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DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

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Questions and Answers.

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

BRIEF ANSWERS TO OUR CORRESPONDENTS.

BY THE EDITOR.

Heaven's Ambassador and Tobacco.

D. M. J., NEWARK.—"DEAR BROTHER: If it be not too much trouble, please inform me whether the native African is addicted to the use of tobacco in any form?"

ANSWER: Africa might become almost the garden of the globe, but it is far from its perfection now, and will remain so until our planet is somewhat older. The natives in many localities have almost no currency except the filthy tobacco, which is a very general circulating medium.

George Thompson, who sailed for the Mendi Mission, Western Africa, in 1848, says: "I found that the name of a white man was associated in their minds with tobacco. They all expect, wherever I go, that I have brought plenty of tobacco, and so far as my name has gone, the expectation of tobacco has gone with it, and when I tell them I have none, they seem hard to believe it."

"They (the Africans) can't understand it. Why? Ist. White men bring ship loads of tobacco to their country, and all they get comes from the white man's country. 2d. All the white men they ever heard of as passing through their country had tobacco. 3d. All traders, who come from the white man's colony, bring tobacco. 4th. All Missionaries who have come to Africa, dealt in tobacco. The people never knew an exception, from the slave trader to the ambassador of heaven! Thus this shame is everywhere resting on me also. White man and tobacco are united in their minds—where the former is seen or heard of, the latter is expected, of course?"

Spirit Facts versus Philosophy.

WILLIAM B. C., BUFFALO.—"DEAR SIR: On page 12 of the *Telegraph's* Answer to Rev. Asa Mahan, Mr. Brittan holds the following language: 'Spiritualism is chiefly concerned with the extraordinary physical facts developed in the life of Mr. Davis, rather than in the contents of his books. Whether truth or error predominates in the latter is a consideration of secondary importance, as it regards the question of our immortality and the nature of the soul's life.' What I want to ask is, whether the foregoing is what you deem a true estimate of your relation to the truths of Spiritualism?"

ANSWER: From the first we have unmistakably defined Harmonial Philosophy as a complete body with two wings—Facts on one side, and Reason on the other—by which its influence will be universal, and its progression endless in duration.

We do not object to the above incidental and well-meant estimate of our individual position and experience. But to say that astounding private physical facts, instead of eternal principles, are chiefly important to the success of Spiritualism, is defining the latter to be exclusively a Miracle-system, full of wonderful signs, and productive of innumerable demonstrations of immortal life.

In this view, which is so very popular just now, Spiritualism is conceded to be but one wing of the Harmonial Dispensation, which definition we esteem as philosophically correct. The facts of Spiritualism can be interesting only to those who do not, or cannot, study and comprehend the immutable principles of Nature. Of this class there are millions of minds, and there will, therefore, come millions of facts, for Nature is ever ready to adapt means to the ends contemplated.

Wearing Steel Hoops.

X. Y. Z., KAMCHATKA.—"MR. EDITOR: Wearing steel hoops acts disagreeably upon my nervous system—whether from their weight, or the absorption of electricity, I cannot tell. . . . Will a deeper Seer give an opinion as to whether metal, in close connection with the person, is likely to produce any peculiar effects in sensitive persons?"

ANSWER: We entertain almost forty objections to the hoop-skirt embarrassments and embankments about the forms of our female population. Some of these objections are strictly artistic; others are physiological; others, social; others, utilitarian; but we will not specify, for we know that there is "another side to this question," and we do not wish to call out the formidable opposition.

Our correspondent seems to be a "sensitive" lady of the world. Her exquisite sensitiveness has at length mounted the throne of Reason, and she is on the point of becoming sensible also, which is the beginning of

wisdom. Be it therefore understood that "steel hoops" are exceedingly dangerous, as well as awkward entanglements. They are fearfully dangerous and troublesome on the cars, in stages, about the house, and during thunder storms particularly. They prevent good electricity from entering the surfaces of the body; and they are very liable to attract the sharpest flash of forked lightning that was ever forged for earthly purposes. And it is also possible, if the hoops be of vast circumference, that they will attract the *thunder* as well as the lightning. The scene ensuing can be "more easily imagined than described." May our sensible correspondent, and all the fair readers of these pages, be saved from a fate so unspeakably ignominious.

When will our brave American ladies become true women? When will true women dress in accordance with the laws of wisdom? Echo answers "when?" If any reader can persuade "Echo" to yield a more definite reply to these questions, we hope to receive it for an early appearance in this *HERALD*.

Our Ship is Ready for the Sea.

S. W. D., NEW ORLEANS.—"MY ESTEEMED SIR: In early years, one of my religious teachers influenced me to leave my home for a perilous sea voyage. How do you suppose he did it? Not by speaking of the sea, nor by giving me any counsel to become a sailor, but by vivid descriptions of the 'ship Zion,' which my imagination converted into a literal vessel upon the broad ocean. The picture was so attractive, and the heroic life of the true sailor was so congenial to my adventurous disposition, that I enlisted and actually took a long voyage, and had much worldly experience. . . . What effect will such experience have upon my soul in the Spirit Land?"

ANSWER: The effect of present acts upon future life was considered in our last issue. [See Answer to a Correspondent.]

The mistaking of what was spiritual for literal truth, is a very common error, and one easy to make. "Ship Zion" has weighed anchor in the ideal sea of many young minds. The received religion of a people is the people's sacred poetry. Miracles interest the multitude, and literalized poetry is food for undeveloped sentiment. John Bunyan's pilgrimage is interesting to children, because its descriptions impress the imagination with all the distinctness of literal reality. So the Jews hold the Kingdom of Heaven in a literal sense. They think that it is, or will be, a golden city. Golden gates and streets—splendid palaces and shining temples of immortal beauty—a new Jerusalem in reality. But Christians have greatly etherealized and spiritualized, and newly interpreted, the early conceptions; so that, to the modern Jew, there is no solid truth for him to rest his soul's feet upon, save in the revelations of Moses and the prophets.

Now the truth lies between these two extremes. We believe in a land beyond the grave. We, too, have a ship Zion, sailing on the bounding billows. Her timbers, ribs, decks, knees, keel, masts, arms, spars, rigging, and helm, are strong, and stern, and tough; so that the rude gale, the longest storm, the roughest billows raving in the tempest, can neither break nor bend her from the settled course.

Her name is "Harmony." The bold, true, gallant captain is Reason. She points due centerward. Her port and destination is Truth. The freight is Humanity. Spirits and angels are the crew that furl and unfurl her sheets in obedience to the captain's orders. Will our correspondent ship as a hand on this "Zion?" Will he assist in the Progress of the whole world?

The Question of Amalgamation.

C. P. COONLY, READING, MASS.—"DEAR FRIEND DAVIS: I desire to ask you a few questions on the subject of Mongrels—"concrete men"—such for instance as Frederick Douglass, Wm. Wells Brown, &c., &c. Ist. Does not the amalgamation of Negro and White produce in all things, (physical stamina included,) an inferior race? 2d. Is it possible to perfectly hybridize the two species? In the mallow is not the union incomplete, or do the two bloods perfectly blend? Can a mulatto ever get above 'halfness'?"

ANSWER: There is a spiritual *geometry* in the forms of the constituents of blood. It is our impression that physiologists and chemists have the best things yet to discover in the life-secrets of the human heart. In our medical department we shall one day bring out the results of our investigations, and will therefore, in this answer, confine our remarks only to the great general facts underlying the visible fluid.

First: The spermatozoa of the male and female of any nation will not perfectly blend, unless the *shape* of the blood-particles be consistent with the imperative requirements of the masculine and feminine principles.

Second: The most perfect blending occurs in the harmonious conjunction of healthy males and females of the same general type or species—as two Grecians, two Mongolians, two Africans, two Americans, &c.,—showing that the best offspring are obtained from parents of exactly opposite temperaments, but of the same species or nationality.

Third: But the shape of the blood's particles is *interiorly* different and uncongenial, consequently, in parents of *exactly* opposite nationalities; although in the matter of temperament they may be organized in a similar manner, by virtue of which they may be fitted for all the requirements and advantages of Brotherhood.

Fourth: Therefore, it will forever remain physiologically impossible to perfectly—i. e. harmoniously and congenially—blend or hybridize the reproductive blood of extreme nationalities. Let it be observed that we use the word "extreme" nationality, because when the White and Black are not *exactly* opposite, the offspring may be considerably per-

fect, both physically and mentally. The reproductive qualities of Greece, for illustration, could not admit with those of America. Proof: The development of various go-betweens, or intermediates, and conductors—through much time and space—so that American blood might at length exist, and triumphantly prevail. Anglo-Saxonism in us is rapidly departing. Americans are imperceptibly growing like the aboriginal inhabitants of the continent.

Fifth, and lastly: It will likewise remain physiologically impossible to obtain permanently happy and progressive offspring from the external conjugation (or marriage) of full-blooded America with full-blooded Africa. But partial blood may coalesce. Amalgamation, therefore, cannot be practiced with impunity. The children of all incompatible blood-globules will exhibit, both by the disposition of character and habitual conduct, the angular particles which (unaffinitized) circulate in their veins and brain.

The scientific reasons for the above conclusions we shall ere long submit to the lovers of truth. Of course, in these conclusions, we utter not a word respecting *inferiority* or *superiority*; so that no human soul need suffer depression or experience elevation.

Jonah's Life in the Whale.

J. B. CHAMPEY, PERU, ILL.—"EDITOR HERALD OF PROGRESS. DEAR SIR: Will you please give us a little information in regard to the history of Jonah? It is recorded that the Lord prepared a great fish, and this great fish swallowed Jonah, and Jonah remained three days and three nights in the belly of the fish; but he was finally vomited up on dry land, and afterwards preached to the people of Nineveh, and to the country round about."

It is not our object to reflect in the least upon the authority of the record. But the wonder is why it should be rendered 'Fish' in the Old Testament and 'Whale' in the New. It is said in Matthew that, as Jonah was in the *Whale's* belly three days and three nights, so shall the Son of Man be in the heart of the earth.

Jonah appears to have possessed a large share of human weakness, and much of the spirit which prevails at this day, for he became very angry with the Lord because he would not destroy the great city of Nineveh, wherein were more than six score thousand persons that could not discern between their right hand and their left.

If God took such particular care of a rebel like Jonah, is there not hope for the most of sinners like ourselves? But it is said that a Whale is not a fish, and moreover that a whale is not capable of swallowing a man. Whether these things be so we are not informed, living as we do far from the ocean wherein such monsters dwell.

ANSWER: Our correspondent is evidently a searcher after traditional history and mythological intelligence.

But there is some difficulty in the way of an explanation. If our questioner were a whaler, he would doubtless know all about the swallowing capacities of the whale aforesaid; or, if it had fallen to his lot to officiate as a pulpit commentator, then the problem of *fish* in the old writings would not becloud his faith in things impossible; but the iron leaf of Fate hath a record of a different kind for our correspondent, and hence the stumbling-blocks in the path of his theological convictions.

It is generally understood that no whale's throat is, by considerable, large enough to swallow the body of a man. But if the Lord had power to induce the unintelligent whale to swallow the unworthy Jonah, the natural inference is, either that the throat was made larger to receive the man, or the man was made smaller to suit the throat. We are not a 'Doctor of Divinity,' and cannot, therefore, dissect this patient; but no doubt there are professional gentlemen who will undertake the case, desperate as it may seem to the benighted inhabitants of fertile Illinois.

We may indulge the opinion, however, that the miracle was wrought upon the man. We would style him an imperfect *Missionary Medium*. He was evidently *very small*, exceedingly reduced and diminutive, in every sense of the word. He was treacherous, unfaithful, peevish, a prosy preacher, uncharitable, and proud. His anger was too hot for the health of the gourd, and his feelings, on being made a false prophet, must have been indescribable. He was ambitious of Leadership, or wanted to be a true prophet of evil. "The irrepressible conflict" in his interior must have been terrific, and we fear the evils thereof have descended to our modern politicians by hereditary transmission.

Our inquisitive Illinois correspondent wants to know—considering the spiritual care that was taken of Jonah—whether 'there is not some hope for the most of sinners like ourselves'?

Don't flatter and deceive yourself, good Brother. Perhaps you are a larger man in every sense than the medium Jonah! He was exceedingly angular and spiritually undeveloped—went in and out through a small orifice. Perhaps you will require a much larger opening. Our modern politicians might possibly follow in the wake of their "predecessor," and many popular teachers of old theology might go through an aperture not larger than the swallow of Jonah's whale, but all this can give no reliable assurance to our friend and fellow sinner of Illinois.

BE A TRUE MAN! There is no other sure ticket to the goal of Happiness. The story of Jonah's whale is a *whaler*; it hath a strong smell of 'fish' about it; and we would urge you never to 'swallow' a morsel of it; for it can never be digested by the mind that enjoys the teachings of Reason.

The darkest and most embarrassing trials are sometimes the only means by which men can be brought to abandon iniquity, and turn their thoughts to righteousness.

Whisperings to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

J. W. E., AURORA, ILL.—Will do what we can for you, Brother. It is not possible for the obscuring veil to be drawn over your intelligence, but the darkness may be fearful at certain hours of trial.

M. L. J., SARATOGA SPRINGS.—Your latest decision is the wisest. We will not publish your communication respecting "tests," &c. Will you not report progress in your own case?

D. C.—The village you wish to visit is situated near the beautiful river of H—n. Its sparkling waters run into the dark briny ocean about half a mile from the old haunted house in M. We recommend you to journey thither in early Autumn.

DR. JAMES D.—Your friend must be a man of low moral stature. Be very patient with him just now. His attempt to discuss great constitutional questions is simply absurd. We feel no attraction toward demagogic candidates for the State Legislature.

WILLIAM T.—Your questions will require us to explain the first principles of physics, by which the formation of all physical things may be made comprehensible to all intelligent minds. Our investigations into the laws of Thought are published in the 5th volume of Harmonia series.

R. S. BROWN.—We are no Taxidermist, yet we do not wish to discourage the art of collecting, preparing, and preserving the skins and useful parts of animals. Our business just now is, to destroy the taste of many minds for mythological fossils. Hence we are somewhat of an Iconoclast.

"IDA."—The work for which you inquire was written by Sir David Brewster. It is entitled, "More Worlds than One; the Creed of the Philosopher; the Hope of the Christian." You can do better by studying the works of Dr. Dick, or the *Novum Organum* by the comprehensive Bacon.

M. G. N.—Your surroundings prevent the impressions of truth. The nervous atmosphere of your letter is pleasing to three parts of mind—Benovelence, Causality, Sublimity. But you are timid and weak in the moral powers. Cultivate them by every influence within your reach. Brother! be morally strong, and triumph over the sickly respectabilities of your connections, but never display the evidences of your victory in such spheres of society.

"APOLOGY."—Place your right hand upon the door of your friend's residence, then seem to hesitate whether you shall enter or depart; be thus passive; and if your guardian spirits can approach you, they will promptly do so. If, while standing and cogitating, a feeling of undefinable uncertainty creeps upon your faculties, do not visit your friend that day. Otherwise, enter and explain the wishes of your whole family on the matter between you. All discrepancies will vanish as you get wisdom.

"ANTHONY."—Our freely given counsel is, that, without any unnecessary delay, you should visit our friends the Shakers at Lebanon. Their village is beautiful and their Society is salutary. If the Life of Jesus is worthy of imitation in detail, and if such imitation is productive of Christian benefits in the soul, then we affirm that no class of Bible-believers can be deemed true followers, except the Shakers, and none are more likely to illustrate the gospel truth.

CHARLEY E., BOSTON.—It is with feelings of pride, Brother, we acknowledge the reception of your epistle composed on Boston Common. You were a medium for the spirit of "common sense." May your pungent satires and practical observations be tempered by a tranquil love of the "common" people who are privileged to enjoy the "common" blessings of Boston Common. Write us again. Perhaps you may get into print!

"AUGUST."—Yes, we are admonished to love one another, with a pure and fraternal love, which is unsexual and universal in effect. But if you love *one*—with all your whole soul, and at the same time neglect to feel and to act lovingly toward the world, the penalty will be satiety and dissatisfaction, perhaps jealousy, and unrest. True conjugal love is not passion, yet it never fails of devotion to its chosen object. Passion, only, is tickle and variable. No marriage is productive of happiness, until the sensual attraction is subordinated and subservient to the higher uses of existence.

HENRY C. W., BOSTON.—This paternal correspondent has come within "one" of shocking almost all our sentiments of propriety. He writes: "I forward 20 *Unwelcome Children* and 20 *Errors to thee*." This is to inform the correspondent aforesaid that, whereas he has, without consulting our private wishes and feelings, forwarded to us so many unwelcome "Children" and the same number of Biblical "Errors," we shall unhesitatingly dispose of them to any person or persons who will pay the sum of 25 cents a piece for the same at private sale. (Brother Henry's books—notwithstanding their alarming titles—will confer benefits upon the purchaser.)

T. P. C.—Your dreams of the sun in his golden chariot are not shadows of substances. Cupidity is the "imp of darkness" in your visions of Avarice. A returned Californian whom we chanced to meet on Broadway a few days since, although he has gathered enough of the ore to make any external man independent and happy, is one of the most miserable men we have seen for months. Why? Because, in the vain struggle to get suddenly rich, he broke down his health, and is now dying almost "by inches." He remarked to us in conversation that "he would freely give every dollar to be the jolly and healthy man he was before leaving the green mountains of Vermont."

AUTOBIOGRAPHY

OF
ROBERT OWEN,

DOWN TO THE YEAR 1824.

FROM HIS POSTHUMOUS MANUSCRIPTS.

[CONTINUED.]

This object I steadily pursued for the first ten years, by which time I had made so many changes in the establishment, and so many more were in progress, that I had proceeded beyond the depth of my partners' comprehension. They came from London and Manchester alarmed at the extent of my operations. When they arrived, I explained to them my views generally, and stated, step by step, what I intended to do to complete my plans for bringing out all the capacity of our establishment.

It was a curious fact to me to hear these partners admit the truths and propriety of every step I proposed for the profit of the establishment, and the improvement of the population; "but," they added, "we cannot follow you to your conclusions, and we cannot agree that you should thus proceed with our capital." "Very well," I said, "I can govern this establishment only in my own way, and if you do not approve of it, I will name a price I will give for the entire concern, or will take my share of it at that price and retire from it, so that you may have it managed in your own way."

They agreed to take the sum which I named, and at that price they received five per cent. for their capital, during the ten years of the partnership, and upwards of seventy thousand pounds additional profits. This was effected while I had made many substantial advances towards permanent improvements in the condition of the work-people.

I now formed a new partnership with two Glasgow merchants of high standing and reputation and at the urgent request of one of the late firm, he was also admitted a partner, and we commenced business under the new firm of the New Lanark Twist Co. I had now one fourth share of the business, with 1000 pounds a year for managing it.

I knew the great importance of a right education—I knew how important it is that education should lead towards a right conduct of life. I had at an early period of Joseph Lancaster's career, substantially aided him, and also Dr. Bell, to encourage both in making the entrance of the thin edge of the wedge of public education for the poor, expecting it to lead ultimately to a right national education for all. Among the improvements which I had in contemplation, was an entirely new system of training and educating from birth, without punishment—by sensible signs and familiar conversations between teachers and taught—the natural mode for the true formation of a rational and superior character for the human race.

For the benefit of the children of this establishment, and as an example to the public, I commenced, as far as my conditions would admit, at the nearest true point of forming the human character, and that point is before the birth of the child in the character and conduct of its parents. I could, in the first instance, best commence with the child when two years old. I knew that up to this period, much, very much, had been erroneously done by the parents and nurses of these infants—a part of which evil, I hoped, by placing them during the day within proper surroundings, to overcome—and in these expectations my most sanguine anticipations were surpassed. The population of the world is yet profoundly ignorant of the god-like influences over humanity, to be obtained through a knowledge of the science of surroundings. Little does it yet know the all-important truth, that this science, when understood, will, with the certainty of a law of nature, make plain to all, the paths of permanent evil and to good, and make it equally evident that to enter upon, and preserve the latter, which is the only road to true and permanent happiness, is an hundred fold more economical, safe, and pleasant, to travel through life. When, oh ye heads of religions and governments, will ye acquire a knowledge of this divine science, and cease to force those under your guidance and influence to enter from birth, the paths necessarily leading to evil and misery?

I devised new surroundings for all the children of the villages, and began to execute them by erecting a new building, which, when finished, I intended to call an "Institution for forming the character of the rising generation," and to furnish it in a manner very different from the schools for working men's children under the present worn-out system of society. But before we had proceeded to erect half of this building, a new difficulty arose in my way. One of my Glasgow partners discovered that his father-in-law had placed more confidence in me than in himself, in the money affairs of the family, before this new partnership between us had been thought of. This created a jealousy in the son-in-law, which poisoned his mind to such an extent, as I afterwards discovered, (for he was of a most implacable temper,) that he determined, if possible, to effect my ruin. The other Glasgow partner was also his relation, and they laid their plans as they thought, to wrest the establishment from me at one third of its value; and they induced my former English partner to enter into their scheme. Their first move was to object to the building of the new institution for the formation of character, and insisted on its suppression when half erected. I again said to these partners as I had done to the former: "Let there be no difference between us, and let us settle as rational men of business. I will name a sum

which I will give, or take, for my interest in the establishment, or you may state the sum you will take or give." "No," was the reply, "we will have a public sale of the establishment," and they carried their determination into execution—doing all they could previous to the sale, to diminish, as far as they could, the value of the establishment, expecting and fully intending to become the purchasers. In consequence of my measures for meliorating the condition of the work-people, and as a result of the order and system exhibited in one of the most extensive manufactories at that time in the kingdom, it had become an object of great public interest, not only over Great Britain, but over the continents of Europe and America. The visitors from all parts of the world who came to inspect the establishment, averaged for upwards of twenty years, more than two thousand annually. Among these were persons of all classes, from the rank of emperors downward through every descending grade. The late Emperor Nicholas of Russia, and a dozen of his nobles, were my guests for two nights and two days. The sale, therefore, of this widely celebrated concern at public auction, caused great excitement. These opposing parties had caused it to be extensively circulated, that they would be too happy to obtain forty thousand pounds for it. But at the public sale, these same parties bid one hundred and fourteen thousand pounds for it—lost it, and when it was purchased, including auction duty, for one hundred and sixteen thousand one hundred pounds, declared in their disappointment that it was sold twenty thousand pounds too cheap, or under its real value—which was the truth. I had, previously to the public sale, made arrangements with new partners to bid one hundred and twenty thousand pounds; and thus the business and sole management of the entire establishment of New Lanark, and an extensive branch for the purchase of the raw material, and sale of the produce of the Mills in Glasgow, came again under my direction.

My new partners were men of liberal views and unwavering benevolence in their own way. But we formed a curious compound. Three were of the society of Friends, two religiously liberal, but one a bigot in his religious education, and the most active of the three; one of the Church of England, and one a Baptist—to these were added the celebrated Jeremy Bentham and myself, professing no particular sectarian creed. They associated with me to carry out my views for the improvement of the condition of the work-people, and to exhibit to the public an example of what could be effected upon an inferior population by a uniform treatment of kindness, directed by judgment, in the same course I had pursued for the preceding fourteen years; that is, by gradually superceding the unfavorable and inferior conditions by better and superior, as far as the false, irrational, repulsive, and misery-producing system would admit. I may here mention that, besides five per cent. interest for their capital, my dissatisfied partners retired, when the establishment had made during their four years of the partnership, upwards of one hundred and sixty thousand pounds of profit. Under the new partnership, I speedily finished and furnished the institution for forming character from infancy, and by degrees trained an honest, simple-minded weaver to be the first Infant School teacher. His name was Buchanan, and I gave him this situation because he had a great love for little children, and what I required in addition, never-ending patience with them; and he was always willing to be instructed in what was so new to him, and at this period, so new to every one. He could only barely read and write when I took him from the loom. I had to teach him a new life—to live with infants without indicting punishment—and a new profession, which will one day, when men can be made from birth to think and act rationally—be deemed the most important by far of all professions—the training from birth the infant to his sixth year of age.

Whenever society can be made to acquire rational ideas respecting the formation of character, and to create the surroundings necessary to form a superior character for every one (which it is the highest interest of all to effect, because it would insure the truest permanent happiness of all through this life, and through eternity), then will be discovered the paramount importance of well-forming the character of the infant from birth to six years of age. Let this be done as well as it may be done with proper training, education, and surroundings, and at that age a rational being will be formed in spirit, temper, mind, and in useful, practical knowledge, far superior to any finished student from any known university in the so-called civilized world. And in a knowledge of himself, and of human nature generally, there will be a difference which will baffle comparison; for now generally, and almost without exception, university students have no accurate or useful knowledge of themselves or of human nature. It was to test the importance of infant training and education under new surroundings, that the institution for the early formation of character was built and finished as it was. It is true that those new surroundings for the children of all the inhabitants of the village, which were thus created for their benefit during the day, were very far superior to those in which they would have remained, in the houses of their parents; and in consequence they became very different children in a very short time. It soon became a general question among the parents of these children, "What can there be in that building, that our children are so different from what they were when they went there? There must surely be some magic in that building."

This institution was opened January 1st, 1810, by an address which was then published extensively, and which is republished in one of the Parts of the "New Existence of Man upon Earth." It was listened to by the Nobility, Gentry, Clergy, and inhabitants, making an audience of upwards of twelve hundred, in breathless silence; for such ideas were new to them, and especially in Scotland, where all the population has been for centuries in abject slavery to their Clergy, and even yet, it scarcely dares call its soul its own, and as a necessary consequence, there is, perhaps, more hypocrisy in Scotland on the subject of religion than in any other part of the world. Not that the Scotch universities are more (rather less, perhaps) immoral than those of other countries; but they are more domineering over their deluded congrega-

tions. They, like the entire Priesthood of the world, are totally ignorant of the principles and practices by which alone a good and superior character can be formed for man—for the future race through time. Superior in a high degree, as the surroundings of the children were, when in this building, compared with those in their parents' houses, yet were these superior surroundings comparatively very inferior to those which may be placed around all children, were it not for the trained and educated ignorance of the Heads of Religions and Governments as they now exist in the world. This experiment of forming the character of infants and children by superior surroundings, on the principle of teaching by sensible signs and familiar conversations between teachers and taught, without punishment, and in the spirit of unceasing love and kindness, and thus conducted for upwards of a quarter of a century, daily and hourly open to the close inspection of all comers of my own and foreign nations—would have been sufficient, had not its apparently miraculous results been, by the superstition and bigotry of the religious classes, kept, as far as these prejudices of ignorance would admit, in the background, by silence, or, when mentioned by them, grossly falsified and misrepresented. Nevertheless, from the number of visitors, distinguished in their station in life, who came from all countries to inspect these reported marvels, this experiment for the formation of character became more celebrated than any other in the civilized world. And it sufficed to demonstrate to me, that when society could be made ripe for such knowledge, the formation of a good and superior character for the human race would be found to be an easy, common, every-day practice among all nations, and as easily to be comprehended by the mass, as it would be now to enable them to make a good loaf of bread, both being obtained by the requisite good surroundings. It is useless for nations to continue longer to proceed thus blindfold in direct opposition to their high and permanent happiness, when it can be so economically and pleasantly secured for every one of our race.

[To be Continued.]

Voices from the People.

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

Religious Organization.

POKAGON, Mich., May 2d, 1860.
FRIEND DAVIS:—Some time since, the liberal-minded Universalists and Spiritualists in the vicinity of Pokagon, organized a society which, according to the statutes of Michigan, may be recognized as legal.

We call it the "Society of Progressive Friends." The following lines, written for the occasion, were read at the meeting:

OUR CHURCH AND ITS MEMBERS.

Mysterious life! what blinding maze
Attends the searching of thy ways?
In lowly plant altho' thou creep,
Or from the insect's eyelet peep,
Or quicken form of beast or bird,
Or speak in manhood's noble word;

Mysterious still, and we see
Thy source in the Divinity.
God works thro' matter's vast domains,
Attracts, repels, improves, refines,
Directs the atoms, each to choose
Its mate, to form compounds of use;

Directs the herb to choose its food,
As mixed in soils the ill and good;
Directs the beast, by instinct sure,
To shun the ill, the good secure.

Thro' all the world the Lord I see,
But more effulgent, man in thee.
Behold him there, God's tiny child,
With deathless aspirations filled:

All meager creatures feel his power,
E'en lions fierce before him cower;
He chains the wind by power of mind,
The waves, in him, a master find;

The subtle gas and hissing steam
Are harnessed for his tireless team;
Aye, lightning runs his messenger,
Tidings about the earth to bear.

Thus air, and earth, and everything,
Submissive bow and own him king.
And he's most regal of them all,
Who nature's forces most can call.

Most good confer, most evil end,
Humanity the most befriend.
Such ones are also kings o'er men,
Ruling wide realms by "right Divine;"

Their subjects dwell in every land,
And ages still obey command.
More's the great kingdom still expands,
And Fulton conquers yet new lands.

Some ages since, a man of love
Set up a kingdom from above;
No oil was poured upon his head,
Nor crown of gold his title made;

His ointment was of wisdom true,
His crown, the works which he could do,
His throne, the people's hearts, his realm
Is widening yet o'er earth and time.

As thus have risen nature's kings,
So, too, have priests of holy things;
Endowed by God with power to see
The wonders of eternity;

The rules of right 'twixt man and man,
And gift of speech to make it plain.
Such gifted souls are priests to men,
As was the modest Nazarene.

Physician, king, and priest; the three
Are nature's true nobility.
Mankind is sick, and must be cured,
Is weak, and wants the powerful Lord;

Is lost, and asks the priestly hand
To lead them to the promised land.
Diplomas make no doctor cure;
Crowns give weak heads no kingly power;

Nor sacraments or reverend names
E'er make a priest without the brains.
We all are "kings and priests to God,"
All "called" to speak our thoughts abroad;

To speak by word or patient deeds;
Our fellow man our effort needs.
Yea, all are preachers, full ordained
To teach the truths they understand;

All, too, are learners, not yet through
This mighty college that we view.
On earth we're in department A,
In heaven, thro' higher rooms we'll stray;

Nor ever lack for lessons new;
Our President still speaks to view
His lessons vast; new words and forms
His boundless love protects and warms;

One branch of lore in every sphere
Is worship, faintly studied here.
Each member of this class is free
To say the lesson he may see.

Our members must have human form,
By God stamped as Heavenly Coin;
To Caesar render Caesar's due,
To God give back his image true.

Is any perfect? him excuse,
Needs one instruction? not refuse
A seat to such, as equal brothers:
Who art thou, man? to judge another.

Our laws are written in our minds,
King Conscience to obedience binds;

Our creed is, charity to all,
Our service, lifting those that fall.
He, of us all, may greatest boast,
Who ministers and serves the most.
Fraternally yours, O. P. DUBRY.

The Basic Law of Social Reform.

NEW YORK, June, 1860.
MR. A. J. DAVIS, DEAR SIR: In the notice of the Spiritual Lyceum and Conference, published June 9th, Dr. Hallock says that I took the following "old Christian formula as the basis for law making: 'Whatsoever ye would that men should do to you, do ye even so to them.' I wish to say that is not the formula I rely upon. It is this: 'You should love God (or good) with all your might, and your neighbor as yourself.' As I did not give him this basic law in writing, the mistake was my fault rather than his, and I should not request the correction but for remarks that follow:

Dr. Hallock says: "Adopting this as the bottom law, upon which every statute is to rest, our labor is narrowed to the simple inquiry, what do we really need or require? This once settled, (and there is but little room for dispute in the matter) we may take out a patent for legislation made easy. For example: I want my life, my liberty, my property, my freedom of speech, etc., secured to me. Very well. Only concede that every other human being needs the same, and make that concession real, and the kingdom of heaven is come on earth."

Now I did not say anything that could justly be construed into taking "out a patent for legislation made easy." But I showed that so far as first principles were concerned, it applied easily and naturally, because human nature is the same in every human being, not because we "concede it." It is a fact, with or without our concession. Will Dr. Hallock be so kind as to give us the laws we are anxious to obtain, if it is easy to do so by this basic law. I shall esteem it a great favor in him or any other person to give them to us.

We have been engaged two evenings in discussing this question, and only agreed to one principle, and perhaps not fully on that, viz: "Equal legal rights of all adult persons." It produces the greatest and best men and women; and is the best school now known to give a practical, useful education. This principle has been proved by reference to the history of ancient and modern nations. But when I present a law calculated to secure these rights, its provisions are not discussed; and without settling any law upon this subject, we are proceeding to discuss rules for making other laws consistent with human nature; but we have not found them plain and easy. Will some one show us the way?

I propose that we next discuss how a home may be secured to every family; and from this home we will look steadily to the wants of human beings; and make laws consistent with human nature to supply such wants. "Reforms begin at home," it is said. Then it is important that the place to begin at be justly and truthfully established by law. Who will favor us with its provision, so that every family may have a permanent, comfortable, healthy home?

Yours, truly, H. S. BROWN.

Morality Among Progressives.

WISCONSIN, IOWA, June, 1860.
FRIEND DAVIS: If the following facts will invite thought in the right direction you may insert them in the HERALD.

This neighborhood is generally called a "spiritual" or "infidel place." And though not strictly the case, there is a sufficiency of morality, humanity, and toleration to render it subject to such appellations, and also any amount of other terrifying names from professors. Indeed we are a subject of general and particular attack for 20 miles round by those calling themselves "God's ministers." Yet what are the facts?

We move almost as a unit in favor of Temperance, Woman's Rights, and Anti-Slavery. We give a respectful hearing to any and all "isms" and "ologies;" and, if we dislike parts of the sermon or discourse, we take notes and reply. The lawing, fighting, and women-whipping, we leave entirely to those calling themselves "Christians." Within a week they had a general fight among the saints north of us, a minister being one of the prime actors. In a Christian neighborhood south, one of the most popular ministers cruelly beat his wife, threatening to kill her. I had a debate with the same minister last spring. He was armed throughout the debate with a revolver. Although he got very angry at times, yet he refrained from using his revolver. I used no personal language to offend him; only arguments.

These professors expect to be saved from brimstone fire "through Jesus." But surely the soul-blighting fire in their animal propensities will not be extinguished simply by believing in the facts of the atonement. I should prefer what is called "the infidel method"—to wit: Learning first the road to physical and mental harmony, and then constantly keeping in that track, never swerving off even to avoid a collision. This leads to a true and harmonious organization. Then with good surroundings the tree will yield good fruit. Everything unrestrained seeks and finds affiliative associations. These are my savors.

Yours, for the highest and truest affinities, J. P. DAVIS.

From One Rejoicing in the Liberty of Emancipation.

JAY BRIDGE VILLAGE, ME., July 2, 1860.

MR. A. J. DAVIS, DEAR SIR: Please accept the heart felt sympathies of one of your readers, and one who is desirous of lending her "mite" of influence to the great cause of human Reform.

For more than twenty years I wore the badge of sectarianism and bowed a willing neck to the bondage of church and creed. I labored (and conscientiously too) in the Bible-class, Sabbath-school, and social circle; "going out and coming in," I labored, assiduously, in disseminating doctrine, far better calculated to beget a slavish fear of God, than an overflowing and subduing sense of his infinite, all-pervading Love. Often, while in the performance of these duties, would doubts arise in my mind, which, I then thought, were the suggestions of the arch tempter. Now I feel that they were the spontaneous outpourings of my own heart, or, perhaps, the friendly whisperings of Guardian Angels! At length, on my weary and doubting spirit

have the doctrines of the HARMONIAL PHILOSOPHY fallen, like dew on parched and unconscious soil.

For years an invalid, unable to resume my accustomed place in the public sanctuary—excluded from society, and almost from friends—the unuttered yearnings of my heart have at last found a welcome response in the great truths of Human Progression and Spirit Interchange. My inquiry now is, "what shall I do to promote the cause of Humanity and true Religion?"

In this quiet country town, whither I have come for recreation and repose, I cannot silence the promptings of the inner voice, which is constantly saying: "Use the talent left thee; do something for thy brother man; act, act in the living present; do thy might to scatter the light of this new Revelation of God to man." I am gratified to find that the seedlings of Truth have taken root, even in this sequestered spot, where, indeed, little can occur to mar their beauty or interrupt their growth. To this little village the *Banner of Light* and *HERALD OF PROGRESS* perform their weekly mission of Love, and leave their impress of Light, and Life, and Truth. Here are a faithful few, who have opened their hearts and dedicated their lives to the cause of Universal Love.

Here, as I sit writing by the window which almost overhangs the river—the good old Androskoggin, in whose pellucid waters I find a daily baptismal font, with God's benediction of beauty spread out all around me—I renewedly consecrate myself to the cause of Progress and Reform. A few rods below the house is a mill-dam, and below that are numerous rocks in the river bed, giving tone and variety to the music of its waters—more divine in its harmony than that ever chanted in the choirs of church or cathedral. Accompanied only by a faithful watch-dog, I frequently wander in the woodland bordering its banks, or climb the rocks for a more extensive prospect, and everywhere I hear this perpetual "Psalm of Life" going up, up, to the very throne of the Eternal—earth's offering of gratitude and praise.

Yesterday, Sunday, a lady of the Harmonial faith called on me for a ramble. We were absent three or four hours, a part of the time seated in a delicious cool retreat on the hillside—a pine grove, all carpeted with the dried and fallen foliage of last year's growth, softer far to the tread than Wilton or Tapestry. There, fanned by heaven's own breath, which waited to our senses the aromatic and life-giving odor of the pine, our souls communed of things pertaining to *Spirit Life*. There, away from all human observation, we, who had never met before, except for two brief interviews, learned to look down into each other's hearts, and our dearest, holiest aspirations blended harmoniously in the solitude of that pine tree Sanctuary. And we had music there, too, more grand than ever sung by Beethoven or Mozart. While we communed there, heart with heart, and soul with soul, the Psalm of Everlasting Life was chanted forth in the lofty pine tree tops above us—God the Architect of our Sanctuary, the great Composer of our Anthems!

Amid this natural revelation of His divine attributes, I felt that I could offer up the heart's adoration far more acceptably than ever I had done in temples made with hands.

That the blessings of the Almighty Father and Mother of all, may continue to be shed on your earth-mission, and that fresh visions of "Immortality" may daily open to your view, is the prayer of one rejoicing in the liberty of emancipation.

Yours, for Truth and Progress, AGLAIA.

Necessity of Mutual Understanding.

NEW ORLEANS, May, 1860.
BROTHER DAVIS: I feel that your sincerity is great, that your sympathy with humanity is equally so; and did you possess the knowledge the world requires, I am sure you would not hide its light under a bushel measure.

There is a knowledge to be given to the individual and another to be given to the world; each being complimentary to the other. Philosophers, Churchmen and Statesmen have been ever giving forth knowledge to the individual but none to the world.

There is scarcely an individual who is not literally groaning under a weight of knowledge for which he has no practical use; the individual understanding is cultivated to a higher degree than what the world's understanding can correspond to.

Besides individual righteousness, there is a mutual righteousness; besides individual action, there is mutual action; and besides the individual welfare, there is the mutual welfare. Individual action is the rule, because it is only the individual that has been noticed; thus it is that everything has been expected from individual action, knowledge, and righteousness.

It is high time to know that a thousand or a million of individuals, laden with the choicest knowledge and wisdom, are as nothing without a Mutual Understanding to correspond. The Mutuality, of which I wish to inform you, has been so long disregarded that I find it difficult to place before you an idea of it in an intelligent manner, because it is nowhere in existence, except in the very rudimentary forms of the family relations.

There is a glimmering of it in the measures which one nation takes to defend itself from the aggression of another. There is likewise a glimmering of it in the system of Laws which we agree to observe in order to defend ourselves from mutual depredations. All these measures are built upon the very lowest of Rudimentary Principles, so that no high souled advanced mind can look upon them without dissatisfaction—for, in the measures taken by each nation for self-defense he sees sought but a provision to maintain the perpetual necessity of warfare, whilst in the Codes of Laws to defend individuals from mutual depredations, he sees nothing but a provision to sustain the perpetual necessity of strife, law-suits, and universal discord. The individual understanding is crammed to loathing; it is brim full of a knowledge which it cannot practically digest; whilst the Mutual Understanding is starving and perpetually preyed upon by the wild beasts of Monopoly, Church, and States.

If we but consider the vast amount of knowledge, and even Wisdom, stored up in the individual minds of millions without any practical use, we cannot fail to recognize the want of a mutual understanding to insure the fulfillment of its mission. Why not, Brother,

let us grow up a Mutual Understanding among the advanced minds of the United States of America, worthy of the Knowledge and Wisdom which they possess.

Knowledge and Wisdom must cease to exist in the minds of men, just like mere curiosities in a museum. They must have an outlet and gush forth, into the practical affairs of life, through the medium of a Mutual Understanding. Let a set of resolutions be drawn up for this purpose, and let those minds who wish to aid in developing it, send in their names to be put down on a list to be made public. Yours, for Fraternity, WILLIAM HOLT.

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.

FREE LOVE, FRATERNITY vs. DESPOTISM, COMPETITION.

BERLIN HEIGHTS, July 4th, 1860.

There is a marked correspondence between the present system of society, in regard to the acquisition and retention of love, and the old baronial property system. Property was gained by stratagem or force and brought home to the baron's castle, and its possession secured by means of bolts, and bars, and retainers. So now there is great strife to secure companions for life, and when once obtained marriage becomes the baron's castle, and the devotees of despotism, who are ninety-nine one-hundredths of the whole population, North as well as South, play the part of the baron's retainers. Love is not only bought and sold, but, to a great extent, it is obtained by fraud and robbery; and, no matter how obtained, marriage sets the seal of possession upon it—or, at least, upon the object supposed to be capable of supplying it. Then love soon dies out, leaving the husband and wife each in the comfortable position of the dog in the manger: if they cannot love each other, they can at least prevent all other love.

Let two compete for the possession of the same loved object, and let each suppose, as lovers are apt to, that their weal or woe depends upon the result of the contest, and then let them see a chance to win through stratagem or fraud, and the temptation becomes to great for a selfish mind to withstand. And thus is success often made to crown the unscrupulous, while defeat and slander chase the footsteps of the conscientious. And even if each competitor is incapable of intentional injustice, and both are equally beloved by the one coveted object, still, in nine cases out of ten, the prompt, forward, positive competitor, will win the prize; while the more compromising, amiable one, who really needs companionship the most, will be left to complete the journey of life alone, bearing the title of old bachelor or old maid. And what is the prospect for the unmarried woman who has no father's home to welcome her, and no property of her own? With her bare hands she may try to compete with capital and machinery, and work at starvation prices. But after every possible situation is supplied, there are large numbers of women left for whom society has made no provision. Yes! society has provided city and county poor-houses. Woman spurns the proffered boon. She turns away, she begs, she starves, she throws herself from the wharf or into the house of ill-fame! I charge home these murders upon society. Northern society is a cool, deliberate, premeditated murderer. Nay, murder is too mild a word. It does not begin to express the terrible, damning reality! When southern slaveholders charge that northern society is responsible for cases of cruelty more intense and aggravated than their own, let us be honest and own the truth. We may do this without saying one word in favor of chattelhood. It will be admitted by all that the African race is less mental, nervous, and sensitive than the Caucasian. An outrage that would drive Edgar A. Poe to madness, would not be noticed at all by one who is as deficient in sensitiveness as Poe was excessive. Men talk of reforming the abuses of the slave system, while they let the essential fact of chattelhood remain. So they talk of reforming the abuses of northern society, forgetting that its most central principle is one of antagonism and discord. They multiply free eating houses, temperance and moral reform societies. Thus they strive to repair the imposing edifice, blind to the fact that the very mud-sills are rotten and ready to slide from under.

Society will continue to grow worse and worse so long as it has competition in business, and exclusiveness in love for a basis. Spiritualists have sense enough to know that a marriage ceremony cannot supply adaptation and compatibility; but they very generally adhere to the mischievous falutene idea of eternal matchships; and, yoking that truth and this error together, some of them make a sad figure in practical life. Earnest looks at his wife, but fails to recognize his Nina. He, poor soul, has been deceived long enough. Forthwith he leaves her and sets out upon a pilgrimage to find his long lost, better half. He finds her, and she becomes his eternal mate—for a year or two, when he makes the discovery that she is only his friend, and not a conjugal companion. Another change must now be made, and so he goes on, leaving an old lover whenever he finds a new one; enjoying a series of short eternities, securing for himself and companions a succession of tempests instead of the calm seas and clear skies of the Angel Home. Even such variety in love is not more deplorable in its consequences than entire exclusive-

ness. Two, who are intent upon appropriating the same one, must, of necessity, look upon each other with jealous eyes.

Then comes the motive for each to disparage the other. Thus, two of the same sex, who might otherwise be the best of friends, become the most hated enemies; and the aggregate of these antagonisms, added to all others, transform this beautiful world into a "wilderness of woe."

But the case is radically different where love is diffusive and free. Mary and Martha loved each other the more because they both loved Jesus. He had his preferences. John was the beloved disciple. But these preferences were not of such a nature as to be offensive to others. He loved and blessed the poor, and his love was freely, joyfully reciprocated. One anointed his head with oil, one touched the hem of his garment and was healed, and another wiped his feet with the hair of her head. He touched, with a master's hand, the cords of sympathy in woman's soul. No wonder she loves his memory and name.

Jesus said, in the resurrection there is neither marrying nor giving in marriage; and he taught his disciples to pray, thy kingdom come, thy will be done in earth as it is done in heaven.

If a thousand religious sects fill the world with discord, how much more does the sectarianism of sex, which divides the world into millions of little antagonistic cliques, dignified by the name of families! Thousands are now nearly ready to take practical steps towards a higher life. It is important that they should step aright. It seems to me that the first great work to be done is to rout the enemy from his stronghold, i. e., banish selfishness from love. In vain shall we drive the enemy from the outposts, if we leave him in possession of the citadel. Here the battle must culminate. The contest must be long and fierce, but when victory is proclaimed, the soul shall go forth bold and free, and there shall be joy in heaven. Let us then struggle on through the transition as best we can, giving free expansion to the higher, broader, nobler elements of our being, that have so long lain dormant. Let us avoid the inordinate exercise of any one faculty at the expense of integrality, endeavoring to cultivate and expand harmoniously the entire being, ever remembering that "conjugal love" is not the only object worthy of our solicitude.

GEORGE ROBERTS.

Spiritual Lyceum and Conference.

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

(Reported for The Herald of Progress.)

ONE HUNDRED AND SIXTH SESSION.

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

QUESTION: What is the basis of the Spiritual Faith?

DR. HALLOCK: Before entering upon the question, he would say that he had received two communications, addressed to the New York Conference, on the topic of social equality; one from Thomas J. Lewis, of Boston, and the other from W. A. Danskin, of Baltimore.

The leading points in the communication of Mr. Lewis are substantially as follows: The principal cause of the universal failure in organic philanthropy, is the want of knowledge of the natural laws that should govern mankind while living only a natural life. Instead of this, reformers have resorted to the opposite of nature, which is art. This artificial basis tends inevitably to destruction. In the first place, it creates unnecessary labor—this labor calls for a greater amount of food; this increase of food adds to grossness of body, which in turn degrades the mind; and from this mental perversion come poverty, intemperance, crime, etc. These bringing in their train, "jails, distilleries, sectarianism, almshouses, lawyers, brothels, doctors, the galleys, and ministers."

Mr. Lewis considers money, cities, and "marine commerce," as equally opposed to nature. He says: "Cities empty the Eden-garden of nature (the country) of males. The females, to obey their natural maternal instincts, seek the cities for good, but generally get bad husbands—often miss of getting any; and when they fail to obtain money by honest labor, civilized cities, based upon money, force them to sell their virtue, respectability and happiness, for filthy lucre." The first transgression is the ownership of land. But for this, man might have obtained "his natural fruit food, and liberty, or freedom from artificial, repulsive labor, and natural health and happiness, without money and without price, without cities, bankers, brothels, butchers, ministers, lawyers, or doctors."

Organization, to succeed, must rest on a natural-spiritual-religious basis; and "the first thing to be accomplished by the friends of true progress, is to make conditions right to obtain what was the true natural mode of life before mankind became degenerated by artificial civilization." Mr. Lewis hopes there will be no attempt at organization until this fundamental fact has been clearly ascertained.

MR. DANSKIN'S COMMUNICATION.

"How can social equality be realized?" This question, which is now before the Spiritual Conference, I propose to answer by saying: UNFOLD MAN'S SPIRITUAL FACULTIES. While he lives only in the lower strata of his nature, his sensual appetites predominate, and will be gratified without regard to the rights or needs of others.

When he has ascended a degree and dwells more in the intellectual, or blending, rather, the animal passions with the mental perceptions, lives alternately within the one or the other, he still does not perceive his true condition.

Realizing the possession of more extended powers, he deems them simply instruments for his own selfish gratifications, or means by which he may attain his own private ends; which he may rise into the purer and more noble or God-like elements of his nature—when his spiritual faculties are awakened, and he catches a glimpse of the illimitable extent of his possessions—the endless day of enjoyment which opens before him in that vast universe, which is his sure inheritance, then the perishable belongings of the material sphere shrink into their true dimensions.

He who has a boundless realm of beauty for his home, will not circumscribe his mind by the puerilities of fashion, nor fetter his soul with the bonds of transitory possession. He will not despise those things that are necessary to the growth or culture of his material form; but they will sink into their proper subordinate relation when brought into contrast with those permanent acquisitions, which will enable him to appreciate and enjoy the living realities of an unending future.

Demonstrate to man that happiness is to be secured more readily by distribution than by hoarding, and you will banish avarice from every mind that perceives the truth of your demonstration, for individual happiness is the pursuit of every human soul.

The bank parlor or the counting-house may be the scene where active and cultivated intellects contrive the plans whereby the currency may be expanded or reduced—the grain market may be elevated or depressed—the stock bubbles may be inflated or exploded for their own pecuniary profit; and the worthy gentlemen who are there engaged in these useful and productive employments may, after the fatigue of their daily labors, find relaxation in discussing the insecurity of property, and the laxity of the criminal laws which, sometimes, fail to inflict condign punishment upon the graceless scoundrels who, with the strong arm, rob the passenger upon the highway, or, with dexterous finger, abstract the jewel or the pocket book. These gentlemen are the model men of the day. The perfect patterns of propriety. They are the pillars of the Church; their shoulders support and sustain the State. They live but in the exercise of their intellectual faculties, and know not of a higher and more noble endowment which is their birthright.

Demonstrate to these men that they have an immortal spirit—that they possess faculties that will enable them to penetrate the interior of all external nature—that the laws which govern a universe, the principles which are the attributes of Deity, are all open to their inspection, and, in these investigations, afford never-ending sources of enjoyment; and how soon will you draw them from the contemplations and pursuits of the lower life—how soon will you destroy in their minds those distinctions which existed before they perceived that all men are equally the inheritors of this grand estate.

Unfold this view to their perceptions, and its effect will be manifest in their lives.

They will see that he who contrives by the exercise of superior intellectual power to draw within his grasp and appropriate to his use the product of other men's labor, is no less a criminal than he who makes use of a greater muscular force or more expert manipulation to effect the same purpose.

Teach man the use of his spiritual faculties, and the material wealth which now creates such unequal conditions among men will lose its value. He will rather seek with avidity that affluence which increases only as it is dispensed—that knowledge which strengthens and expands only as we endeavor to impart—that wisdom which, flowing from the Great Deific Mind, must necessarily fill every soul which has been created in the likeness of its divine progenitor.

And thus, in my opinion, will all inequalities among men, whether material or mental, be eventually swallowed up in the maturity of man's spiritual unfoldment.

MR. FOWLER wished to add a parting word to the former question, as thus: It has been remarked here, that people were too selfish to live together peaceably, in a community. He thinks this a mistaken idea; no one can deny that society thus far, has been of a selfish construction—the organized portions have organized for selfish purposes; and the circulating portions are necessarily assimilated in nature to the organized portions, in the same manner that it occurs in the vegetable world; there the nature of the organism determines to a very great extent, the nature of the elements that have passed into its circulation.

And if you vary the nature of that organization, as by grafting or reorganization, it will change the nature of the circulating element, as may be seen by the fruits evolved therefrom.

So in the social organism and its circulating element. Graft a better organism on the old stock or germinally develop an entirely new organism, and the elements entering therein, whether fixed or circulating, will partake of its nature, as may be seen by the fruit thereof.

Let a society be organized on the principle of equitable distribution for mutual benefit, and it would be natural for its members to love the neighbor as self; as much so as it is now to love self almost to the exclusion of neighbor.

The germ of such a society can be formed of such as aspire to the love of neighbor, and when such germ is organized, it will have the power to take up elements less developed and assimilate them to its own nature, and thus selfishness will be ended.

MR. FOWLER having read his paper, said: With respect to "the basis of the Spiritual faith," for himself, he had never doubted spiritual existence, or immortality, until after his acquaintance with spiritual manifestations. These facts, with which he had been largely familiar, resulted primarily in the first doubt that ever cast its shadow over the perennial sunshine of his boyhood faith. Not until he had applied philosophy to these facts, did his doubts disappear. Thence he concludes that, without philosophy, phenomena are of little value.

DR. GORM: It depends altogether upon circumstances, what is the basis of spiritual faith. Under certain conditions, authority (though at a very heavy discount, he is sorry to say, with a majority of this Conference) is the only basis; and a very good one it is, too, if the fact, that many of the best and noblest men the world has yet been blessed with, have had no other basis, may be considered as a test of its quality. As, for example, our revolutionary fathers had but authority, and yet they had the right faith and a great deal of it. We do not rightly estimate the value of authority as a basis. We know that it is the only guide to children, and we should consider that men, who are children in knowledge, are alike dependent upon it. But for the authoritative inculcations of his parents and ghostly teachers, he should probably never have been drawn in the direction which has ultimately in personal intercourse with spirits. The basis, therefore, of spiritual faith, is twofold—mandatory and personal—but he arose mainly to defend the uses of authority.

DR. GRAY: Spiritual faith, the basis of which is required for, is the conviction in the mind of the reality of a human realm inhabited by human beings after death. The proof of this can only be by manifestation from that realm, of veritable human beings. The object of the question is, to sift the proof; that is, to determine what is genuine evidence of the spiritual existence of man and of his power as a spirit, to manifest to us in this life.

The question has the more significance, because there are those who admit, or affect to admit, all our facts, and at the same time deny that they prove a spiritual existence. A recent publication, issuing from a professorship in one of our institutions of learning, takes that ground. He would endeavor to bring the book at our next meeting. In the meantime he would remark, that the basis of the spiritual faith is twofold. He thinks we have spiritual senses and a spiritual reason, broader and truer than the external. To the external reason and senses, the mathematics is the type of absolute truth; and what he means to say is, that each human has also spiritual senses and reason which reveal absolute spiritual truth. But, inasmuch as we are thus twofold, we require external proof from heaven as well as internal. The basis of the enduring faith, is the conjunction of our outer experiences in the realm of phenomena with our inner consciousness. We have the facts on the external plane, but must digest them on the internal. On the external plane the facts may not create spiritual faith; it is the marriage of the spiritually good to the physically true which produces the birth of certainty in our consciousness. It was always so. From our broader facts, we get a broader faith than our predecessors. We have, in a good degree, improved upon their use of facts, which was mainly to establish a faith in the infallibility of those through whom the facts transpire. Faith in Jesus was mostly based upon his clairvoyance; still, it reveals the process by which faith is generated—shows it to be the same as with us to-day—viz: a union of what is internally felt to be good, with what is externally seen to be true.

The question is continued.

R. T. HALLOCK.

The Spirit's Mysteries.

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

For the Herald of Progress.

SPIRITUAL MANIFESTATIONS—A JUBILEE.

LETTER FROM DR. HARLOW.

CHAGRIN FALLS, O., July 3d, 1860.

FRIEND DAVIS: Thinking that a brief sketch, relating to the late Jubilee held in Middlefield, Grange Co., O., June 30th, might not prove uninteresting to the numerous readers of the HERALD, I submit a few facts connected with said spiritual gathering.

Our little band, consisting of Captain Davenport and sons, (Ira and William Henry,) Edward Whipple, an impressionable speaker, H. M. Fay, trance speaker and test medium, together with a few other warm-hearted friends, and your correspondent, left Chagrin Falls, on Saturday morning, for the place of meeting. Arriving on the ground about noon, we found an audience of several hundred gathered in a beautiful grove.

It was soon noised over the ground that the far-famed mediums—the Davenport boys—were present, and crowds soon pressed around them, eager to witness their physical manifestations. After the exercises of the day were over, a large circle was held in the evening, by the Davenports, affording a rare opportunity to test the truth of spirit presence. I will briefly relate what took place on this occasion, or in the two circles held near the ground, the first on Saturday evening, and second on Sunday during the recess between forenoon and afternoon exercises in the grove.

As usual, the boys entered a box constructed after spirit direction. This box is eight feet long, two and a half feet wide, and six

feet high; each medium is tied with cords and ropes on a permanent or stationary seat, one at each end of the box. On this occasion they were tied both by spirits and a committee selected by the audience—in both cases their arms were firmly pinioned behind them, and their wrists so wound with the rope, fastened and secured by tightly drawn knots, as to render it impossible to move or use their hands in any manner. The ropes were then passed down through the holes in the seats, and tied with several hard knots firmly drawn under the board composing the seat; after which the lower limbs were bound and wound with a great number of yards of rope. The ankles were brought close together and secured by passing the rope several times around them, and firmly fastening them with tightly drawn knots. Finally, the ends of the rope were tied at a distance of several feet from the mediums, so that there could be no possibility for either one of them to reach the last tied knots, nor could any earthly power get them loose without first untying the last knots. Under these circumstances the doors of the spirit box were closed and bolted on the inside. A moment after several beautifully formed hands were thrust out at an aperture in the box, six feet from the mediums, and remained quivering and oscillating, in the gleam of a bright light, sufficiently long for every one in the audience to count and fully view these wonder-working tokens of spirit presence. The next moment the doors of the box were unbolted on the inside, and thrown open, and there sat Ira and William Henry Davenport fastened to their seats just as they were when first tied. This being repeated several times, and the mediums being reported by the committee, and all others who chose to examine, secured and tied as at first, the manifestations changed. The light was ordered to be put out. Johnny King, poking his trumpet through the aperture in the door of the box, and saying in a distinct voice: "Blow the light out." In a few moments charming music was heard, five instruments being played upon in concert, and several very animating pieces were executed in a manner indicating the highest order of musical taste, skill, and ability.

While the music was being performed, light was struck several times, the doors of the box were thrown wide open, and the boys found tied and firmly secured in their seats as at first. One little incident occurred too rich to be omitted. An auditor, more curious than wise, approached the spirit box to shake hands with the spirit. After the privilege had been refused by Johnny, the courageous skeptic thrust his hand into the aperture, and after receiving, as he admitted, several blows on his hand and arm, withdrew it; at last, making another attempt to intrude his unwelcome hand into the box, Johnny thrust out his trumpet, and with a blow knocked Mr. Orthodox fairly off his feet. Much more might be said relative to the wonders witnessed and heard in the two circles, but this must suffice for the present.

Without noticing all the speakers who appeared on the stand and addressed the crowds on the ground, we may mention Mr. H. M. Fay, a young man who spoke several times under trance influence, with a power and eloquence seldom witnessed. The most abstruse and difficult metaphysical subjects were discussed and handled by him with an ease, eloquence, and grace, to say the least, that was most wonderful to those who heard him. On Sunday morning the spirit of John B. King, (alias Sir Henry Morgan,) who controls the manifestations through the Davenport boys, took possession of Mr. Fay, and proceeded to speak and answer questions concerning the philosophy of the spheres, and the manner of producing physical manifestations. The answers were generally very satisfactory, and King, as spirit that had controlled previously, displayed great eloquence and power. From the ability exhibited through this individual, I am safe in saying, that Mr. Fay certainly bids fair to become one of the brightest stars in the broad field of spiritual laborers. Mr. Fay was followed by Mr. Whipple, a resident of Chagrin Falls, who is one of the most logical and eloquent expounders of the spiritual philosophy in this part of the west. Mr. Whipple spoke two or three times during the progress of the meeting, and I am confident, from what I heard and witnessed in connection with his labors and efforts on the occasion, that the spiritual friends present were very favorably impressed in his behalf.

This very interesting Jubilee adjourned Sunday evening, to meet at Chagrin Falls, Thursday, July 4, 1861, at 10 o'clock, A. M. So after a very spirited and truly spiritual mingling and commingling of friends, in and out of the form, the thousands of happy souls, with their spiritual strength renewed, quietly dispersed. Our happy company came on with the Davenports to Burton, (four miles from Middlefield,) the same evening, and were present at a circle held by them, for physical manifestations, at Brother King's, who freely threw his doors open for the accommodation of the friends.

This evening Mr. Davenport and sons commence a series of four circles with forty or fifty persons, the number or the circle not to be broken or changed for at least four evenings, to see what we may receive by complying implicitly with the conditions imposed by spirits. The result of these sittings you shall hear in due time. Judging from what we have previously obtained, I can assure you and the numerous readers of the HERALD, that the developments will be as much as even some of the so-called Spiritualists can credit. At all

events you shall have a full and unexaggerated account of the four sittings. I understand Mr. Davenport and sons leave here next week, via Cleveland, Akron, and Wooster, for Cincinnati.

In conclusion I would say, that we are progressing in spiritual matters at this place, and are about starting a Sunday-school to supply suitable spiritual and moral instruction for the young.

With sentiments of esteem, etc., I remain fraternally yours, A. HARLOW.

For the Herald of Progress.

INTERROGATORIES ADDRESSED TO HUDSON TUTTLE.

WHAT AND WHERE IS THE SPIRIT WORLD?

DEAR FRIEND:—Although I have not the satisfaction of being personally acquainted with you, yet I feel a confidence that, if your business affairs will admit, your interest in the cause of truth will prompt you to lend your mediumistic powers to such super-mundane intelligences as may be able and disposed to impart the information sought, on the subject expressed in the above caption. In all that pertains to the philosophy of Spiritualism, there is no single feature that is yet so obscure and enveloped in so much mystery as the question, "What and where is the spirit world?" The most tangible thesis yet put forth is that contained in Prof. Hare's work, in the communication from his Spirit Father. Next to this, Mr. Davis gives some what similar views—though of a much more general character—in his "Philosophy of Special Providence." Your own interesting work, "Scenes in the Spirit World," Chap. ii., is also another exposition of the subject, but not specific enough to impart a definite and comprehensive scheme. Judge Edmonds, too, has given us a voluminous dissertation of scenes and incidents—seen in vision by himself—in the spirit world, which, while they are not wanting in interest, are yet entirely devoid of any exegesis as to the rationale of the matter. W. S. Courtney—during the publication of the *Spiritual Telegraph*—also contributed a series of articles on this topic, which, while they appeared to many—at the time—intangible, were yet unique, and were supported by a species of reasoning which no replies, either from mortals or spirits, have successfully refuted.

An abstract of these several theories would present about the following aspects, namely: Prof. Hare's work affirms that the six spiritual spheres are "zones," or belts of sublimated matter lying between the earth's atmosphere and the moon's orbit. Mr. Davis affirms that the spiritual worlds are globes, having axes upon which they revolve as do the planets. Your own work—"Scenes in the Spirit World"—very reasonably asserts that the spirit worlds are emanations from the material globes, collocated at regular intervals from each other, but omits to inform us whether they are of the zone or spherical form, and also, whether they partook of the earth's rotary motion; how illuminated; the mode of passing from one to another, etc. Judge Edmonds informs us—as do all communicating spirits, as well as clairvoyants—of scenery in endless diversity in the spirit world, but neither predicates of its locality, nor objective entity.

Mr. Courtney assumes the subjective thesis of the spirit world; believing in no materiality as connected with it, even in its most sublimated forms. In support of his tentative, he instances the action of the mind in dreaming, claiming that all the seeming objectivities then realized are but the outbirths of mental elaboration or thoughts. This claim is both plausible and objectionable. That the action of the mind, however, in dreaming, is only subjective and unreal outside of its own consciousness, is demonstrable from this fact. In a dream, we meet a person who is still in the body, and hold an imagined conversation with him; it will appear the same also, if we meet one who is dead; and while we might suppose in the one case that we had actually had an interview with the disembodied persons, we shall find (if the individual is accessible,) that, upon inquiry of the one in the body, they have had no meeting with us in a dream; that, in short, it has been only an experience exclusively our own; now, it will be perceived that if dream-life is analogous to spirit-life, the latter must be less real and substantial than the normal state of mortal life. From these premises we deduce that the objectivities of spirit-life, to be of a more permanent and tangible character than the scenes of dream-life, must owe their origin to causes outside of and beyond that of mental elaboration. Something analogous, therefore, to the etherialized matter—spoken of in your "Scenes in the Spirit World," Chap. ii.—I conclude must be true of the super-mundane state of existence; but of its details the world is yet ignorant. Can you not favor the readers of this, or some other progressive journal, with a rationale of the subject, embracing particulars that have not yet been fully presented? If you can do so, please answer as definitely as possible the following questions:

1. Are the objectivities of the spirit world actual emanations of etherialized matter from the material world, or are they simply the creations of the thoughts of the spirits, being nothing more than the outbirths of mental elaboration?

2. Can spirits of the sixth sphere, upon descending to the first (spiritual) sphere, behold the refined and gorgeous scenery of the sixth, at the same time and in the same locality with that of the gross and unsightly surroundings of the first?

side of each nerve—or rather one nerve within each tube—conveys motion; the other, sensation. These motory and sensory nerves start out from the brain-matter, and extending down the whole length of the spinal column, they branch out upon the several internal organs, and distribute themselves to all external parts of the system. Besides this general statement with respect to all the nerves, it should be observed that there are two systems of nerves which operate differently within the temple.

First, there are the long nerves and the plexuses; second, the sympathetic nerves and ganglionic centers. The first ramify throughout the exterior parts of the frame, and are the direct lines of sensational experience, connecting the intellectual part with the external world. Solids, fluids, sounds, odors, ethers, elements, objects—all get themselves reported upon the brain by means of the five senses, and the nervous influences by which the organs of the system are perpetually inspired. The ganglionic system, on the other hand, is an internal structure for the direct maintenance of organic existence. The grand source of internal sympathy is sometimes termed "the great intercostal Nerve," which arises within the brain or from a joint contribution of the fifth and sixth pair, and descends by the sides of the bodies of the vertebrae of the neck, thorax, loins, and os sacrum. In the thorax it perforates the diaphragm, forms the semi-lunar ganglionic plexus, and proceeds to ramify, and fix ganglia, in all the abdominal viscera. In fact, there is no part of the body neglected by this great sympathetic conductor of automatic principles.

This great nerve-system within man's body is the connecting link between lower life and the instinct of the spiritual constitution. It is quite different from the pneumogastric Nerve, which conducts the will and decisions of the judgment to the heart, lungs, stomach, etc. The sympathetic Nerve-plexuses, on the contrary, collect and convey the pure automatic principles of integral motion, life, and instinctive energy, to all the interior structures, to all the lymphatic vessels, and to every particle of living blood in the organism, by means of innumerable filaments; so that, in a certain and positive sense, all parts of the body are sympathetically related and tied by the bonds of affection together, forming one brotherhood of interest and mutuality of functions, and making it quite impossible for one member to suffer without disturbing the health and prosperity of all other parts.

We repeat that the Sympathetic nerve confers nothing in the form of sensibility or power of movement to the organism; and yet, what is far better, it is the grand conductor (almost fountain) of vitality and instinctive justice to the different and subordinate parts. Intuition is derived from the instinct of this wonderful system of ganglia. Sensibility, excitability, and irritability belong to the other system of conductors and the brain; but vitality, animation, instinct, and affection belong to the great Sympathetic department; and so complete is the inter-mechanical operation of these nerves and ganglia, that intelligence and will are not necessary to the performance of their appropriate functions. The pathological offices of the sympathetic plexuses, however, are measurably within the jurisdiction of the possessor, as ultimately the whole interior will be subordinated to the voluntary powers of the cerebrum, when man will put all diseases as well as more hurtful enemies beneath his feet. The offices pathological are involuntary, yet the vital ends are accomplished better when the individual will second the operation.

It is well known that in the healthy brain there is a considerable quantity of phosphorus. In idiots this element is deficient. Phosphorus not only exists in the tissues and fibers of the brain, but this element is constantly and incessantly secreted throughout the entire ganglionic systems. The ganglionic globules are supplied with it, and it is in part by means of phosphorus that the blood is empowered to eliminate soul-aliment for the use of the brain and nerves. The direct and reflex action of the internal nerves, whether the mind is sleeping or waking, and several metamorphoses at the looping terminations of the involuntary conductors, are referable to the electro-chemical action of phosphorus in the brain and blood. Many physiologists have supposed that even the "nervous influence" is generated by the oxydation of the vesicular tissues, which is regarded as one of the four metamorphoses accomplished in the empire of ganglionic jurisdiction. The just and healthy action of the lymphatic system is inseparable from the vigilant operations of the cerebro-sympathetic nerves.

By means of these internal Nerves the cerebrum is apprized of any and every transaction in the vital department. Thus, for example, if any noxious and poisonous substance be swallowed, the irritation occasioned by it in the stomach would instantaneously be reported to the brain, which, in its turn, would rouse the intellect and the involuntary system, and each is forthwith summoned to "fly to the rescue" of the afflicted part—while headache, dizziness, prostration of the will, and exhaustion, are effects very likely to ensue. In this manner one part telegraphs to all other parts through the great Sympathetic Nerve and the brain, which is the central agent and righteous ruler over the empire. And now let the remedial benefit of this be well understood. What is that benefit? It is this:

The intuition of the Sympathetic Nerve is wiser than the best physician. When water

gets into one of the air-passages, the Nerve says—"expel it!" and your judgment obeys the impulse to "cough it out." When your finger is bruised, the Nerve says—"bind up the injured member," and your judgment responds, "protect it," but perchance you disobey. The penalty in some cases has been "death by mortification." You are disposed to exercise when chilled, and admonished to sleep when fatigued, because the Nerve's intuition so dictates to your judgment. Do you obey? Or, instead, do you expose yourself to unhealthy temperatures, and stave off the natural sleepiness by artificial heat and ephemeral means of stimulation. If so, you do not harmonize with the intuition of the ganglionic system. You are guilty of disobedience. When diseased, the Sympathetic Nerve says—"Rest, rest, rest; be soothed by magnetism; let the lymphatic vessels operate upon and purify the adipose matter in your system; do not eat nutritious food now; be patient; let time work upon you." So the intuitive ganglia prescribe for the prostrate patient—not so the educated physicians of the land; though many of them know that this course would be far best in the majority of cases.

The pathological value of the Sympathetic Nerve is exhibited in its lessons of what is best and most needful when diseased. If the toad, the turtle, the mole, the bee, the dog, cat, horse, etc., (when left to themselves,) will properly prescribe the remedies adapted to their peculiar or accidental ailments, why not the more exalted and finely organized human being? Man's ganglionic system says—"Give me no drugs, but instead gentle aids and magnetic principles." But that great experimentalist, the front brain, says—"Why not try a box of pills, a bleeding, and a blister?" And thus many times, when the whole Sympathetic system is crying out against the injustice, the voluntary experimentalizing brain decides to "try the nostrum." Once begun, it is hard to prophesy the result. So, then, since man cannot immediately affect the ganglia of the Sympathetic system by his will, let him at least permit his judgment to be instructed by the wise intuitions which are thus telegraphed to his sensorium and thinking faculties.

TWEEDLE-DUM AND TWEEDLE-DEE!

The World affects a holy horror at Senator Sumner's speech last week before the Young Men's Republican Union. It charitably concedes "great allowance for the intemperance of his invective," on account of the brutal assault upon him four years ago, the repetition of which it impliedly invites in these words:

"It would be equally a public and a private misfortune if another unjustifiable and brutal assault should furnish an equally irresistible argument for returning him a third time to the scene of this outrage."

Who else would thus rebuke Mr. Sumner's constituents for returning him to the Senate after he was stricken down? What other paper would thus invite Southern prejudice to a repetition of its assault?

But *The World* devotes over a column to reproof for the "excessively virulent performance" of Mr. Sumner. It more than intimates that Mr. Sumner "is not so happy as to possess magnanimity"—"was not cast in Nature's divinest mold"—and "can no more comprehend statesmanship than a rabbit breeds twelve times in a year can understand the gestation of an elephant." We have the judgment of *The World* (as focalized at the corner of Beekman street and Park Row) that John C. Calhoun was a far greater statesman than John Quincy Adams, conceding to the "old man eloquent" simply "scholarship."

The Editor institutes a comparison between Sumner and Seward, urging the ready acceptance of Mr. Seward's dinner invitations by Southern members, as evidence of his "greater tact," "less egotism," and "greater aptitude for affairs," concluding with this remarkable assertion:

"The Massachusetts rhetorician is more a martyr to his inborn unsuitness for a senatorial position than to the anti-slavery cause which he advocates!"

We do not propose to offer one word of comment upon these malignant aspersions, but are content to await the verdict of an intelligent public upon the relative merits of the Massachusetts Senator, and the conservator of popular piety known as *The World*.

As, however, the burden of the editor's complaint is the strong language employed by Mr. Sumner, we desire to call attention to the example of a charitable and tolerant spirit in dealing with "flagrant sins" found in a late number of this pious daily.

On the occasion of the dedication of a German Theatre in this city, a humorous poetical prologue was read, in which "Messrs. Moses & Jesus" are spoken of as "gentlemen." This *The World* styles "simple blasphemy against the great founder of the Christian faith," and "an insult to the Christian land that has thrown wide open its portals to this ungrateful set of refugees."

The additional epithets made use of, are "epicurean blasphemy," "atheistic immorality," "hot bed of atheism," "volcano of blasphemy," "rebellion," &c., &c. And *The World* seriously proposes a forcible closing of the theatre doors and a vindication of the "insulted majesty of our laws."

If Senator Sumner had only made use of his "vituperative language" in speaking of such grave offenders as these German Theatre goers, who affect no respect for Sunday, and call Jesus and Moses gentlemen, *The World* would have taken no exception whatever, but

would rather regard it as eminently just and proper. Happily the slaves of the South are admonished to observe Sunday, and to venerate Moses and Jesus? *Ct. Engr.*

THE EFFICACY OF CHURCH-SPIRES

"Let us now turn to London, where, if there is a vast amount of wickedness, there is also a vast amount of righteousness. The spires of its thousand churches, pointing heavenward, draw off the wrath which would otherwise destroy it.—*Exchange.*"

We are at some loss to know in what sense to take this remark. We are quoting from a religious paper. The striking of lightning has from time immemorial, and among many nations, been regarded as indicative of the divine wrath. At first reading, therefore, we thought that London is safe from the divine vengeance, on account of the multiplicity of lightning-rods with which these spires might be pointed, and that the wrath which overhangs the ill-fated city is electricity in a state of extreme tension. But reflecting that lightning-rods may be less frequently employed to point church-spires in England than in this country, and that divine wrath could not be supposed to be concentrated upon clouds in the form of electric fluid, we abandoned our first explanation of the passage, and began to regard it as a strong figure of speech, and from it devised this very important principle; that an abundance of church-spires mollifies the anger of the Deity, and prevents much mischief being done to large cities. This is so potent and luminous a truth, when distinctly comprehended, that we resolved to elevate it to the dignity of a general principle, and call attention to it. But we must remind the reader that in countries overlying volcanic districts these church-spires are of little efficacy against the wrath above alluded to. Lisbon, about the middle of the last century, and Caracas in this, cities abounding in church spires, were overthrown and immense numbers of their population destroyed by subterranean shocks; so that while church spires of great height are a safeguard against the anger of the Universal Father in temperate climates, they are rather a more efficient instrument of that anger in volcanic regions. In Caracas a large proportion of the city population were in church, celebrating mass, if we recollect aright, when the earthquake caught them. If any of our readers, therefore, should hereafter be traveling in Peru, or in Venezuela, on our own continent, or in the vicinity of Aleppo, in Asia, they would do well to remember to keep out of the churches; but in temperate, Protestant countries, the habit of frequenting the churches of the tallest steeples, if not a safeguard against physical calamity, will be found an adequate guaranty for the most fashionable piety—an admirable preservative of all the graces of the most approved worldliness, and a means of discipline in all those mysteries by which the worship of God and Mammon can be most successfully combined.

NEW YORK AMUSEMENTS.

The legal murder of Hicks, the pirate murderer, who seemed to be utterly wanting in moral responsibility, was accomplished on Bedloe's Island on Friday last in the presence of from five to ten thousand spectators.

The steamer which conveyed him to the spot, carried a party of some 800 persons, and went out of its course to pass the Great Eastern, and allow the pleasure party to see the mammoth ship. Reaching the Island, Hicks was speedily murdered, and the steamer returned, taking a little trip up the river for the enjoyment of those on board. Many excursion boats were advertised, "Ho! for the execution!" No doubt it would be a "taking" feature of future pleasure excursions to introduce this little spectacle of hanging! Pity this affair could not have come off during the visit of the Japanese, and they have been invited guests. It would have given them so fine an opportunity to judge of one of our "Christian institutions!"

Public Notices.

GROVE MEETINGS.

The Spiritualists and friends of Progress will hold a meeting at Fort Recovery, Mercer Co., Ohio, on the first and second days of September next. A. B. French, of Clyde, and Dr. James Cooper, of Bellefontaine, O., will be present as speakers.

The Progressive friends of West Grove, Jay Co., Indiana, will hold a Grove Meeting on the eighth and ninth of September. A. B. French and Dr. James Cooper being present as speakers.

PIC NIC.

A Spiritualists' Pic Nic will be held at Morrisania, near Harlem River, on Wednesday, July 18, at 9 A. M., if fair, if not on the first fair day ensuing.

Boats leave Peck Slip every half hour during the day. Third Avenue cars every five minutes. Fare six cents. Tickets to the grounds 10 cents, to be had at Conklin's, 486 Broadway, and at Munson's, 143 Fulton Street.

SOCIAL EQUALITY.

An adjourned meeting of those interested in the consideration of the question of Social Equality, and of the plans of organization with reference to this subject, will be held at the hall of the Polytechnic Institute, No. 69 West Nineteenth Street, on Wednesday evening, July 18th, at half past seven o'clock. All men and women interested in such a cause are most cordially invited to be present.

Any letters of inquiry from persons in the country interested in this movement, may be addressed to the office of this paper, and they will be handed to parties from whom replies may be expected.

Brief Items.

—The embassy from Morocco to France was received at Paris by M. Thouvenel, on the 23d of June. One of the ambassadors, named Hadj-Driz-ben-Driz, is the principal secretary of the Emperor of Morocco. In the suit of the embassy are six enormous blacks, making part of the famous negro guard of the emperor.

—The execution of Harden, the ministerial wife poisoner, took place a week ago. The New York dailies had reporters present to publish each minute event. These writers greatly commended the sheriff for resisting the importunities to make the disgusting spectacle public, while, with their facile pens and vivid imaginations, they aided in making the details of this legal murder more widely known than had ten thousand witnesses. The "true mission of the press" is sadly misunderstood, when a morbid taste for the particulars of public executions is thus created and gratified. The "great moral lesson" to be drawn from capital punishment needs illumination. We are too dull to comprehend it.

—Mrs. Stowe has completed her new story, which is of course pronounced "superior to any former production." It will doubtless appear in the *Atlantic Monthly*.

—The Japanese embassy have conveyed a present of \$20,000 to the police of the several cities they visited, as a token of their appreciation of their services. The New York Police got some \$13,000, which goes into the fund for relief of widows and orphans of deceased policemen.

—It has been recently discovered that parties in Boston have been engaged in extensive speculations in the bodies of the dead.

—The cost of the visit of the Japanese to New York is said to approach one hundred thousand dollars, aldermanic stealing of course included.

—The question of Russian emancipation is near a solution. In some way or other it seems to be definitely settled that the serfs shall be emancipated during the coming autumn, that is, after the close of the harvest. The imperial ukase, decreeing this great measure, will therefore appear about the last of October, or during the month of November. The Central Emancipation Commission, which had been awaiting the conclusion of the labors of the Commissions, or the elaboration of the plan of emancipation, has already commenced its sessions. The place of the sessions is about to be changed from the building of the First Cadet Corps, where they were held during the presidency of the late Gen. Rostovzov, to the Palace of the Ministry of Justice, Count Panin being the present President. It is said that Count Panin promised the Emperor to finish the labors of the Committee during the course of the month of June.—*Le Nord.*

—The proprietors of the *Dansville* (N. Y.) Water Cure offer a three months' board and treatment to as many editors, who are sick, as they can accommodate, free of charge. Had they offered board to all healthy editors, they would not need to qualify the invitation. Any house would "accommodate" them.

FOREIGN ITEMS.

The great revolutionary movements in progress in Sicily and Southern Italy initiated by the success of Garibaldi, still continue. Agitation at Naples, at our latest dates, was on the increase. An insurrectionary proclamation had been issued by the Central Revolutionary Committee, and the commissariats of the twelve wards of Naples, had, on the 28th of June, been simultaneously attacked and pillaged. In consequence of this state of things, the Government had proclaimed the city in a state of siege, and prohibited street assemblies. Meanwhile, the efforts of King and Cabinet to obtain assistance from France, Austria, or England, to maintain its tottering authority, continue unavailing. Even the offer of a Constitution, and the proclamation of desired reforms, have come too late.

The French ambassador had been seriously maltreated in the streets of Naples, for which, however, the Neapolitan Government had made most ample apologies.

The American clipper, *Charles and Jane*, and the Sardinian ship *Utile*, captured by a Neapolitan steamer, by the energetic remonstrances of the American and Sardinian ministers had been released, together with their crews and passengers.

The movements of Garibaldi will be awaited with much impatience. If he makes a speedy descent upon Naples, the Bourbon despotism there will likely soon come to an end; but if he attempts the capture of Messina, the delay may occasion an intervention by France, to keep Francis on the throne, as a constitutional king, in order to prevent the speedy birth of a united Italy, which is a result Napoleon the Third cannot cover.

The news from the other foreign powers is comparatively unimportant.

Gleanings from Correspondence.

SPEAKERS WANTED AT BROWNING, ILL.

R. W., Browning, Schuyler Co., Ill., says: "If any of the friends of Human Progress have occasion to pass our village, en route for St. Louis, or any point on the Illinois River, we should be glad if they would give us a call. We will be more liberal than they are in New York. Our village is six miles above Beardstown. Inquire for any who subscribe for the *HERALD OF PROGRESS*."

Friend W. adds that they have organized by adopting a series of resolutions to insure harmony and efficiency. "Since the reception of the *HERALD OF PROGRESS*, we feel that our spiritual strength has been renewed."

FRIENDS OF PROGRESS IN MINNESOTA.

S. N., Salem, Minn., informs us of the existence at Rochester, the county-seat of Olmsted County, of a society called "Friends of Progress." It was started by Rev. Reuben Reynolds, formerly a Congregational minister.

"The society has no creed, the pulpit is no coward's castle, but is open to all who choose to occupy, with the understanding that their utterances are open to criticism."

Will not some of our friends in that vicinity introduce the *HERALD OF PROGRESS* to these friends?

TEST MEDIUMS WANTED.

J. T. D., Monroe, Wis., represents in brief the condition of many minds at the West, when he writes of his townsmen:

"Our people do not take as much interest in liberal and progressive ideas as I wish they did. They are not what might be called bigoted, but rather indifferent. Facts addressed to their senses would probably bring forth most fruit in their present condition. Such a test medium as Miss Ada L. Hoyt would probably be of much service."

No one can doubt the wisdom which provided "milk for babes," and physical manifestations to precede the philosophy of these modern times. Growth will surely come to one and all.

CONVERSATIONAL MEETINGS.

E. O. D., Rockton, Ill., writes: "We have at our hall in this place, every Sunday afternoon, what we style 'Conversational Meetings,' for the discussion and dissemination of free thoughts. They are interesting, and as well attended as the vigilant frowns of three churches and a host of no-church non-committals will permit! 'But it does move, though.'"

DO NOT WANT SUCH MISSIONARIES.

H. S. H., Kankakee, Ill., writes that a Mr. Littlejohn has been speaking there on "Hell-fire and damnation." As our correspondent understands this orthodox missionary of infernal felicities is from the State of New York, he hopes if we have any more such we will "keep them at home." East as well as West, these Othellos are finding "their occupation gone."

A LITTLE WHEAT WITH THE CHAFF.

A. J. C., Antwerp, O., abstracts some thoughts from a discourse by an orthodox minister, indicating progress; though, in the opinion of our correspondent, the various parts of the sermon would not exactly harmonize. We should be thankful for even a few grains of wheat in the mass of chaff blown from the popular pulpits. Its proportion is ever increasing.

Doings of the Moral Police.

A WORD OF COMMENTATION.

We find the following suggestions, so happily recommending this very effort we have undertaken, in the address of Samuel Williams, Esq., before the Convention of the New York State Associated Press, at Buffalo.

"Don't make your paper a literary Golgotha. Don't crowd your columns with accounts of assassinations, and rapes, and arsons, and embezzlements—as if mankind were doing nothing except committing assassinations, and rapes, and embezzlements. Don't always be telling the world how wicked it is. Try and say something good of somebody. Try and find something to praise. Let your sobbing cloud have the veriest bit of a silver lining. Give us now and then a glimpse of the relief side of your somber picture. Tell us now and then of the thousand good deeds done in secret; of the philanthropy that is unheralded of fame; of the charities unrecorded except in heaven; of the virtue that blooms unseen; of the heroism that ennobles life; of the faith that lifts humanity up to God. Tell us of the sublime endeavors unachieved; of the lofty aspirations unfulfilled; of the unselfish purposes that nestle in human hearts."

SEND US REPORTS.

Will not our correspondents aid us in reflecting this bright side of humanity. There are a thousand good deeds—little, glorious acts of merit, performed in comparative secret, the record of which would make men's faith grow stronger in human nature. We want all such returned to our office. Let one and all keep a vigilant eye upon the acts of our Volunteer Moral Police, and we pledge an open column for the record.

A NOBLE BENEFACTION.

John Rose, of New York, died a few months since and left, by his will, \$300,000 to purchase a farm upon which to place such destitute children in New York as might be placed under the guardianship of the "Rose Benevolent Association." One of the conditions was that a like sum should be raised by others. At a meeting recently held in New York, the trustees of the People's College, at Havana, reported that Charles Cook, of that place, was ready to contribute the additional \$300,000, provided the farm and institution should be located at that place.—*Albany Journal*, June 30.

THE EFFICACY OF MORAL POLICE MEASURES.

We last week narrated an incident that occurred to a party of criminals on their way to Auburn State Prison. No reader can have forgotten the spontaneous acts of generosity and sympathy of the little cherry peddler.

The *Rochester Express* not only reiterates the truth of the story, but gives what was omitted before, the happy sequel or effect upon the prisoners, of the boy's action, as witnessed by a gentleman present.

"He states that all of the prisoners were deeply moved by the occurrence, and what was especially remarkable, one of their number—a case-hardened offender, who had listened to the Judge's pronouncements with a look of the most stolid indifference—was so deeply affected by the little cherry-boy's manifestation of sympathy, that the 'big tears' coursed down his cheeks, as though the mill-head of a life-time's stayed emotions had at length given way before the unspoken word—a case-hardened offender, who had listened to the Judge's pronouncements with a look of the most stolid indifference—was so deeply affected by the little cherry-boy's manifestation of sympathy, that the 'big tears' coursed down his cheeks, as though the mill-head of a life-time's stayed emotions had at length given way before the unspoken word—a case-hardened offender, who had listened to the Judge's pronouncements with a look of the most stolid indifference—was so deeply affected by the little cherry-boy's 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neglect, for you will receive some communications through the Dial, or suspension plate you have made. When you are properly organized, try it, and I will remain yours,
BENJ. FRANKLIN.

ATTESTATION OF THE ABOVE.

We witness that the above prediction was made on the 8th of March, 1860.

WM. B. FAHNESTOCK, M.D.

J. STAUFFER.

H. R. FAHNESTOCK.

B. A. CRAIN.

E. MAYHUE.

I read the above on the 9th of March, 1860.

MATHIAS ZAHN.

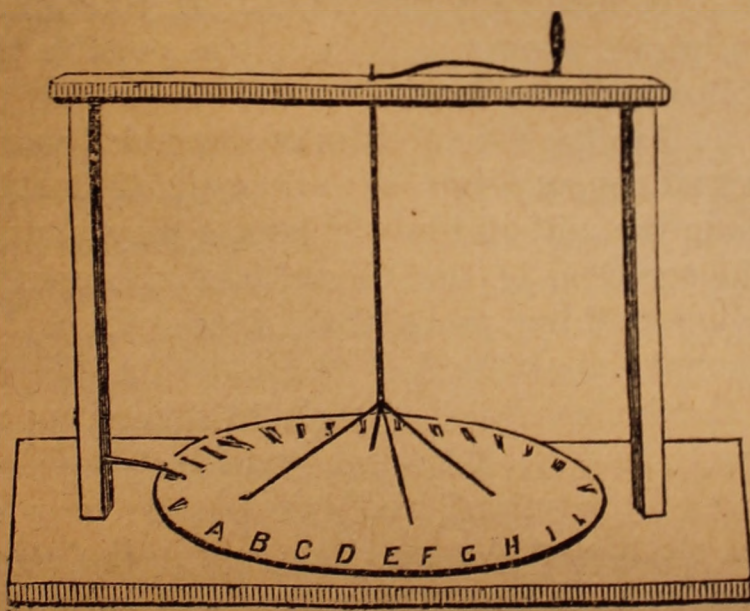
I read the above on the 23d of March, 1860.

JACOB WEIDLE, Lebanon.

THE FRANKLIN DIAL.

We have but to add that the Dial referred to in the communication, was given to us through the same medium two or three weeks before; and consists of two uprights sustaining a cross-piece 8 or 10 inches long. The uprights are let into—or are fastened to a board, about a foot long and 6 or 8 inches wide. This forms the base. From the center of the cross-piece is suspended by a string the dial or plate made of pasteboard or any other light material which will not warp. This is suspended by a cord composed of 3 or 4 threads, which pierce the board or dial about midway between the center and the circumference, and are knotted on the under side, and so arranged that the dial will be suspended about an inch from the bottom. The index is fastened to one of the uprights. The following sketch gives a correct idea of this simple apparatus. As the Dial turns, the index points to the letters on its circumference.

THE CIRCLE.



sort of *esprit du corps*, a fraternity of affinities and classical prejudices, in accordance with the ruling spirit of which they set in judgment upon a new matter and pronounce a final decree.

The head-mind makes up his elaborate argument, writes out his profound decision, publishes it to the world in the most popular paper, and in thirty days after sight every less distinguished member of that fraternity will think "*just so*."

Prof. Mattison, one of the savans in the Methodist institution, took ground some years since against the genuineness of Spiritualism, and very soon every lesser light shouted "*Amen*."

When Rev. Charles Beecher, a writer of high honor and literary excellence, made public the result of his reading and research, a host of intelligent supernaturalists responded "*exactly so!*"

Prof. Faraday reported learnedly concerning inorganic matter and matter organized, un-catchable muscular pressure, &c., and sixty days subsequently all the second-rate scientific minds of America were of "*the same opinion*."

Prof. Page, one of the best minds in the realm of science, arrived at several conclusions adverse to the spiritual origin of the physical manifestations, and forthwith a few admirers exclaimed, "*certainly, sir, the astounding effects are natural, though mysterious*." Thus the whole flock runs after the authoritative Leader; and thus it happens that but very few get emancipated from routine thinking. Progression, however, is an eternal principle; and its glorious operations are visible on every hand.

As all higher organizations of the earth are unfolded by means of the progression of the sixty-four primaries, so, to some extent, are superior institutions and higher ideas of society developed from the fundamental facts of Spiritualism. These facts are physical and natural, though spiritual. The imponderable agency employed in their production is no more, no less mysterious than the principle by which our hand is mentally moved to indite these thoughts. Our personal identity and self-control are

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side of each nerve—or rather one nerve within each tube—conveys motion; the other, sensation. These motory and sensory nerves start out from the brain-matter, and extending down the whole length of the spinal column, they branch out upon the several internal organs, and distribute themselves to all external parts of the system. Besides this general statement with respect to all the nerves, it should be observed that there are two systems of nerves which operate differently within the temple.

First, there are the long nerves and the plexuses; second, the sympathetic nerves and ganglionic centers. The first ramify throughout the exterior parts of the frame, and are the direct lines of sensational experience, connecting the intellectual part with the external world. Solids, fluids, sounds, odors, ethers, elements, objects—all get themselves reported upon the brain by means of the five senses, and the nervous influences by which the organs of the system are perpetually inspired. The ganglionic system, on the other hand, is an internal structure for the direct maintenance of organic existence. The grand source of internal sympathy is sometimes termed "the great Intercostal Nerve," which arises within the brain or from a joint contribution of the fifth and sixth pair, and descends by the sides of the bodies of the vertebrae of the neck, thorax, loins, and os sacrum. In the thorax it perforates the diaphragm, forms the semi-lunar ganglionic plexus, and proceeds to ramify, and fix ganglia, in all the abdominal viscera. In fact, there is no part of the body neglected by this great sympathetic conductor of automatic principles.

This great nerve-system within man's body is the connecting link between lower life and the instinct of the spiritual constitution. It is quite different from the pneumogastric Nerve, which conducts the will and decisions of the judgment to the heart, lungs, stomach, etc. The sympathetic Nerve-plexuses, on the contrary, collect and convey the pure automatic principles of integral motion, life, and instinctive energy, to all the interior structures, to all the lymphatic vessels, and to every particle of living blood in the organism, by means of innumerable filaments; so that, in a certain and positive sense, all parts of the body are sympathetically related and tied by the bonds of affection together, forming one brotherhood of interest and mutuality of functions, and making it quite impossible for one member to suffer without disturbing the health and prosperity of all other parts.

We repeat that the Sympathetic nerve confers nothing in the form of sensibility or power of movement to the organism; and yet, what is far better, it is the grand conductor (almost fountain) of vitality and instinctive justice to the different and subordinate parts. Intuition is derived from the instinct of this wonderful system of ganglia. Sensibility, excitability, and irritability belong to the other system of conductors and the brain; but vitality, animation, instinct, and affection belong to the great Sympathetic department; and so complete is the inter-mechanical operation of these nerves and ganglia, that intelligence and will are not necessary to the performance of their appropriate functions. The pathological offices of the sympathetic plexuses, however, are measurably within the jurisdiction of the possessor, as ultimately the whole interior will be subordinated to the voluntary powers of the cerebrum, when man will put all diseases as well as more hurtful enemies beneath his feet. The offices pathological are involuntary, yet the vital ends are accomplished better when the individual will second the operation.

It is well known that in the healthy brain there is a considerable quantity of phosphorus. In idiots this element is deficient. Phosphorus not only exists in the tissues and fibers of the brain, but this element is constantly and incessantly secreted throughout the entire ganglionic system. The ganglionic globules are supplied with it, and it is in part by means of phosphorus that the blood is empowered to eliminate soul-illness for the use of the brain and nerves. The direct and reflex action of the internal nerves, whether the mind is sleeping or waking, and several metamorphoses at the looping terminations of the involuntary conductors, are referable to the electro-chemical action of phosphorus in the brain and blood. Many physiologists have supposed that even the "nervous influence" is generated by the oxydation of the vesicular tissues, which is regarded as one of the four metamorphoses accomplished in the empire of ganglionic jurisdiction. The just and healthy action of the lymphatic system is inseparable from the vigilant operations of the cerebro-sympathetic nerves.

By means of these internal Nerves the cerebrum is apprized of any and every transaction in the vital department. Thus, for example, if any nauseous and poisonous substance is swallowed, the irritation occasioned by it in the stomach would instantaneously be reported to the brain, which, in its turn, would rouse the intellect and the involuntary system, and each is forthwith summoned to "fly to the rescue" of the afflicted part—while headache, dizziness, prostration of the will, and exhaustion, are effects very likely to ensue. In this manner one part telegraphs to all other parts through the great Sympathetic Nerve and the brain, which is the central agent and righteous ruler over the empire. And now let the remedial benefit of this be well understood. What is that benefit? It is this:

The intuition of the Sympathetic Nerve is wiser than the best physician. When water

gets into one of the air-passages, the Nerve says—"expel it!" and your judgment obeys the impulse to "cough it out." When your finger is bruised, the Nerve says—"bind up the injured member," and your judgment responds, "protect it," but perchance you disobey. The penalty in some cases has been "death by mortification." You are disposed to exercise when chilled, and admonished to sleep when fatigued, because the Nerve's intuition so dictates to your judgment. Do you obey? Or, instead, do you expose yourself to unhealthy temperatures, and stave off the natural sleepiness by artificial heat and ephemeral means of stimulation. If so, you do not harmonize with the intuition of the ganglionic system. You are guilty of disobedience. When diseased, the Sympathetic Nerve says—"Rest, rest, rest; be soothed by magnetism; let the lymphatic vessels operate upon and purify the adipose matter in your system; do not eat nutritious food now; be patient; let time work upon you." So the intuitive ganglia prescribe for the prostrate patient—not so the educated physicians of the land; though many of them know that this course would be far best in the majority of cases.

The pathological value of the Sympathetic Nerve is exhibited in its lessons of what is best and most needful when diseased. If the toad, the turtle, the mole, the bee, the dog, cat, horse, etc., (when left to themselves), will properly prescribe the remedies adapted to their peculiar or accidental ailments, why not the more exalted and finely organized human being? Man's ganglionic system says—"Give me no drugs, but instead gentle aids and magnetic principles." But that great experimentalist, the front brain, says—"Why not try a box of pills, a bleeding, and a blister?" And thus many times, when the whole Sympathetic system is crying out against the injustice, the voluntary experimentalizing brain decides to "try the nostrum." Once begun, it is hard to prophesy the result. So, then, since man cannot immediately affect the ganglia of the Sympathetic system by his will, let him at least permit his judgment to be instructed by the wise intuitions which are thus telegraphed to his sensorium and thinking faculties.

TWEEDLE-DUM AND TWEEDLE-DEE!

The World affects a holy horror at Senator Sumner's speech last week before the Young Men's Republican Union. It charitably concedes "great allowance for the intemperance of his invective," on account of the brutal assault upon him four years ago, the repetition of which it impliedly invites in these words:

"It would be equally a public and a private misfortune if another unjustifiable and brutal assault should furnish an equally irresistible argument for returning him a third time to the scene of this outrage."

Who else would thus rebuke Mr. Sumner's constituents for returning him to the Senate after he was stricken down? What other paper would thus invite Southern prejudice to a repetition of its assault?

But *The World* devotes over a column to reproof for the "excessively virulent performance" of Mr. Sumner. It more than intimates that Mr. Sumner "is not so happy as to possess magnanimity"—"was not cast in Nature's divinest mold"—and "can no more comprehend statesmanship than a rabbit breeds twelve times in a year can understand the gestation of an elephant." We have the judgment of *The World* (as focalized at the corner of Beekman street and Park Row) that John C. Calhoun was a far greater statesman than John Quincy Adams, conceding to the "old man eloquent" simply "scholarship."

The Editor institutes a comparison between Sumner and Seward, urging the ready acceptance of Mr. Seward's dinner invitations by Southern members, as evidence of his "greater tact," "less egotism," and "greater aptitude for affairs," concluding with this remarkable assertion:

"The Massachusetts rhetorician is more a martyr to his inborn unfitness for a senatorial position than to the anti-slavery cause which he advocates!"

We do not propose to offer one word of comment upon these malignant aspersions, but are content to await the verdict of an intelligent public upon the relative merits of the Massachusetts Senator, and the conservator of popular piety known as *The World*.

As, however, the burden of the editor's complaint is the strong language employed by Mr. Sumner, we desire to call attention to the example of a charitable and tolerant spirit in dealing with "flagrant sins" found in a late number of this paper daily.

On the occasion of the dedication of a German Theatre in this city, a humorous poetical prologue was read, in which "Messrs. Moses & Jesus" are spoken of as "gentlemen." This *The World* styles "simple blasphemy against the great founder of the Christian faith," and "an insult to the Christian land that has thrown wide open its portals to this ungrateful set of refugees."

The additional epithets made use of, are "epicurean blasphemy," "atheistic immorality," "hot bed of atheism," "volcano of blasphemy," "rebellion," &c., &c. And *The World* seriously proposes a forcible closing of the theatre doors and a vindication of the "insulted majesty of our laws."

If Senator Sumner had only made use of his "vituperative language" in speaking of such grave offenders as these German Theatre goers, who affect no respect for Sunday, and call Jesus and Moses gentlemen, *The World* would have taken no exception whatever, but

would rather regard it as eminently just and proper. Happily the slaves of the South are admonished to observe Sunday, and to venerate Moses and Jesus? *C. Elyse.*

THE EFFICACY OF CHURCH-SPIRES

"Let us now turn to London, where, if there is a vast amount of wickedness, there is also a vast amount of righteousness. The spires of its thousand churches, pointing heavenward, draw off the wrath which would otherwise destroy it.—*Exchange.*"

We are at some loss to know in what sense to take this remark. We are quoting from a religious paper. The striking of lightning has from time immemorial, and among many nations, been regarded as indicative of the divine wrath. At first reading, therefore, we thought that London is safe from the divine vengeance, on account of the multiplicity of lightning-rods with which these spires might be pointed, and that the wrath which overhangs the ill-fated city is electricity in a state of extreme tension. But reflecting that lightning-rods may be less frequently employed to point church-spires in England than in this country, and that divine wrath could not be supposed to be concentrated upon clouds in the form of electric fluid, we abandoned our first explanation of the passage, and began to regard it as a strong figure of speech, and from it devised this very important principle; that an abundance of church-spires mollifies the anger of the Deity, and prevents much mischief being done to large cities. This is so patent and luminous a truth, when distinctly comprehended, that we resolved to elevate it to the dignity of a general principle, and call attention to it. But we must remind the reader that in countries overlying volcanic districts these church-spires are of little efficacy against the wrath above alluded to. Lisbon, about the middle of the last century, and Caracas in this, cities abounding in church spires, were overthrown and immense numbers of their population destroyed by subterranean shocks; so that while church spires of great height are a safeguard against the anger of the Universal Father in temperate climates, they are rather a more efficient instrument of that anger in volcanic regions. In Caracas a large proportion of the city population were in church, celebrating mass, if we recollect aright, when the earthquake caught them. If any of our readers, therefore, should hereafter be traveling in Peru, or in Venezuela, on our own continent, or in the vicinity of Aleppo, in Asia, they would do well to remember to keep out of the churches; but in temperate, Protestant countries, the habit of frequenting the churches of the tallest steeples, if not a safeguard against physical calamity, will be found an adequate guaranty for the most fashionable piety—an admirable preservative of all the graces of the most approved worldliness, and a means of discipline in all those mysteries by which the worship of God and Mammon can be most successfully combined.

NEW YORK AMUSEMENTS.
The legal murder of Hicks, the pirate murderer, who seemed to be utterly wanting in moral responsibility, was accomplished on Bedloe's Island on Friday last in the presence of from five to ten thousand spectators. The steamer which conveyed him to the spot, carried a party of some 800 persons, and went out of its course to pass the Great Eastern, and allow the pleasure party to see the mammoth ship. Reaching the Island, Hicks was speedily murdered, and the steamer returned, taking a little trip up the river for the enjoyment of those on board. Many excursion boats were advertised, "Ho! for the execution!" No doubt it would be a "taking" feature of future pleasure excursions to introduce this little spectacle of hanging! Pity this affair could not have come off during the visit of the Japanese, and they have been invited guests. It would have given them so fine an opportunity to judge of one of our "Christian institutions!"

Public Notices.

GROVE MEETINGS.
The Spiritualists and friends of Progress will hold a meeting at Fort Recovery, Mercer Co., Ohio, on the first and second days of September next. A. B. French, of Clyde, and Dr. James Cooper, of Bellefontaine, O., will be present as speakers.
The Progressive friends of West Grove, Jay Co., Indiana, will hold a Grove Meeting on the eighth and ninth of September, A. B. French and Dr. James Cooper being present as speakers.

PIC NIC.
A Spiritualists' Pic Nic will be held at Morrisania, near Harlem River, on Wednesday, July 18, at 9 A. M., if fair, if not on the first fair day ensuing.
Boats leave Peck Slip every half hour during the day. Third Avenue cars every five minutes. Fare six cents. Tickets to the grounds 10 cents, to be had at Conklin's, 486 Broadway, and at Munson's, 143 Fulton Street.

SOCIAL EQUALITY.
An adjourned meeting of those interested in the consideration of the question of Social Equality, and of the plans of organization with reference to this subject, will be held at the hall of the Polytechnic Institute, No. 69 West Nineteenth Street, on Wednesday evening, July 18th, at half past seven o'clock. All men and women interested in such a cause are most cordially invited to be present. Any letters of inquiry from persons in the country interested in this movement, may be addressed to the office of this paper, and they will be handed to parties from whom replies may be expected.

Brief Items.

The embassy from Morocco to France was received at Paris by M. Thouvenel, on the 23d of June. One of the ambassadors, named Hadji-Driz-ben-Driz, is the principal secretary of the Emperor of Morocco. In the suit of the embassy are six enormous blacks, making part of the famous negro guard of the emperor.

The execution of Harden, the ministerial wife poisoner, took place a week ago. The New York dailies had reporters present to publish each minute event. These writers greatly commended the sheriff for resisting the importunities to make the disgusting spectacle public, while, with their facile pens and vivid imaginations, they aided in making the details of this legal murder more widely known than had ten thousand witnesses it. The "true mission of the press" is sadly misunderstood, when a morbid taste for the particulars of public executions is thus created and gratified. The "great moral lesson" to be drawn from capital punishment needs illumination. We are too dull to comprehend it.

Mrs. Stowe has completed her new story, which is of course pronounced "superior to any former production." It will doubtless appear in the *Atlantic Monthly*.

The Japanese embassy have conveyed a present of \$20,000 to the police of their appreciation of their services. The New York Police got some \$13,000, which goes into the fund for relief of widows and orphans of deceased policemen.

It has been recently discovered that parties in Boston have been engaged in extensive speculations in the bodies of the dead.

The cost of the visit of the Japanese to New York is said to approach one hundred thousand dollars, aldermanic stealing of course included.

The question of Russian emancipation is near a solution. In some way or other it seems to be definitely settled that the serfs shall be emancipated during the coming autumn, that is, after the close of the harvest. The imperial ukase, decreeing this great measure, will therefore appear about the last of October, or during the month of November. The Central Emancipation Commission, which had been awaiting the conclusion of the labors of the Commissions, or the elaboration of the plan of emancipation, has already commenced its sessions. The place of the sessions is about to be changed from the building of the First Cadet Corps, where they were held during the presidency of the late Gen. Rostovzov, to the Palace of the Ministry of Justice, Count Panin being the present President. It is said that Count Panin promised the Emperor to finish the labors of the Committee during the course of the month of June.—*Le Nord.*

The proprietors of the Dansville (N. Y.) Water Cure offer a three months' board and treatment to as many editors, who are sick, as they can accommodate, free of charge. Had they offered board to all healthy editors, they would not need to qualify the invitation. Any house would "accommodate" them.

FOREIGN ITEMS.

The great revolutionary movements in progress in Sicily and Southern Italy initiated by the success of Garibaldi, still continue. Agitation at Naples, at our latest dates, was on the increase. An insurrectionary proclamation had been issued by the Central Revolutionary Committee, and the commissariats of the twelve wards of Naples, had, on the 28th of June, been simultaneously attacked and pillaged. In consequence of this state of things, the Government had proclaimed the city in a state of siege, and prohibited street assemblies. Meanwhile, the efforts of King and Cabinet to obtain assistance from France, Austria, or England, to maintain its tottering authority, continue unavailing. Even the offer of a Constitution, and the proclamation of desired reforms, have come too late.

The French ambassador had been seriously maltreated in the streets of Naples, for which, however, the Neapolitan Government had made most ample apologies.

The American clipper, *Charles and Jane*, and the Sardinian ship *Utile*, captured by a Neapolitan steamer, by the energetic remonstrances of the American and Sardinian ministers had been released, together with their crews and passengers.

The movements of Garibaldi will be awaited with much impatience. If he makes a speedy descent upon Naples, the Bourbon despotism there will likely soon come to an end; but if he attempts the capture of Messina, the delay may occasion an intervention by France, to keep Francis on the throne; as a constitutional king, in order to prevent the too speedy birth of a united Italy, which is a result Napoleon the Third cannot covet.

The news from the other foreign powers is comparatively unimportant.

Gleanings from Correspondence.

SPEAKERS WANTED AT BROWNING, ILL.

R. W., Browning, Schuyler Co., Ill., says: "If any of the friends of Human Progress have occasion to pass our village, en route for St. Louis, or any point on the Illinois River, we should be glad if they would give us a call. We will be more liberal than they are in New York. Our village is six miles above Beardstown. Inquire for any who subscribe for the HERALD OF PROGRESS."

Friend W. adds that they have organized by adopting a series of resolutions to insure harmony and efficiency. "Since the reception of the HERALD OF PROGRESS, we feel that our spiritual strength has been renewed."

FRIENDS OF PROGRESS IN MINNESOTA.

S. N., Salem, Minn., informs us of the existence at Rochester, the county-seat of Olmsted County, of a society called "Friends of Progress." It was started by Rev. Reuben Reynolds, formerly a Congregational minister. The society has no creed, the pulpit is no "coward's castle," but is open to all who choose to occupy, with the understanding that their utterances are open to criticism.

Will not some of our friends in that vicinity introduce the HERALD OF PROGRESS to these friends?

TEST MEDIUMS WANTED.

J. T. D., Monroe, Wis., represents in brief the condition of many minds at the West, when he writes of his townsmen:

"Our people do not take as much interest in liberal and progressive ideas as I wish they did. They are not what might be called bigoted, but rather indifferent. Facts addressed to their senses would probably bring forth most fruit in their present condition. Such a test medium as Miss Ada L. Hoyt would probably be of much service."

No one can doubt the wisdom which provided "milk for babes," and physical manifestations to precede the philosophy of these modern times. Growth will surely come to one and all.

CONVERSATIONAL MEETINGS.

E. O. D., Rockton, Ill., writes: "We have at our hall in this place, every Sunday afternoon, what we style 'Conversational Meetings,' for the discussion and dissemination of free thoughts. They are interesting, and as well attended as the vigilant frowns of three churches and a host of no-church non-committals will permit! But it does move, though."

DO NOT WANT SUCH MISSIONARIES.

H. S. H., Kankakee, Ill., writes that a Mr. Littlejohn has been speaking there on "Hell-fire and damnation." As our correspondent understands this orthodox missionary of infernal felicities is from the State of New York, he hopes if we have any more such we will "keep them at home." East as well as West, these Othellos are finding "their occupation gone."

A LITTLE WHEAT WITH THE CHAFF.

A. J. C., Antwerp, O., abstracts some thoughts from a discourse by an orthodox minister, indicating progress; though, in the opinion of our correspondent, the various parts of the sermon would not exactly harmonize. We should be thankful for even a few grains of wheat in the mass of chaff blown from the popular pulpits. Its proportion is ever increasing.

Doings of the Moral Police.

A WORD OF COMMENDATION.

We find the following suggestions, so happily recommending this very effort we have undertaken, in the address of Samuel Williams, Esq., before the Convention of the New York State Associated Press, at Buffalo.

"Don't make your paper a literary Golgotha. Don't crowd your columns with accounts of assassinations, and rapes, and arsons, and embezzlements—as if mankind were doing nothing except committing assassinations, and rapes, and embezzlements. Don't always be telling the world how wicked it is. Try and say something good of somebody. Try and find something to praise. Let your sobbing cloud have the veriest bit of a silver lining. Give us now and then a glimpse of the relief side of your somber picture. Tell us now and then of the thousand good deeds done in secret; of the philanthropy that is unheralded of fame; of the charities unrecorded except in heaven; of the virtue that blooms unseen; of the heroism that ennobles life; of the faith that lifts humanity up to God. Tell us of the sublime endeavors unachieved; of the lofty aspirations unfulfilled; of the unselfish purposes that nestle in human hearts."

SEND US REPORTS.

Will not our correspondents aid us in reflecting this bright side of humanity. There are a thousand good deeds—little, glorious acts of merit, performed in comparative secret, the record of which would make men's faith grow stronger in human nature. We want all such returned to our office. Let one and all keep a vigilant eye upon the acts of our Volunteer Moral Police, and we pledge an open column for the record.

A NOBLE BENEFACTION.

John Rose, of New York, died a few months since and left, by his will, \$300,000 to purchase a farm upon which to place such destitute children in New York as might be placed under the guardianship of the "Rose Benevolent Association." One of the conditions was that a like sum should be raised by others. At a meeting recently held in New York, the trustees of the People's College, at Havana, reported that Charles Cook, of that place, was ready to contribute the additional \$300,000, provided the farm and institution should be located at that place.—*Albany Journal*, June 30.

THE EFFICACY OF MORAL POLICE MEASURES.

We last week narrated an incident that occurred to a party of criminals on their way to Auburn State Prison. No reader can have forgotten the spontaneous acts of generosity and sympathy of the little cherry peddler.

The *Rochester Express* not only reiterates the truth of the story, but gives what was omitted before, the happy sequel or effect upon the prisoners, of the boy's action, as witnessed by a gentleman present:

"He states that all of the prisoners were deeply moved by the occurrence, and what was especially remarkable, one of their number—a case-hardened offender, who had listened to the Judge's pronouncements—was so deeply affected by the little cherry-boy's manifestation of sympathy, that the 'big tears' coursed down his cheeks, as though the mill-head of a life-time's stayed emotions had at length given way before the unspoken eloquence of an impassioned child! The human heart may be encrusted with all the callousness that belongs to brutish instincts; but every heart is accessible to some touch of human sympathy; and through the instrumentality of this untutored child perchance there was revived a fading spark of HUMANITY, that may yet brighten into a glorious flame, and become a permanent 'shining light' among men!"

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.
DAME NEWPORT'S CALL TO HER CHILDREN.

BY MARY E. WILLIAMS.

Hurrah! hurrah! that shout free and clear
We hear from over the water,
As we answer the call from a mother's heart
For each absent son and daughter.

Dressed in her brightest, happiest smile,
She sits in her arbor of green,
In the twilight time, singing each song
We have heard in our childhood's dream.

To quicken thought, she sings of the swell
Of ocean around with his spray,
Of the pretty pink shells, the moss-covered rocks,
And the broadly-curving bay.

She sings of each stream, each dale and grove,
Where, cradled on bending tree,
When the balmy air lulled us to sleep,
And we were happy and free.

In tones sweet and low, her mother heart
Now sings of her yearning love;
The call wakes an answer in every thought,
As we haste her greetings to prove.

Her pet names are sweet, as we lie on her breast,
With the throbs of our olden trust,
And list as she tells of our playmates dear
Whose bodies lie low in the dust.

Then she speaks of the eyes that are tenderly felt
Looking through their blue curtain of sky,
And tells how their heart-eyes lighting with pride,
As the baptismal union draws nigh.

Sweet as the honey-drops from the bee's wing
Her counselings fall on each heart;
Saidly we turn from our mother's arms,
Wishing we never could part.

Though we roam far away, yet memory's dew
Shall freshen each kindred tie;
And the golden hours shall weave a charm
Round our mother's last lullaby.

PROVIDENCE, R. I.

Hortensia;
OR,
THE DOUBLE LIFE.

BY HEINRICH ZSCHOKKE.

CHAPTER III.

"But how is this perception of my thoughts possible, dearest countess?" said I. "I cannot deny that you often discern the most secret depths of my soul. What a singular sickness—which seems to make you omniscient—who would not wish for himself this state of imperfection?"

"It is so also with her," said she. "Deceive not thyself, Emanuel, she is very imperfect, since she has lost the greater part of her individuality; she has lost it in thee. Shouldst thou die to-day, thy last breath would be her last. Thy serenity is her serenity—thy sorrow her sorrow."

"Can you not explain to me the miracle that causes in me the greatest astonishment, and notwithstanding all my reflections, remains inexplicable?"

She was long silent. After about ten minutes she said: "No, you cannot explain it. Come not persons before thee in dreams, whose thoughts thou seemest to think at the same moment with themselves? So it is with her; and yet to the sick one it exists clearly; she is conscious that she is awake. Truly," continued she, "her spiritual part is always the same; but that which united the spirit to the body is no longer the same. Her shell is wounded in that part with which the soul is first and most intimately connected; her life flows out and becomes weaker, and does not allow itself to be bound. Hadst thou not been found, Emanuel, the sick would already have been released. As an uprooted plant, whose powers evaporating, receives no sustenance, if its roots are again laid in fresh soil, will imbibe new life from the earth, put forth branches and become green—thus it is with the sick. Soul and life in the ALL flowing way, finds nourishment in thy life's fullness; forces new roots in thy being, and is restored to thee. She is an extinguished light, in a broken vessel; but the dried wick of life nourishes itself again in the oil of thy lamp. Thus the sick, now spiritually rooted in thee, exist from the same powers as thou, therefore has she pleasure and pain, will, and even thought, as thou hast. Thou art her life, Emanuel."

Neither the woman nor the doctor could refrain from smiles, at this tender declaration of the petulant countess. On the same day the count said to me:

"Will you not for a just make the strongest essay of your power over Hortensia?"

"And how," replied I.

"Desire, as a proof of her obedience, that Hortensia shall have you called, when she is awake, and voluntarily give you, as a present, the most beautiful of the roses which are blooming in her vases."

"It is too much; it would be indiscreet. You know, count, what an unconquerable aversion she has to poor Faust, as much even as she appears to have regard for Emanuel."

"Even for that reason, I entreat you to make the trial, were it only to discover whether your will is powerful enough to have effect out of the state of transfiguration, and in the waking usual life. No one shall tell her what you have wished. Therefore it shall be arranged, that no person except you and myself, shall be present when you express the wish."

I promised to obey—though, I confess, rather unwillingly.

THE ROSE.

When I went to her the following morning, as she lay in the slumber which usually preceded her transfiguration—and I never showed myself earlier—I found the count there alone. He reminded me by a look, and with laughing eyes, of the agreement of the day before. Hortensia passed into her transfigured waking state, and immediately commenced a friendly conversation. She assured us that her sickness had almost reached the turning

point, when it would gradually diminish; this would be known by her having less clear perceptions in her sleep. I became more embarrassed the more the count motioned to me to bring forward my experiment.

In order to divert or encourage myself, I went silently through the room to the window, where Hortensia's flowers bloomed, and with its fingers, played with the branches of a rose-bush. Inadvertently, I stuck a thorn rather deep in the end of my middle finger.

Hortensia gave a loud cry. I hurried to her; the count likewise. She complained of a violent prick in the point of the middle finger of her right hand. The appearance of her finger belonged to the witchcraft, to which, since my intercourse with her, I had become accustomed. In fact, I thought I could remark a scarcely visible blue spot; the next day, however, a small sore developed itself, and likewise on my finger—only mine was sooner healed.

"It is my fault, Emanuel," said she, after the lapse of a few minutes; "thou hast wounded thyself with the rose-bush. Take care of thyself—what befalls thee, happens also to me."

She was silent. I also. My thoughts were how I should bring forward my proposition. The wounding appeared the fittest occasion. The count motioned me to take courage.

"Wherefore dost thou not speak out?" said Hortensia; "ask that she should have you called at twelve o'clock to-day, before she goes to eat, and present you with a new-blown rose."

With amazement, I heard my wish from her lips. "I feared to offend you by my boldness!" said I.

"Oh! Emanuel, she well knows that her father himself suggested the wish!" replied she, smiling.

"It is, likewise, my ardent wish," stammered I. "But will you, at twelve, when awake, remember it?"

"Can she do otherwise?" she replied, with a good-humored smile.

As the conversation on this subject ended, the count went and brought in the women and the doctor, who were waiting without. After about half an hour, I, as usual, so soon as the transfigured was lost in a real sleep, absented myself. It might have been about ten o'clock.

Upon waking, Hortensia showed the doctor her painful finger. She believed that she had wounded herself by the point of a needle, and was astonished not to find some outward injury.

About eleven she became restless, walked up and down her room, sought out all sorts of things, began to speak of me to the women, or rather, after her usual habit, to pour on me the fullness of her anger, and to attack her father with reproaches, that he had not yet dismissed me.

"This obtrusive man is not worth my spending so many tears and words about. I know not what forces me to think of him, and to embitter every hour with the hated thought. It is already too much that I know him to be under the same roof, and that I know how much you esteem him, dear father. I could swear the wicked man has bewitched me. Therefore, take care, dear father, I certainly do not deceive myself. You will have cause, one day, bitterly to repent your good nature. He will deceive you and all of us some day."

"I entreat you, my child," said the count, "do not be forever vexing and fatiguing yourself with speaking of him. You do not know him; you have only seen him twice, and but transiently. How can you then pronounce a condemnatory judgment upon him? Wait till I surprise him in some false act. In the meanwhile, do you be tranquil. It is sufficient that he dare not appear in your presence."

Hortensia was silent. She spoke with the women on other subjects. They asked her if she was not well; she knew not what to answer. She began to weep. They endeavored in vain to discover the cause of her grief or melancholy. She concealed her face in the cushion on the sofa, and begged of her father as well her women, to leave her alone.

A quarter before twelve they heard her ring. She directed the woman, who answered her summons, to say to me, that I should come there as soon as the clock struck twelve.

Notwithstanding I anxiously expected this invitation, it caused me great surprise. In part from the extraordinary fact itself, and in part from fright, I was as much perplexed as embarrassed. I went many times before my glass, in order to see if I really had a face made to awaken horror. But—it struck twelve. With a beating heart, I went and heard myself announced to Hortensia. I was admitted.

She sat negligently on the sofa; her beautiful head, shaded with her raven locks, rested on her soft white arm. She reluctantly arose as I entered. With a weak, uncertain voice, and a look which implored her mercy, I declared myself there to hear her commands.

Hortensia did not answer. She came slowly and thoughtfully toward me, as if she sought for words. At last she remained standing before me, threw a contemptuous side look at me, and said:

"Mr. Faust, it seems to me that it is I that should entreat, in order to induce you to leave the house and train of my father."

"Gentlest," said I, and the manly pride was a little roused in me. "I have forced myself neither on you nor the count. You yourself know on what grounds your father entreated me to remain in his company. I did so unwillingly; but the heartfelt kindness of the count, and the hope of being useful to you, prevents my obeying your expressed command, however it may distress me to displease you."

She turned her back on me, and played with a little pair of scissors near a rose-bush at the window. Suddenly she cut the last-blown rose off—it was beautiful although simple—she reached it to me, and said: "Take the best which I have now at hand: I give it to you, as a reward for having hitherto avoided me. Never come again."

She spoke this so quickly, and with such visible embarrassment, that I scarcely understood it; she then threw herself again on the sofa, and as I wished to answer, she motioned me hastily, with her face turned, to go away. I obeyed.

Even at the moment I left her, I had already forgotten all injuries. I flew to my room. Not the angry, but only the suffering

Hortensia, in all her tender innocence, swept before me. The rose came from her hand like a jewel, whose infinite worth all the crowns in the world could not outweigh. I pressed the flower to my lips—I lamented its perishable nature. I thought how I should most securely preserve it—to me the most precious of all my possessions. I opened it carefully, and dried it between the leaves of a book, then had it enclosed between two round crystal glasses, surrounded with a gold band, so that I could wear it like an amulet to a gold chain round my neck.

THE BILL OF EXCHANGE.

In the meantime this event was the cause of much discomfort to me. Hortensia's hate of me spoke out more decidedly than ever. Her father, entirely too gentle, made my defense in vain. His conviction that I was an honest man, as well as my usefulness in the common affairs of his house, and his firm belief that I was indispensable to the saving of his daughter, were sufficient to render him for a long time deaf to all the whisperings which aimed at my downfall. In a short time, he was the only one in the house that honored me with a friendly word or look. I remarked, that gradually the women, Dr. Walter himself, and at last the lowest servant of the family, kept shyly at a distance and treated me with a marked coldness. I learned from the true-hearted Sebald, who remained devoted to me, that my expulsion was aimed at, and that the countess had sworn to turn any one out of her service, who dared to have any kind of intercourse with me. Her command was so much the more effectual, as from the physician and steward, to the lowest servant in the house, each one considered himself lucky to be a domestic in so rich a house; and while they only considered me as one of their equals, they envied me my unlimited credit with the count.

Such a situation must of course become unpleasant to me. I lived in Venice, in one of the most brilliant houses, more solitary than in a wilderness, without a friend or familiar acquaintance. I knew my steps and motions were watched; nevertheless I endured it with patience. The noble count suffered no less than myself from Hortensia's caprices. He often sought comfort near me. I was the most eloquent advocate for my beautiful persecutor, who treated me during her transfigurations with as much kindness, I might almost say tenderness, as she vexed me when out of this state, with the effects of her hatred and pride. It seemed as if she were governed alternately by two inimical demons: the one an angel of light, the other of darkness. At last even the old count began to watch me and became more reserved; the situation was insupportable to me. I had only lately perceived how he was tormented on all sides; how particularly Dr. Walter sought to shake his confidence in me, by many repeated little malicious remarks; and what a deep impression a reproach of Hortensia's once made, when she said: "Have we all made ourselves dependent upon this unknown man? They say my life is in his power; well, pay him for his trouble; more he does not merit. But he is also to be a participator in our family secrets. We are, in our most important affairs, in his charge, so that, were I even in health, we could scarcely, without disadvantage, send him away. Who is surety for his secrecy? His apparent disinterestedness, his honorable appearance, will one day cost us much. The Count Hornegg will be the slave of his servant, and a stranger, by his cunning, become the tyrant of us all. This common fellow is not only the confidant of a count, whose race is related to princely houses, but the all-door and head of the family."

In order still more to revolt the pride of the count, the subordinates appeared to have conspired together to fulfill his commands with a certain reluctance and doubt, as if they were afraid of displeasing me. Some carried this artful boldness so far as to express openly the question, whether the command he gave had also my consent. This acted upon the count so much, little by little, that he became mistrustful of himself, and believed that he had overstepped the limits of prudence.

I remarked it, however much he endeavored to conceal his change of mind. This vexed me. I had never forced myself into a knowledge of his circumstances; he had imparted them to me by degrees, craved my counsel, followed it, and always gained by it. He had voluntarily charged me with the whole care of the receipts and expenditures of his income; it was by me from the state of the greatest confusion, placed in such clearness, that he confessed he never had such an insight into his household affairs. He was now in a situation to make suitable arrangements both of his money and estates. By my advice he had terminated two old perplexed family lawsuits, whose end was not to be seen, by an amicable agreement, and by this compact gained more immediate advantage than he himself hoped to have won, if he had succeeded in his suit. Many times had he, in the excess of his gratitude of friendship, wished to force considerable presents on me, but I had always refused them.

For some weeks I endured to be hated and mistaken by all. My pride at last revolted. I longed to get out of this unpleasant situation to which no one any longer tried to reconcile me. Hortensia, even she, who was the author of all the mischief, was the only one, who, in her transfigurations, warned me incessantly not to regard anything she might undertake against me in her waking hours. She would despise herself for it; she coaxed me with the most flattering speeches, as if she would in these moments requite me for all the torments which she immediately after, with redoubled eagerness, would cause me.

Count Hornegg had called me one afternoon to his cabinet. He desired me to give him the steward's book, and also a bill of exchange, lately received for two thousand louis d'ors, which sum, he said, he wished to place in the bank of Venice, since his residence in Italy would be continued for the year. I took the opportunity to beg him to confide to another the whole of the business with which he had charged me, since I was determined, so soon as the health of the countess would permit, to leave his house and Venice. Notwithstanding he remarked the irritability with which I spoke, he said nothing, except requesting me not to neglect his daughter and her care; but as to what regarded the other affairs, he would willingly disburden me from them.

This was sufficient. I saw he wished to

make me unnecessary to him. I went, out of humor, to my room, and took all the papers, as well those which he had not demanded as those which he had—but I could not find the bill of exchange. I must have mislaid it among some papers. I had a dim recollection that it was inclosed by me in a particular paper, and with some other things put on one side. My search was in vain. The count hitherto accustomed to see his wishes executed with the greatest promptitude by me, would certainly be surprised that I this time delayed. The next morning he reminded me of it again.

"Probably you have forgotten," said he, "that I asked you yesterday for the steward's book, and the bill of exchange." I promised to give them to him at mid-day. I looked through the writings leaf by leaf, in vain. Mid-day came; I had not found the bewitching bill of exchange. I excused myself with the count, that I must have mislaid a couple of sheets, which hitherto had not happened to me; probably in my anxious hasty search, I had either overlooked some or taken the papers for others, and placed them away. I asked for a delay the next day, since they could not be lost, but only mislaid. The count made, it is true, a discontented face, but yet replied, "There is time enough! Do not hurry yourself."

What time I could spare, I employed in searching. It lasted till night. The following morning I commenced anew. My anxiety increased. I must at last believe that the bill was lost, stolen, or perhaps in a moment of absence, employed by myself as useless paper. Except my servant, who could neither read nor write, and who never had the key to my sitting room, no person entered the apartments. The fellow asserted that he never allowed any one to enter while he was cleaning the room, still less, had he ever touched a paper. Except the count, no stranger came to me, since, from my retired life, I had made no acquaintance in Venice. My embarrassment rose to the highest pitch.

THE SINGULAR TREACHERY.

The same morning, as I went to the countess to remain near her during her transfiguration, and render her, in this state, the accustomed service, I thought I remarked in the countenance of the count a cold seriousness, which spoke more than words. The thought that he suspected my honesty and truth increased my disquiet. I walked before the sleeping Hortensia, and at the same moment it struck me, that perhaps by her wonderful gift of sight, she might inform me where the papers were. It was indeed painful to me, to confess before Dr. Walter and the women, the charge of neglect or disorder.

While I was yet struggling with myself, what I should do, the countess complained of the unsupportable coldness which blew from me toward her, and which would cause her sufferings if it did not change.

"Thou art pained by some disquiet. Thy thoughts, thy will, are not with her's," said she.

"Dear countess," replied I, "it is no wonder. Perhaps it is in your power, from your peculiarity of being able to discover what is most concealed, to restore me again my peace. I have lost among my papers, a bill of exchange which belongs to your father."

The Count Hornegg wrinkled his brow. Dr. Walter cried: "I beg you, do not trouble the countess, in this situation, with such things."

I was silent; but Hortensia appeared thoughtful, and said, after some time, "Thou, Emanuel, hast not lost the bill; it was taken from the wall. Take this key, open the closet there in the wall. In my jewel casket lies the bill."

She drew out a little golden key, reached it to me, and pointed with her hand to the closet. I hurried there. One of the women, called Elenora, sprang before the closet and wished to prevent the opening of it. "Your lordship," cried she anxiously to the count, "will not allow any man to rummage among the effects of the countess." Ere she had yet ended the words, she was with a strong arm pushed away by me; the closet opened, the casket likewise, and behold the bewitched bill of exchange lay there on the top. I went with a face shining with joy to the old count, who was speechless and motionless from astonishment. "Of the rest, I shall have the honor of speaking to you hereafter," said I to the count, and went back with a light heart to Hortensia, to whom I gave back the key.

"How thou art metamorphosed, Emanuel!" cried she with a countenance of delight. "Thou art become a sun—thou floatest in the sea of rays."

The count called to me in violent emotion: "Command the countess, in my name, to say how she came by these papers."

I obeyed. Elenora sank down fainting on a chair. Dr. Walter hurried to her, and was in the act of leading her from the room as Hortensia began to speak. The count commanded in an unusually severe tone, silence and quiet. No one dared to move.

"Out of hate, beloved Emanuel, the sick had the bill taken. She foresaw, maliciously, the difficulty, and hoped to induce thy flight. But it would not have happened, since Sebald stood in the corner of the corridor, while Dr. Walter, with a double key, went in thy chamber, took the bill which thou had put in some letters from Hungary, and gave it on going out to Elenora. Sebald would have betrayed it all, so soon as it was known that some papers of importance had been lost. Dr. Walter, who had seen the bill of exchange with thee, made the proposition to the sick to purloin it. Elenora offered her assistance. The sick herself encouraged them to do so, and could scarcely wait for the time when the papers could be brought to her."

During these words, Dr. Walter stood quite beside himself, leaning on Elenora's chair; his countenance betrayed uneasiness, and, shrugging his shoulders, he looked toward the count, and said: "From this, one may learn that the gracious countess may also speak erroneously. Wait for her awaking, and she will explain herself better how the papers came into her hands."

The count made no answer, but calling to a servant, ordered him to bring old Sebald. When he came, he was asked whether he had ever seen Dr. Walter during my absence go into my room.

"Whether in the absence of Mr. Faust, I know not, but it may well have been so last Sunday evening, since he at least unlocked

the door. Miss Ellen must know better than I, as she remained standing on the stairs until the doctor came back, and gave her some notes, whereupon they talked softly together, and then separated."

Sebald was now permitted to go; and the doctor, with the half-fainting Elenora, were obliged, on a motion from the count, to depart. Hortensia appeared more animated than ever. "Fear thee not from the hatred of the sick," said she many times; "she will watch over thee like thy guardian angel."

The consequence of this memorable morning was, that Dr. Walter, as well as Elenora, with two other servants, were on that same day dismissed by the count.

To me, on the contrary, the count came and begged my pardon, not only on account of his daughter's fault, but also for his own weakness, in listening to the malicious whisperings against me, and half crediting them. He embraced me, called me his friend, the only one which he had in the world, and to whom he could open himself with unlimited confidence. He conjured me not to forsake his daughter and himself.

"I know," said he, "what you suffer; and what sacrifices you make on our account. But trust with confidence, to my gratitude as long as I live. Should the countess ever be restored to perfect health, you will certainly be better pleased with us than hitherto. Look at me! is there on earth a more desolate unfortunate man than myself? Nothing but hope supports me. And all my hopes rest on your goodness, and continuance of your patience. What have I already gone through! what must I yet endure? The extraordinary state of my daughter often almost deprives me of reason. I know not if I live, or if destiny has not made me the instrument of a fairy tale."

The distress of the good count moved me. I reconciled myself to him, and even to my situation, which was by no means enticing. On the contrary, the ignoble disposition of the countess much weakened the enthusiasm in which I had hitherto lived for her.

FRAGMENTS OF HORTENSIA'S CONVERSATIONS.

Through the kind and attentive care of the count, it happened that I now never saw Hortensia when awake, for which I felt little inclination. I even did not learn how she thought or spoke of me, though I could easily imagine it. In the house strict order reigned. The count had resumed his authority. No one ventured again to make a party with Hortensia, against either of us, since it was known that she would become the accuser of herself and confederates.

Thus I saw the extraordinary beauty, only in those moments when she, raised above herself, appeared to be a being of another world. But these moments belonged to the most solemn, often to the most moving of my life.

The inexpressible charm of Hortensia's person was heightened by an expression of tender innocence, and angelic enthusiasm. The strictest modesty was observed in her appearance. Only truth and goodness were on her lips; and notwithstanding her eyes were closed—in which otherwise, her feelings were most clearly expressed—yet one read the slightest emotion, by the fine play of her countenance, as well as in the varied tones of her voice.

What she spoke of the past, present, or future, so far as the keen prophetic vision of her spirit reached, excited our astonishment; sometimes from the peculiarity of her views; sometimes from their incomprehensibility.

She could give me no information of the how, though she sometimes endeavored and sought by long reflection to do so.

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Her revelations upon the nature of our life, interested me most, since to me her absolutely inexplicable state, led me most frequently to question her on it. I wrote down each time, after leaving her, the substance of her answers, although I must omit much which she gave in expressions and images not sufficiently intelligible.

[To be Continued.]

Apotheosis.

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

For the Herald of Progress.

Departed: From Hiron, O., June 26, GEORGE C. COWAN, aged 30 years. Just to the prime of life, Consumption's pulsing touch vibrated the cords of his manly being, and his spirit, unloosed, fled quickly away. His funeral was held in the grove—there being too many present to convene in the house. He has for years been a Spiritualist, and has been no dishonor to the cause. I gave the funeral discourse, and as the green boughs bent above us, bathed in the blessed sunlight, they seemed to whisper of the spirit's sweet destiny. While I talked of the principles of our Philosophy, it seemed that their very influence silenced the sobs and dried the tears of the mourners, who, heart-wrung, drank consolation from that crystal fount. The funeral services were conducted under the regulations of the Masonic order. Peace be with thy spirit, our much-loved Brother.

S. P. LELAND.

Departed: July 1st, from St. Louis, MO., CHARLES B., second son of Jno. A. and L. B. CHAPMAN; aged fourteen months and four days. The time will come when little children will live out the full number of their days. It is holy and right that earth's moonbeams and wintry winds should be woven into the fine fabric of individual existence. But as this little one has gone to the land of glory and repose, where no darkness dims the radiant scene, the tongues of angels will impart the lessons of eternal truth. And there the infant spirit will grow to the stature of maturity and perfection. May the parents and relatives remaining be willing and worthy to receive visits from the celestial guest.

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L. JUDD PARDEE will speak during July at Waltham, Mass.

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.

SELDEN J. FINNEY will answer calls to lecture, addressed Plato, Lorain Co., Ohio.

DR. JAMES COOPER, of Bellefontaine, O., answers calls to lecture in the trance state.

MRS. E. J. FRENCH will speak at Lamartine Hall, corner of 29th street and 8th Av., New York, every Sunday evening.

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

R. P. AMBLER will speak during July at Lyons, Mich. He will receive calls to lecture at the West during the fall or winter, addressed as above, care D. M. Fox.

MISS SUSAN M. JOHNSON, Trance Medium, will answer calls to lecture in New York and vicinity, and will attend funerals.

F. L. WADSWORTH will speak July 22 at Putnam, Conn.; 29th at Milford, Mass. Address accordingly.

E. CASE, Florida Hillsdale, Mich., will visit Central and Western New York for lecturing purposes. For engagements, address as above.

N. FRANK WHITE can be addressed at Seymour, Conn., through July; Quincy, Mass., through August. All applications for the West for next winter and spring must be made soon to be responded to.

MRS. FRANCES LORD BOND will lecture in Western Pennsylvania, Michigan, and Wisconsin, during the summer. Address care of Mrs. Thomas C. Love, box 2218, Buffalo, N. Y.

MISS EMMA HARDINGE will lecture at 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 canvases, and numerous specimens of minerals and fossils. Address, Painesville, 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.

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

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

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.

MRS. S. E. WARNER, Milan, O., will lecture in Toledo, the 2d and 4th Sundays of July, also during November next, and in Fremont, O., the 3d Sunday of July. She will answer calls to lecture in Ohio and Western New York, during the intervening months.

MISS MARTHA F. HULETT (Post office address, Rockford, Ill.) will speak in Sept. at 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.

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

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"ECHOES OF HARPER'S FERRY." Thayer & Eldridge, 114 and 116 Washington street, Boston, Publishers. pp. 618.

This is a fit selection, by JAMES REDPATH, of some of the ablest and best words spoken in different places in regard to John Brown and the Harper's Ferry affair.

The First Book, or Chapter—"Bunker Hill," is made up of the addresses of Thoreau, Emerson, Phillips, Theodore Tilton, etc., and letters of Victor Hugo, the able French author and refugee from Louis Napoleon, and of Theodore Parker.

Book Second—"Mount Sinai," is sermons of Cheever and others.

Book Third—"Non-Interventionists," has addresses of Edward Everett, Henry Ward Beecher, and Charles O'Connor, disapproving of Brown's course—a good and fair arrangement, surely, by which both sides are heard. And then follow "Voice of Kansas," or resolves in Leavenworth, with a speech of Col. W. A. Phillips.

"John Brown's Prison Letters." Brave, true, sweet, and tender, as were ever words of most sainted martyr. "Burial Services at Concord, Mass.," are given at some length; "Brief Testimonies," from several persons; "Poems," by Rev. E. H. Lewis, Whittier, and some score of others; and the "Autographs" of Phillips, Emerson, Parker, Garrison, Whittier, Mrs. L. M. Child, John Brown, Everett, Beecher, etc., and an "Appendix" with some articles of the newspapers on "The Value of the Union," etc.

I omitted to mention a chapter of "Non-Resistants"—those who, while approving Brown's devoted love of liberty, and high self-sacrifice, did not sanction his resort to bloody means.

In this chapter we find words from Garrison, Whittier, Rev. Jas. F. Clarke, of Boston, Rev. M. D. Conway, of Cincinnati, Rev. W. H. Furness, of Philadelphia, and Mrs. L. M. Child, of Mass.

From this sketch of contents it will be seen the book contains the words of some of the ablest and most eloquent persons in the land, speaking, too, in the presence of a great occasion, that adds even to the high and power of such speeches as these.

Widely as opinions may vary in regard to John Brown, all who can appreciate earnest thoughts, clad in well-chosen words, will find here much to interest them; and the compiler has done a good work well, in thus arranging these words in regard to one of the great events of our time.

G. B. S.

THE ORIGIN OF SPECIES BY MEANS OF NATURAL SELECTION; or, The Preservation of favored Races in the Struggle for Life. By CHARLES DARWIN, M. A. Fellow of the Royal Geological and Linnean Societies, &c. D. Appleton & Co, 346 and 348 Broadway.

Here is a learned, yet clearly and simply written book; full of food for thought, and giving another proof of the spirit of scientific research, ranging out so freely and bravely in the few past years, and questioning Nature with small regard to the solemn warnings of pious dogmatism.

The author holds that the modifying influences of changes in conditions of earth and air, and especially the principle of "Natural Selection," by which the best and most perfect of plants and animals most surely live and propagate, have slowly, through many ages, developed from fewer and lower forms the many species and countless varieties of vegetation and animal life now on earth; and that the same influences are ever working on and up, toward new species and nobler forms yet to be.

In the 430 pages of this work these views are well sustained by fact and argument.

"Variation under Domestication" opens the way easily. He quotes the saying of Youatt, the able writer on Stock, who speaks of the principle of selection as "that which enables the agriculturist, not only to modify the character of his flock, but to change it altogether. It is the magician's wand, by which he summons into life whatever form he pleases;" and alludes to the great improvements and many varieties brought out by horticulturists in the same way.

Then follows "Variation under Nature," in which it is shown that a principle of selection is inherent, and that individual differences, slight and little noticeable, open the way for varieties, sub-species, and species, in the fauna, flora, and animal races.

Next, "Struggle for Existence" is treated on, and the result shown to be that, amidst accidents, death by one kind preying on another, &c., the best and strongest live; and, "when we reflect on this struggle we may console ourselves with the belief that the war of nature is not incessant, that no fear is felt, that death is generally prompt, and that the vigorous, the healthy, and the happy survive."

Then comes the eloquent chapter on "Natural Selection"—the principle inherent in all existences—of which he thus speaks:

"It may be said that natural selection is daily and hourly scrutinizing through the world, every variation, even the slightest, rejecting that which is bad, preserving and adding up that which is good; silently and insensibly working, wherever and whenever opportunity offers, at the improvement of each organic being."

"We see nothing of these slow changes in progress, until the hand of time has marked the long lapse of ages, and then, so imperfect is our view into long past geological ages, that

we only see the forms of life as now different from what they were."

This principle "can act only through and for the good of every being," as for instance, "when we see leaf-eating insects green, and bark feeders mottled gray; the ptarmigan white, the red grouse the color of heather, and the black grouse that of peaty earth, we must believe these tints to be of service in preserving from danger."

Under the heads of "Laws of Variation," "Difficulties," "Instinct," "Geographical Record," "Geographical Distribution," &c., &c., these views are further illustrated and defended, ably and successfully as it seems to us.

The work has passed to a second edition already, and is attracting attention and criticism.

Something like what the author of "Vestiges of Creation" essayed to do in Geology, Darwin has endeavored in "Natural Selection" in the varied field of vegetative and animal life and growth. The unknown author of the "Vestiges" was master of his subject, able to meet the ablest; so Darwin enters the field, armed *cap-a-pie*, clad in the burnished panoply of varied Science and the rich lore of the naturalist, and with the "gentle blood" in his veins, of an "honorable member" of a score of learned Societies; so that the proudest may fitly meet him in the field of honor. The lists are open, and Time will crown the victor with a sweeter and more lasting wreath than ever bravest knight bore from grandest tournament, for "the pen is mightier than the sword."

G. B. S.

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For the Herald of Progress.

Social Equality.

The idea which has so long enlaved a very large portion of Humanity, that the inequality in condition which so largely prevails as to the possession and use of the material wealth of the world, is in accordance with, and the direct result of, a great law of our being, as established by the great Father of All, is, I believe, entirely a false one.

This erroneous idea, like that of the popular theology of our day, which teaches that the inheritance of the joys of the Heaven of the future life, are to be participated in only by the favored few, while the great mass of the common humanity are to be cast out into utter darkness and misery, is alike destitute of any foundation in Truth, or of the laws of our common nature, but is the offspring of the selfishness of the great and powerful, aided and abetted by the ignorance and stupidity of the many—these falsehoods are being rapidly dissipated, and are disappearing before the light of the Truth which the investigation in the fields of social and religious sciences of the last few years have opened to our view, and must soon be swept entirely from the path of Human Progress. If this is so, it becomes a grave and serious question, what is the true law in relation to the possession and use of material wealth as well as all other of the goods of life, and what is its bearing upon the condition and growth of the spirit or soul.

All will, I think, admit the assumption that there can be no true and healthy spiritual growth and progress, without an harmonious and healthy condition of the outer, or physical organism.

If, then, this be the law of our being, that the spiritual growth and progress of the soul or interior principle depends upon, and is governed by a healthy and harmonious physical condition of the body—and this condition of harmony in the physical can only be attained by a right and proper command and use of all the goods of this life, a condition of existence—the question then comes—can there be enough provided for the wants of all? And can such a system of production and distribution be devised, as will meet the wants of every human being? These questions I propose to consider—and their consideration involves, as I think, a criticism of the prevailing methods of production and distribution, and

their bearings upon the social condition, and spiritual unfolding and growth of Humanity.

All the material wealth of the world is the direct result of the labor of individuals applied in various ways to the land, for the production of food and clothing, upon the various materials used for the erection of buildings for shelter, &c., and to the making of such articles of use as the wants of Humanity demand. Now as it is a fact, as I believe, that the wants of all men and women, in material goods, are about equal, and their capacity to labor for the production of the means of satisfying these wants, are likewise about equal—it follows, that unless all not only contribute their equal share of the labor necessary to the supply of their own wants, but abstain from all attempts to usurp and apply to their own use that which rightfully belongs to another, great injustice is done, and the whole body of Humanity suffers in consequence. Now this is precisely the condition of the world at this moment.

While the few, rich and powerful, who have become so by the accidental possession of great intellectual power, unbalanced and uncontrolled by the attribute of benevolence, either in themselves or their progenitors—are concentrating to themselves all the material wealth of the whole, while at the same time they contribute nothing of labor to the common weal—the great mass of humanity are obliged to contribute of their labor a very much larger amount than their just share, and at the same time to receive of the product of their own labor but a very meager portion. Thus a great and terrible injustice is allowed to obtain and to be perpetuated, and by the great law of action and reaction is becoming every day more and more intensified.

The evils resulting from the false position in which almost, if not entirely all, find themselves by the operation of these systems or methods of life, are so apparent that it seems hardly possible there can be any necessity of referring to them here. Suffice it to say, that while the rich and the poor feel the disastrous influence of these evils in about an equal degree, although the manifestations of them may be different, the great middle class, whose sense of justice and benevolence has not been corroded by the possession of wealth, or whose spiritual and interior nature has not been ground to the earth by hard, unrelenting, and unrequited toil, find themselves constantly entangled in the meshes of a system whose great injustice they keenly feel, and could they see any way of escape from it they would gladly do so, and lend their energies to a more equitable and just system of production and distribution.

In a future article I will endeavor to give some idea of some plans of organization which have been proposed, having for their object the introduction of a system which would entirely supersede the present order of competition and antagonism by the substitution of one of cooperative industry, and equal distribution.

For the Herald of Progress.

MR. PARKER AND THE "INDEPENDENT."

"Mr. Parker left no system that will survive him," says the Independent.

No, he left no system, and we like that; for, if he had left any system, what extraordinary act would he have done? We do not want systems. Others have left us more than enough. If the theologians had manufactured less religious systems and had dug out more genuine truth, they would have done a better work than they have performed with all their one-sided, zealous intolerance.

It is a shame that Christian (?) people are today not farther advanced in religious truths. One century of education in *Nature and Reason* would have undoubtedly a far better effect than ten thousand years of preaching and teaching undeveloped dogmas. Parker was a true disciple of Nature and God, an open-minded and open-hearted spirit, and therefore he could have left no "system." There lies in and around us living Nature, and in her center our subjectivity watches, observes, and contemplates the surrounding effects, and this Nature affords but one and the ONLY TRUE SYSTEM. There it lies, ever ready to be studied by man. To an erring mind—one deviating from the path of reason—indeed, it may be a book of seven seals, but a free-born and free-grown man loves to peruse this eternal book, and neglects to fabricate childishly his own dogmatic air-castles. How could his systems have any real worth outside of Nature! No, no, you proud humble dogmatists, your artificial systems have no foundation; they are built upon sand! Nature is a solid base, and thither go and daguerreotype your grand systematical picture! If you try to do that, you will find as well as Mr. Parker, that you can even then discern but a few truths, some one of you perhaps only exterior facts, some other one a few central ideas, but never, never the finished totality. Mr. Parker was, therefore, a true child, an humble inquirer, and not an "egotist," such as he is accused of being. He shows just in the light, or better in the "darkness" of the reproach, that he was everything less than a BOASTING EGOTIST. Such Parker-minds we need, and we pray from the bottom of our heart, that similar teachers may come and enlighten the superstitious world!

Let us, therefore, as sincere inquirers after truth, cheerfully imitate the method of Parker's independent, fearless, yet truly humble spirit.

July 1, 1860.

NEXT to being upright and faithful in the performance of your duty, be decided, and then you make either friends or foes worth having.

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WHITE SWELLING CURED BY MAGNETISM.

For the Herald of Progress.

LOWELL, June 25, 1860.

BROTHER DAVIS: I notice in the HERALD OF PROGRESS an advertisement headed, "Dr. Stephen Cutter, Vital Electrician and Magnetic Physician." Thinking that the narrative of a very remarkable cure performed by him, in this city, might serve the cause of truth—direct, perhaps, some poor sufferer to a powerful healer—and interest somewhat your numerous readers—I have availed myself of the privilege of visiting the individual for whom the cure was performed, and obtained from her the following recommendation. Permit me to say that the person to whom the certificate refers was, at the time Dr. C. was called to see her, as she herself related to me, suffering with other and very severe afflictions, but she is now the picture of health, and able to walk with ease and gracefulness. But here is the certificate, written by myself from her lips, and signed by her own hand:

"This is to certify that, from July, 1859, to December, 1859, I had suffered severely from a white swelling upon my knee. During this time I was under the medical treatment of a very skillful physician, who in a measure relieved me; but at the expiration of his treatment my limb was perfectly cold and lifeless, and of an unnatural color. I had no use of my limb whatever. I could not move it. I was advised by other physicians to have my limb amputated, but my own physician informed me that magnetism was the only power that could restore my limb to health, and recommended that it be applied. Accordingly, on the 27th of December, 1859, Dr. Stephen Cutter, of this city, was called, when he found my limb as above described. In one fortnight from that time I was much better, and on the 26th of March I walked without crutches, and have not used them since. The restoration was brought about in this short time by Dr. Cutter's magnetism, and to this I feel indebted for my restoration. To-day I can walk as well as ever, except a slight weakness, but this is rapidly passing away."

ELIZA A. BOYNTON.

LOWELL, June 13, 1860.

In this connection I also desire to say, and I speak from personal knowledge, that Dr. Cutter is one of the most sympathizing, self-sacrificing, and consequently powerful, healing mediums, of whom we have any account. In our own city it can be said, "The lame walk and the blind see;" and so far as the poor are concerned, in the Doctor's practice, they have the gospel demonstrated in signs and wonders. For all the diseases of which his advertisement speaks I can recommend him as one of the most successful.

Yours for truth, CHARLES P. RICH.

THE LOST ARTS.

A great deal of nonsense has been uttered by sensation lecturers and magazine writers about wonderful arts which perished with the ancients. To trust in the lamentations of these wisecracks over the "lost arts," one would think we had fallen upon very degenerate times indeed. Cleopatra, no doubt, was a very fine woman; but she never dissolved pearls in wine. Archimedes was a great man in his day, but he never set fire to the Roman ships with burning glasses as the fable relates.

The ancients had no useful arts which we do not understand better and practice more skillfully than they did. The humblest American mechanic could teach the polished Greek and the cunning Egyptian sciences and arts of which they never dreamed. The ancients, indeed, did many wonderful things which have not been since repeated; but they were only such things as are not worth doing over again. If we had occasion to build such a foolish thing as a pyramid, we would improve on our model in every respect; and instead of keeping a hundred thousand half-starved slaves at the work for twenty years, we would turn it out finished in a few months. George Law and a hundred others would be willing to take the contract at a day's notice.

If any people, now-a-days, lived in a condition like the ancients, they would be objects for sincere pity, and it would be our duty speedily to send missionaries among them. What a lamentable sight would be a nation of great mental vigor, half-clothed and poorly fed, tilling the earth with wooden plows; without soap, pins, friction matches, or indiarubber! How queerly would one of our factory girls appear to them! How magical the art of a Yankee clockmaker! Beggers, now-a-days, with regard to the substantial comforts of life, fare better than ancient kings.

Our modern civilization is surely just what is suited for the welfare of humanity. The steam engine, politics, electricity, morality, and every good thing move on together harmoniously. We look back into the Past, to note, as warnings, the paths of error which our predecessors trod, and we push on cheerfully and confidently, feeling that the Present and the Future are of the utmost importance to us.—*Scientific American*.

LITERARY MORTALITY.—The tables of literary mortality show the following appalling facts in regard to the chances of an author to secure lasting fame:

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A loving friend's rebuke sinks into the heart and convinces the judgment—an enemy's irritates, but seldom converts us.

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