# THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

VOL. 1.] {A. J. DAVIS & COMPANY, 274 Canal St. (Up Stairs.)} NEW YORK, SATURDAY, JUNE 23, 1860. {TWO DOLLARS PER YEAR, Payable in Advance.} [No. 18.


CONTENTS OF THIS NUMBER.


ANSWERS TO CORRESPONDENTS.....page 1
WHISPERINGS TO CORRESPONDENTS..... 1
ESSAY ON LIFE..... 2
LAWS AND SYSTEMS..... 2
THE SPIRIT'S MYSTERIES..... 2
N.Y. SPIRITUAL CONFERENCE (102d Sess.) 3
THE POET'S LYRE (Poetry)..... 4
GETTING AHEAD " ..... 4
LIFE AND CHILDHOOD (Editorial)..... 4
THE BIBLE SUSTAINED " ..... 4
THE WORLD..... 5
PERSONS AND EVENTS..... 5
HINTS TO THE DEBILITATED..... 5
THE INDEPENDENT UPON THEO. PARKER... 5
ATTRACTIVE MISCELLANY..... 6
OF WRITERS AND SPEAKERS..... 6
OUR AGENTS..... 7
THEOLOGY AND PROGRESS..... 8
WHAT I BELIEVE AND WHAT I DO NOT BELIEVE..... 8
MEN VS. INSTITUTIONS..... 8


## Questions and Answers.

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

### BRIEF ANSWERS TO OUR CORRESPONDENTS.

BY THE EDITOR.

**What is Heaven!**

E. EMERY, PROPHETSTOWN, ILL.—"BRO. DAVIS: I wish to ask what your views are in regard to Heaven. Is it a location or a condition? Do not the following words mean precisely the same thing—Heaven, Happiness, Harmony?"

Heaven, as we use the term, signifies the soul's Harmony with Deity; so that, in very truth, such a person can say: "*I and my Father are one.*" This, and this only, is HEAVEN. Country, climate, time, space, infinity, or eternity—these have nothing to do with the soul's true Heaven. Wherever the human spirit beats thankfully and melodiously with the pulsations of the Soul of Nature, *there*, in that spirit's silent deep, is the kingdom of peace and righteousness.

Yet, in the outward immensities of the universe, where the stars are suns of immeasurable magnitude, and where myriad groups of them form circles inconceivable, there are substantial worlds or *locations* which we term "Spiritual Spheres."

**The Seventeen Year Lowcusses.**

A. M., NEW YORK.— * * * "There is something said in papers about seventeen lowcusses. Many say people on the farms is to have great losses this year by sich. I don't mean to get humbuged by anebodd. If you know anevthing of these lowcusses, pleas print it for the people. Let editors be practicale."

The Penny Post brought us the above "city article." Of course we are bound by the ties of brotherly love toward the stranger to consider his question. We confess, then, that on this melancholy point we entertain no doubt; indeed, upon reflection, we believe that these foes to the well-being of society will come forth in superabundance. They originate from the bad eggs laid by Ignorance and hatched in the filthy nests of Poverty. The political Nominating Conventions of this spring have contributed somewhat to the sum of these pests, which desolate the honor, and purity, and beauty of many noble citizens, and set back the progressive tide of great principles.

But, to tell the truth, we more than half suspect that our interrogator intended to ask us in reference to "locusts"—the winged visitors (good in several respects) that crawl from the earth, and climb trees, eating twigs, and blighting fruit and foliage—if so, and our querist really meant to inquire concerning them, then let him correct his orthography, and write correctly.

In this country of free schools, cheap books, live Yankees, and newspapers of great literary merit—a specimen of which latter teachers may be had for less than the price of a glass of brandy—we hardly feel like excusing the idleness which leads to ignorance and vicious habits of thinking.

**How to make a Believer.**

G. E N., BLOOMFIELD.—"DEAR SIR: I am anxious to become a believer in Spiritualism, and I want you to tell me how many children I have at home, and how many persons board at our house this spring, and whether I have any children away from home, and where they are, and if they are well now, and whether we have any children in their graves, and how many of them, and, if it will not be asking too much, please look at my health, and tell me what is the best for me. I am anxious to believe in Spiritualism, which is the reason of my wanting you to do these things for my sake. One thing more, can you tell me whether the man who built this house, about fifty years ago, buried his money on our farm, or if anywhere else."

Let us reason together, anxious Sister; let us weigh the nature of your request. Suppose, as many seem to, that we were wading up to our arm-pits in leisure and luxury, (which, thanks to the eternal Good! is not the fact,) and suppose that, as a matter of easy inference, we are willing to make converts by working so-called miracles adapted to individual cases, and finally suppose that we should grant you the kind and number of evidences you require in order to make you "believe in Spiritualism"—let us ask, what sort of a friend would you then be to the cause of Nature and Reason? We leave the question with yourself for solution.

In the earlier months of our experience we did little else besides performing such clairvoyant feats to meet the wishes of the curious. The feats were accomplished over and over, sometimes repeatedly for the same persons, and with every conceivable variety of modification. And what followed to the individuals so investigating? They simply avowed that it was very "wonderful," "astounding," "fact," and nothing more. Frequently the same person would return to be "posted up" in a fresh series of feats, otherwise he would threaten to withdraw the amount first invested.

But the influence of spiritual feats upon differently constituted minds, we grant is quite salutary and uplifting. The majority, however, do not improve either morally or intellectually under the astonishment of miraculous experiments. This discovery we made in less than six months from the date of our illumination. And so distinctly did we appreciate the force of this lesson, that, with the intensest ardor of both principle and reason, we have stoutly and uniformly repelled every proposition to convert any soul by sensuous appeals to their marvellousness.

But there are thousands of departed spirits who yet believe in the efficacy of external signs. To such, and to all the surprising items of physical demonstrations which they most cheerfully vouchsafe in possible conditions, we commend you—praying, (desiring,) meantime, that your reason will open its avenues to the ingress of eternal principles of truth and harmony.

**Mysteries of Memory.**

A. F. PIERCE, BOSTON.—"BROTHER DAVIS: It will greatly please and benefit us at our home to receive your answer to the following question—'*What is Memory*, or rather how do we remember anything?'"

Our answer just now must be brief. Perhaps, for this reason, it will not be wholly satisfactory—but we expect to say more at another time. Please think deliberately of what is now communicated, and do not forget to apprise us of what is still obscure or seemingly unsound.

Memory is the profoundest wonder of our spiritual nature. We have frequently said that the inmost of man—his eternal spiritual self-hood—is composed of inter-intelligent principles. These principles are *methods, tendencies*, and *attributes* not only, but—what is of far more importance—they are constituted of sublimated atoms.

We term these atomic substances, "unparticled matter," signifying the highest condition which a real substance is capable of attaining. The indivisibility of these atomic principles renders them "impersonal"—or everywhere distributed—and, in consequence of this refinement and universality, men endeavor to conceive of them as though they were unsubstantial, like a statute law, or the ordinance of a government.

The last definition is unsound when applied to the constituents of mind, but it is applicable to many of the dispositions and habits by which man's spirit is distinguished from his more external parts.

The *arcanum* of this truth is bewitchingly seductive to the lover of metaphysical realities. For, having discovered that spirit is compounded of substantial principles, the next question naturally is, what do the *un*atomized atoms perform in the life of a man? What (to use another paradoxical expression) connection is there between the *un*particled particles and the faculty of Memory?

We have seen and do testify that in the mind's principles there are more atoms than there are globes or stars in immensity! Millions and millions infinite, are the particles that compose the single human spirit. No computation of ours can reach the whole number thereof; and each is the record of eternity; or, in other words, each of these spirit atoms is *an organ of memory*.

It is impossible to give a perfectly clear illustration to so obscure a truth, but the nearest to one is this: Suppose you hold in your hand a diamond, provided with countless surfaces, and each surface capable, in the twinkling of an eye, of taking on a perfect picture of whatever touches it, either by reflection or contact immediate; and then add to your supposition, that each surface is endowed with the power of retaining such picture through all time, in spite of every exertion to rub out and obliterate its outlines and internal minutiæ.

This diamond is an exact illustration of one of the *un*particled particles that compose the principles that constitute the eternal spirit of man. Each one is a treasury of memories. And each, in the revolution of infinite ages, is capable of taking on an infinite member of impressions. So that, according to our philosophy of mind, it is unscientific to regard Memory as the production of a special organ or faculty. It is all in all. Self-hood is a compound of countless personal recollections. *The spirit remembers everything.* But intellect cannot always *recall* the picture. Memory, in a word, is the line which divides existence from annihilation.

**The Nature and Motions of Comets.**

THOMAS B., BEAVER DAM, WIS.—"MR. A. J. DAVIS, DEAR SIR:—Do Comets have a fixed path or orbit in the heavens? The prediction by an American Astronomer, that the Comet of 1856 would return to us some time this season, calls out some discussion in reference to them."

Nothing can produce such universal interest as the approach of a mighty and brilliant comet. Such a celestial phenomenon has been in all ages associated with great events in the history of nations. Comets have been superstitiously regarded as extemporized "signs in the heavens," as precursors of calamities, as supernatural images indicative of wonderful and fearful changes in the affairs of humanity.

Though the appearance of fiery comets cannot fail to excite universal wonder and admiration, not unmingled with reverential awe, we do not appreciate any reason in the superstitious trepidation which some persons experience on the event of their near approach to the earth's orbit. For the principle of logic is not more exact and immutable than is the path of the fire-clad comet. Its nucleus is faithful to the fixed laws of attraction and repulsion. The wondrous "tail," though of vast magnitude and far-extending, is invariably obedient to the dictates of the "head." No eccentric character is less to be feared than a comet—the youngest born of the solar mother—the wild, yet obedient child of the central producing cause. Behold, how constitutionally well-balanced such offspring are—how well-established in habits of good will and punctuality—never so much as deceiving those who calculate accurately their magnitude and period of revolution.

The Chinese, 178 years before the Christian era, and about the time of the birth of Mithridates, described a comet as bright as the sun. Its nucleus was tinged with red, like the blaze of an intense coal fire, and its appendage extended over a fourth of the sky. But its departure was as noiseless as its advent, leaving our globe, and its superstitious inhabitants, without spot or blemish. The sword-shaped comet which appeared with a very remarkable nucleus in the East, in 389 of our era, filled the supernaturalists with the greatest consternation. But no harm came of it, neither could there have been any evil from it; for, like every other juvenile of sidereal space, it honored its parents and fulfilled the conditions of immutable law.

And such, in truth, is the established character of every solar youth. And yet nothing is more amazing than the speed of these apparently reckless *saurians* of the upper sea. Newton measured the comet of 1681, and determined its velocity at the time of perihelion passage, and found that its flight was 880,000 miles an hour! Hundreds of comets are yet to be discovered, for some of them require from ten to twenty thousand years to traverse their appropriate orbits, and such have not, therefore, come within the written history of mankind. The last great comet of 1858, and which, on the eleventh of October of that year, was seen from pole to pole, called Donati's was among the most brilliant and gorgeous spectacles ever presented in our firmament.

Many comets almost graze the bosom of the sun. They seem to seek the closest perihelion possible, without doing their mother an injury. This close approximation to their maternal source is powerfully suggestive of the inherent principle of filial love in all matter. Although some *warm*-hearted comets would seem to plunge headlong into the homestead property, and appear with their unrestrained impetuosity to threaten immediate contact and destruction, yet never was the time when one of these eccentric children of the sun wrought the least harm in the nebula fields and star-gardens of immensity.

That the saurian-like monster comets of the stellar sea are harmless is established by science. And that these wondrous bodies have fixed orbits is proved by the fact that astronomers have calculated their magnitude, ascertained their speed of motion in perihelion, comprehended their relative proportions, and, stranger than all, have predicted the precise period of revolution, and some of the comets do not disappoint their earthly friends and observers. If others have, the fact is attributable to the mistakes of the astronomer in fixing his data; for the comet is orderly in its travelings, and should not be blamed for non-appearance at the appointed time. But we have something more to offer on these solar matters, which is reserved for another day more fitting.

For the Herald of Progress.

### "PANTHEISM."

This is a fearful word to orthodox superficial people. It is shunned as if smelling of heresy. And yet, every one acknowledges and asserts at all times, that, "God is everywhere, or omnipresent." If this be a truth, it must be such for the minutest particle and moment of the universe, and if accepted in this extension—and it is highly Christian—then we have a world permeated in every atom by God, and thus the conception of an *All-Divinity* is a truth, and, for this view, "Pantheism" is only a Greek word. What is so terrible now in this expression? The word of Paul, God is *all* IN *all*, is the purest and the most comprehensive Pantheism.

Mr. Davis gave a wise answer when he said: "We fear that we are neither good enough, nor *large* enough, to be a Pantheist, (because Pantheism is the purest, highest, and broadest form of any conception of God, but not attainable by any human being, because it is *infinite*). But our watchword is 'progress,' and we therefore, expect to become pure enough to see the divine spirit in all things;" (that is to say, to become a complete Pantheist.)

ARKTOS.

P. S.—MR. DAVIS:—I read in the last number of your HERALD, and also in different parts of your writings, of a "Jacob Behmen." If it be meant the German shoemaker and Theosophist, the name is written, "Jacob Böhm," or, with English letters, "Boehm," and not "Behmen." A.

LORD BACON beautifully said: "If a man be gracious to strangers, it shows he is a citizen of the world, and that his heart is no island cut off from other lands, but a continent that joins them."

### PHILOSOPHY OF APPARITIONS.

POUGHKEEPSIE, June 4, 1860.

FRIEND DAVIS:—Your article on the "Philosophy of Apparitions," in the fifteenth number of the HERALD OF PROGRESS, reminds me of some phrases in the play of Helena, by Euripides, which seem to me auxiliary to your explanation how the image of one person may appear to another at a great distance.

The poet represents Paris to have been deceived by a phantom, when he thought he carried off Helen from Menelaus, her husband, to Troy,

"The gods deceived us; in our hands
We held a cloud-formed image," etc.

After the conquest of Ilium, the shipwrecked Menelius finds Helen in Egypt, where it is feigned Hermes carried her, and she tells him:

"I never went to Troy; my image went."

Menelaus asks:

"Who could, with inbreathed life, an image frame?"

To which she answers:

"The Æther, whence thou hast a heaven-formed wife."

And a messenger states concerning the image:

"Thy wife is gone into the air,
Borne from the sight, and lost amid the sky."

This play abounds with allusions to spiritual powers and gifts. Alluding to Theonoë, a prophetess, Helen tells her husband that—"One equal to the gods aids the son of Proteus."

When he suggests that—

"Some voice, perchance, there holds its secret seat."

Meaning a divine voice, wich declares future events without an interpreter or prophet.

Respectfully yours, S. P. H.

## Whisperings to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

E. F. C., OXFORD.—We do not know of any "medium" adapted to the case you represent.

CECILIA L. B., BOSTON.—Dr. R. B. Newton, of whose wonderful cures you have been informed, has removed from Cincinnati to Newport, R. I. Angels *save* your brother!

J. AND J. R. J., AKRON, O.—Shall keep an eye upon the mysterious and exciting tests of spirit-presence in your vicinity. Please journalize carefully for future reference.

S. B., RIPON.—The power to put a question is involuntary, like the voice of want; but the power to answer it, or to supply the want, is an after development of the Wisdom and Volition.

MARY M. B., LEONIDAS, MICH.—If you see not from the pens of others, your convictions respecting "the first and best movemement" to be made in the marriage world, we trust you will elaborate the question and forward to this office.

JOHN SCOTT, BELFAST.—"Physical Evidences of Spirit Presence and Power," through a clairaudient medium, will be printed ere long. We think the intelligence behind the communication calculated to benefit investigators.

JUDGE COFFINBERRY, CONSTANTINE, MICH.—We have received your valued *inspiration* concerning the "Celestial Spheres." Your explanatory amplifications will meet the consciousness of every enlightened mind.

THOS. MOSES, BRUNSWICK, WIS.—Your opinion that if spirits were real truth-telling existences, we would be informed of every kind of crime, etc., is a mistake. One truth is worth more than information regarding all imaginable errors.

M. L. J., SARATOGA, N. Y.—Your interesting statement of tests through Dr. Newton is received; also your later request regarding non-essential parts to be ommitted. Both will be duly heeded hereafter, unless further suggestions are communicated.

DR. A. M. S., FORT MADISON, IOWA.—Your essay, read before the "Scientific and Literary Union at Fort Madison," on *The True Method of Scientific Progress*, is useful and appropriate to these columns, and will therefore be printed in the order of such articles.

E. W. K., GLENNS FALLS, N. Y.—Open a correspondence with Brother A. C. Stiles, M. D., of Hammonton, Atlantic Co., N. J. The free and progressive are congregating in that quarter. Perhaps the way will be straight to many. But few, we fear, are prepared for co-operative association.

RANDOLPH T., PORTLAND, ME.—Cannot, at this writing, give you any information respecting the Harmonial Association. Any valuable intelligence hereafter acquired shall be made public. These movements, in all sections of our glorious hemisphere, foreshadow good events for the 1,000,000,000 of humanity.

BENJ. S., TROY.—Brother, you hope to get a token from us in response to your recent epistle. Hope on! a true mind always hopes. Hope is the product of spiritual energy in the heart. Such energy rests not on men or theories, but steadfastly on the Fount of every blessing. Salutations go in these lines to thee and thine.

E. P. W., "OUR HOME," N. Y.—An article in our "Spirit Mysteries" department some weeks since, entitled "Spirits Light the Way," has been criticized by E. W. This is to inform you that your criticism is acceptable, and will ere long appear. Progression, remember, is promoted and rounded out by just and healthy friction.

GEORGE A. B., BOSTON.—It is not given us to measure your adaptations to any form of inspiration. There are no margins to the ocean of truth, on which every human bark is launched for an eternal voyage. But there are, in this ever-flowing infinitude of waters, innumerable islands. Sometimes, when anchored on one of these so-called obstructions, the soul fancies that its Progress is at an end. Not so! The tide will rise to-morrow.

S. P. L., MIDDLEBURY, O.—Your proposition to *correct the geological mistakes* of Nat. Div. Rev., and the first vol. Harmonia, is very kind, and no doubt your criticism would be useful; but we would prefer, first of all, a settlement of the controversy on the "Development Theory" now pending between yourself and Mr. Warren. Our journal will be free, in proper season, to correct the errors of any writer, ancient or modern.

E. A. H., ST. LOUIS.—Very grateful for the volumes ordered to our address. Your generous wishes shall be gratified. We will forward a copy from you to Miss Hardinge; also one to Professor Durais; and bestow one now and then whenever the *right* person shall appear. We had full internal assurance that you published the book ("Christ, the Spirit") as due to the demands of truth. The correction will be printed on our eighth page.

"HOPEFUL."—Your question, "Can a person love and not be loved in return?" is answered by the inexorable pen of experience. Reciprocated affection is the soul's purest joy, but it is possible for love to be all on one side and not returned by the chosen object, because the human spirit is many-sided, and may be swayed by counter-attractions. Pure love excites no passion—passion begets nothing of love—yet they are inseparable in this lower sphere. Remain "Hopeful," but be not deceived.

HULDAH P.—The custom of Israel is sacred to every Jew, and it is religiously imparted to the young by education. Every head of a family is a patriarch; the poor man as well as the wealthy is a happy Prince in his own house; wherein each member reverentially looks up to him as he does to God. And every one is at liberty to do the will of ONE! But, paradoxical as is such *liberty*, it must be confessed that, historically and in fact, Judaism is the granite rock on which rests the whole Christian superstructure. The latter is a "chip of the old block."

☞ SOMEBODY has forwarded to our editorial departmen a most curious document, setting forth rules of *incantation, citation, conjuration*, etc., etc., by which a certain "Dr. F." professes to have *forced* spirits of the greatest power to make themselves visible, "and to bring him anything he desired—silver, gold, or treasures—large or small." The rules are explicit, but the Brother who sent them is respectfully requested to withdraw the document, as we do not believe in *witchcraft, necromancy*, or *mysterious dealings* with the departed. It seems to us like a piece of useless driftwood from the dark sea of ancient superstition.

☞ RAILROAD PRESIDENTS AND DIRECTORS!—Your attention is respectfully called to the reasonable complaint that, while you frequently pass clergymen of every denomination at half-fare over your respective routes, your practice is to charge Reformers and known philanthropists full fare. Talented lecturers also, who get from $50 to $100 per night for the delivery of the *same* essay before country lyceums, you consider either half-priced gentlemen or "dead-heads." Can you not, in justice to your several routes, extend like courtesies and equal generosities to the teachers of Progress, Science, and Spirituality?

G. WILL JOHNSON, IOWA.—It is one purpose of this independent journal to bring the inhabitants of all lands sympathetically, and fraternally, and intellectually together. Through these columns remote things may become tangible; common things may be exalted by new renderings; useful things may be multiplied and made beautiful; speculations may become literal facts; supposed facts may be shorn of all seeming, and finally exposed as fictions—in short, sir, this is a HERALD OF PROGRESS, and it is, therefore, our sincere desire that you will avail yourself of its columns to record whatever concerns humanity, either in your private soul or beautiful State.

"OMAR."—Expect no counsel from us on the conditions proposed. Individuality is vouchsafed for purposes of development. Do good to some; harm to none. John Herries hath written what we would say: "If misfortunes have befallen you by your own misconduct—live; and be wiser for the future. If they have befallen you by the fault of others—live; you have nothing wherefore to reproach yourself. If your character be unjustly attacked—live; time will remove the aspersion. If you have spiteful enemies—live; and disappoint their malevolence. If you have kind and faithful friends—live; to bless and protect them. If you hope for immortality—live; and prepare to enjoy it."

WALTER HYDE, FOND DU LAC, WIS.—This Brother sends us a note of some importance, it may be, to the cause of truth and progress. His whisper to us may be heard through the land. Here it is:

—"I have but one request to present at this time, which is, that you review, at your leisure, Dr. A. H. Davis' book, called "Angel Teachings in the Book of Nature." I cannot think that your criticism upon that work was the result of your own careful perusal, but that some one must have examined and given an opinion for you. Its merits are invaluable, and the world needs its wisdom.

—"I have carefully read the book, and I know not its rival in illustrating the great principles of Nature. (Excepting your publications.) and I would not, for any earthly consideration, take the responsibility of hindering its sale by any such remarks as you have allowed to go before the public.

—"In justice to its author, and to the celestial minds that have produced it, I ask you to deal with the book as its merits really demand."

G. H. Norman, Hartford, Ct.—This Brother is "bent" upon Prof. Spence's late non-immortality papers. He thinks that, being silent, we agree with said hypothesis. We do not agree with Prof. Spence with respect to existing races of men, but we nevertheless do think that Spiritualists should freely examine the scientific (as well as the phenomenal) evidences of individual immortality, and to this end we welcome the *Banner of Light* bearing the *shadows* of analogical reasoning. Our correspondent thinks the "idea that only the few antiquated and toothless old men and women have souls, and that all the young and beautiful die out of existence, is a doctrine that should be given to the world in the lowest sort of *whispers*." Amen!

Edward H. Frost.—Your theory of social life, fully embodied and realized in family relations, would be the household of one hundred and fifty years ago. Your great physical daughters would know nothing of literature or music, and your sons, although full of sturdy animal health, would know nothing of science and philosophy. Under the rugged necessities of ancient pioneer life, the men kept up a good digestion, and each daughter was a robust personal beauty. Of such a maiden, rendered honest and beautiful by the industry of her own hands, the poet hath written:

"She never feels the spleen's imagined pains,
Nor melancholy stagnates in her veins;
She never loses life in thoughtless ease,
Nor on the velvet couch invites disease;
Her homespun dress in simple neatness lies,
And for no glaring equipage she sighs:
No midnight masquerade her beauty wears,
And health, not paint, the fading bloom repairs."

E. A. Fleetville.—Your love of justice is worthy of commendation. You are indebted to some friend unknown to us.

# Philosophical Department.

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

For the Herald of Progress.

## AN ESSAY ON LIFE, ITS ORIGIN AND OBJECTS.

BY HENRY T. CHILD, M. D.

### CHAPTER XI.

### VEGETABLE LIFE.

(CONTINUED.)

*Oats, Rye, Barley, and Buckwheat.*

Man has ever pictured to himself a heaven of eternal glory, of transcendent beauty and splendor, in some far-off Eden, attainable only in the dim and shadowy future, an elysium towards which his aspiring soul is ever reaching, and in which he hopes at some time to bask in the sunshine of a serene and blissful existence, contented and happy with all his surroundings as well as within himself. Whence come these pictures? Why these aspirations? Are they of man alone? Does he alone look for something brighter and better? The voice of all animated nature, the silent whisperings of the plants and flowers, the pulsations of the granite rock, and the mineral kingdom answer, No! The rolling thunders of the sky, as the lurid lightning leaps from cloud to cloud, sends back an emphatic and unmistakable No! Whence then come these aspirations? They are the breathings—the outworkings of the universal and eternal law of Progress which is written by the finger of the Infinite upon all things, visible and invisible. Do we not see in the history of all things around us, that there is before each and every one, a vision of light; a heaven of hope; a bright and ever expanding future? There is not an atom of matter in the universe that is without the pale of this law, beyond the reach of these influences. But we have abundant evidence that conditions and surroundings modify, accelerate, or restrain the operations of this great law. Each grade of matter has its own peculiar and specific motion, and the movements and functions of matter give a true index of its condition and state of development. We trace the movements in all forms, in matter as well as in mind, or spirit, and everywhere we find that orderly and harmonious surroundings aid the law of progression in carrying onward its work. Hence the teachings of wisdom, the labors of philosophy and art, in all their diversity of operations. The whole aim of life should be as far as possible to produce harmonious relations and conditions.

But to return to our subject, the consideration of the grain-bearing plants. We have traced matter in its combination in a simple union of two primates, till now we have nearly thirty. It is probable that each upward step begins with, and is marked by, a *capacity* for the combination of more of the primates—that as the species or variety of plant or animal becomes perfected in its development, this capacity is carried into realization; and that the capacity for this union when first attained, marks the lowest condition of a species or variety, while the same capacity, when entirely fulfilled, indicates the highest condition of the species. The questions of the connection between species and the passage of life from one to another, will be considered hereafter. This unfulfilled capacity will explain why certain individuals in a species fall below the common level; this may result from a want of supply of proper elements, or it may be from an inherent defect in the capacity. This variety of the perfection of development runs through the whole line of vegetable and animal life, and the laws which govern it are of the first importance to man; the arts of Agriculture, Horticulture, and Animal culture, are dependent almost entirely upon a knowledge of the law of capacity and the best means of supplying and fulfilling it. It avails but little for the farmer to procure the best and most highly developed seeds of plants, unless he furnish those seeds with the means of outworking their highest capacity.

The Oat—*Avena.*

This is a small plant from one to three feet high, with a slender jointed stalk; it produces its seed in panicles, or bunches: the leaf is long and flat; while growing, the head stands erect, but as the grain ripens, it droops, and the husk, or culm, forms a kind of tent over the grain, protecting it from rain; it is open below and thus admits air and moisture to it. It is not known where the oat was first discovered. It is found in a wild state in several countries, but it has probably been carried there by man. It grows better than any other of the grains in cold and wet places, and is, therefore, adapted to climates where other grains will not flourish, while extreme heat and dryness render the grain husky, light, and tasteless. There are several varieties of this: the bearded, the long black, the red, the white, and a peculiar one called "*lire oats*," on account of a property peculiar to its long beard of contracting when moistened, so as to make the seed crawl, or leap about, like an insect. This is called *Avena Sterilis*, or the barren oat, and is only raised as a curiosity.

The cultivation of the oat is very simple. It is planted, or sown, in March or April in this section of the country, and ripens in about three months. It is used in some countries quite extensively as food for man, and oatmeal is a very nutritious and wholesome article of food. In most countries it is raised chiefly as food for horses and domestic cattle. Horses are very fond of it, and are able to perform more active labor when fed upon this, than upon any other grain. Oats are raised in almost every State of the Union. From two to three bushels are usually sown to the acre of land, and the yield is from thirty to seventy bushels, according to the soil, climate, &c.

The amount raised in the United States in 1840 was one hundred and twenty-three million bushels; in 1853, one hundred and sixty millions—computed to be worth sixty millions of dollars. The amount of oat-meal imported in 1858 was over one hundred and six thousand pounds, worth over three thousand dollars.

Rye—*Secale.*

This useful plant is supposed to be a native of the Island of Candia in the Mediterranean Sea. It is the largest of this class of grains, has a firmer stalk, or straw, as it is usually termed, growing to the height of from two to five feet. The grain is smaller than wheat. Rye is generally raised in small quantities, sometimes on account of the value of the straw for binding up other grain. It is used also as a substitute for wheat in countries where this crop is uncertain, and there is a variety called spring rye, which is sown at that season when the winter has injured the prospect of the wheat crop.

This grain, as well as wheat, is usually sown in the autumn, about two bushels being put into an acre of ground; having grown a few inches high, it remains green during the winter, mostly covered with snow and ice; in the spring it grows up rapidly, attaining its full height by the middle of June, and then begins to turn yellow, and in the early part of July, in Pennsylvania and the middle States it is ready for the reaper. The yield of rye varies from six to fifty bushels to the acre, the average being about twenty.

This is the common bread corn in the countries around the Baltic and in Sweden, and for the peasantry of most European countries. In this country rye does not form a very important article for breadstuffs, although there were fourteen millions of bushels raised in the United States in 1853, which, at 90 cts. per bushel, were worth twelve millions six hundred thousand dollars. There has been a diminution in the amount raised in the last fifteen years, mainly owing to a decline in the demand for the purposes of distillation.

Rye is subject to a disease called Ergot, or spurred rye, from a fancied resemblance of the diseased grain to a cock's spur. This results from the growth of fungi in the grain; it has a brownish color and a musty smell and taste, and when this disease occurs to any great extent, it becomes a very serious evil to those who are obliged to subsist mainly on the grain, producing several diseases, epilepsy, insanity, mortification of the limbs, &c., and in many instances fatal results have followed the use of this article. It has medicinal virtues, and when judiciously applied, is beneficial.

The straw or stalk of all the grains is used in agriculture, either as fodder for cattle or for making manure, being thrown under these animals. That produced by rye is the finest, largest, and most valuable of all; it is used as we have remarked, for binding up other grain. It is cut up, and mixed with ground feed in the form of mashes. It is used for thatching roofs, being the most durable of all the straws; it is used also for filling the collars used upon horses, and is sometimes raised almost especially for this purpose.

One of the most important uses of straw is in the manufacture of paper. The increasing demand for this article to supply the needs of literature and the expanding intellect of the age, a demand which has been much increased by the spirits, seemed to require a new source of supply, and for this purpose several vegetable substances have been submitted to trials. A difficulty occurred in rendering the pulp made from straw sufficiently glutinous to adhere, but this has been removed by making a mixture of the pulp of rags with that of straw; and a very fair article is now made of about two-thirds straw and one-third "old rags," of which, as children, we were informed "paper was made." The history of paper, its manufacture and uses, will form an interesting theme for the Herald, and as one of the products of *life* and art combined, we may treat of this after speaking of flax, or cotton, of which it is chiefly made.

Barley—*Hordeum.*

In some countries this grain is considered next in importance to wheat; it is one of the oldest grains known. The Egyptians have a tradition that Barley was the first cereal used by man, and suppose it to have been introduced by the goddess Isis. It is not known to grow wild in any country. It has some advantages over wheat and other grains; it may be propagated over a wider range of climate, will bear heat and dryness better, and will ripen more quickly. It is the latest sown and earliest reaped of the summer grains. In some warm countries, as Spain, two crops are raised annually, one in the spring from winter-sown grain, and the other in autumn from that sown in summer. When sown in June in warm climates it is ready for the reaper in three months. Linnæus relates that in Lapland he has seen it ripen in six weeks. It does not require much moisture; on the contrary, it is often injured by rains and heavy dews; it is easily beaten down by rain, and the grains very readily germinate, and are thus destroyed; but this property we shall see is made available in converting the grain into malt. We cannot fail to admire the wisdom of the arrangement by which different grains are adapted to different conditions of heat, moisture, soil, &c., &c., thus furnishing the means of supplying their elements, which are so essential to man and animals, in various portions of the earth. There are several varieties of Barley, adapted to different soils and climates. The average length of the seed of barley, taking the mean of many thousand grains, is one-third of an inch. Hence the basis of our linear measure is that "three barley corns make an inch." Barley is sown in this country, in the autumn or spring, growing to the height of about two or three feet. The straw is not so firm and strong as that of rye, but like that of all the grains it is hollow and jointed. The head of barley has two, three, or four rows of grain, and in a strong rich soil, and under favorable circumstances, it yields a very large return.

In some countries, this grain is used extensively as food for man, either as ground barley, which is made into cakes and baked, or only having the husk or hull rubbed off when it forms what is termed pearl barley. Barley is used also for feeding cattle, and is highly valued in many places for horse feed.

The chief use of barley has ever been to make beer and fermented liquors. The facility with which this grain grows and ferments, adapts it well to this purpose; its use in this way dates from the very remotest times; it is ascribed by ancient Greek writers to the Egyptians, as is also the first cultivation of barley. Herodotus says, "The people of Egypt, being without vines, made their wine from barley." Pliny in his Natural History, describes a liquor made from barley, and in the history of most nations, reference is made to fermented liquors of some kind; in England, ale and beer in great quantities have been consumed ever since the settlement of the island by the Anglo-Saxons. The use of Hops in the manufacture of beer was introduced about the beginning of the 16th century. There are about thirty millions of bushels of barley annually converted into malt in Great Britain and more than eight million barrels of beer, of which four-fifths are strong beer, brewed yearly. This is mostly consumed by the laboring population. Barley was introduced into the North American colonies in 1662. It has never been much cultivated in the United States, nor has it entered extensively into our foreign commerce.

The crop in 1853 was estimated at six and a half millions of bushels, valued at four million eight hundred and seventy-five thousand dollars. It is chiefly used here for making ale and beer, having been first malted. The term "malt" is applied to barley, or other grain which has been made to germinate artificially to a certain extent, after which the process is stopped by the application of heat. The barley is steeped in cold water for a certain period, after which the water is drained off and the barley thrown out of the cistern on a malt floor, where it is spread about sixteen inches deep, and turned over twice a day. It thus becomes hotter than the air, absorbs oxygen from it, which combines with carbon and forms carbonic acid. Care is taken to keep the temperature from becoming too high. In two days the grain which had partially dried becomes moist; at this period the roots of the grain begin to appear, as a small white prominence, which soon divides into three rootlets. The necessary change has now taken place, and the process is stopped by drying the malt on a kiln, at first with a temperature of 90° which is gradually raised to 150°. The malt is then cleaned to separate the rootlets, which are considered injurious. The malt thus prepared is ground and steeped in twice its bulk of water, and this in a few hours is drawn off. It is called *wort*. This has a brownish, yellow color, a sweet taste, and a peculiar smell, having sugar and starch in solution, mucilage, and a small quantity of gluten. "The wort is afterwards boiled with hops, which communicate a peculiar flavor, and neutralize the sweetness of the saccharine matter by the bitter principle which they contain. The wort is now placed in large flat vessels to cool, and when brought down to 52°, is put into a deep fermenting vat; to aid this process, a quantity of *yeast* is added to it, and after it has fermented, and a scum, which has risen to the top, has been removed, it is then drawn off into barrels and is ready for use."—*Rhind on the History of the Vegetable Kingdom.*

Buckwheat—*Polygonum fagopyrum.*

This plant, though belonging to an entirely different order from the cereals, yet the composition and properties of its seeds approximate so nearly to these, that it may properly be considered here. It is believed to be a native of Central Asia, whence it was brought into Europe in the early part of the twelfth century by the crusaders.

This is an annual plant; the seed is triangular in shape, covered with a dark brown envelope. It is sown in June or July in the middle States, and harvested in September or October. The plant has a herbaceous hollow stem, at first green, afterwards becoming red; the leaves are roundish, then arrow-shaped, like those of ivy.

There were ten millions of bushels of buckwheat raised in 1853, valued at four millions of dollars. The meal of this grain is well known in this country, as most persons are acquainted with "buckwheat cakes." They furnish a considerable amount of food, though not so wholesome or nutritious as that of some of the other grains. The season for this grain affords the farmer an opportunity to supply a deficiency which may have occurred in the winter or spring crops of grain.

Man, as a progressive being, is at school. Reason and Intuition were designed to be the principal teachers; but as the school was large, and the task of teaching laborious, they employed Experience and Observation, as assistants in the school, to take their places and act as principals, whilst they reposed on their laurels and "had a good time." In the theological field they had been entirely driven off by two teachers—Blind Faith and Superstition—who undertook to teach these branches. And so comfortable was the repose which Reason and Intuition enjoyed, that they determined to extend the plan to the other branches. And although Experience and Observation would have been the very best assistants Reason and Intuition could have had in their school, yet as principals they did not make much progress.

Experience was nearly blind, and frequently repeated mistakes that Reason would have seen at once, while Observation, when without Reason, almost always saw objects in a mirror which gave them a distorted appearance. Perhaps nothing will illustrate this allegory better than the use man has made of the grains.

Whilst Reason and Intuition would prompt him to use them as nearly as possible in their natural condition, and in that form which, by the *aid* of Experience, he should find the best, Experience and Habit alone have led him to use them quite differently. Thus, in the case of wheat, which is, perhaps, less abused than any other grain, civilized man carefully separates the bran from the flour, making a finer and more beautiful, but, by no means, a more wholesome article; for the bran not only contains elements which are important in the economy, but which also aid the system in taking up those from other parts of the grain; but this is one of the least evils into which Experience or Habit has led man. The manufacture and use of fermented and spirituous liquors furnishes a sad chapter of evils, resulting from misapplied blessings, which are always curses in proportion as they are adapted to *be* blessings. In regard to these liquors, if we take our case before the lower court of Experience and Habit, we get a verdict according to the views, perhaps the prejudices, of the judge, but if we take it up to the Supreme Court of Reason and Intuition, from which there is no appeal, we invariably get a verdict in favor of total abstinence, and against the habitual use of all intoxicating drinks. This is our unqualified and emphatic testimony, and we ask every reader to take this as *our* temperance lecture, and work out and apply the problem for himself.

# Laws and Systems.

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

For the Herald of Progress.

## SLAVERY UNNATURAL AND WRONG.

TO D. J. BALDWIN, ESQ., AND OTHERS WHO THINK AS HE DOES.

St. Anthony, Minn., May 1860.

Sirs:—You say that you have come to the conclusion that the black man is incapable of self-government.

Now, friend Baldwin, does the thinking so establish the fact? or is it merely a matter of *opinion?*

Allowing your opinion to be correct, (which I deny) who is to blame, the black man, or the One who created him? Were not all the different races of mankind created as we find them? By what authority has the pale face the *right* to enslave those whom God created free? Visit the marble halls of our National Legislature, that *den* of wild beasts, that *sink* of corruption and putrefaction, and then talk about *self-government*. In Africa, the black man has a *form* of government, and so have we. In Africa, the black man makes merchandise of human flesh, and so do *we*, with only this difference; while the black man makes slaves of only such as are taken as *prisoners of war*, *we*, Christian white men of America, the land of Washington, sell our *own children* into bondage; rear up and sell our own fair daughters to pander to the lusts of the heartless libertine.

If the negroes are so well cared for, *so contented* and *happy*, why should they have a desire to run away? why the necessity of a Fugitive Slave Law.

Brother, tell this to those who live in heathen lands beyond the bright blue sea, and they, perchance, may believe thee. But tell it not to those who have listened to the deep baying of the Southern blood hounds, while pursuing the fleeing Fugitive Slave, for *they know better*.

*I* have had the hounds upon my track; I have listened to the *music* of their bark, and I know of what I speak.

In speaking of the Indian, you say, that God in his wise providence has ordered that the red race is to pass away, and give place to a higher order of men. I would ask, from whence do you derive your authority?

I, for one, do not believe that God has *ordered* anything of the kind; neither do I believe in a God who is either partial or a respecter of color. I believe that each race of men had a separate and distinct origin, as much so as the various kinds of grain and forest trees, and that each race sprang from a soil congenial to its different nature and color; and if let alone each would have fulfilled its mission on earth in a manner suited to certain tastes and desires. In speaking of a *higher order* of men, I hope you do not wish to be understood as having reference to the *Christian, liberty-loving, intemperate, slaveholding*, and *profligate American*, who makes Slaves of his own children, sends missionaries among the red men, with a Bible in one pocket and a bottle of fire water in the other, backed up by an army who force religion and civilization (moistened with whisky) down the throats of the poor Indian at the point of the bayonet.

Brother, live up to the highest conceptions of right, and I will strive to do the same. Yet let us not forget this one great truth, "That whatsoever a nation or an individual *soweth*, that, in due time, shall they also reap." Nature, though tardy at times, yet in the end proves true to herself.

Thine, in friendship,
W. Samson.

For the Herald of Progress.

## NATURALNESS AND UTILITY OF SLAVERY.

ANOTHER LETTER FROM D. J. BALDWIN.

Houston, Texas, May 15, 1860.

Dear Sir:—Your Herald of 5th inst, with your remarks and my letter, came yesterday. Thank you for your candor and kindness, and your efforts to build up the "temple of individual harmony." I am after the truth, and if the system of domestic servitude, as applied to the African in America, is not the only true condition for the well-being of the negro, then it ought to be changed. But if it be the only true system, or the best possible system under all the needs and vicissitudes of human life, then, I say, lay not infidel hands upon it, but let the negro alone. He is fat, well clothed, well housed, contented and happy, and really enjoys all that his physical and moral nature is capable of.

You ask how we know this? We answer, that we have been on the ground and have seen for ourselves; we have traveled in other countries; have seen many peoples; have witnessed their social and religious gatherings; have talked with them, read books of travels, ascertained their modes of cookery, clothing, and sleeping; and, amid the bright blaze of all the lights of the nineteenth century, we affirm it to be the truth of God that the African Slave in America is the happiest and best provided laborer in the world. He gets better victuals, and more of them; better, healthier and more comfortable clothing and shelter; has moderate work, and is never overtasked; he has the best medical attendance in sickness, and never becomes a pauper. These things we infallibly know. We know, further, that as the servant, the chattel, the Slave, if you please, of the white man, he has these good things; whereas, if left to himself, he is a poor fellow enough, generally, at best, coming to little better than the condition of a beggar, a pauper, or a thief. Experience has taught already, if men will but heed the lesson, that a negro without a master is comparable to a dog without an owner—one becomes a free beggar and the other a wild dog or a wolf. "'Tis true, and pity 'tis, 'tis true." But true, infallibly true it is. In warm weather the negro will not provide against cold; in dry weather he will not provide against the wet; in health he will not provide against the hour of sickness and disease; but with his happy-go-lucky nature, he lets the morrow take care of itself.

Do you ask why this is? or cite exceptional cases? We answer, God hath made him so; and all general rules are proven by exceptions. The long and short of the whole business is, that we require of the negro, that he shall earn and have an honest and comfortable livelihood while alive, and he shall have decent Christian burial when life is over. This is the sum and substance of African servitude in these States.

Some prate of others appropriating their labor. The master not only appropriates the labor, as capitalists always do in all ages, countries and climes, but unlike all other ages, countries and climes, he sees that the laborer has food, shelter, raiment, nursing, and Christian teaching. You ask if the "eternal principles of progress and spiritual development are null and void under a black skin?" I answer freely, probably not. But, on the other hand, I ask you, is the eternal principle of progress and spiritual development increased by starvation, pauperism and crime? We claim not infallibility. But we do claim to know the facts that transpire at noon-day before our open eyes; and in the discussion of the negro question we use the method of positive philosophy. We take no man's opinions, adopt no man's theories, but present "facts to a candid world."

For thousands of years the negro has sweltered in his sunny home, with a soil and climate unsurpassed; with rivers and harbors, with mines and forests, teeming with untold wealth. Yet Africa numbers ninety millions of savages that would sell their children to obtain means for gratifying their lustful cravings. As a task-master the negro is jealous, cruel, inexorable and tyrannical, and unaided, undirected by the white brain and moral nature, is incapable of keeping soul and body decently together. Voluntarily, he will not labor any more than a horse will; he must be put to it, guided, assisted, directed. Then he works cheerfully and effectively, happily. Slavery, to him, in these States, is peace, prosperity, happiness, plenty; while freedom so-called, is crime, pauperism, starvation, and death.

The South does not lack men, and women too, of enlarged views. The condition of the black has received great attention among us. Intelligent, truth-loving persons have learned these facts. Are we not doing all that is possible for wise men to do? Another thing: I have never yet seen the person who believed that chastity was possible to the negro nature. They are kind-hearted; make incomparable domestic servants; are generally so honest that stealing is very rare among them; but they are not truthful under scarcely any circumstances whatever. They are very amiable, and powerfully attached to the families of their owners. They "take up with" and "leave" one another with remarkable unconcern. The law and public opinion both force the master to provide amply for his servants. If he do not, they are taken from him. Go on, sir, and let your HERALD sound. Truth is in no danger, if free discussion is allowed. To be the servant of a Christian gentleman is the negro's highest liberty.

Very respectfully,
D. J. BALDWIN.

For the Herald of Progress.

### THE OPPRESSOR AND OPPRESSED.

MR. EDITOR:—The iron heel of oppression is felt more or less by all the laboring classes; but with most crushing weight under a system of work without wages.

Here are, say, four millions of human beings, born upon the soil of this Republic, under the stars and stripes, for whom there is not a foot of earth or water in the whole nation, embracing two and a half millions of square miles, where they can rest, unless they remain in a state of chattelhood. Even the free colored are forced to leave country and kindred, and flee among the savages of the forest, or somewhere else, for succor and safety, while many peaceable, industrious white citizens are driven from their homes by mob violence, fined, imprisoned, tarred and feathered, beaten, or proscribed, for preferring freedom to Slavery; printing presses are destroyed for the same reason, murders not a few are committed, non-intercourse exists on the part of the Slave States, the whole South is in a state of perturbation and alarm from a sense of insecurity, Congress at a dead lock, the Slave power trying to force liberty to the wall, and the representatives of freedom bravely resisting the pressure. When cometh the end?

In God's own time American Slavery will die! A peaceable death is the inmost prayer of all true patriots; its violent termination is to be deprecated. Nevertheless, this rests with the slaveholders themselves. They have it completely in their power to let Slavery die peaceably, and if it does not they are responsible; for, die it must, and the signs of the times indicate no very remote period. Whether the crisis comes by the plantation laborers stopping work and demanding wages, or rising, with weapons in hand, or by the better and more peaceable mode of the use of ballots instead of bullets, or by the voluntary action of slaveholders themselves, which would be better than all, no standard of revolt need be raised. The flag of the Union, with the preamble, and one or two sentences from the body of the organic law emblazoned on its folds, is a very suitable ensign.

Our form of government is good enough on paper, but the attempt by federal, state, or mob law to protect the assumed right of property in man, is, if successful, subversive of the just rights of freemen as well as the enslaved—of the right of protection of person, property, liberty and life—and a government that fails to protect these rights is not worth the parchment on which its records are made.

Slavery, let it still be proclaimed, is founded in violence; it is a system of brute force throughout, and is, therefore, utterly incompatible with free government.

HOLLEY, N. Y., 1860. C. ROBINSON.

For the Herald of Progress.

### HAS THE SPIRIT WORLD A NORTH AND SOUTH!

GOLDEN HILL, Natchitoches Parish, La., May 20th, 1860.

MR. A. J. DAVIS, SIR:—I do not see much from this far-off State, Louisiana, in your paper; therefore, I thought a word from me might not be amiss.

I have but little to tell you that is cheering for the cause of Spiritualism, for there are but few that even think of such a thing. The most of the people about here believe it is dead, never more to rise again; but I have a different opinion myself. I believe that it has *scarcely sprung into life*. I have been of the opinion that there would be a *very great change* in the manifestations within the year to come: that there would be a change in our relations to each other; that we would be able to see that all this difference of opinion on the *Slavery question*, and a great many other things, is brought about by the *direct agency of God*.

While the mediums of the North, or free States, are inspired to one course, we, of the South, are inspired to the very opposite! Now, let me ask, *who is right?* for the same God rules the South that rules the North; the same agency is at work here that is at work there: and how are we to account for this diversity of inspiration? Are we not told that whatever comes from God is good? If the inspiration of the North comes from God, the inspiration of the South does, too: and how are we to say, *who is right, or who is wrong?* I believe we are to meet on the *open field of discussion*, and let the long disputed questions of the day be settled; for it is now high noon, and there is no more prospect of the "tempest being stilled," as regards the Slavery question than there was twenty years ago. The thing has got to be settled before long; and I, for one, go in for calling forth the energies of the most noted of the mediums, both North and South, on this subject. You can have the benefit of my humble pen, if desired or needed.

A co-laborer in the cause of Truth and Right,
LUCINDA HAILEY.

## The Spirit's Mysteries.

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

### A REMARKABLE DREAM.

NEW YORK, 809 Third Avenue, 21st April, 1860.

FRIEND DAVIS: About two years ago, when I still lived in Brooklyn, I had a dream, or vision, which in so far was of a remarkable nature, as it foreshadowed truthfully some future (now passed) events of my life.

I dreamed that I saw you on the summit of a mountain. You beckoned me to come near, and when I approached you said: "Friend, I will show you our great and glorious country." I was delighted at the idea of having such an excellent and experienced cicerone, but suddenly, when I was ready for the journey, my attention was involuntarily called to a friend of mine, who appeared to be at a distance, sick and suffering and wanting my assistance.

I did not hesitate a moment, but turning toward you I said: "I feel sorry that I cannot improve such a fine opportunity, but do not you see that yonder friend of mine is sick and claims my assistance?" I then left you and went to see my friend, whom I actually relieved.

This dream, a day after its occurrence, I related to that very friend, who also lived in Brooklyn; and, as he enjoyed perfect health, we both laughed at the singular dream and soon forgot all about it.

Do you remember, friend Davis, that when in August last year I had the pleasure of seeing you in Buffalo, you were so kind as to favor me with a list of names of friends in the principal cities of the West, where I intended traveling, wishing, as it were, to show me your great and glorious country through the intermediation of your friends. Do you also remember that my trunks were already packed, the intended time of my sojourn in the different cities duly advertised in the *Telegraph* and *Banner of Light*, when, at the eve of leaving Buffalo for the West, I received a letter from a sick friend in New York, stating that he was rapidly approaching death and could not hope of seeing me again in this sphere.

This unexpected news changed my plans, and instead of going West I left immediately for New York, in order to bring, if there was a possibility, relief to my suffering friend.

However, the remarkable dream, which had taken place more than a year before, and in which that very friend was so much concerned, did not recur to my mind. Only a fortnight later, when he was convalescent, he reminded me of it, when I saw that it had become true to the letter nearly a year and a half after its occurrence.

I have had several foreshadowings of future and distant events, not only in dreams, but also in my ordinary awakened condition, which, by becoming perfectly true, prove to me that there are certain great and hidden powers in the human soul which ought to be better known and cultivated.

Yours for all truth,
DR. LEWENDAHL.

For the Herald of Progress.

### WAS IT THE SPIRIT OF SIR JOHN FRANKLIN!

BERLIN HEIGHTS, O., May 14, 1860.

MR. A. J. DAVIS, DEAR SIR: There is a great deal said now-a-days about *tests* proving the existence of individual beings called the "spirits of the departed." I am anxiously looking for such tests; but somehow I am unfortunate in getting hold of the convincing ones, as I find myself less of a Spiritualist to-day than ten years ago.

For several years I was an anxious locker for a communication from Sir John Franklin, as I then thought a revelation from his spirit, concerning the fate of his lamented expedition, would be gladsome news to this lower world, and then in case any actual discoveries should afterwards be made, confirmatory of these revelations, it would be a grand test of sprits' power to manifest themselves to mortals here.

Then imagine how my heart bounded with hope, as, a few days since, opening a late number of the HERALD OF PROGRESS, my eyes fell on the following heading of an article: "The Spirit of Sir John Franklin—Remarkable Confirmations." I was ready to cry out Eureka, Eureka!

But what was my disappointment on reading the revelations, as there given, of the medium, Page, to find them, as compared with Capt. McClintock's account, to be nothing more than mere clairvoyant readings from the minds of the Esquimaux. In the first four of the six points compared by your correspondent this was strikingly manifest. The other two were so indefinite as to amount to nothing positive either one way or the other. And as doubly proof that Page's revelations were but a transmission of Esquimaux knowledge, we have the ommission of the most important fact of all, the neglect, on the part of the spirit of Sir John, to tell of the paper which was found by Capt. McClintock's expedition, and which, of all the discoveries of intelligence, relics, etc., was the most important. If it was the spirit of Sir John Franklin why didn't he tell Page of that—show him the contents of it, and there have given an indisputable evidence that it was not a mere impression from the Esquimaux mind. The Esquimaux knew not of it, nor of its contents, and hence is it an unfair conclusion to infer that this was the reason why Page's Sir John Franklin didn't show him the paper?

It appears to me that all intelligence purporting to come as spiritual communications are but clairvoyant perceptions of things, either from human minds or through the magnetic, nervauric, or other subtile agencies or media belonging to the minds, wills, and bodies of such persons as are directly or indirectly concerned in spiritual manifestations, and that the spirit that manifests is dependent on such conditions for its existence. If it is not so, there is no reason perceivable to my mind why communications, containing intelligence beyond the mind or nervauric sphere of persons in the body, are not received. If spirits exist independent of agencies connected with human existence, they certainly acquire and possess knowledge as independently, and one would suppose that they could as easily communicate one kind of intelligence as another. Spirits can tell what card is up when the deck is shuffled and cut, and select a particular motto from a hundred, etc., etc.; but where the nervaura of living persons does not permeate such objects, have the spirits the power to communicate intelligibly respecting unknown things? If so, why did not the spirits reveal the existence and contents of such a paper as was discovered by Capt. McClintock's expedition? Such tests are needed. Will not the spirits give some of that sort?

SAMUEL PATTERSON.

For the Herald of Progress.

### "HOW DO SPIRITS SEE?"

With the hope of throwing at least one ray of light upon the subject of spirit vision, (lately discussed in the New York Conference,) permit me to relate a fact which I think will explain how the "ring was found."

A little daughter of the writer's, while at play, some time in the month of July, 1856, lost her sun-bonnet, which was sought for in every part of the house and garden, and wherever it seemed possible that the child could have been, but without avail. The bonnet was nowhere to be found.

I was about to execute the task of replacing the lost bonnet with a new one, when my angel guide approached me and said, take your little one in your arms, and I will find her bonnet for you. I obeyed. He seemed to lay his hand on my forehead; my eyes closed, and immediately I saw a golden thread of light emanating from my child, and extending in a direct line through the opposite side of the room, to the extreme end of the garden, where stood a row of fine currant bushes, around which the rank weeds and grass had been permitted to grow as a protection to the fruit from the depredations of birds. In the midst of the tall grass the line terminated, and at its terminus I plainly saw the well known gingham sun-bonnet. The influence was removed and I went into the garden and found the bonnet in the precise spot indicated by the termination of the line of light.

When I returned to my room, this explanation was given, viz: that all articles of apparel or ornament which we wear upon our persons, even for a short time, become charged with spirit matter more crude than that which is used to sustain and form the spirit body, and yet more sublimate than that which remains with and forms a part of the physical form, and so remains with the garments or jewels, until some circumstance occurs which compels it to return to its original source. If a garment is lost the spirit matter remains with it until it begins to decompose, when it leaves, and from affinity returns to the body from whence it emanated.

The usual process of washing produces a like effect upon our clothing. Or, if any garment or jewel is worn by another individual other than the owner, the last wearer displaces the spirit matter of the first, provided there exists not a natural affinity between the individuals, in which case they would blend.

These lines of light, (or more properly spirit,) spirits can see, without the aid of a medium; but would require a medium to whom they might impart any knowledge thus gained for our benefit.

Other instances might be cited, corroborating the same principle. I will allude to but one.

A lady while traveling, lost her satchel containing important clothing; she was impressed as to its locality, and found it. When an opportunity occurred, she sought an explanation from spirits (through a very reliable medium,) of how they obtained their knowledge of these minor earthly matters. The answer given was, that there were two ways by which it might have been done; one was upon the principle as before given, adding, that perhaps, some spirit friend, perceiving her anxiety on account of her loss, was induced to trace this line of light emanating from her person, and would, necessarily, find its termination where the satchel was. Having discovered this, she was simply made the recipient of the spirit's knowledge.

The second method was, that as, in the spirit land, there are those whose affinities keep them hovering about the earth, more earthly than spiritual, such would actually see the object; as on earth there are those who are more spirit than mortal, or but little lower than the angels, such see spirits in their bright celestial forms, and behold visions of their spirit's home in the Angel Land.

#### WHO CAN GIVE FURTHER LIGHT?

After the above question was written, the following was communicated.

Spirits of a high order of mind, or as men would say, "exalted spirits," do not see physical objects any more than they have the power to move physical bodies. Spirits come in contact with spirit from affinity, and it is only by this means that we come in rapport with the earth in any manner, whether it be by seeing, hearing, feeling, tasting, or smelling. We are conscious of receiving a knowledge of earthly things by means of all these senses, when mingling with the spirits of those yet in the mundane sphere. When thus commingling our spirits with any one of the more unfolded media, we can see any place, or any object upon the earth, which we may wish to behold, and hear sounds as mortals hear them, taste as they do, and feel as they do. Without thus coming in contact with the spirit of man we do not take cognisance of earthly things as they do. When near the earth we may have a knowledge of these things if we so desire, but in a manner that man cannot comprehend, any more than the blind can comprehend the soft tinted colors of the rainbow.

In the instance of the warning given to Mr. Davis, (see the "Magic Staff,") by which he escaped an injury; if the spirit was so far blended with Mr. Davis' spirit, as to have perceived, by means of his organism, the falling bar, it was as natural for the spirit to be interested in protecting Mr. Davis' physical man as, if the spirit had been a mortal, to have protected his own form from a like accident. If it was not thus blending with Mr. D.'s spirit, then only spirits can comprehend how it was done.

Let men search for those hidden truths that pertain more immediately to his well being in the mundane sphere, and all will be well. Teachers from the higher life will supply the demand for knowledge as fast as the human mind is prepared to receive. Let the cry for light continue.

A. COFFINBERRY.

### PRE-VISION OF THE LATE TORNADO.

RIPLEY, O., May 28th, 1860.

FRIEND A. J. DAVIS: I wish to relate to you an unexpected, and, to me, strange manifestation. While myself and family, with two or three others, were sitting in our parlor, on Sunday, 20th inst., in the morning, mostly engaged in reading, one of the company, a lady and medium, passed under spiritual influence.

She remarked that she saw dark clouds gathering. Then she gave a description of a dreadful storm, saying she saw houses falling and trees twisted off to the ground. She then exclaimed: "Oh, what a dreadful tornado; it has done great damage!" She appeared much excited when the influence left her, saying she could not tell the meaning of the vision, for the day was calm and delightful.

Some supposed it was a view of the religious world in commotion; others that she saw a storm at a distance going on, etc. On Monday, 21st, at 4 o'clock P. M., we saw the storm in reality, just precisely as she had pictured it out. Houses were blown down, large trees twisted off, and general havoc made in view of our dwelling. Can you or any of your numerous readers explain how this medium saw this storm thirty hours before it came in view? We would be pleased to have the mystery explained.

Yours for the truth and the better gospel,
LEMUEL LINDSEY.

### THE DYING CHILD AND SPIRIT ARTIST.

BROTHER DAVIS:—I left my home and its precious pets, in Ohio, on the first of May, to spend a month in Michigan, at Lyons, situated in the beautiful valley of Grand River; and have delivered eighteen lectures to the people of this fine country. The great spiritual idea, viz: "that the world of forms is but the educt of the world of ideas," is arising in the intellectual horizon of souls in this far western world. Many of the best minds of Grand River valley are intuiting the eternal ideas of the Harmonial Philosophy, though many are still in the realm of outward "facts." I can see that the great tendency of the spiritual manifestations is inward and upward toward the fount and the true glory of life. Though times are hard and money scarce, the people are striving to acquire and to extend the divine philosophy and its attendant joys. All theological opposition here amounts only to a breeze which serves to fan the flames of the immortal genius of spiritual life. As always, it is suicidal in its insane attempts to beat down the truth.

On Friday last, I had the pleasure of listening to a beautiful, loveful discourse on the occasion of the exchange of worlds by an old lady of the vicinity of Ionia, delivered by Mrs. Kuts, an inspired co-worker in the great field of reform. In conversation with her, afterward, I learned the following beautiful illustration of our blessed gospel; a written statement of which, by an eye-witness, I have in my possession, and for the entire truthfulness of which I do not hesitate to vouch. I give the facts in the very words of the eye-witness, who says:

"Last Monday I was present at the death of a little child, nephew of my husband, where I witnessed the most beautiful manifestation it has ever pleased the angels to bestow upon me. I was called at early morn; the messenger stating that the little one had been dying since midnight. I hastened to it, and took it in my arms.

"The child's disease was such as to induce mortification, and when I took it in my arms, its little body and face were of a deep livid hue. But, immediately a clear white spot began to form on the cheek nearest me, gradually rising out in clear relief, and spreading till it covered all the lower portion of the cheek. Then upon the other cheek began the formation of another spot, which soon took the form of a bird, as distinct and perfect as the pencil of the most skillful artist could have drawn—a small speck of the purple skin being left for an eye—so perfect was the work.

"The cheek nearest my heart, where the raised spot first began, assumed the form of a beautiful female in an eager, waiting posture, the head thrown back slightly, the arms half extended, the bust perfect, with a light, fleecy drapery covering the lower portion of the figure.

"As I watched these strange developments, and as the tiny spirit of the little darling neared the blessed land, the bird's wings began to unfold. But an uncle of the child desired to take it in his arms, and as he did so, the figures began to fade out, taking as they did so, the form of a honeysuckle vine, with one full-blown flower.

"It may be proper to state I am a medium and was strongly influenced at the time. Some of the friends thinking I was overcome by the child's sufferings, offered to take it, while others, knowing the angels were gather-round, stood mute and expectant.

"The mother was not a Spiritualist, but acknowledged the mystery of the manifestation, and accepted the consolation so beautifully proffered by the angels, that her child, though a spirit orphan, should not lack for angel guardians in the land of the "pure and free.

"This event occurred in the town of Canon, Kent county, Michigan, and was witnessed by ten persons, who can bear their testimony to the truth of the above statement if necessary."

I feel that this beautiful fact needs no comments. It speaks for itself. May the principles of liberty, equality, and fraternity, and the angels of peace and plenty guard and inspire the HERALD and its perusers.

May 20th, 1860. S. J. F.

## 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 HUNDRED AND SECOND SESSION.

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

QUESTION: (continued.) "How can social equality best be realized?"

MR. PARTRIDGE: As he gathers the opinions of those who have spoken on this question, they stand thus: Mr. Ira B. Davis holds, that social inequality is the result of false association; that is to say, he deems both government and legislation to be subservient to commerce, and the basis of commerce to be selfishness. This association of politics and selfishness, he holds to be the fundamental lie, upon which rests the complex superstructure of falsehood he would overthrow. Mr. S. P. Andrews holds that the gold should go with the brains; in other words, that the will to accomplish great enterprises should be married to the means. He would give to one man as much land as he can cultivate scientifically, and to another, as much money as he can expend usefully. The power to use to the best advantage is the only limit he would affix to acquisition, and he hints that there is a science of accumulation and distribution belonging to a grand system of social science, which the world is soon to realize through the thinkers who have made that topic a specialty. Dr. Hayden, he understands as proposing an improvement in the breed of humanity. Dr. Brown proposes to lay a tariff upon all landed estates beyond a certain number of acres—a duty, in fact, that shall amount to absolute non-intercourse between the most active acquisitiveness and the surplus domain. Mr. Fowler makes monopoly of sex the primary evil to be overcome.

Now, the remedies suggested do not seem to him adequate. For example: Mr. Davis proceeds upon the principle of homœopathy. He proposes to supplant the false association by the true; that is, by a union of industry and means, which shall have for its object the good of the whole instead of that of a clique. But men are still to manage the proposed new dispensation of social blessings, and

where is the guarantee for the necessary increase of honesty? A man may propose to act for a community from motives as dishonest and mean as though he proposed to act only for himself. The truth is, in our zeal for organization we forget the individual. We do not reflect that one rotten plank may sink the ship. To cross the Atlantic ocean safely, something more is required than a good model or a good navigator. We must have a good ship, and this can only be had from good materials. What is needed is, a return to the fundamental truth expressed in our national declaration of principles, to wit: that all men are by nature equal. Legislation exhibits a wide departure from this self-evident truth as held by our fathers. Every year has widened this breach—has created more and more inequality, as though *that* were the truth and equality the lie. In all this we have made a sad mistake; our experience as Spiritualists has shown that great truth of human equality but the *more* self-evident. It is not a mere flourish of words, it is not a mere maxim of political expediency, it is the inner truth of all human relations, a truth to which the nations must yet return if they are ever to know salvation from the miseries under which they groan. This principle bids us to "break every yoke," to "undo the heavy burthens, and let the oppressed go free;" whereas, our laws are, in their practical effect, as if intentionally designed merely to shift the burthens from the shoulders of the few to the many—to *strengthen*, not to break the yoke which binds the millions to the world's labor. Legislation empowers the few to substitute paper for gold, as a medium of exchange. They are empowered to issue a piece of paper (in itself of little comparative value, inasmuch as it costs but little labor) which shall represent the labor of a life-time. These things do not look to the good of humanity, but to the benefit of individuals. The commercial idea which gives birth to paper money, and other acts of special legislation, is not an inspiration from heaven—it is not by authority of divine law, for that is equal and respects equality; it is born of self, and looks to the ends of self only. It looks upon the neighbor but as a means of pecuniary profit. The doctrine is false, and the institutions built upon it must fall. Though organized in the sacred name of benevolence and reform, they cannot stand. The world has been enslaved by organization. We have forgotten man as an individual, while we have built the church and the state. Now, the doctrine of Spiritualism is a complete reversal of this process, and in its truth alone lies the power of progress, the elements of reform, the hope of the world.

Mr. Ira B. Davis reviewed the objections urged against the plan he had presented. He thinks the instinct of competition which is the animus of all commercial endeavor, must be rooted out before any real progress in the direction of social equality is possible. Hence the imminent necessity of organization on the basis of equality. He doubts whether the vaunted sewing machine, for example, can fulfill its mission of saviour while the spirit of competition is left to seize upon its profits. With all our improvements in labor-saving machines, it appears by authority of the Governor's message to the Legislature of this State, that, "While in twenty years, from 1831 to 1851, the population of the State increased only 61 per cent., pauperism increased 706 per cent. In 1831 there was one person relieved to every 123 inhabitants; in 1841, one to every 39; in 1851, one to every 24; and in 1856, one to every 17." To his mind, these facts are conclusive against all hope of redemption from any plan that does not have for its first object the abolition of all competition.

Dr. Hallock said: In considering this topic of reform, certain facts are conclusive with him as to the method.

Firstly. The Divine order and economy, which limits the intensity and duration of the affection of a cow, to the necessities of her calf, is proof to his mind, that *nothing can exist beyond its use.*

Secondly. Money and politics, the two grand levers with which the modern reformer is to move the world, are *not realities;* and therefore, not reducible to science. Nature supplies, not money, but *gold;* the value which *man* affixes to it, is of his own creating and is necessarily uncertain or fictitious. Science is predicable only of the immutable and the eternal—of that which God creates, and *not* of that which man perverts. As well might the Reformer proclaim that he had found the science of the Athanasian creed, (a lie to begin with,) as that he had discovered the science of money or politics. *Money*, whether he dignify paper or gold by that imposing title; *Politics*, whether autocratic, aristocratic, democratic, or mixed, being (like the devil,) simply *convenient fictions.* Doubtless there is a science of God; but can there be a science of the Devil, too?

Thirdly. There can be no bounds to the desires of childhood, or the unreasoning period of human growth, except its capacity to enjoy, in some way, the things desired. Until reason is born, this is the absolute necessity. Craving which knows no limit is the instinct of growth, without which growth could not be. Now, for the Reformer to suppose that he can affix rational bounds to this desire, and can create a commonwealth of reason, by simply saying with appropriate gesture—*let there be reason*, is to ignore the significance of all natural teaching. As well might a company of children hope to become men forthwith, through the potent magic of an associative resolve to imitate the actions of men; a thing impossible in itself, and futile, were it possible; nature, by long established usage having expressed her preference for quite another plan for the attainment of puberty. A man only, can act as a man; a child, who strives to imitate him, evinces, at best, but an honorable ambition.

Fourthly. Utopia is not Heaven, it is a *no-place*, a no-state—a sham altogether. Every mother's son of us firmly rooted to a ten-acre lot, and environed within a brown-stone mansion, with our heels upon the window-sill; is that the end proposed? It is not so much as a beginning. Reform begins and completes its circuit in the man: it is growth of the individual, not the enlargement of cities; the increase of scientific comprehension, the increase of spiritual power, and not the accumulation of round bits of metal. These are not the objects of reform, they are its accident—what has befallen it on the way, the toy with which it has cut its fingers, to the end that it may learn to use a knife to better purpose. A child's scheme; what can it propose but the accomplishment of a child's end? The object to be secured is the natural parent of the means. Men do not cry for the moon, God's plan reveals a higher purpose and the sure way to it. He permits of childhood. He instituted it. There is a season of utter inexperience in the life of every man; natural reformation is simply an orderly growth out of that. The outside work, so to speak, of the reformer, is to assist that growth. Every other is but a scheme to abolish childhood. Is that possible? Is it desirable? Shall the children build no more cob-houses, shall they have no more hobby-horses, shall they blow no more soap-bubbles, delight in no more windmills; possess fists without brains, and not pummel and scratch each other without reason? To cease from these things is to cease to be children; that is the only reform possible, and to secure it nature has provided but one method, a revelation of which is to be found in the science of growth.

One-half of the misery we complain of is imaginary, and a full moity of the remainder is unnecessary. Wholesome food and sufficient raiment are not difficult of attainment; with a due supply of the one, in the stomach, and of the other, upon the back, what more is possible from these? Folly is as contagious as small-pox. We are in the eruptive stage of it just now, and the face and forehead of society is broken out all over with huge brown-stone houses, coachmen with cockades in their hats, and an annual expense of fifteen thousand dollars for *housekeeping.* In the delirium of the disease these idiotches appear to us as beauty; but they surely ought not to deceive any one who sets up to be a doctor.

These things instead of being a necessity are a *nuisance.* They please the diseased vision, while they enslave the owner. The slavery of wealth, the world over, is greater than that of poverty. Men rarely commit suicide on an income of two dollars per diem. A potato patch gives less anxiety than railroad shares, a worse board to make straight and smooth, than mechanic did ever grapple withal, is the board of stock brokers. Moreover, let it be duly considered, that science can greatly help the agriculturist and the mechanic, while *stock-gambling made easy*, and bank issues made secure, are forever beyond her powers. The qestion is continued.

Adjourned. R. T. Hallock.

## Poetry.

"The finest poetry was first experience."

For the Herald of Progress.

### THE POET'S LYRE.

*A response to the beautiful poem, entitled, "Gone Before," in a recent number of the* Herald of Progress.

BY JOSEPH W. RYE.

A wondrous power hath the poet's lyre
To soothe wild passion and to calm the soul;
Within the breast to light affection's fire,
Where oft, *too* oft, hate's turbid waters roll.

O, poet's lyre! How thy music sweet
Hath cheered my spirit in affliction's hour,
Hath been a staff to aid my weary feet,
And give me more, far more, than *mortal* power.

Some simple lay, spontaneous from the heart,
Cast forth upon life's ever onward stream,
True to its mission, oft doth joy impart,
Of which, perchance, the minstrel did not dream.

'Tis thus thy lay, kind-hearted poetess,
Hath to my chastened spirit brought relief;
I grateful own its magic power to bless
And cheer the hearts so lately filled with grief.

*Our* "darling" too, has lately "gone before,"
The angels came and whispered, "darling, come!"
Spread their white wings and her pure spirit bore
Back to the joys of their celestial home.

Her "shadowy hand" now oft uplifts the veil,
And we, by faith, the beautiful behold,
Where pleasures pure, and love, doth never fail,
In the great Shepherd's all-embracing fold!

Thy harp upon the willow never hang,
Like those sad minstrels in the days of yore,
Who, by the river, sat them down and sang,
Then hung their harps to tune them nevermore!

*East Princeton, Mass.*

For the Herald of Progress.

### GETTING AHEAD.

BY EMMA TUTTLE.

Tell me, what's the use of living,
If one cannot get ahead?
Up the stream it is hard rowing,
And one may as well be dead
If he must be that way going,
For he cannot get ahead;
And oh, what's the use of living
When one cannot get ahead.

If our pockets want for tinning,
If debts hang like sinking lead,
If we must resort to skinning,
Why we may as well be dead;
For oh, what's the use of living,
If we cannot get ahead?
Ha! the veriest Devil living,
Is this getting—not ahead!

*Walnut Grove Farm.*


# HERALD OF PROGRESS.

ANDREW JACKSON DAVIS, EDITOR.

*NEW YORK, SATURDAY, JUNE 23, 1860.*

TERMS OF SUBSCRIPTION:

| | |
|---|---|
| Single Copies, per year, | $2 00 |
| Three " to one Post Office, | 5 00 |
| Ten " " " | 16 00 |
| Twenty " " " | 30 00 |

And any larger number sent to one Post Office at the rate of $1 50 each.

Money sent at our risk. For all large sums, drafts on New York should be procured, if possible.

Additions to clubs received at the club rates, only when sent from the same Post Office.

Single copies of the Herald of Progress may be obtained of all the News Dealers throughout the country.

Copies delivered to City Subscribers for $2 50 a year, or 5 cents a week.

Sample copies mailed free from this office on application.

☞ Our friends will find the office of this paper but a few doors east of No. 415 Broadway.

☞ All notices, advertisements, or communications intended for publication, should be sent in the week preceding date of publication. The earlier the better.

All letters to be addressed to

A. J. DAVIS & CO., Publishers,
274 Canal St., New York.


We shall commence very soon the publication of an Autobiography of the late Robert Owen.

"Houtensia, or the Double Life"—a beautiful and instructive narrative from the German—will be commenced next week.

Read the Medical "Hints to the Debilitated." Investigations are being made on "The philosophy of Deformity, Insanity, and Idiocy," for future numbers of this journal.

That friends we mourn as lost have not departed, but yet live and cooperate with humanity from their more exalted Sphere, is fully demonstrated in our department of "Spirit Mysteries."

The South and North controversy in this week's issue cannot fail to interest all candid readers. Mr. Baldwin's positions are eminently practical. He states the whole case, and advocates African subordination to the will of Christian gentlemen, from a purely external stand-point. Our first impression, that there is *truth* on both sides of the question, remains unchanged.

The orthodox religious newspapers are attempting to undervalue and diminish the intellectual and moral greatness of Theodore Parker. Our readers may, therefore, expect this journal to deal fearlessly and justly with said publications as occasion shall seem to demand. The *Independent's* late article is reviewed in this number.

## Life and Childhood.

Life is felt by countless myriads; bringing to each a variable value and a different significance. Hence, many and various words, embodying dissimilar postulates, are summoned to the work of definition.

There are at this moment nearly a thousand millions of human beings on this globe; therefore, to the problem of Life, there are nearly a thousand millions of solutions.

Man's conception of the answer will correspond to two conditions—first, the *circumstances* of his body—second, the *conditions* of his spirit; and, however antagonistic the responses emanating from those in opposite states of flesh and spirit, yet, on the final analysis and synthetic judgment, all answers will be pronounced essentially homogeneous, and consistent every way, with the doctrine of a universal Brotherhood. A correspondent asks: "What is Life to a Child?"

A crown of thanks! dear reader, for putting this question. The scene which it unrolls before my spirit is sweet-perfumed and bursting-full of promise.

Life, to a well-born and well-circumstanced Child, is one with silently-creeping grasses, with emerald landscapes, with laughing lapping streamlets, with the nervous joy of humming-bees, with swelling buds and blooming violets; one with flowering and fruiting trees, with the fragrance of apple orchards, with picking clover and sweet grass in the meadow, with cuffing the brooklet that goes purling below the willows; one with boat-sailing on the glittering pond at the bottom of the field; one with leaf-clad grape-vines climbing aspiringly and lovingly over garden grottoes, with blushing strawberries beneath clefts and upon the rock-wrinkled hillside; one with the fairy dwellers of shady nooks, with the sun-ray among inhaling roses, with the diversal singing of trees swept by the wind-spirit of the mystic west; one with the cheery chirp of wren and robin; one with the evening dream of prairie fields of fresh-mown hay, with the luxurious beauty of landscapes beyond the sunrise; one with the rushing gayety of the morning light, with the early dance of squirrels on the old stone wall; one with the young colt, and the yet trembling calf, and the turkey in the pasture, and the timid lamb on the rolling lawn; one with the silvered splendors of midsummer hues, with the stillness of a July noon; one with the fall of rain, with the ascending moisture, with the melting bow just now arching the far-off horizon; one with the angel of sleep, with the angel of dreams, with the gods of the seasons; one with the undefinable romance of new faces that visit at the house, who eat at the table, who smile with the baby, and tell innocent stories of lands and cities yet to be seen; one with the ephemeral fascination of novel sports, with the painful trouble of finding the misplaced plaything; with the half-sad excitement when bounding impulses are checked by the interposing voice or strong hand of maternal watchfulness.

Lastly, and in short—Life to the best childhood is the negation of solid happiness, the blush of anticipation without the pleasure of participation, the perception of being without the luxury of understanding it, an innocence which has never felt the joy of resisted temptation; identical with initial bewitchments and glittering joys innumerable, which surround the citadel of undisciplined sensibilities, and which plant, in the rapidly unfolding imagination, the seeds of ideas which rival the Siren Isles in beauty, and the realities of this globe as well; hence, childhood, to all poets, is a holy foreshadowing of pleasures common to the spirit-Lands, a kind of *avant courier* to the facts of an existence superior to the present; a table of contents to the book of the coming ages; a daguerreotype, so to speak, of the world beyond, painted on earth by the Infinite Sun of the Universe.

## The Bible Sustained.

OUR REPLY.

We cheerfully printed in our last issue a letter on the origin of the present form of the Bible; to which, with all good will and no haste, we submit the following external answer. We are constrained, in this connection, to write externally and historically upon this question for two obvious reasons—first, our correspondent does not ask us to consider the superhuman or earthly origin of the Primitive writings (the Bible) from the *internal* standpoint; and second, because we do not forget that, in the world's court of historical investigations, the testimony of clairvoyance or mediums is still unacceptable.

Our worthy correspondent has evidently misapprehended the meaning of the word "compiled." After quoting a Jewish authority, (Josephus,) he says: "Christ and his Apostles refer to the Old Testament, etc.—did they refer to something that had no existence?"

From this question it is evident that the respondent has apprehended us as affirming that the books of the Testaments were *written* for the first time (as well as collected into one volume) by the Nicene Council, which was held under the all-commanding authority of the converted Constantine. The most of our correspondent's letter seems to be aimed at this misapprehension, and therefore he must not expect us to take up his objections and consider them at length. We will, however, acknowledge our conviction that the books of the Testaments, and many other epistles equally interesting and as much inspired, were in existence a long period prior to the arbitrary Council of Bishops under the directorship of the Roman Emperor.

That Jesus and His Apostles should have referred to the Hebrew and Jewish Scriptures, in order to interest the prejudiced Jews in his wiser teachings, is not to be wondered at, nor does the fact conflict with our historical answer to George Blanchard. (See Herald of Progress, No. 11.) In that reply we simply sketched the perfectly *human origin* of the existing and conflicting combination of books called the Bible; and our esteemed correspondent, in making up his defense, has not adduced one particle of evidence calculated to invalidate the authority of the history quoted by us. Why did he not do so?"

Our correspondent says: "The Nicene Council was not to compile the Bible, but to settle disputed points on the acknowledged texts of the Bible."

We have, as before said, or can have access to as much knowledge respecting the origin of the Bible as anybody else in Christendom; and knowing the testimony of ecclesiastical historians on these points, we hesitate not to assert that our correspondent cannot, by history, substantiate the above proposition. All history is indefinite and unitary in declaring that the Nicene Council, as well as several Conventions held previous and subsequent to it, was called for the express purpose of fixing and determining the Sacred Canon, and not to set as a commentator upon the meaning of received texts.

It is, we repeat, certain, that no Christian knows positively *how*, *when*, or *where* the present form of the Bible was compiled and established as an authority. Almost all history is obscure and conflicting on this external event. What the Christian world does know we can also know, and we know that clergymen do not know how or by whom the Sacred Canon was originated. But the unavoidable *inference* is, that the Nicene Council, under the despotic control of the emperor, was the human institution, that, after considerable dispute, finally fixed most of the sacred writings in their existing relation, and called them "the word of God." Please read the following facts:

Mosheim, the great Ecclesiastical Historian of modern times, says in Vol. I., p. 72: "As to the time *when* and the persons *by whom* the books of the New Testament were collected into one body or volume, there are various opinions or rather conjectures of the learned; for the subject is attended with great and almost inexplicable difficulties to *us* of these late times." (P. 100.)

Also, Dr. Lardner, in his work on the Evidences of Christianity, declares that, "Even as late as the sixth century the New Testament canon was not settled by any authority that was considered decisive, or that was universally received; but Christian people were at liberty to judge for themselves, according to the evidence, concerning the genuineness of writings proposed to them as apostolical."

Dr. Davidson (Vol. I., p. 34) says, there was a collection of some of the New Testament books as early as the first half of the third century; *but that six books, namely*, the Epistle to the Hebrews, the Apocalypse, the Second Epistle of Peter, that of Jude, and the Second and Third of John, *were not received as inspired, as canonical.* But, while that subject is thus obscured by the conjectures of the learned, and the contradictions of historians, there are yet some indications, quite significant, that the Council of Nice was the most important as the instrument of settling the canon of Scripture; notwithstanding it is quite certain that after councils remodeled the doings of the Nicene Council. Many books, adopted by the earlier councils as divine, were rejected by the later ones as spurious; and often books were admitted into, or thrown out of the canon, by the most meager majorities. These councils were held during the dark ages, by the Catholic Church, and nearly all the history of their doings is, therefore, obscure. All the evidence we have, in church history, of the divinity and credibility of the Bible is drawn from the Catholic Church, in the deepest ages of her darkest corruptions. There was no Protestant Church until after the great reformers, Zwingle and Luther.

The proceedings at the Council of Nice are, like all events in the ancient history of the Church, veiled in obscurity. Indeed, a strong desire seemed to possess Eusebius and others who were present to conceal its details from the world, or at least to clothe the whole affair with the garb of mystery. Thus Pappus tells us that the Bishops, having "promiscuously put all the Books that were referred to the Council for determination, under the communion-table in a church, they besought the Lord that the inspired writings might get upon the table, while the spurious ones remained underneath, and that it happened accordingly."

Our correspondent quotes Augustine to prove that "The books of Scripture could not have been corrupted," &c. On the contrary, Mosheim (Vol. I., pp. 72–78,) gives us to know that not one of the works of the Apostolic Fathers can be trusted as purely the work of the author to whom it is ascribed. Their names are the following: Clement, Ignatius, Polycarp, and others. According to Mosheim, not one of the works of these men can be trusted as genuine, while nearly all are admitted universally to be forgeries. (Mosheim, Vol. I., pp. 74–78.) "Nor did any apostle, or any one of their immediate disciples, collect and arrange the principal doctrines of Christianity in a scientific or regular system." The "Apostle's Creed" was extant in the first century, but Mosheim says, page 79, that though this creed was attributed to Christ's ambassadors from the fourth century onward, "it is at this day unanimously agreed that this opinion is a mistake." So this "Apostolic Creed," the only summary of Christian doctrine in the first century, is not authority.

"In the second century," he says, "the whole Christian system was still comprised in a few precepts and propositions; nor did the teachers publicly advance any doctrines besides those contained in what is called the Apostle's Creed." (Vol. I., page 125.)

On page 130, of Vol. I., he tells us that the doctrine, "that it was not only lawful, but commendable, to *deceive and lie* for the sake of *truth* and *piety*, early spread among the Christians" of the second century. "Numerous forgeries of books, under the names of eminent men, sibylline verses, and a large mass of similar trash, appeared in this and the following centuries." All are universally admitted to be spurious—mere forgeries. Again, he affirms, on page 79, nor did the apostles, or any one of their immediate disciples, collect and arrange the principles.

On page 155 of Vol. 1., in the third century, Mosheim admits that "*pious frauds and impositions were among the causes of the extension of Christianity.*" On page 165 headmits "that a change in ecclesiastical government was followed by a corrupt state of the clergy;" and, on the 166th page, details the repulsive and disgraceful fact, that, in consequence of the general persuasion that celibacy was a true state for those who wished to be holy, the "clergy admitted to their houses and beds certain holy females who had vowed perpetual chastity, affirming, however, MOST RELIGIOUSLY, that they had no disgraceful intercourse with these holy sisters." On the 184th page he speaks of the great mass of forged books palmed upon the world over the signatures of distinguished men, and concludes his remarks with the following: "Thus, they who wished to surpass all others in piety, deemed it a pious act to employ deception and fraud in support of *piety*."

Bishop Faustus, an eminent Christian writer of the fourth century, declares that "It is certain the New Testament was not written by Christ himself, nor by his apostles, but a long while after them, by some unknown persons, who, lest they should not be credited when they wrote of affairs they were little acquainted with, affixed to their works the names of apostles, or of such as were supposed to have been their companions, asserting that what they had written themselves was written *according* to those persons to whom they ascribed it."

Scaliger asserts that "The fathers put into their Scriptures whatever they thought would serve their purpose."

In regard to the books of the Old Testament there seems to have been equally as much dispute during the first few centuries; and many Chronicles, Psalms, Prophecies, etc., were alternately accepted and rejected by the different councils, amid fierce and fiery altercations.

Our correspondent justly says: "A dozen men might write the history of the United States, but future ages will have to decide for themselves which are the most reliable and authentic."

We respond "Amen!" and, upon this reasonable principle of intelligent decision, we hold that every friend of Progress must set in judgment upon all professed revelations. Man's heaven-born Reason is adequate to decide the question of authenticity. We advocate the Spiritualism of fact and of human experience, not that of the Bible or any other book; for it is only by such independence of authorities that mankind can accomplish the ends of Progression.

☞ THE "Unitary Home," which has been in successful operation on 14th Street, under the management of Mr. Underhill, is now closed. The published cause is the inability of the originator to appropriate his time longer to its supervision.

Persons wishing to spend a few weeks in New York can usually learn from our advertising pages of pleasant and desirable "homes," where they can enjoy the society of liberal minds, and be spared the extravagant charges of hotels.

☞ WE hope to devote somewhat more of our space each week to current news, without, however, attempting to record much that floats through the daily and weekly papers, of no real value to the reader. The marked events of the day, governmental changes, progressive movements, political revolutions, legal abuses, and social wrongs, will not be overlooked.

☞ WE are unable to explain the difficulty experienced by some of our subscribers in obtaining their papers regularly. They are mailed from this office with care, early each week, and should reach every subscriber at stated times, none later than Saturday.

We can suggest no better plan to those who take the HERALD OF PROGRESS singly, than to find other subscribers, and thus increase the size of the package sent to each post-office.

## The World.

Not the globe, nor yet the earth's population, but a new daily paper called "*The World!*" *Momus*, the comic daily, has departed. Making a business of that which should be incidental—"getting up" what should "come up" of itself, is too much of a farce for humanity. And we do not wonder that comic papers are at a discount.

On the other hand, the intervention of high toned moral principle in all human affairs—the constant presence of that which gives a true direction, a noble impulse, and a beneficent influence to human effort, is and should be an every day reality. No more sensible movement could be inaugurated than that of interpolating with secular interests and commercial movements, the broad, clear and well defined principles of right which are omnipresent and eternal, and whose application to current events should be the constant effort of every honest mind.

Such emphatically is the aim of the HERALD OF PROGRESS, and hence it pledges a fraternal spirit towards all enterprises contemplating a practical effort to lift the business world out of the mire and filth of corrupt godless policies, to the high elevation of immutable principles.

We learn that "*The World* has originated in the widely prevalent feeling that the time has come for living Christianity to assert itself in secular journalism, more positively than it has yet done."

Grant the force of this position. Now how best to accomplish the desired end. The daily *Times* was established by an actual loss of $60,000. With three, instead of two leading journals to contend with, and one cent instead of two for the price, the probable sinking fund requisite for this newspaper will exceed $100,000. The *income* from this alone would purchase a large space in, if not a decided control of the columns of the three dailies, and thus also reach a widely different public from what is now possible. Why not evangelize and Christianize the world by a consecration of existing avenues, rather than build up a rival business—making this Christian scheme for the world's salvation a speculating enterprise on a grand scale? For, with every clergyman an *ex-officio* agent, and every deacon and church member a necessary friend, it will be strange if this paper does not attain a large circulation speedily, when it will increase the price, or limit the space, till it becomes not only evangelizing but remunerative.

If it shall prove a model of purity, and aid earnestly in creating a healthy taste, and disseminating sound morals, we shall heartily rejoice, and all the more regret that the same money had not been expended in converting the columns of other papers to its distinctive evangelical purposes. The truth is, however, the Christian world never has been willing to operate with the outside world—molding its existing customs and opinions by means of a brotherly spirit of coöperation and an unyielding fidelity to principle; but ever insists on being a distinctive world by itself. And this new daily is a significant exemplification of the orthodox idea of a world of saints and a world of sinners—the children of God *vs.* the children of the Devil.

*The World* is inaugurated by "members of various religious denominations," and promises to "recognize the authority and efficacy of Christian principles," and to "do its work on the common ground of the great primal Christian truths." Had it pledged itself to "recognize the authority of *principles*," and to search after "truth," without the limitation of the adjective "Christian," we could not hesitate to pronounce the movement grand and significant. But with these definitions so open to widely different interpretations, we hesitate whether to hope for any improvement on the *Herald*, *Times*, and *Tribune*. The *Tribune* is a very oracle of Christianity now. Greeley stands by the Bible and Webster's Dictionary as closely as the *World* possibly can, albeit he does advertise for Theatres. The *Times* is certainly a pious paper, and Bennet, of the *Herald* would indignantly repudiate want of fealty to Christianity.

We have read the prospectus of *The World* in the spirit of one hoping for a strong principled and whole souled ally. What do we find?

*The World* "will oppose the extension of slavery" and as well "any action of the Federal Government, or by the non-slaveholding states towards uprooting the institution where it does exist." Does this include all agitation of the question of the moral right or wrong of making property of man?

It will "keep true to the doctrine that slavery is a moral, social, and political evil." Is it also a wrong? Again, *The World* promises to be "ever thoroughly national in its tone, ever on the side of the Constitution and the laws." Right or wrong? What have we here above the ordinary standard of popular Christian (!) morals. We shall wait and hope.

*Ex Empe.*

## Persons and Events.

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

PERSONAL ITEMS.

**Rev. M. D. Conway**, of Cincinnati, is named as a possible successor to Theodore Parker.

**Ralph Waldo Emerson** has a new work, "The Conduct of Life," soon to be issued from the press of Ticknor & Fields.

**Robert Dale Owen** has gone to Naples, He returns to England this month to spend some time. The *Spiritual Magazine* says he does not expect to publish his next work till 1st January, 1862.

**Oliver Wendell Holmes**, in a recent address before the Massachusetts Medical Society, declared that mankind had been drugged to death; that whatever would injure a well man would injure a sick one; and that the world would be better off if the contents of every apothecary shop were emptied into the sea, though the consequences to the fishes would be lamentable. The address was ordered printed, but *not* endorsed by the society.

**Charles Dickens** and Mr. Evans, one of the proprietors of the London *Punch*, have been made acquainted recently with some remarkable physical manifestations, through the presence of a son of each. So states the *Spiritual Magazine*. It is to be hoped they will not continue to caricature Spiritualism.

**Rev. J. W. Hanneut**, the *Union* not hard-shell Baptist editor, says in a reply to a correspondent. "We are more anxious to see our brethren and visit our churches and friends, than they are for us to do it." We don't doubt it; but what other clergyman would confess as much?

**William Denton** gives a novel theory respecting the formation of the oil deposits recently discovered in Pennsylvania. He supposes these sections of country to be underlaid with coral reefs, containing in their cells the rock oil extricated by the coral insects from the impure waters of the early ocean. The cells being crushed by the tremendous pressure of the rocks above them; the oil is forced into the crevices of the rocks and ultimately finds its way to the surface.

**S. P. Leland.**—At the close of a course of Lectures by Mr. Leland, at Middlebury, O., the following resolution was adopted:

*Resolved*, That we have listened with delight and interest to the high toned and able scientific lectures of Mr. S. P. Leland, delivered during his stay of a few months with us, and take this method of expressing our appreciation of them, and of recommending him to all wherever he may go.

LATE NEWS.

—Intelligence from Mexico, though quite conflicting, indicates a series of defeats of the liberal party.

—Garibaldi's invasion of Sicily has so far proved successful. He has obtained possession of Palmero, and hopes for the independence of Italy are strengthened.

—Horace Greeley has published his private letter to Gov. Seward, written in 1854. The document, narrating private trials and struggles, will find many sympathetic readers.

—The sufferers by the destructive tornado in northern Illinois and Iowa, are in a most needy condition. Their case appeals strongly to the benevolent.

—The difficulties between England and China do not seem likely to be adjusted amicably. There are also indications of trouble between Russia and Turkey.

—Lady Franklin is expected to visit America soon.

—Senator Sumner has recently delivered an able and fearless speech on Slavery, in the Senate. His friends fear another attack on him in consequence.

—The *Williamsport Press* reports a dangerous condition of things in Horseheads, Chemung Co., N. Y., owing to the excitement relating to Spiritualism! The accessions to this faith are "fearfully rapid."

—A blind negro boy, ten years of age, has recently been introduced to the Washington public for the display of his remarkable musical powers. He reproduces music, which he hears, with great accuracy. He has had no instruction, his powers "broke out like the small-pox." He "belongs" to a Georgian.

—The Wautona (Wis.) *Argus* chronicles the death of a Mrs. A. Case, aged sixteen years, six months, and ten days. She was married three years ago, and has left *three* little children. What a mysterious Providence!

## The Physician.

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

## Hints to the Debilitated.

BY A. J. D.

We have knowledge of cases where Gen. DeBility is outrageously invasive and triumphant, notwithstanding persistent *pneumogastric* efforts to accomplish his overthrow and expatriation; but, on the other hand, we have authentic news from quarters where the unprincipled Fillibuster has been gloriously assaulted and vanquished.

Let no human being despair of ultimate victory. There is a beautiful sanctity in the temple of Health. Fear not, O Man! to leap into the rivers of happy physical life. Bathe thy spirit's material covering in the Euphrates of sweet flowing waters. The isles of gladness are fertile in the lake of harmonious existence, whose margins are blended with the bright blue of infinitude, and the waves whereof unceasingly roll with anthemal melody eternal. Fear not, unhappy one, to mingle with Nature's health-giving elements. Let the strife come at once! The battle of life is not fearful, is not dangerous and uncertain; for even now an angel's finger is raised to point the way to youthfulness and victory. No sentimental repining, no overweeping, no under-creeping, no diurnal thanklessness; but up at once, in the stillness of the voiceless night, (if chased by ill-omened dreams) up! and lay no more down, until a more peaceful silence covereth all thy being. If a fever is upon thee, or if there be a heaviness upon thy breast, rise from thy bed of suffering, disrobe thy body, walk within thy room where heaven's purest air should gently circulate from window to window, and, in the holy silence of the solitary hour, dip thy hands in refreshing water, and thy feet also, and manipulate thy whole person with steady purpose to remove the heat, so that tranquil sleep may lay silently down upon all thy bodily organs, even as the divine blessings of immutable truth hover about the inmost soul. A body full of virtuous health—of harmony deserved—is a form of holy beauty. Remember the Poet's Scriptures. In them 'tis said that

"A thing of beauty is a joy forever;
Its loveliness increasing, it will never
Pass into nothingness, but still will keep
A bower quiet for us, and a sleep
Full of sweet dreams, and health, and quiet breathing."

A few persons write us to say that, on attempting to exert their Will through the pneumogastric and voluntary nerves, they become mentally very chaotic, unable to fix their thoughts upon any one locality, and a distressing weariness soon creeps upon the entire body. Other persons, with naturally more concentration of mind and purpose, write us in testimony of the prescriptions. We shall now speak a few words to the former chaotic class. They are the most difficult patients to treat with magnetic forces; for, owing to the incessant jarring and vibrations of their nervous systems, they *fling off all influence* as rapidly as the strongest magnetist can supply and fix the power upon them. Dear sick reader! allow a few words to be spoken regarding the *routine* of thy daily life.

You are invaded by Gen. DeBility. We suppose you to reside in America, where the climate is a hydra-headed Temperature driven by the finest Spring and Summer in the known world. We have on this continent a *mixed* atmosphere, a *mixed* temperature, a *mixture* of all the seasons in every section of the year; and we are, in consequence, a *mixed* population, with *mixed* religious opinions, *mixed* political systems, and a perfect *admixture* of health and disease. Under these recurrent changeabilities, it is more than simply unreasonable—it is pure folly—to expect a uniform condition of either the mental or bodily constitution. Both involuntarily sympathize with the conditions and circumstances of the world in which they for the present exist together. Colds, catarrhs, croups, and consumptions, are, therefore, just as natural to man—under pervading conditions of the globe—as winds, frosts, snows, tempests, floods, and droughts, are natural to the yet juvenile age of the earth. But—mark you, one and all: *Man is a wondrous magazine of Self-Healing Energies.* So is the earth on which he roams. True, reader, but Man is a *thinking* and intelligent organization. The good earth is not. Man grows and unfolds from *within*, and consequently may draw upon the fountain again, unless by vices and transgressions he has drawn away too much of the restorative principles. Ah! This is the sad condition of thousands. Is there, then, no "balm in Gilead?" Is there no hope for such? No chance to replenish their exhausted forces? no "straight and narrow way" for chronic *sinners* to be saved?

We answer affirmatively, and bid all the diseased to enter upon the duties of the life-battle, by which Gen. DeBility can be at once and forever vanquished. And we would, therefore, admonish every sick one to read what we have already communicated, and to adopt whatever portion of the remedies is best fitted to individual necessities. But we have much to write respecting certain continental diseases, not yet named in these articles.

As the warm season is upon us, during which the early morning air is most magnetic and renovating, there is one straightforward habit to be acquired by the consumptive and digestively debilitated—that is, to rise in the early dawn, (say at half-past four, until autumn,) dress comfortably, and immediately proceed upon a ramble—*eating a small orange while walking*—and be sure to return, disrobe, and to lie down to rest one full hour before breakfast. Sleep for thirty minutes if possible—it will be possible by practice—and rise in time to take a hand-bath, and to dress, all before the bell rings you to the first meal.

We know *how cruel* is this almost sovereign remedy for vital debility. It would be far easier to "give up"—to keep in bed while the golden sun is rising "with healing in its wings"—and, as the foolish neighbor does, to send for a doctor to administer doses of indescribable drugs and tinctures. But let your reason act, and it will inform you, notwithstanding the hardship of early rising, that a *walk*, a *sleep*, and a *hand-bath*, (wash your whole body as you would your face, in two quarts of cold water,) are the most glorious remedies for vital debility possible to prescribe. The refreshing SLEEP before breakfast, and after a walk in the morning, is, particularly in this climate, a draught of pure health. It is well, also, to sleep about thirty minutes before dinner. Let this rest be inaugurated by the pneumogastric effort and vital equalization.

☞ If, after you rise early, you should attempt to read a paper or book, to study, or to indulge intellectual exercises, the debility of your system, nerves, bowels, and blood, will be in a few days increased four-fold. Avoid, therefore, all *mental* occupation previous to eating the morning meal. Otherwise your strength will soon be weakness compounded. (N. B.—Read, in a former number, our article entitled, "*How to balance the body and brain.*"

In regard to eating: It is proper to caution all debilitated persons, young or adult, in the summer months particularly, not to eat *fruit* and *vegetables* at the same meal. Together, in the stomach and bowels, they chemically operate to generate various semi-poisonous gases; by which dysentery and various bowel disorders may be produced in a few hours. Of vegetables, besides bread, use but two kinds at one meal. Away with the "stalled ox"—forbid the "fatted calf"—be superior to "fowl play" as nourishment—for your sake no sheep need be "led like a lamb to the slaughter"—let no swine "find favor in your sight"—but, without pastries and sweet things, live rationally and thankfully every day.

We admonish you to be perpetually conscious of the glorious world in which you live; but which, with all its beauty and glory, is but the alphabet of the Spirit Land in the surrounding immensity. By coming out of the Egypt of Disease, your eyes will open upon the universally distributed glories of the visible creation. Your happiness will be increased an hundred fold in a few weeks. Now, while sick and confined to hospital limits, you live like subterranean mortals, shut out from the glory of the infinite. Who ever knew a first-rate good *evil* man? Or who ever saw a happy and healthy *sick* man? Exodus and emancipation from Disease is a wonderful deliverance from the "Devil and all his imps." The temple of Nature would possess a new charm to the thus delivered. To illustrate what effect it would exert on the good-minded, we will quote, from Cicero's *Natura Deorum*, the following sublime conception:

"If there were beings who lived in the depths of the earth, in dwelling places adorned with paintings and statues, and everything enjoyed by those most wealthy and fortunate in the world; and if these beings could receive tidings of the glory and power of the divinities, and, after that, come out from their dark residences through the fissures of the globe to the surface on which we stand; if they could suddenly see the earth and the sea, and the circle of Heaven—contemplate the great cloudy expanse, hear the winds of the firmament, and admire the majesty and beautiful effulgence of the sun; could they behold the starry host of heaven in the night, the rolling and changing moon, and the rising and setting of the celestial orbs in the order prescribed from eternity—they would surely exclaim—'There are indeed Gods, and such magnificent things must be the work of their hands.'"

## Brotherhood.

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

### THE INDEPENDENT UPON THEODORE PARKER.

The leading editorial in the last *Independent* is devoted to the departed Reformer. We are glad to find this paper, ranking as the most liberal of Congregational journals, ready to express its candid convictions of the opinions and influence of a man like Theodore Parker. We are soon reminded, however, of the folly of expecting anything like justice to his memory from such a source. We could as well look for a true estimate of the skill of a General in marshalling his forces, from a subordinate in the opposing ranks as to expect a correct report of the conflict of life's contending armies, from one not on the "mountain top" of impersonal and unprejudiced impartiality, but mounted on the mole hill of popular orthodoxy, looking through the glass of a narrow creed.

We can look for a true recognition of the merits of the exponents of great principles, only from those who apprehend those principles, and see their superiority to the subordinate personages and events.

We have yet to learn that the editors of the *Independent* have reached this commanding plane of observation; and their attempts at criticism upon Parker, only indicate their utter inability to apprehend the man. Few will need to read beyond the first quotation we shall make, to perceive how far short they come of a true appreciation of his character, or the prevailing ideas of his life. We quote:

"Theodore Parker's own dying comments upon himself and his bust, then just completed at Florence, give the key to the life and character of the man. '*I had great powers* committed to me, and I have but half used them'—'*That head* (his own bust, in marble) *looks as if it might accomplish all that I sought to do.*' This overweening self-consciousness, this intense egotism, which kindled even expiring nature with the flame of self-worship—extolling his great powers and his capacious head in the very article of death—mark the radical vice of the "Absolute Religion," the worship of a deified humanity. The pleasant flattery of Lowell, in his "Fable for Critics," becomes a painful satire when read in view of these latest exclamations:

'His hearers can't tell you on Sunday beforehand,
If in that day's discourse they'll be Bibled or Koraned,
For he's seized the idea, (by his martyrdom fired,)
That all men (not ortho.lox) *may be* inspired:
Yet, though wisdom profane with his creed he may weave in,
He makes it quite clear what he *doesn't* believe in,
While some, who decry him, think all Kingdom Come
Is a sort of a, kind of a, species of Hum,
Of which, as it were, so to speak, not a crumb
Would be left, if we didn't keep carefully mum,
And, to make a clean breast, that 'tis perfectly plain
That *all* kinds of wisdom are somewhat profane;
Now P.'s creed than this may be lighter or darker,
But in one thing 'tis clear, he has faith, namely—
PARKER;
And this is what makes him the crowd-drawing preacher,
There's *a background of God* to each hard-working feature.'"

Truly apprehending the spirit of the man who thus spoke of himself—with the same assurance that Jesus uttered the divine truth "I and my Father are one"—the charge of "self-worship," "intense egotism," &c., has the air of simple silliness. The child listening to the artist or architect who speaks of his own powers as confidently and candidly as another might, may deem him egotistical, but one who properly measured the man and his capacity, would read there only a true and just self-appreciation.

To one bred in the Christian school of humility, it doubtless does appear "intensely egotistic" to accord a merited value to one's own abilities. Self abnegation, and Christ deification, are well known features, and lamentable faults of the Christian system. Too long have we refused to magnify "glorious human nature," and extolled divine qualities as existing without, above and beyond humanity. A Theology with too much God and too little man, may well give place to a system that declares not of one but of all men—"There's a back-ground of God, to each hard-working feature."

And this is the view we are to take of Mr. Parker and his critics. No man is to be judged except by the light of his own system. The *Independent* would scarcely bring the pagan before the blaze of Christian light for judgment, and it is equally absurd to attempt to illuminate Theodore Parker's ideas by the rush light of modern Theology.

It is with no technical or trifling spirit that we insist that Mr. Parker is to be judged in the light of his own teachings. The *Independent* says, "Mr. Parker left no system that will survive him." But there is "force of cohesion in his theological views," and the central idea—the reliability of human consciousness—is the very truth which must be apprehended to properly understand his last words. How unjust to attempt to judge by the Christian standard of

human depravity, a man whose soul reposed confidently in "the constitutional perfection of human nature, deduced from the infinite perfection of God."

When Theodore Parker said, "I had great powers committed to me," he uttered the glorious truth of his system, and spoke not as Parker, but as a man—as one of the brotherhood. It was his testimony of human consciousness which he uttered. And who shall marvel that he spoke boldly.

Were this distinction less clear, had Mr. Parker spoken more as an individual and less as a philosopher, we still should feel that such self-justice implied no undue gratulation or conceit. A man has a right to speak the truth of himself, and a true mind ought first to comprehend its own powers.

This elevation, which admits of an impersonal and unbiased view of one's own capacities and actions, seems a vague and delusive dream to the world. But such a triumph of manhood over the individual, the assurance of a representative of divine possibilities, contrasted with the humble cringing doubt of a subject of corrupt certainties, so happily exemplified in Theodore Parker, will not be as rare a phenomenon in the future as in the past.

But that Theodore Parker humbly felt the inferiority of all miracles, masters, or books, to ideas or principles is seen from these words, used by him:

"They are not *my* truths. I am no great man whom the world hinges on; nor can I settle the fate of a single doctrine by my authority. Humanity is rich in personalities, and a man no larger than I will not long be missed."

Here he distinguishes his own personality, and his words are humble enough. We might well pray for more such "egotists" as Parker. We quote again from the *Independent:*

"The character of Mr. Parker, we believe, was above reproach. His tone of morality was high; his motives, apparently, were elevated and sincere. His firm grasp of some of the fundamental principles of natural right, together with his unfailing confidence in his own powers, gave a strength to his utterances of truth and duty which often stirred and swayed the moral nature of his hearers. But in all his writings we have met with no expression of his consciousness of guilt and of need as a sinner, and with no recognition of Christ as his Saviour. For want of this he failed to reach the deepest necessity of man's nature, and to apply the highest motives to reformation of character."

How sad that no expression of his consciousness of guilt can be found in his writings! Doubtless he felt no such consciousness, and hence had no need of a "recognition of Christ as a Saviour."

A singular criticism truly! We infer that the greater one's consciousness of guilt, the better the man! As is one's sense of need as a sinner, so is his actual merit as a saint! Here is logic for the logical! We may presume upon a man's being a pretty fair sort of a person, if he confesses himself to be a miserable scamp! But he is the vilest of the vile who acknowledges no wrong intent!

Nothwithstanding so lamentable an absence of Christian humility, and wickedness, the critic confesses to Mr. Parker's good qualities:

"His manly opposition to Slavery gave him a hold upon the popular mind, which certain orthodox ministers of Boston might have retained, if they had preached the law of Christian truth and love against the inquity of holding men as chattels. o o o o He had great success in attracting and holding the confidence and affection of others, especially of young men. Many young men have been encouraged and aided by his kindly interest in them, and his ready offices in their behalf; and the poor have lost a friend in his death whose heart and purse were unusually but not unwisely open."

Of course it is quite necessary for our orthodox reviewer to "place" Mr. Parker, to locate or classify him, as the Botanists do a strange plant.

"Though some of Mr. Parker's teachings border upon Panthelsm, we believe that he remained, to the last, a Theist—a believer in the personality of God. But it will hardly be pretended that he was, in any fair sense of the term, a Christian. Not only had he no personal faith in Christ as a Saviour, but his regard for Jesus of Nazareth and for the system of Christianity, was just the same in kind which he had for Socrates and Confucius and their systems."

Conclusion 1st.: Mr. Parker was *not* a Christian.

"In his "Experience as a Minister," he says, "With Protestant ministers the Bible is a Fetish;" he speaks of it as "an anonymous Hebrew and Greek book;" and he thus describes the character and influence of the Bible itself:

"'If I wished to teach the nobleness of man, the Old Testament and New were there with dreadful condemnations of human nature; did I speak of God's love for all men, the Bible was full of ghastly things—chosen people, hell, devil, damnation—to prove that he loved only a few, and them not overmuch. Did I encourage free individuality of soul, such as the great Bible-men themselves had, asking all to be Christians as Jesus was a Christ—there were texts of bondage, commanding a belief in this or that absurdity. *There was no virtue but the Scriptures could furnish an argument against it!*'

"What a monstrous view of the Bible is presented in the words which we have italicized! Jesus, too, was not *the* Christ, the Saviour of the world, but only *a* Christ—as others may be.

"Again he says:

"'All the six great historic forms of religion—the Brahminc, Hebrew, Classic, Buddhistic, Christian, Mohammedan—profess to have come miraculously from God, not normally from man; and, spite of the excellence which they contain, and the vast service the humblest of them has done, yet *each must, ere long, prove a hindrance to human welfare*, for it claims to be a Finality, and makes the whole of human nature wait upon an accident of human history—and that accident *the whim of some single man.*'

"Here Mr. Parker distinctly places the Christian religion upon the same basis with the Brahminic and the Mohammedan, "as normally from man"—indeed, as turning upon an accident—"the whim of a single man." He believes that the Christian religion will ere long prove a hindrance to human welfare! It can be no offense to Mr. Parker's memory to say that such a view of the Bible and Christianity is Infidelity.

"Again he says of his position:

"'I have departed from the fundamental principle of the Catholics and Protestants, denied the *fact of a miraculous Revelation*, given exclusively to Jews and Christians, denied *the claim to supernatural authority*, and utterly broke with that vicariousness which puts *an alleged Revelation* in place of common sense, and *the blood of a crucified Jew* instead of excellence of character.'

"In all these sayings Mr. Parker caricatures not Calvinism nor any other human interpretation of the Bible—but the Bible itself and the Christian religion. He believed not in either; but only in God, Man, and the "Absolute Religion.'"

Conclusion 2d.: Mr. Parker was an Infidel. We experience a sense of relief. Henceforth the term "infidel" ceases to be a reproach. Let none of Mr. Parker's friends attempt to prove him a Christian.

Our last quotation from the *Independent* is an important one, not for ourselves, but for our friends, the "Liberal Christians."

"Mr. Parker has left no system that will survive him. There is no force of cohesion in his theological views. They are of melancholy interest, only as a legitimate outgrowth of 'Liberal Christianity.' Rev. J. Freeman Clarke said of him, at the Unitarian festival:

"'In many things he differed from us; in many things we differed from him; but, after all, he was the fruit of our body. If he went further, and if in going further he went away from us, still, he was in the line of our tradition, and he believed himself faithful to the principles which he had been taught while he was in this house.'

"Is this, then, the final lesson of Liberal Christianity?"

Here is contained a most cruel charge against Liberal Christians. After all the pains they have taken to keep the name "Christian,"' and to prove themselves entitled to it, by all sorts of (religious) conservative dirt-eating, to charge upon them the paternity of this Infidel child, whom they have repeatedly refused to own, is the "unkindest cut of all!" C. M. P.

## 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.

### THE DYING OUTCAST.

BY S. C. COFFINBERRY.

Forsaken, lost, alone I die;
The winds sweep o'er me deathly cold;
The frozen earth whereon I lie,
Must soon my meager form unfold;
The hunger pangs, like demons fierce,
Gnaw at my aching, bursting heart,
And agonies of sorrow pierce
My weary, weary soul; aye, start
Thou tear—my soul's last offering to earth—
Thou last bright tribute from my spirit's dearth.

Thy sisters, on my youthful cheek,
Have deep their haggard channels worn,
As, often, they did sadly speak
And tell how deep my heart was torn;
Thou offspring of a life of sin,
Thou pure bright pearl of holy birth,
My heart brings forth thy sister twin,
It's last life drop—its all of earth.
Whate'er my life hath been, my dying pray'r
Is purer than thy birth, thou holy tear.

The lamps blaze brightly in yon halls,
Would that one beam would glance this way
Instead of on those gilded walls!
Ye lamps, vouchsafe one straggling ray,
My wasting, freezing dust to cheer:
Alone, in darkness, here I lie,
Amid the chilling midnight air,
It is an awful death to die!
One little ray to light my path to death,
To cheer my soul, to warm my parting breath.

O, how my soul again doth turn
Towards my childhood's peaceful home!
O, how my heart again doth burn
With mem'ries of that humble dome!
The parents, brothers, sisters dear,
Still clinging to the sacred spot,
Regardless of an outcast's tear,
Long, long forsaken and forgot!
Still doth my fading mem'ry fondly trace
Each lov'd and well remembered form and face.

Why did they drive the erring one,
With curses on her youthful head,
Forth on the ravening world, alone,
To sink to shame, or beg her bread?
They call'd me a polluted thing,
A blot upon the fam'ly name;
They planted deep the serpent sting
That deepen'd still my life of shame;
They pitied not—the sin would not forgive,
And doom'd me by still deeper sin to live.

Whene'er an erring maiden falls,
She falls through some seducer's smiles,
Though not alone, the error calls,
Regardless of the snares and wiles
That bring her low, no word of blame
Upon her tempter—blameless he,
Though his the fault, still hers the shame;
The world awards, (why should it be?)
That he may revel on, and gaily sing,
While she must sink a despicable thing.

It darker seems—the stars grow dim—
Or, does my sight but pale in death?
More mournful, too, the night-wind's hymn,
And colder, still, its chilling breath;
My pulse thrills fainter, and I feel
A strange, cold stillness in my breast;
Mine ear is hush'd—aye, death doth steal
Along my veins—rest, outcast, rest;
Celestial strains of music round me swell—
Farewell, cold, cheerless, homeless earth, farewell!

*May* 26, 1860.

[From Wilson's Tales of the Borders.]

### THE INTENDED BRIDEGROOMS.

(*Concluded from last week.*)

Alarmed at the destruction he was making, I hastily arose, and, finding my way to where Maitland slept, I awoke him; for he was sound asleep, and had heard nothing of the noise and ruin which his friend was occasioning.

"He must be let out instantly," said I, "or he'll destroy everything in the room. I wonder he did not find the way out himself, for I heard him working at the handle of the door."

"Oh, I locked it," said Maitland, "for fear he should get up through the night and leave the house." Here, then, was in part explained the cause of Brown's outrageous passion. He had found himself locked in, and this had irritated him, and inspired him with the notion of his being forcibly detained.

"But we must let him out instantly," said I.

"Oh, surely, surely," replied Maitland, leaping on the floor; "but you go to bed, Tom—no occasion for you disturbing yourself; I'll pacify him in a minute—and perhaps the more readily that none are present but ourselves." Saying this, he hurried away in his night-gown to the apartment in which Brown was confined, while I retired, as he recommended, to bed, and listened for the result of Maitland's proceedings. The house was a large one, with a very long passage running down the center; and, as Brown's apartment was at the further end, I could not hear distinctly what passed; but I was surprised at a sudden cessation of all noise in Brown's room, the moment Maitland's footsteps approaching it by the passage became audible. It seemed as if Brown had become silent on discovering that some one was moving towards him; and this perfect silence he maintained while his friend was for some time unsuccessfully endeavoring to introduce the key into the key-hole; neither did he make any reply to, or take any notice whatever of the expressions which Maitland was, from time to time, addressing to him from the outside, while employed in searching for the key-hole. I considered the circumstance odd, and, without being able to account for it, felt uneasy at it. At length, while listening with intense anxiety for the issue, I heard the key enter the lock, I heard the door opening, and, in the next instant, heard—I leave the reader to imagine with what sensations—the cry, uttered in a wild, unearthly voice, "I am murdered! I am murdered!" The voice was Maitland's. I leaped frantically from my bed, and rushed along the passage. I met my unfortunate friend coming towards me. He was staggering. "A light! a light!" he he exclaimed—"I am murdered! I am murdered, Tom!" I flew to the kitchen, found a lamp burning on the hearth, snatched it up, and ran again to the passage, when and where a sight presented itself to me, which, to this hour, fills me with horror when I think of it. Seated in the middle of this passage—he had been able to get no farther—I found Maitland with both hands endeavoring to cover a large wound in the lower part of his body. Here was a winding up of the merriment and joyous recklessness of the preceding night! On seeing the horrible and deplorable condition in which my unfortunate friend was, I instantly ran away for a surgeon, without waiting to exchange words with him, or to make any inquiries into the dreadful occurrence. I conceived that the first thing to be done, was to procure him surgical assistance.

On knocking up the medical gentleman whose aid I desired, and hurriedly stating the case to him, he recommended to me to run instantly and call up other two of the profession, whom he named. This I did; and, in less than fifteen minutes, the whole were in consultation around the unhappy sufferer. I am not myself a medical man, and therefore cannot describe the proceedings which these who attended on this occasion adopted. Indeed, I was but little present, being unable to endure the horrible sight which my ill-fated friend presented. He was, however, perfectly calm and collected; and, short as the time for preparation had been, resigned to his fate; which, from the first, he believed to be certain, and all but immediate death.

The surgeons having done what they could for the sufferer, although with no hope whatever of saving his life—this, from the hideous nature of the wound, being altogether out of the question—a search was instituted for the murderer; a proceeding which was neither difficult nor tedious, as he was found lying quietly on the sofa where the kindness of his murdered friend had first laid him. Beside him, on the floor, lay a large carving knife. It was with this he had done the fatal deed; and it was now discovered, or rather perhaps conjectured, that he had come by the possession of it by accidentally overturning, or coming in contact with a knife-case, which stood on a side-board in the apartment.

When we first approached Brown, as he lay on the sofa, he seemed to be in a kind of stupor; his eyes were open, but he appeared to be wholly unconscious of what was passing around him. One of the medical gentlemen now laid his hand on his shoulder, and shaking him with some violence, to arouse him, asked him if he knew what he had done. To this he made no reply, but stared at us with a bewildered look. The question was again repeated, when a confused recollection of the horrid occurrence seemed to pass through his mind; for he became agitated and deadly pale. To the question put to him, however, he replied in the negative: "No," he said—"what have I done?"

"You have murdered your friend, Maitland," replied one of the medical gentlemen; "you have stabbed, him, mortally wounded him, and, we have every reason to believe, with this knife; and he held up the fatal instrument.

Brown made no reply for some time, but looked earnestly at the knife, and then at us, alternately. At length—

"This is dreadful," he said, in a low, hollow voice—"dreadful, dreadful, dreadful!" And he struck his hand on his forehead with convulsive violence, and his whole frame shook with the intensity of his mental agony.

He seemed now fully alive to the horrors of his situation, and to have a perfect recollection of the shocking occurrence that had taken place. After a silence of some seconds, disturbed only by the loud sobbings of a difficult and struggling respiration, he again burst out with—

"O my God! my God!—what is this? But it cannot be a reality; it is impossible; it must be some horrid dream. There must be some fearful delusion somewhere. *I* murder Robert Maitland! *I* stab him with a knife—my dearest, my best friend! Ha! ha! ha!—nonsense—impossible, impossible! I would stab myself sooner—much sooner, God knows! I would not hurt a hair of his head for worlds. *I* loved him, loved him most sincerely—and yet you tell me I murdered him! Base slanderers! who would believe you? Who would believe so utterly improbable a story? None, none. Ha! ha! ha! None, none. I am safe—who would believe you?" He again burst out into a hysterical laugh.

It was now evident that the unfortunate young man's senses had deserted him. But whether this proceeded from an overwhelming sense of the atrocity of his crime, and of the dreadful situation in which he stood, or was but a continuation of the consequences of the preceding night's debauch, could not be determined. It appeared to me to proceed in part from both. But, from whatever cause it proceeded, it was most painful to witness; and it was impossible to look on, or listen to the wailings of the unhappy man, great as his guilt was, without a feeling of compassion.

One of the medical gentlemen present now made a signal to the other—the third having remained by the patient—to step aside with him. He did so; and, though they spoke in whispers, I overheard as much as informed me that they were consulting as to the propriety of giving immediate information of the occurrence to the Fiscal, with a view to having Brown apprehended; and one of them eventually undertook this duty, and was about to depart on its execution, when his attention, and that of us all, was suddenly called to the patient, by the medical gentleman who had remained with him, coming hastily to the door of the appartment we were in, and, in a hurried voice, summoning his brethren to the bedside of the sufferer. He was expiring We all hastened to the chamber of death, and were just in time to hear the last words of poor Maitland. These conveyed an earnest entreaty that no harm should come to Brown for the occurrence of that night.

"For I feel perfectly assured," said the dying man, "that it was either done altogether unintentionally, or that he neither knew me nor what he was doing. I am certain of that. Brown would not knowingly do me an injury. See, then, gentlemen," he continued, "I entreat of you, with my dying breath, that he be not in any way troubled for what has happened. On the solemn declaration of a dying man, I acquit him of all intention of doing me a wilful injury."

These were the last words he uttered; but he continued to breathe for some time afterwards, and the medical gentlemen still remained by his bedside.

Taking advantage of this interval, I stole out of the apartment, and hastened to that in which Brown had been left, to warn him of his danger, and to prevail upon him to fly. But he was not there. I went to the street door and found it open. Impelled by a natural instinct, Brown had already fled; and I was glad to find that he had.

On my return to the room in which Maitland was, I was informed that he was dead. His murderer, as just mentioned, had left the house; but he had not gone far; he was apprehended in his father's house on the following morning, and carried to jail. He was subsequently brought to trial before the High Court of Justiciary; but escaped with his life on the plea of insanity, supported by other extenuating circumstances. What became of him afterwards I could never learn, nor do I know to this hour. The general belief was, however, that he was conveyed out of the country; and this seems confirmed by the fact that he was never again seen or heard of by any one who knew him. I need not enter into any description of the misery and desolation with which the dreadful occurrence just related overwhelmed the families of the unfortunate young men, equally that of the injurer as the injured, and almost equally likewise those of their respective brides elect. The young ladies never again appeared at any place of public resort; one of them, the chosen of the unfortunate Maitland, followed him to a premature grave; and the other, in about two years after the fatal occurrence, went abroad to reside with a relative, where she also shortly afterwards died.

Such, then, was the appalling termination to which one night of unguarded indulgence brought the careers of two most promising young men—hurling both, in a few short hours, from the summit of human felicity, the one into a premature and blood-stained grave, the other into the lowest depths of human misery—into a situation of as utter wretchedness as the human mind can perhaps conceive.

I have but one remark to add to this dismal tale; and I leave the reader to employ his own reasoning on it, and to draw from it his own conclusions. The excess which led to the melancholy results just related, was not habitual to the unfortunate young men whose history exhibits them; on the contrary they were remarkable for the general temperance of their habits, and the uniform correctness of their lives. It was an indulgence, excited by a particular occasion, and given way to for a time under peculiar circumstances and feelings. If there is a lesson here, let it be learned.

### A JUST TRIBUTE.

We quote from a private letter the following recognition of the merits of the Harmonial Philosophy:

"Accept my congratulations for the great good already done, and still being accomplished through the teachings of the Harmonial Philosophy. It has introduced a new era in theology. By it men have been introduced to angels, and they have been made familiar with each other in the social circle. Heaven and earth have been brought together, and mankind taught that both are theirs, while hell and the Devil are unmitigated humbugs. Mountains of superstition have been removed and cast into the sea of past follies, and many a desponding spirit taught to hope and be happy."

—The advertising columns of an exchange brings us the following lucid explanation of the tornado at Cincinnati, and other great storms: "*Herrick's Sugar Coated Pills.*—This remarkable American remedy is carrying the *world* by *storm.*"

## Of Writers and Speakers.

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

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

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

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

**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.

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

**F. L. WADSWORTH** will speak July 8th at Marlboro, Mass.; 15 and 22, Putnam, Conn.; 29th at Milford, Mass. Address accordingly.

**JOHN MAYHEW, M. D.**, will speak in Farmington, Ill., June 24, and Davenport, Iowa, July 8. Between these dates he will visit Galena, Oneida, Cambridge, Monmouth, Kewanee, &c.

**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.

**WM. DENTON** will answer calls to lecture on Geology, Theology, and Spiritualism. His geological lectures are illustrated by paintings occupying several hundred square feet of canvass, and numerous specimens of minerals and fossils. Address, Painsville, Ohio.

**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. S. L. CHAPPELL**, inspirational speaker, will receive invitations to lecture in Central New York the coming summer. Address, Phoenix, N. Y.

She speaks in Hastings, July 1st, and every fourth Sunday.

**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.

**MISS MARTHA F. HULETT** (Post office address, Rockford, Ill.,) will speak during the 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. During July and August, the Hall will be closed for hot weather; September, Martha F. Hulett; October, Lizzie Doten; November, Emma Hardinge; December, Mrs. F. O. Hyzer.

**MRS. S. E. WARNER**, will answer calls to lecture in any part of Ohio and Western New York, during the summer. Mrs. W. has been nearly six years a lecturer on Spiritualism and kindred topics. Address Mrs. SOPHRONIA 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.

**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.

AGENTS FOR THE HERALD OF PROGRESS.

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

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

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

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

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

LOCAL AGENTS.

Akron, Ohio, J. Jennings.
Auburn, N. Y., Geo. King.
☞ Boston, Mass., Bela Marsh, 14 Bromfield St.
Buffalo, N. Y., T. S. Hawkes.
Clarkston, Mich., N. W. Clark.
Fond du Lac, Wis., N. H. Jorgensen.
Glen's Falls, N. Y., E. W. Knight.
Lowell, Mass., Cutter & Walker.
Norwich, Chenango Co., N. Y., G. L. Rider.
Red Bank, Monmouth Co., N. J., John French
Ripon, Wis., S. Bates.
Rome, N. Y., S. & J. D. Moyer.
San Bernardino, Cal., D. N. Smith.
St. Louis, Mo., A. Miltenberger.
Springfield, N. H., T. S. Vose.
Utica, N. Y., H. H. Roberts.
Waukegan, Ill., W. Jilson.
West Walworth, N. Y., Hicks Halstead.

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

# Harmonial Book Repository.

## LIST OF BOOKS.

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

LIST OF THE WORKS OF

## ANDREW JACKSON DAVIS

IN THE ORDER OF THEIR PUBLICATION.

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

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

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

IV.—The Great Harmonia.
*Being a Philosophical Revelation of the Natural, Spiritual, and Celestial Universe.*
Vol. I.—THE PHYSICIAN. 12mo, price $1 00.

V.—The Great Harmonia.
Vol. II.—THE TEACHER. Price $1 00.

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

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

VIII.—The Great Harmonia.
Vol. III.—THE SEER. Price $1 00.

IX.—The Harmonial Man; or, Thoughts for the Age.
Price 20 Cents.

X. The Present Age and Inner Life;
A Sequel to SPIRITUAL INTERCOURSE. MODERN MYSTERIES classified and explained. Price 75 cts.

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

XII.—The Great Harmonia.
Vol. IV.—THE REFORMER. Price $1 00.

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

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

XV.—The History and Philosophy of Evil.
*With Suggestions for more ennobling Institutions and Systems of Education.*
Price, Paper, 30 Cents. Cloth, 50 Cents.

XVI.—The Great Harmonia.
Vol. V.—"THE THINKER." Just published.
Price $1 00.

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

## WORKS BY OTHER AUTHORS.

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

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

**Epic of the Starry Heaven.**
By Rev. Thomas L. Harris. 210 pages, 12mo, 4,000 lines. Price, plain bound, 75 cents. Gilt muslin, $1.00. Postage, 12 cents.

**Lyric of the Golden Age.** A Poem.
By Rev. Thomas L. Harris. 417 pages, 12mo. Price, plain boards, $1 50. Gilt, $2.00. Postage 20 cents.

**Spirit-Manifestations.**
By Dr. Hare. Experimental investigation of the Spirit-manifestations, demonstrating the existence of Spirits and their communion with mortals; doctrines of the Spirit-world respecting Heaven, Hell, Morality, and God. Price $1 75. Postage, 30 cents.

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

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

**The Shekinah, Vol. 1.**
By S. B. Brittan, Editor, and other writers. Devoted chiefly to an inquiry into the spiritual nature and relation of man. Bound in muslin, price $2 00. Elegantly bound in morocco, lettered and gilt in a style suitable for a gift-book, price $3 00. Postage 24 cents.

**Volumes II and III.**
Plain bound in muslin, $1 50 each; extra bound in morocco, handsomely gilt, $2 each. Postage 24 cents each. Charles Partridge, publisher.

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

**Brittan's Review of Beecher's Report**
Wherein the conclusions of the latter are carefully examined, and tested by a comparison of his premises with reason and with the facts. Paper covers, 25 cents. Postage 3 cents.

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

**Spiritualism, Vol. 2.**
By Judge Edmonds and Dr. Dexter. "The Truth against the world." Price $1 25. Postage 30 cents.

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

**Discourses from the Spirit-World.**
By Rev. R. P. Wilson, Medium. Dictated by Stephen Olin. An interesting volume of 200 pages. Price 63 cents. Postage 10 cents.

**The Sacred Circle.**
By Judge Edmonds, Dr. Dexter, and O. C. Warren. A fine bound octavo volume of 492 pages, with portrait of Edmonds. Price $1 50. Postage 24 cents.

**Philosophy of the Spirit-World.**
Rev. Charles Hammond, Medium. Price 63 cents. Postage 12 cents.

**A Review of Dodd's Involuntary Theory of the Spiritual Manifestations.**
By W. S. Courtney. A most triumphant refutation of the only material theory that deserves a respectful notice. Price 25 cents. Postage 3 cents.

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

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

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

**Scenes in the Spirit-World; or, Life in the Spheres.**
By Hudson Tuttle, Medium. Price, muslin, 50 cents; paper 25 cents. Postage 7 cents.

**The Pilgrimage of Thomas Paine.**
By C. Hammond. Dictated by the spirit of Thomas Paine. Paper, 50 cents. Muslin, 75 cents. Postage 15 cents.

**The Clairvoyant Family Physician.**
By Mrs. Tuttle. Price, muslin, $1. Postage 10 cents.

**Voices from Spirit-Land.**
By Nathan Francis White, Medium. Price 75 cents. Postage 15 cents.

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

**The Worker and his Work.**
A discourse delivered before the Young Men's Christian Union, by Dr. R. T. Hallock. 24 pages. Price 6 cents.

**Spiritualism: Its Phenomena and Significance.**
An Essay, read by invitation, before the New York Christian Union, by Charles Partridge, Editor of the "Spiritual Telegraph;" together with the report of an ensuing Discussion on the subject. Price 12½ cents. Postage 3 cents. $1 per dozen.

**Footfalls on the Boundary of Another World.**
By Robert Dale Owen. Price $1 25. Postage 24 cts.

**Arcana of Nature; or,** *The History and Laws of Creation.*
By Hudson Tuttle. With an Appendix by Datus Kelly. Price $1. Postage 19 Cents.

**Angel Teachings in the Great Book of Nature.**
An effort to enlighten and restore the Great Family of Man to the Harmony of Nature. By Alex. H Davis, M. D. 400 pages. Price $1. Postage 18 cts.

**The Bible;** *Is it of Divine Origin, Authority, and Influence?*
By S. J. Finney. 25 cents. Postage 5 cents.

**Thirty-two Wonders; or,** *The Skill Displayed in the Miracles of Jesus.*
By Prof. M. Durais. 25 cents. Postage 5 cents.

**A Dissertation on the Evidences of Divine Inspiration.**
By Datus Kelley. 20 cents. Postage 3 cents.

**Report of an Extraordinary Church Trial.**
Conservatives vs. Progressives. By Philo Hermes. 15 Cents. Postage 3 cents.

**Bohemia under Austrian Despotism.**
An Autobiography. By Anthony M. Dignowity, M.D. 236 pages. Price, postage-paid, 75 cents.

**The Hierophant; or,** *Gleanings from the Past.*
Being an exposition of Biblical Astronomy, &c., &c. By G. C. Stewart. 12mo, 234 pages. Price 75 cts. Postage 10 cents.

**Divorce.**
A Correspondence between Horace Greeley and Robert Dale Owen, with the Divorce Laws of New York and Indiana. 60 pages. Price 10 cents.

**The Birth of the Universe.**
By and through R. P. Ambler. 130 pages, neatly bound in cloth. Sent, postage paid, on receipt of 55 cents.

**Biography of Mrs. Semantha Mettler, the Clairvoyant.**
By Frances H. Green. 115 pages, with portrait 38 cents. Postage 6 cents.

**Elements of Spiritual Philosophy.**
Being an Exposition of Interior Principles. By R. P. Ambler. Price 25 cents. Postage 4 cents.

**The Spiritual Teacher.**
Comprising a Series of Twelve Lectures on the Nature and Development of the Spirit. By R. P. Ambler, *Medium.* Second Edition. Price, postpaid, 50 cents.

## WORKS OF DR. H. E. LAZARUS.

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

**Passional Hygiene and Natural Medicine;** embracing the Harmonies of Man with his Planet. 492 pages, 12mo. $1 00. Postage 20 cents.

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

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

BOOKS FOR SALE.

MRS. H. F. M. BROWN has a general assortment of Liberal Books for sale, at 288 Superior Street, Cleveland, Ohio. A printed Catalogue will be sent to those wishing it. tf

# Miscellaneous.

## SHORT-HAND

HAND BOOK OF

Standard or American

## PHONOGRAPHY.

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

BRIEF LONG-HAND.

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

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

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

ANDREW J. GRAHAM,
tf. 274 Canal Street, New York.

R. DOUGLASS,
TEACHER OF PHONOGRAPHY,
No. 661 North Thirteenth Street,
PHILADELPHIA.

NOW OPEN.

DR. L. SAYER HASBROUCK'S

## HYGIENIC RETREAT,

*On Sligo Ridge, Middletown, Orange Co., N. Y.*

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

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

Terms, from $3 to $5 per week, according to room and attention required. All communications addressed to L. SAYER HASBROUCK, M. D.,
Middletown, Orange Co., N. Y.
will receive prompt attention.

## ORIENTAL BATHS,

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

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

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

T. CULBERTSON.

# Special Notices.

DR. A. G. WOLFE,

## HEALING MEDIUM,

Has Removed to 187 Greene Street. 16-28*

## Free Social Circles

For the interchange of Thought and Spirit Manifestations, every Tuesday Evening, at Dr. RAE'S, 72 West Twenty Second Street.

**MRS. PAGE** will hold CIRCLES every Wednesday evening at 47 W. 27th St., for the development of Mediums and Physical Manifestations. 15-tf

MRS. A. C. LATHAM

Describes Character, Development and Spirit Surroundings, gives Communications, and lays on hands for Development and Healing.

110 Third Avenue, New York. 15tf

PLEASANT FURNISHED ROOMS,

With or without Board, to be had at MRS. WINES', 47 Bond Street, New York.

**BOARD.**—A gentleman and his wife, and two or three single gentlemen, can find pleasant furnished rooms at No. 65 East 31st Street.
12-tf MRS. P. A. FERGUSON TOWER.

TO SPIRITUALISTS & OTHER REFORMERS.

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

PURE AMERICAN WINE,

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

It is made for medicinal and communion purposes.

J. B. CONKLIN

Receives visitors every day and evening, at his rooms,
4tf 486 Broadway, cor. of Broome St., N. Y.

# Medical.

DR STEPHEN CUTTER,

## VITAL ELECTRICIAN

AND

MAGNETIC PHYSICIAN,

Still continues to make cures of RHEUMATISM in all its various stages, NEURALGIA, NERVOUS AND SPINAL COMPLAINTS, FEVERS, and all other curable diseases that afflict the human family.

Dr. C., in his practice, uses herbs, roots, barks, magnetism, &c. He has no diploma, he is not an Indian nor the seventh son of a seventh son, but has individuals in all parts of the city who will testify to having been helped by his manner of treatment.

Clairvoyant examinations and prescriptions given by MRS. G. W. WALKER, who is a superior Seeing Medium, for $1.

Office 221 Central Street, Lowell, Mass.

Clairvoyant Medicines for sale at Cutter & Walker's store, 221 Central Street. 17tf

DR. J. H. RAE,

## ELECTRO MAGNETIC PHYSICIAN

AND

HEALING MEDIUM,

72 West Twenty-Second Street, New York.

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

Neuralgia, Sick and Nervous Headaches, (frequently cured in a few minutes), Chronic and Inflammatory Rheumatism, Piles, Paralysis, Palsy, Kidney Complaints, Weak Backs, Diseases of the Spine, Heart Liver, and *Lungs*, Curvatures of the Spine, Bronchial Affections, Asthma, Phthisic, Short and Difficult Breathing, Dropsy, *Weak Eyes*, and sometimes Blindness—when caused by Paralysis of the Optic Nerves—Fits, St. Vitus's Dance, or Chorea, Diabetes, Nervousness, Catalepsy, Dyspepsia, Scrofula, *Tumors*, King's Evil, Enlargement of the Glands, Seminal Weakness, Impotency, and sometimes Barrenness.

In all cases of FEMALE DISEASES, such as Prolapsus Uteri, or Falling of the Womb, Fluor Albus, or Whites, Leucorrhœa, Chlorosis, Suppressed and Excessive Menstruation, Hæmmorrhits, I have never failed in performing a perfect cure.

TREATMENT BY MAIL.

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

Consultition by Mail, - - - - $1 00
Consultation and Clairvoyant Examination, 3 00

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

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

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

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

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

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

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

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

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

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

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

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

CASE 10, Mr. F.—Tumor. Removed by absorption in about five weeks.

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

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

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

CASE 14, Mrs. D.—Dropsy of heart, difficult breathing, 12 years' standing. Cured in 39 operations. Breathed free, full, and natural, after the first.

CASE 15, Mr. J——n, 59 years old. Rheumatism and partial paalysis. Entire cure in two *operations.*

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

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

MONEY can be sent at my risk. All letters containing the consultation fees, will be answered by return of mail.

J. H. RAE, 72 West 22d St., New York.

MR. & MRS. DORMAN,

CLAIRVOYANT PHYSICIANS,

NEWARK, N. J.

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

# Guide to Travelers.

THE PENNSYLVANIA CENTRAL RAILROAD.

GREAT DOUBLE-TRACK ROUTE.

The capacity of the Road is now equal to any in the country.

THE GREAT SHORT LINE TO THE WEST.

Office, No. 1 Astor House, Broadway.

Facilities for the transportation of Passengers to and from Cincinnati, Chicago, St. Louis, St. Paul, Nashville, Memphis, New Orleans, and all other towns in the West, North-West and South-West, are unsurpassed for speed and comfort by any route.

Through trains for the West leave New York, (foot of Cortlandt street,) Morning Express, 7 A. M.; Evening Express, 6 P. M.

Sleeping and smoking cars on all trains.

Fare always as low, and the time as quick, as by an other route.

By this route freights of all descriptions can be forwarded to and from any point on the railroads of Ohio, Kentucky, Indiana, Illinois, Wisconsin, Iowa, or Missouri, by Railroad direct, or to any point on the navigable rivers of the West, by steamers from Pittsburgh.

The rates of freight to and from any point of the West by the Pennsylvania Railroad are at all times as favorable as are charged by other Railroad Companies. Merchants and shippers intrusting the transportation of their freights to this Company can rely with confidence on its speedy transit.

This Company also maintains an Emigrant Accomodation Line, by which parties emigrating Westward enjoy a cheap and comfortable mode of conveyance at one-half the first-class rates of fare.

J. L. ELLIOTT, Passenger Agent,
No. 2 Astor House.
LEECH & CO., Freight Agents,
No. 1 Astor House, and No. 1 South William st.
McDONALD & BISCHOFF, Emigrant Agents,
No. 8 Battery Place.
THOMAS A. SCOTT, General Superintendent,
Altoona, Pa.

NEW JERSEY RAILROAD.

FOR PHILADELPHIA AND THE SOUTH AND WEST VIA JERSEY CITY.

Mail and Express Lines leave New York at 7, 9 and 11 A. M., and 4 and 6 P. M.; fare $3. 12 M.; fare $2 25. Through tickets sold for Cincinnati and the West, and for Washington, New Orleans, and the South, &c.; and through baggage checked to Washington in 7 A. M., and 6 P. M., trains.

J. W. WOODRUFF, Assistant Sup't.

No baggage will be received for any trains unless delivered and checked fifteen minutes in advance of the time of leaving.

NEW YORK AND HARLEM RAILROAD.

FARE, TWO DOLLARS TO ALBANY.

On and after Monday, April 20, trains will leave Twenty-Sixth Street Station, New York, as follows:
For Williamsbridge—8:30 A. M.; and 1 and 5:30 P. M.
For White Plains—11 A. M., and 2:30 and 5 P. M.
For White Plains—6:15 P. M., from White St. Depot.
For Dover Plains—4 P. M., from Twenty-Sixth Street Depot.
For Albany—9 A. M., Mail, connecting with the New York Central Railroad.

Returning, will leave
Williamsbridge—6:40 and 9:50 A. M., and 3:40 P. M.
White Plains—5 and 7:20 A. M., and 12:45 and 4:50 P. M.
Dover Plains—6 A. M.
Albany—11 A. M., Mail.

JOHN BURCHILL, Ass't. Sup't.

HUDSON RIVER RAILROAD.

From April 20th, 1860, trains will leave Chambers Street Station as follows:
Express trains, 7 and 11 A. M., and 5 P. M.
☞ Albany Mail, 9 A. M.; Sleeping Car Train, at 9:20 P. M. (Sundays included.)
Way Trains for Sing Sing—9:15 A. M., and 4:15 and 7 P. M.
For Poughkeepsie—11:15 and 3:30 P. M.
For Tarrytown—3:35 and 10:45 P. M.
For Peekskill—5:30 P. M., from 31st St.
Buffalo and Northern Lightning News Train, 3:20 A. M.
Emigrant—6:15 P. M.
Passengers taken at Chambers, Canal, Christopher and Thirty-First streets.
☞ Trains for New York leave Troy at 4:45 (Sundays included,) and 8:45 and 10:30 A. M., and 3:45 and 5:05 (Sundays included,) and 8:30 P. M.; and Albany about half an hour later.

A. F. SMITH, Superintendent.

NEW YORK AND ERIE RAILROAD.

Passenger trains leave pier foot of Duane street, as follows, viz:
Dunkirk Express, at 7:00 A. M., for Dunkirk, Buffalo, Canandaigua, and principal intermediate stations.
Mail—9 A. M., for Dunkirk and intermediate station
Way—at 4 P. M., for Middletown, Newburg, and termediate stations.
Night Express, at 5 P. M., for Dunkirk, Buffalo, C andaigua, and principal stations.
The train of Saturday runs only to Elmira.

CHAS. MINOT,
General Superintendent.
NATHANIEL MARSH, Receiver.

WEEKLY COMMUNICATION BY STEAM
BETWEEN
NEW YORK AND LIVERPOO
CALLING AT
Queenstown, Ireland,

To land and embark passengers and dispatches—carrying the United States Mail.

The Liverpool, New York and Philadelphia Steamship Company's splendid Clyde-built iron screw steamships are intended to sail as follows:

*From New York for Liverpool.*

CITY OF BALTIMORE.....Saturday, May 5.
CITY OF MANCHESTER.....Saturday, May 12.
CITY OF WASHINGTON...Saturday, May 19.
And every Saturday throughout the year, from Pier No. 44, N. R.

*Rates of Passage.*

Cabin to Queenstown or Liverpool.....$75
Cabin to London (via Liverpool).....86
Steerage to Queenstown or Liverpool.....36
Steerage to London.....38
Steerage Return Ticket, available for six months, from Liverpool.....60

Passengers forwarded to Havre, Paris, Hamburg, Bremen and Antwerp at through rates.

Certificates of Passage issued from Liverpool to New York.....$40
Certificates of Passage issued from Queenstown to New York.....30

These steamers have superior accommodations for passengers; are constructed with water-tight compartments, and carry experienced surgeons.

For freight or passage apply at the office of the Company.

JOHN G. DALE,
No. 15 Broadway, New York, Agent.
In Liverpool, to WM. INMAN, Tower Buildings.
In Glasgow, to WM. INMAN, No. 13 Dixon St.

FOR BRIDGEPORT.

FARE FIFTY CENTS.

The steamer JOHN BROOKS, Capt. John Brooks, Jr., leaves Peck Slip every Tuesday, Thursday and Saturday, at 12 M. T. LOCKYER & Co., 112 South St.

FOR BOSTON AND PROVIDENCE.
VIA NEWPORT AND FALL RIVER.

The splendid and superior steamer BAY STATE, Capt. Jewett, leaves New York every Tuesday, Thursday and Saturday at 5 o'clock P. M., and the EMPIRE STATE, Capt. Brayton, on Monday, Wednesday and Friday, at 5 o'clock P. M., from Pier No. 3, N. R.

Hereafter no rooms will be regarded as secured to any applicant until the same shall have been paid for.

Freight to Boston is forwarded through with great dispatch by an Express Freight Train.

WM. BORDEN, Agent,
Nos. 70 and 71 West St.

For the Herald of Progress.

## THEOLOGY AND PROGRESS.

A DIALOGUE.

A. To which church do you belong?

B. I belong to no church.

A. Why, then you have no religion?

B. Yes I have. I am "*religed*" and "*obliged*" to God. I know and feel *that*, and I try to act according to this natural tie.

A. Then you never go to church to worship God?

B. Never. God is not alone in temples. He is everywhere, and I can worship him in every place and at every time. My temple is living Nature and my *interior* world.

A. Ah, that is what the Germans called half a century ago, "Natur-Religion." Why, that is heathen!—

B. Heathen or not! If heathenism be reason, then heathenism is my religion.

A. Strange, strange! Tell me, who is your priest?

B. My thinking, feeling, and willing faculties, and the harmonious leader of them is REASON.

A. Jesus, then, is not your Saviour?

B. Yes, and no. *Yes*, if your Jesus be pure Love and Wisdom; *no*, if your Jesus be a dogmatical, supernatural wanderer, and a special "Son of God."

A. What is your opinion of Jesus?

B. My opinion of Jesus is, that he was a great moral and religious reformer, who had to reveal some grand Ideas and therewith to fulfill a holy task, just as I have in my humble way to fulfill another holy task. Unlike one another, we are nevertheless brethren and sons of the same Father. But, understand me well, we are both individuals!

A. I do not quite understand you. I must, unless—

B. Listen! To be individuals is as much as to say, we are *individed* beings. Yet each one is for himself, each one, certainly, contains the same principles, the same spirit, and aspires, therefore, to a common aim, *but nevertheless in a different, in an individual manner.* Each individual in the infinite realm of spirits has his own task to perform. We cannot be a oneness, unless we cease to be individuals.

A. You are a fearful infidel.

B. Not fearful, I guess, but an *infidel*, yes sir. I am an infidel to your dogmatic, obscure, superstitious, undeveloped religious forms. But you are an infidel, too, an infidel to naturalness and truthfulness, in one word, to *eternal reason*. Each one may be an infidel to the temporal "thoughts" of any other, each one being an *individual*. Individually acting may be infidelity to all other individual opinions. Every "positive" religion is infidel to all other religions; every sect is infidel to all other sects. We, human beings, can "properly be "*fidel*" only to the *eternal absolute Ideas*.

A. Do you then believe nothing?

B. Belief! What a word! No, in your sense I believe nothing, and if I should catch myself in "believing" anything, I would heartily try to correct my weakness. A man of intelligence and true reason believes nothing, because a mere belief cannot have the least worth; it falls off like a badly applied white-wash. The true man only strives to *know*, inductively, deductively, and individually, and he can know enough, if he *will* know with a *truthful mind*. In all that he cannot know, he RESIGNS and has FAITH, UNBOUNDED FAITH, as a true child, in PROVIDENCE. *Knowledge* and *recerential faith*, but no BELIEF! That's my word! By being open to Truth, we can know infinitely more, than we might suppose at first; we can know the rudiments, the microscopic beginning threads of the exterior universe, and this latter, being an effect of interior causes, will reflect when but faint, the realms of the interior harmonious organism. Nature and God alone exist in the Universe, and in studying Nature, we are necessarily growing in the cognition of the inward God. I know decidedly of no other way leading to this end. Each individual, even each religious reformer before us, had to follow the same, and we must eternally tread the same path and draw at the same source of light.

A. You accept therefore no salvation?

B. Why not? God is the spirit of the universe, and visible and invisible Nature are his living body. I, as a material and spiritual individual, belong to the infinite Dual God, and by striving to ascend harmoniously to a higher scale, I am *saved*. A man, pursuing a right course of life, is being saved every moment. There is no sudden and no supernatural salvation, neither by Moses, nor by Jesus, nor by any other reformer. Salvation goes on mathematically and logically; salvation is refinement or development, and development will go on continually to all eternity.

A. Ah! now I see, you are a Spiritualist. One of that new Sect!

B. If you mean that I am a *sectarian*, then you mistake thoroughly. I am no sectarian, and therefore no *sectarian Spiritualist!* I am an *individual*, remember well! I accept no creed, no platform, etc. I am a free child of the universe. My teacher and preacher is human Reason, as it sprang up in the path of History, but examined by my own inborn reason, which is an image of God's Reason; and so I am, it is true, a *Spiritualist*, yet an individual one, one after my own fashion. I never experienced any spiritual manifestations, that are so common (?) now; and experience, belonging to others, is only a reality to them, and not to myself. I do not *believe*. I told you, I must *experience*, *i. e.*, see and feel and know myself, and what I cannot know myself, I simply let alone. If I believed, however, of what use would it be to me or others! Sure, it could afford me neither life nor salvation, that is to say, Development. I know philosophically, that man possesses a conscious, individualized existence, but how it may look in its exterior form after the metamorphosis of death, that is to me unknown, and the sayings of others, be they as probable and beautiful as they may, can furnish neither rule nor creed to my individual thoughts. As soon as I know more, I shall be ready to accept it thankfully, but not before. I can learn as much as ever of the Infinity of Knowledge, so that I am contented to search soberly and wisely in my own mental sphere, and to go on, step by step, in my development. Meanwhile I shall try to be PATIENT, and when death comes, I shall die *childlike*, and *faithful* to our *Father*, thinking that he will do the best for me, that he will do just what he did and will eternally do to others, according to the wisely appointed laws of his exterior and interior Universe.

6th May, 1860. ARKTOS.

For the Herald of Progress.

## WHAT I BELIEVE, AND WHAT I DO NOT BELIEVE!

BY GIBSON SMITH.

1. I do not believe in the personality of God. My reason, or thought, conceives him to be infinite. But my imagination, measuring him with its *little two-foot rule*, would make a *personality* of God, and give him a snug little heaven for a local habitation. Imagination always works with its rule and plumb-line, seeking to trim and measure everything which reason conceives. But it cannot fathom reason's conception of God, and, therefore, had better remain passive. Reason presents us with noble truths, and imagination gives us only sickly myths.

2. I do not believe that the person who is called Jesus Christ was, or is, "God's only Son." All men on all the globes in the material universe, and in all the spiritual heavens and hells, if there be any, are God's Sons; and he has as many *daughters* as sons. He who is called Jesus Christ is no more the Son of God than was John Howard or George Washington. He might have loved the human race more than these, he might have lived a purer life, he might have received greater inspiration from nature and the angel world, but he was no more God's Son than were they.

3. I do not believe that he who is called Jesus Christ is a Saviour of the immortal souls of men. Souls, created by God, were never lost nor damned, and, therefore, need not to be saved, in the common religious acceptation of the phrase. What is called evil or sin, came not through the eating of an apple, (apples were made to be eaten) but is a necessary and unavoidable part of the universe. Imperfection in all the kingdoms of nature is found. The first creations or organized existences were the most imperfect. The more and more perfect through progressive development followed these. Absolute perfection nowhere exists, unless it be found in that something we call God. My thought tells me that God is, and that he is infinite; but what he is, or how he exists, that thought does not inform me. In a word, reason gives me the idea of infinity, but does not pretend to comprehend infinity. Hence, I cannot tell what God is. To know and understand God, will be the work of my immortal life. In a million of ages from now I shall be able to tell you vastly more about God than I can at present. I am only a child now.

But my reason further teaches me that evil or imperfection is the foundation of progressive development, both in material and spiritual nature, (*for if everything was perfect there could be no progression*) and that this development is the true and only saviour of the soul from lower and less perfect conditions. This is nature's saviour, and nature's salvation. All good men and angels aid one another in this salvation. I do not believe, taking the popular idea of Christ, that he was a saviour by *example* even. If he was a supernatural being, impeccable or exempt from the possibility of sinning, he was no example to every human being; for imperfection is a part of man's nature, and, being imperfect, he never can act perfectly. A perfect being is no example to an imperfect one; for, as the former can only act perfectly, the latter can act only imperfectly.

I do not believe in moral patterns or examples of any kind. If I strive to imitate another, I am acting unnaturally, and am doing violence to myself. I am not organized in my mental and moral constitution as the one I am trying to imitate, nor are the compelling surrounding conditions the same. If I had a like physical, mental, and moral development, and my surrounding influences were the same, I should be just like him, without exerting myself to that end. In a word, I should not need him as an example any more than he would need me as one. Instead, therefore, of holding up one man as an example for another man to follow, which is the sole work of PREACHING, we had better go to work and improve the surroundings of that man, making them the same, or as near like those of the other as possible.

4. I do not believe that the Bible is the word of God. I believe it is the word of men in the body, and of men out of the body. I believe that ministers of all orders, who hold up to us the Bible as the word of God, and as being infallible authority in matters of faith and practice, are the dead-weights of society, and serve as clogs under the wheels of the car of progress. They will surely be crushed to death under those wheels. *Amen.*

5. I do believe that God has made a revelation, and that this revelation is NATURE. It is an infallible revelation, and man, therefore, may never expect to receive another from God. He never will need another, for it will take him to all eternity to acquaint himself with all the sublime and beautiful truths contained in this. This blessed book of nature is found to comprise two volumes: the first treats upon the material universe. Its divisions and chapters are the sciences, and its expositors are scientific men and women. Unbeknown to themselves, even, they are teaching us better theology, more of God and his ways, than all the clergy in the land. Scientific men, as a general thing, are blind, spiritually, as beetles; not being able to perceive any manifestations of spirit-presence or power in any material phenomena occurring at the present day. They have yet to learn that life, motion, and power exist only in spirit, and that the changes which accrue in the material world, are caused only by the action of spirit in and upon matter.

The second volume of this great book treats upon spiritual matters. It is the spiritual universe. It commences just where the other ends—with the immortal soul of man. It has no "*finis*" written at its close, for it has no end. It takes man as a spirit connected with the material body, and carries him upward and onward through all the cycles of eternity. These two volumes are the HOLY BIBLE of God! I study it continually. I trust in its teachings, and I know it will never mislead me. It is the ROCK on which I stand. O, how firm is my foundation! And because I stand upon this *Rock*, men call me an infidel! But such *tender* minds only excite my pity. If I believed in what the world calls prayer, I would pray for them. But God, according to law and the eternal fitness of things, is doing for them all that he can do; and so it would be folly in me to ask him to do more or to hasten his work. I will pray for them, however, by working with my pen and my hands. Such prayers never remain long unanswered. "*The fervent working-prayer of a man availeth much*;" so the passage should have been written in the Testament.

6. I believe that the spirit world is in close proximity to the material world, and that a familiar, but somewhat imperfect intercourse is going on to-day between their inhabitants.

Such are a few of the things which I believe and disbelieve *to-day*, but to-morrow I may not have the same opinions, for I hold to the doctrine of progression.

### MEN vs. INSTITUTIONS.

The following is the opening paragraph in the speech of THEODORE TILTON, at the Anti-Slavery Anniversary in this city. The illustration has even a wider application than the noble one given it, and we hope yet to see the same young apostle of freedom lending his eloquence unqualifiedly in favor of man as superior to *all* institutions.

"I remember once reading in the Autobiobiography of Robert Hayden, the English historical painter, his account of taking a full length plaster cast of a negro, whose fine physical proportions had attracted the artist's eye. The stalwart man stood in a high and narrow box, fitting around him as closely as a coffin. The soft plaster was poured about his body, and began setting into hardness. His limbs were gradually embedded in the mold, as if they were fossils in a solid rock. He stood unmoved as a statue, without contorting a muscle, until the plaster, as it rose about his chest, tightened upon his lungs, and the strong man, nelpless, unable to stir, began to suffocate. Writhing his face into an expression of agony, and uttering a groan of despair he summoned the artist to his relief, who seized a hammer, and with one blow struck the cast, broke it into fragments, and set the man free!

So our American institutions are taking their impress from the negro and crushing him in their grasp. Already his face is turned towards us in piteous appeal; already his groans are heard throughout the land. We come to-night to lift the hammer, to strike the image, and to free the man! (Applause.) Nor let any one say that we lift rude and unholy hands; for, since the world was old enough to have a history, the image-breakers have been God's truest workmen. (Applause.)


[ADVERTISEMENT.]

STAMMERING CURED.

STAMMERING PERMANENTLY CURED BY AN ENTIRELY NEW METHOD.

DR. A. H. SMEDLEY invites all suffering from impediment of speech to a trial of his treatment.

He can be consulted at 645 Broadway. Makes no charge until perfect satisfaction is given.

Office Hours 10 to 4.

JUST PUBLISHED:

GEOLOGY vs. THE BIBLE,

On the History of Creation.

BY SAMUEL PHELPS LELAND.

This Pamphlet shows by positive facts, the glaring differences between the Mosaic History of Creation, and that written on the Rocks, with an exposition of the sophistry of Christian Geologists.

PRICE, POST-PAID, 15 CENTS.

Address, S. P. LELAND.

*Middlebury, Summit Co., Ohio.*

BENOIT CETLINSKI,

(From Neuchatel, Switzerland,)

PROFESSOR OF

ANCIENT & MODERN LANGUAGES.

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

Prof. CETLINSKI gives lessons in the above named Languages at his Residence, 299 7th Avenue, between 29th and 30th Sts., and at the home of pupils, if desired

SECOND EDITION NOW READY!

THE SPIRITUAL TEACHER

Comprising a series of twelve lectures on the Nature and Development of the Spirit.

BY R. P. AMBLER:

Price, Bound in Cloth, - - - 50 Cents.

Sent Postage free on receipt of the price.

A. J. DAVIS & CO., Publishers,

*No. 274 Canal Street, N. Y.*

PRICE REDUCED.

THE PRESENT AGE AND INNER LIFE.

BY A. J. DAVIS.

By an arrangement with the Publisher, we are now prepared to furnish this book at SEVENTY-FIVE CENTS.

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

THE BIRTH OF THE UNIVERSE.

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

BY AND THROUGH

R. P. AMBLER.

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

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

THE MAGIC STAFF

FOR ONE DOLLAR!

To secure uniformity of prices, the Publishers of Mr Davis' works having purchased the stereotype plates of his *Autobiography* entitled the MAGIC STAFF, will send it postage paid at the reduced price of *One Dollar!* The work has 550 pages, with several illustrations, and is considered one of the author's most entertaining volumes.

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

A. J. DAVIS & CO.

THE SIBYL.

A SEMI-MONTHLY JOURNAL OF REFORM.

PUBLISHED BY

L. SAYER HASBROUCK, M.D.

Middletown, Orange Co., N. Y.

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

BELA MARSH,

PUBLISHER & BOOKSELLER,

No. 14 Bromfield St., Boston, Mass.

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

☞ Catalogues, with list of prices, sent on application. tf

SPIRITUAL AND REFORM PUBLICATIONS

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

S. T. MUNSON, *General Book Agent,*

No. 143 Fulton Street, New York.

NEW YORK WIRE RAILING CO'S

COMPOSITE IRON RAILING

(SECURED BY LETTERS PATENT.)

Is the strongest

IRON FENCE

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

We are prepared to furnish all styles of

WIRE AND CAST IRON RAILINGS, &c.,

IRON GATES,

VERANDAS,

FARM FENCES,

IRON BEDSTEADS,

IRON FURNITURE,

IRON FOUNDRY WORK,

Wickershams Improved Folding Iron Bedsteads.

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

HUTCHINSON & WICKERSHAM,

tf 312 Broadway, New York.

NEW YORK WIRE RAILING CO'S

PATENT

MATTRESS FOLDING IRON BEDSTEAD.

A Novelty worthy the attention of Merchants, Lawyers, Doctors, Ministers, and Families.

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

A Bedroom at Night and a Parlor by Day,

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

Manufactured exclusively by the

NEW YORK WIRE RAILING CO.,

HUTCHINSON & WICKERSHAM,

No. 312 BROADWAY,

Near Pearl Street, tf NEW YORK.

Brown's Water Furnace Company.

Manufacturers of Brown's Patent

HOT WATER FURNACE,

For warming and ventilating Dwelling, School and Bank Buildings, Hospitals, Stores, Green-Houses, Graperies, &c.

Also, Steam Apparatus constructed for warming Hotels, Factories, &c.

274 Canal Street, New York,

Three doors east of Broadway.

KEDZIE'S RAIN WATER FILTER.

PATENTED JANUARY 10, 1854.

MANUFACTURED BY JAMES TERRY & CO.,

59 & 61 STATE ST., ROCHESTER, N.Y.

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

WATER-CURE

AT MODERN TIMES, L. I.

MARY A. CHILTON, - - - - - *Physician.*

The purity of the air and water, the healthfulness of the climate, the free, progressive society, and the large experience and success of Mrs. Chilton, make Modern Times a most desirable retreat for all who are seeking health. Terms, for room, board, and treatment, $7 to $10 per week. Post Office address, Thompson Station, Long Island, N. Y. 15-20*

MRS. J. A. STOWE,

CLAIRVOYANT PHYSICIAN,

No. 13, Cor. Pearl and Bond Sts., Providence, R. I.

15tf.

MRS. TOWNE,

HEALING, CLAIRVOYANT, DEVELOPING, AND TRANCE

MEDIUM,

187 *Laurens Street, 2 doors from Beecker, New York.*

Hours from 9 to 5 and 7 to 10. Thursdays and Sundays excepted. Developing Circles Thursday evenings.

14tf

ILLINOIS WATER-CURE.

Beautifully located at Peoria, Ill. Open winter and summer. Electro-Chemical Baths used to eliminate Mineral Drugs and all impurities from the system.

14-26 Address Drs. NEVINS & RENYON.

MRS. CLINTON PRICE,

A NATURAL CLAIRVOYANT,

Examines and prescribes for diseases at Room No. 343 Canal Street, (Old No. 94.)

All who visit her acknowledge her wonderful Clairvoyant powers.

Office Hours from 9 A. M. to 4 P. M. 10tf

MRS. E. J. FRENCH,

Clairvoyant and Magnetic Physician.

No. 8 Fourth Ave., N. Y.

Patients examined, prescribed for, and treated.

Examination with written diagnosis and prescription Five Dollars. tf

MRS. W. R. HAYDEN,

PHYSICIAN

AND

CLAIRVOYANT,

1 Waverly Place, Cor. Broadway, N. Y.

EXAMINATIONS, $2.00

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

LOUISVILLE

ARTESIAN WATER.

This NATURAL MINERAL WATER is now extensively and successfully used for the cure of

INDIGESTION!

RHEUMATISM! GOUT!

DERANGEMENT OF KIDNEYS!

DERANGEMENT OF LIVER!

CUTANEOUS ERUPTIONS!

CHRONIC CONSTIPATION!

LONG STANDING CHRONIC DISEASES.

For sale by all Druggists, and by

S. T. THOMPSON, Agent,

tf 632 Broadway, New York.

HEALING BY NUTRITION

WITHOUT MEDICINE.

Are you Consumptive, Dyspeptic, Nervous? Have you Scrofulous Humors, Sore Eyes, or any disease whatever? Read my

"BOOK OF INFORMATION,"

(Sent to you for one dime,) and learn the NEW METHOD OF CURE by the VITAL FORCES, without Drugs. Address

LAROY SUNDERLAND, Boston, Mass.

10-21

DR. JOHN SCOTT,

MAGNETIC PHYSICIAN,

No. 36 Bond Street, New York.

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

N. B.—Medicines sent to all parts of the United States and the Canadas, on description of disease.

Patients will be received at the house at reasonable board. tf

MRS. METTLER'S

Celebrated Clairvoyant Medicines

Restorative Syrup, quarts, $2 00, pints, $1 00. Pulmonaria, $1 00 per bottle. Neutralising Mixture, 50 cents. Dysentery Cordial, 50 cents. Elixer for Cholera, 50 cents. Liniment, $1 00. Healing Ointment, 25 cents. For sale by

S. T. MUNSON, *Agent,*

tf 143 Fulton St., New York

WILLIAM C. HUSSEY,

HEALING MEDIUM

For the cure of Acute and Chronic Diseases without the use of Medicines.

DYSPEPSIA CURED IN A FEW SITTINGS.

222 Greene St., 2d door below Fourth St., N. Y.

4tf Office Hours from 8 A.M. to 4 P.M.

MRS. P. A. FERGUSON TOWER,

Water-Cure and Magnetic Physician,

NO. 65 EAST 31ST STREET, NEW YORK.

Acute and Chronic Diseases treated from Clairvoyant Examinations.

Office Hours from 1 to 4 o'clock, P. M. tf

STOP BLEEDING. STOP SPITTING BLOOD.

REMEDY READY.

*A Certain Cure for Hemorrhage.*

Highest Testimonials. Send for a Circular. In boxes containing twelve powders, at $2; or sent by mail, in envelopes, $1 for six powders.

Sold by T. MUNSON, Agent, Wholesale and Retail, 143 Fulton Street, New York.

MRS. R. A. BECK,

SPIRITUAL TEST MEDIUM

10tf 351 Sixth Avenue, near 22d Street.

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

Examinations and Prescriptions by letter or lock of hair, $3 00. 12*24