the extreme west the inhabitants could hear the sun drop into the sea like a red-hot ball of iron, making a hissing sound."

The Persians believed that Orsmund, or God, created all things by a thought; that all came from him, so back to him all things must return; this flow and ebb of existence taking place once in 360,000 years. The Indians believe that the beaver dove down to the bottom of the great ocean and brought up some mud, which he placed on the back of a tortoise, when it immediately expanded

into the land he inhabits. You thus perceive how very uncertain the subject is, and must be, until positive evidence is produced."

"Copernicus first proved the earth to be round, and to revolve about the sun instead of the sun around the earth, as had been supposed by the most learned, before him. At this point may be said to commence the idea of creation, which I shall attempt to unfold in future letters."

Attractive Miscellany.

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

For the Herald of Progress. AN INVOCATION.

"Call me not Naomi, but call me Mara; for the Almighty hath dealt very bitterly with me."—BIBLE.

My Father! I am weary and would lay me down to rest. Or, rather, let that sleep that knows no waking steal upon this earthly tenement that holds my soul in fetters—that, like an uncaged birdling, I might soar aloft on pearly wings and join the heavenly choir, where strains of sweetest music and anthems of eternal praise float on the balmy breeze.

I have loved this world of beauty, have revelled in its glorious sunlight, felt gloomy in its shadows, awe-stricken in its storms. I have climbed its lofty hill-sides, and with swelling heart and heaving bosom stood entranced while gazing on its massive rocks, its towering pines, its deep ravines, and bounding cascades. Above me was the broad blue sky, bedecked with fleecy clouds, while far beneath me lay the restless river passing onward to its final home. The fields and woodlands stretched themselves out in pride and dignity, as if to say: "Behold the painting of a master artist."

How oft, at dewy eve, I have gone forth to feast mine eyes upon the beauties of revolving worlds, who owe existence to the magic touch of Thine own finger, oh, my Father! who, true to Nature and to Thee, move on their heavenly way and sing thy praise in harmony and love.

It has not been my privilege to behold the trackless ocean whose waters Thy right hand has measured out, and taught obedience when Thou saidst, "Thus far, in merry glee or in sullen anger, let thy footsteps come, but ne'er transcend these bounds." The apex of the wave looks not with proud contempt upon the hollow; each fills its place according to thy plan. Not one drop of this great family but feels the purifying power of the deep vibrations of its mighty heart. All, all, are bound in one great bond of Thy eternal love!

At noon-tide I have wandered forth alone, and sought the friendly shadow of the forest, where, unmolested by the busy throng, I might commune with Thee.

Here, too, I learn the same great lesson: Love, Joy, and Harmony, are triplets in Nature's vast arcana. The stately oak, with its extended arms, embraces oft the towering poplar, which, in turn, with a benevolence well befitting Christians, lends its kindly influence with its fellows to shield from storm and scorching sunbeam all the lesser ones by Thee entrusted to their friendly care.

But man, Thy last, Thy crowning effort, seems an exception to this golden rule. With anguished heart and saddened soul I hear the groans of crushed humanity, the wails of the oppressed, whose heavy burdens bind them to the dust, whose blood cries out for vengeance from the ground.

Oh Thou, by whom the "hairs of all our heads are numbered," who suffereth not the "sparrow's fall to pass unnoticed," comfort all Thy children; the lonely widow with her heavy care, the friendless orphan in this selfish world, the poor, the sick, and all who suffer. Redress thou woman's wrongs, and strike the fetters from the bondman's limbs.

I feel the touch of galling fetters; not upon my limbs, but o'er my mind, and hear the voice of bigot's say: "Wear these, or thou art doomed to be shut out from His bright face who dwells in highest heaven."

'Tis then I turn to Thee—"the shadow of a great rock in a weary land"—where all day long I can recline at ease and feast upon Thy love and drink the waters of eternal life.

I thank Thee, Heavenly Friend, that none have power to cast a shadow on the light that shines from Thee upon my pathway. For ashes Thou hast given beauty, the oil of joy for mourning, and for heaviness of spirit the garment of thy praise; and with an outstretched hand and wooing smile, whispered: "Come higher, I am Love."

(From Putnam's Magazine.)

THE HAUNTED HOUSE OF NEWBURY.

BY ANN E. PORTER.

It must be many years now, according to the calendar—but I can never reckon time in that way, for I have sometimes lived years in a day; and then, again, some years of my life have been passed in such stagnation that, if deeds and emotions were the data, one revolution of the earth would measure them.

I said it was many years—but, as I look back, it seems but a few days since I first saw, in one of my rambles around the pleasant old city of Newburyport, the haunted house.

This city was settled in 1635, only fifteen years after the Plymouth landing; and there are, of course, in the vicinity, many reminiscences of Puritan days. A worthy antiquarian has spent years in collecting them; but, at the time to which I now refer, his notes lay, in manuscript, in his desk.

I was a mere child myself, and, with an

older attendant, was passing through State street to the higher part of the town. On a row of new brick stores the name Phoenix had been lately attached.

"Ah!" said my attendant, "they have got the old name again. The Phoenix has risen from its ashes. You don't remember the great fire? No; why should you? One does not see many such sights in a lifetime. I thought the judgment day had come. It was a beautiful moonlight night in June. Many of the inhabitants had been out, enjoying the cool air of the summer evening. The Old South clock had struck the hour of nine, and a sweet quiet pervaded the place. Many vessels lay at anchor, but none were coming in or going out; and the river, as it poured its waters into the ocean, seemed more noiseless than usual. Perhaps there never was a time when the people of a place laid themselves down in greater security than the inhabitants of old Newbury, on that night. But their slumber was soon interrupted by a cry which, in those days, made stout men tremble. From one of the obscure streets came the alarm of 'Fire! Fire!' The inhabitants were aroused and active; but it seemed as if their efforts were resolved to show its power, and mock the feeble efforts of man. The wind came as it usually; while the moon, helpless and sorrowful, withdrew its light, and veiled itself in a dense cloud of smoke. For seven hours the fire raged, till the strongest hearts lost courage, nor did it cease till it had swept over sixteen and a half acres of the most densely populated part of the city. Two hundred and fifty buildings were burned, and more than ninety families made homeless. All this part of the city where we are now walking is new, as you will see, and built of brick; but a little further on, we will find ourselves in the older part, where there are many ancient buildings."

As we ascended, for the land gradually rises, we came to a shaded and beautiful avenue, more than two miles in length. We turned to the north; and, at the corner of Market street, I stopped before a small house, gray and mossy, with age. "This, surely, is antique enough," said I. It was a low, heavy-browed, Dutch-looking house, with narrow casements and small panes.

"In 1645," said my attendant, "a man by the name of William Morse bought the land and built this house. Two hundred years ago! Poor man! He little thought how much sorrow would dwell there with him."

"In 1681, thirty-six years afterward, Morse and his wife still lived here. They were now not far from sixty-five years of age. Their children were dead or settled in other homes, and the family consisted of the aged couple and a lad, their grandson. Cotton Mather was then preaching in Boston, and good old Bradstreet was Governor."

"On the 27th day of November, 1681, as Morse and his wife were sitting round their fire at evening, they heard strange noises in the house, as throwing of stones and bricks down the chimney and up again.

"The next day the same scenes were repeated. Morse was a shoemaker, but it was in vain that he tried to pursue his business; his thread was taken away and sent up chimney; his awl and gimlet followed the same road, and his nails that were in a firkin cover were missed, and all search for them unavailing, till they were seen at last descending from the roof of the house through the chimney. The pots on the crane over the fire kept up such a violent dancing that only one at a time could be allowed over the fire; the andirons leaped from their places and danced a jig, then leaped from the floor to the table, and from the table to their places again. The chairs rose up and bowed toward the astonished shoemaker; and a great stone of six pounds weight removed itself from place to place. He tried to write an account of these strange doings, but his inkhorn disappeared, his pen also, and his spectacles took a flying leap. But he overcame these difficulties, and wrote his account, preserving it safe for one night between the lids of the Bible."

"These things continued some days. The minister was called in, who says: 'The noise which I heard I supposed in all reason to be diabolical.'"

"What is to be done?" said the neighbors. It will be remembered that this was thirteen years before the witchcraft delusion in Salem; but Cotton Mather, as I said before, was in Boston, and he declared that Goodman Morse's house was 'infested with demons,' and that the invisible hand of the devil did put forth an astonishing visibility."

"What was to be done?" "How could the devil be got rid of?" Oh, of course, but in one way. There was an old woman in the house. To be sure, she was an honest, simple soul, who knew little else than to spin and weave, make bread and bean porridge, and read her Bible. But she was an old woman, and from time immemorial the devil has been supposed to choose such to work out his wicked deeds. Harmless and obscure as she was, seventeen persons were found ready to swear away her life. The stronger husband, and the roguish grandson, who certainly had some devilry in his composition, were left at home, and poor old Goody Morse dragged to Ipswich jail to await her trial."

"It resulted in a verdict of 'guilty,' and she was condemned, in May, 1680, to be hung as a witch. Her poor husband pleaded hard for her life, and succeeded in gaining a reprieve. This reprieve was not acceptable to the worthy magistrates of the day, and they remonstrated against the non-execution of the sentence. But the noble Governor was firm, and finally pardoned her, and she was carried back, after a long confinement, to her home, where she soon after died. A clergyman of Beverly examined her on her death-bed, as to her participation in the guilt of witchcraft."

"No," said she, 'I am innocent of the sin; my greatest trouble is that I was impatient because I suffered wrongfully.'"

Many years after I left the home of my childhood, the haunted house was still standing, and I used to visit it in my yearly pilgrimage to the place. But a short time since I went to the old familiar corner, but the house was no more. It had been torn down, for 'corner lots' were becoming valuable. Steam factories had risen up in the vicinity, and the smoke, and steam, and noise were heard as I stood musing. A moment more, and the shrill whistle of the locomotive jarred my ears. "Oh dear!" I exclaimed, as I hurried away, "the devils are here now in tenfold more power than in poor Goody Morse's day."

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WM. DENTON is now laboring in Western New York. Address, Painesville, Ohio.

THE McNEIL BOYS hold circles for tests and physical manifestations. Address, Akron, Ohio.

R. P. AMBLER speaks at Lyons, Mich., June 17th and 24th, and July 1st, 8th, and 15th.

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

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

HENRY C. WRIGHT, of Boston, will speak at Dodworth's Hall, Sunday, June 24, and July 1.

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.

MISS EMMA HARDINGE will lecture during June at Lowell and Plymouth, Mass. Oswego, in July; Cleveland, Milwaukee, Chicago, and other cities West and South during the fall and winter. Address, 8 Fourth Avenue, New York City.

G. B. STEBBINS will speak at Ann Arbor, Mich., every other Sunday during the year, and in places in that vicinity when called upon. Sunday, June 10th, he will speak on "The Life and Work of Theodore Parker."

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 1328 Catharine st., Philadelphia.

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 MARTHA F. HULETT (Post office address, Rockford, Ill.) will speak during the month of June at 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. June 3, Atheism, Pantheism, and Theism. " 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 her Sunday appointments, also during the fall and winter, may address her, care of A. C. Stowe, Vandalia, Cass Co., Michigan.

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Spiritualism has already gained More converts to its wisdom path, Than did Christianity gain In three centuries and a half. 'Twill not avail to say it is Beezebub the Prince, He had his day long years ago, Some Eighteen Hundred since.

The truth, Christ says, shall make us free, 'Tis not a guessing faith; Faith in the truth is righteous faith, So Christ and Reason said, Truth respects the reality of things, Just as they exist— Conforms to facts, just as they are, Without the slightest twist.

Hence truth exists in, by and with, Everything that does exist, And what does not exist is not truth, By any sort of twist; To find God's truth, trace Nature's laws, 'Tis seen in their effect; The only way to learn the truth, Sure must be to dissect.

Our eyes, and ears, and intuitions, Crowned with enlightened reason, No other man must master call, That surely would be treason. All great discoveries have had Inferior beginnings, And all great reformers, too, Have met church revivings.

A little floating driftwood led Columbus to this nation; The falling apple, Newton says, Suggested gravitation; A kite experiment has given us The telegraphic line; And humming tea-kettles bespoke The mighty steam engine.

And thus the world progresses on From little unto great; As feeble colonies have grown Into United States, But mighty truths are yet unknown, Which trifles must reveal, In Nature's book they'll all be read, As Progress breaks the seal.

And every truth's a word of God, Though taught by Greek or Jew; And upright souls will never spurn What Reason says is true; And all man's teaching should accord With Reason's honest claim, Then reasoning souls receive the word, Without Jehovah's name.

Hence, he who teaches darkened minds To find a better way, Must be a Saviour, as was Christ, Although he lives to-day; And he reveals the will of God, Who tells a truth untold; Although within the Bible Word, His name be not enrolled.

If God intended we should put Our confidence in books, How strange that Jesus never wrote; How wonderful this looks! The greatest teacher that the world Has ever brought to light, He, O ye Book, ye Biblesites, He never deigned to write!

But once, and that was in the sand And with his finger, too, Yet, said St. John, "the world could not Contain his history through." All principles are just as true As if laid down in Acts; Some things Apostles never knew Have proved substantial facts.

The fountain of inspiration Continues still to flow, And blesses every nation, Where truth men seek to know. This fountain, priests would have us think, Dried up long, long ago; But little girls, not out their teens, Have proved that 'tis not so.

No use to blind our eyes and say The Spirits do not come, As well to say no angels yet Have ever left their home. The angels are no more nor less, Than men, who by some power Have come to earth all through the past, Like drops before our shower.

Who shall stop the world's advance, And say we have no right, To welcome Angels to our homes, Though come they in the night? And then again who dares deny But what we have a right To peep into the other world, While Angels hold the light?

Who doubts our right to send a tho't O'er telegraphic lines— Then why do men the angel's plot, To reach our earthly minds? As well to doubt our right to ride Upon a railroad train, As doubt our right to visit Heaven, While we on earth remain.

"All hidden things shall be revealed, And crooked things made straight;" So prophets wrote long years ago— And shall we longer wait? But evil spirits come, church says, On purpose to do harm; Don't listen to them, priestcraft says— It sounds a loud alarm.

But don't the Bible rightly say, "Try ye the spirits well?" 'Tis "by their fruits ye shall know them," And thus their mission tell. 'Twould not be strange if some do come On purpose to deceive; We've many spirits yet in flesh, Whom we cannot believe.

How likely, then, if death does not Purge men from all their filth, The evil come, as well as good, To rob of virtue's wealth; But every man's a pair of scales, By which to test all things— A reason principle, within, Which truth from error brings.

Let him but exercise this gift, Which lifts above the brute, He'll step one side, let nature work, Rise nature's laws dispute, Should those of old dream dreams, see visions, And talk with angels, too, While we, way down the stream of time, Have nothing like this view?

Has eighteen hundred years done naught To spiritualize the race? Oh! what a comment this upon Our ministers of grace, Ten thousand temples o'er the land, Point upward to the sky; Yet not one ray of light brought down By angels from on high.

And why? they've closed their doors, For fear the Devil would come in, The angels knock, and knock again, But no attention win; At last they turn away, and look For shelter out their pain— Among the lowly find response— Then churches turn and rail.

That cold religion which would drive The angels from our doors, Would crucify that Christ again, Or drive him from our shores, How self-sufficient, oh! how cold, How de-titute of love, The very essence of all faith, That carries us above.

Salvation can alone be found In universal love, Which purifies the heart, and makes Man harmless as a dove; That love which lifts the fallen up, And e'en a devil would help— Would raise him in progression's scale, Not curse, nor call him whelp—

That love which despotes hates, Which shows the rule of power— Which man to man in need relates, And in affliction's hour; Which feeds the hungry, clothes the poor, As well as sings and prays; Which walks upright through all the week, As well as "Sabbath days."

Will ever churches learn the fact, That Christ did never seek The learned great to teach his truth, But chose the humble meek? And one thing more will they e'er learn, That Jesus had no creed? Said, "truth believe, and truth obey," Was all the soul could need.

Then hush, ye priests, do not despise, The little tiny raps, To listening souls, so sweet a sound Ne'er parted mortal lips. These wondrous raps have touched a chord, Strung in the human breast, Whose vibrations will fill the world, Till every soul is blest.

TREATISE ON THE IMMEDIATE CAUSE AND THE SPECIFIC TREATMENT OF PULMONARY PHthisIS AND TUBERCULAR DISEASES. By J. FRANCIS CHURCHILL, D. M. P. Graduate of the Paris School of Medicine, Member of the Imperial Academies of Medicine and Sciences. Translated from the French by a Physician. New York: J. Winchester, Publisher, 43 John St. American and Foreign Agency.

Dr. Churchill's discovery may be of universal importance, but we doubt it. He claims that Hypophosphites is a specific remedy against the Diathesis—which is a technical word for predisposition toward some special malady—but any one knows that the only perfect remedy against "Diathesis" is compounded of right food, fresh air, wise exercise, regular habits, and Nature's own religion.

But we do not doubt the utility of phosphorus in the treatment of diseased lungs. The publisher says: "Phosphorus, in itself, is an active and deadly poison. In combination with one equivalent of oxygen and two of water, it forms hypophosphorous acid; and this, combined with a base—lime, soda, etc.—forms the chemical salts known as hypophosphites. When taken into the system in this form, it is entirely harmless, and by the changes which result from its further oxydation, it is rendered capable of entering into and fulfilling its high design in the brain and nervous system. Upon this well-established, but beautifully simple reaction, is founded Dr. Churchill's Theory of the Cure of Consumption."

There is a mass of exceedingly valuable analysis in this pamphlet, and a variety of cases presented in which the Hypophosphitic remedy was employed, which cannot fail to interest and instruct equally physicians and their patients. It is truly scientific, and therefore valuable.

THE FRUIT GARDEN. BY T. BARRY. MY FARM OF FOUR ACRES. YALE AGRICULTURAL LECTURES. C. M. SAXTON, Barker & Co., No. 25 Park Row, New York, Publishers.

The name of T. Barry, of the firm of Elwanger & Barry, Mt. Hope Nurseries, Rochester, commends this book. He has experience, practice, skill, success, as a distinguished nurseryman and fruit grower. The book should be in every house, especially of farmers and gardeners. It is sagacious, practical, thorough.

"My Farm of Four Acres," is a useful, entertaining, and suggestive story, in 160 pages, of the actual experience, labor, cost, and profit, on a little spot of ground. Every owner of a great farm should have it, as an inducement, not to get more acres, but to till better what he has, and all fortunate enough to possess a little spot of earth should see how much can be done with it.

The Yale Lectures were given last fall, at New Haven, by able men versed in agriculture and horticulture, and reported in the Tribune. This work, of 200 pages, is those reports revised and enlarged.

These publishers make it their business to send out the best books on agriculture, gardening, stock growing, etc., and their place of business is one of interest and usefulness well worthy a visit, while the fact that the demand for such works warrants such a publishing house success—tells of growing intelligence among farmers and other workers.

G. B. S.

No woman can be a lady who would wound or mortify another. No matter how beautiful, how refined, how cultivated she may be, she is in reality coarse, and the innate vulgarity of her nature manifests itself here. Uniformly kind, courteous and polite treatment of all persons, is one mark of a true woman, and of a true man also.

AN ADDRESS TO MEDIA.

For six years I have traveled as a lecturer and laborer under spiritual direction and influence. During that time I have visited all parts of the United States where spiritual manifestations prevail to any considerable extent. Wherever I have been, I have observed that media and other reformatory laborers seem to be, to a greater or less degree, isolated from each other, each one being absorbed in his or her own special mission, overlooking the important fact that they are all laborers in the same field, and are all tending to the same ultimate results, whether they are aware of it or not—whether they intend it or not. This feeling of isolation has engendered, in many instances, jealousies, prejudices, antagonisms, and even hostilities, which impede the development and impair the usefulness of the media who harbor such feelings. With this fact before me, I have been forcibly struck with the necessity of devising some plan by which we may ascertain the causes of the above mentioned obstacles in the way of the progress and the usefulness of media with the view of removing those causes, either wholly or in part. To this end, I have felt impressed (and my impressions correspond with my own views of the necessities and expediences of the case) to invite the media of each town, village, and city which I may hereafter visit, to meet with me for the purpose of getting better acquainted with each other, and with the peculiar powers and mission of each; and also for the purpose of conversing and communing freely with each other in reference to the objects proposed above, and also in reference to each one's own peculiar feelings, impressions, and experiences, so far as they are at all calculated to throw any light upon the drift and tendency of Spiritualism thus far, the probable shape which it will assume in the future, and the ultimate purpose and object of the visitation of spirits to humanity. This work I have commenced in New York, where I shall hold two such meetings this week, to which I have publicly invited the media of the city. I furthermore take this method of inviting all the media in the towns, villages, and cities which I may hereafter visit, to meet with me for the purposes which I have mentioned. I will, however, as soon as I conveniently can after my arrival in each place, give public notice of the days and hours which will be set apart for the meetings.

For the better accomplishment of the objects proposed, it may be necessary and expedient, at some future day, to call a general convention of all the media of the United States; but I am not impressed to make any such call at present, and it may be that that part of the labor will devolve upon some one else. Yours, in truth, AMANDA M. SPENCE.

A GOOD SUGGESTION.

RABIES—CAUSE AND CURE.

TIMBUCTOO, Cal., March, 1860.

Assuming that there is in nature a chain of correspondences, and that the lowest forms of matter contain the higher and highest undeveloped, and also that the first forms (as the minerals and metals) are aggregations of atoms tending towards attributes, properties, or parts of man—a higher form of matter. Then assuming further that man (to manifest harmony and health) is composed of all qualities, properties, and attributes beneath him, and is fed from the same, it would follow that disease, or inharmony, would be produced in him, if from organic or other cause, too much or too little of any primitive property reached its derivative for manifestation in man.

Mankind, by intuition, have recognized gold as goodness. The "golden age," the "golden rule," etc., are all intuitive teachings in that direction. Now the opposite (or marked absence of goodness) is hate, destructiveness, malignity, deadly anger, a state of Rabies of the instinct or mind.

At this point an apparent proof or coincidence suggests a cause and also a cure for this dreadful affliction. In California, as far as I can learn, there has never been a case of Rabies either in beast or man. It is a gold country, and that metal, like all others, is taken up by the processes of Nature. It radiates outwardly from the earth in obedience to the laws of universal progression of all atoms and conditions, and is received into the systems of beasts and men. These, consequently, get a full and proper supply, and the plague, arising from its deficient state is not here. Therefore, when the disease exists, could not gold, like iron or quicksilver, (calomel,) be administered in solution, so as to restore the equilibrium and cure the disease by removing the cause.

I could mention several circumstances affording proofs or probabilities of the truth of the above suggestions, but forbear to make a long article. I should like some good chemist, who can fix gold in some soluble digestible liquid, so that it can enter by the blood into the circulation, to try this cure; aided by some good clairvoyant, who can watch the action and relate its effect upon the animalcule in the blood, as well as upon the salivary glands, and particularly among the cerebral groups of organs around destructiveness and benevolence.

If the strong iron can renovate the weak blood, or the volatile quicksilver drive away the heavy melancholy, may not good gold drive away or neutralize the hated virus of the Rabies? Something might also be learned by clair-

voyant or microscopic observation of the healthy or diseased state of the animalcule in that disease; or by experiments with a few drops of solution and some of the blood taken from the system. The animalcule manifesting life and sensation just above the mineral plane might furnish evidences marked and satisfactory. Respectfully suggested, G. W. LAWSON.

THE NUTRITIVE CURE.

DEAR HERALD:—Will you allow me to ask the attention of your readers to a small "Pamphlet of Information," respecting the new method of cure, by pure Nutrition, without medicine, advertising in your columns? By Nutrition, I mean that vital fluid, which is generated into blood from the air and food. Strength and health always result from the living fluid, when it is not hindered by accident, bad habits, or medicinal nostrums. The invalid, therefore, who understands the theory of Nutrition, and relies upon the Nutritive Cure, may thus become his own best doctor, and bid an eternal adieu to all the old and the "New Medical Discoveries" of dosing with pills, powders, cordials, syrups, drops, bitters, roots, herbs, and other medicinal dyestuffs, and to all quacks and quackery, in the profession or out of it, as unsafe, injurious, and utterly unworthy of any confidence at all. Dr. Johnson (Ed. Med. Chir. Rev. London,) says:—

"I declare as my conscientious opinion, founded on long experience and reflection, that if there was not a single physician, surgeon, apothecary, man midwife, chemist, druggist, nor drug on the face of the earth, there would be less sickness, and less mortality than now prevail."

And thus it is, that the medical profession, in the testimony they have borne against drugs and drugging, have, as it were, unwittingly pointed to Nature's highest method in Nutrition; inasmuch as the CURATIVE PRINCIPLE is in Nutrition always, and this is the Living Power which so often performs the cure, even when drugs are used. The cures by magnetism, pathetism, the "spiritual" cures of modern times, and the "miracles" of former ages, are no longer mysteries unrevealed! The pill-men are confounded, and inquire how it can be? Dyspepsia, humors, canker, salt rheum, erysipelas, old sores, and all affections, especially of the stomach, liver, bowels, lungs, female and nervous complaints, radically cured by Nutrition alone, and without a particle of medicine; and the patient increased in weight thirty pounds in the course of a few weeks!

Bear in mind, that it is not medicine which performs the cure, in any case, even when drugs are used; the real physician, the healing Curative Principle, is in Nutrition always. Hence, it is of importance that all persons should acquaint themselves with the Nutritive Cure; especially let all those who are in poor health, from whatever cause, all those who wish to be free from narcotizing with tobacco, opium, or ardent spirits; and all who suffer from disease of the eye, and defective sight, by all means read my Book of Information, sent to you by mail for one dime, and there learn what the Cure by Nutrition is, and how the afflicted in any part of the country may avail themselves of its benefits. Address LAROX SUNDERLAND, Boston Mass. April 24, 1860.

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