

# THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

Vol. I.]

[A. J. DAVIS & COMPANY.]

NEW YORK, SATURDAY, AUGUST 11, 1860.

[TWO DOLLARS PER YEAR,  
Payable in Advance.]

[No. 25.]

## CONTENTS OF THIS NUMBER.

ANSWERS TO CORRESPONDENTS.....	page 1
WHISPERINGS TO CORRESPONDENTS.....	1
SIGHT AND INSIGHT.....	1
ESSAY ON LIFE.....	2
VOICES FROM THE PEOPLE.....	2
N. Y. SPIRITUAL CONFERENCE (109th Sess.)	3
THE DEVELOPMENT THEORY.....	3
POETRY.....	4
EDITORIAL BRIEFINGS.....	4
THE PHYSICIAN.....	4
SUFFER FOR PAY.....	5
HOW MUCH DO YOU WEIGH?.....	5
EPISCOPAL LIBERALITY.....	5
HOW MONSTRIOUS!.....	5
CLAIRVOYANCE.....	5
WHAT IS DOING IN THE REFORM FIELD.....	5
PERSONS AND EVENTS.....	5
ATTRACTIVE MISCELLANY.....	6
APOTHEOSIS.....	6
OF WRITERS AND SPEAKERS.....	7
OUR AGENTS.....	7
THE "ANGEL MOVEMENT".....	7
HOW TO MEET ORTHODOXY.....	8

## Questions and Answers.

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

## BRIEF ANSWERS TO OUR CORRESPONDENTS.

BY THE EDITOR.

### The Value of Pilate's Question.

M. W. WILSON, PHILADELPHIA, PA.—"Brother: The other day several gentlemen were debating as to which question in the Bible is the most important to the religious progress of mankind. We are curious to get your opinion."

ANSWER: Our impression has been given in another place. The most important question, in all the record, we think, was put by Pilate. After interrogating Jesus on the subject of his kingship, &c., Pilate asked—"What is Truth?" The account stated, that, "when he had said this, he went out." Therefore, it has ever since remained an open question! Shall we regret, for the sake of mankind, that Pilate did not procure a reply? What a vast world of dogmatism it would have prevented! Catholic and Protestant priests have patent replies, fixed as words of Fate. What a mass of theological conjecture rests upon this omission on the part of Pilate! And besides, the world is left in skepticism as to the kind of truth the Ruler referred to: legal? historical? geological? or theological? Since the question was not answered by Jesus, every soul should then consider itself questioned, and reply as best it can.

Great mountains of gold are far less valuable to mankind, than the discovery that the power to put a question presupposes and guarantees the power no less to answer it. We affirm that Pilate possessed the power to answer his own interrogatory. But, as it is a law of Nature that the acorn shall precede the oak, even so, and by virtue of the same law, do questions oftentimes long precede their answers. If a soul can summon no power to satisfy its questionings to-day, or during this generation, nor yet in the next hundred years, the time will none the less surely come when it may do so with ease—and not only so, but realize an ability to ask for greater knowledge and higher wisdom; to find which, the mind will consume the hours of eternity as they roll round the wheel, and continue thus its happy progression toward the unattainable Infinite.

### Troublesome Questions to Answer.

C. H. W. SCOTCH, MO., July 11, 1860.—"Mr. A. J. DAVIS, DEAR SIR: Having noticed that you reply readily to the numerous interrogatories that are propounded to you, and recognizing your ability in so doing, I am induced to offer you the following:

1st. "Is the 'Broad Church' as long as it is broad?"

ANS: No: it is "short and sweet."

2d. "Is it true, as alleged, that certain Presbyterians have a blue streak down their backs?"

ANS: No; this peculiar color is characteristic of the "blazes" in which they have unbounded confidence.

3d. "Is it a fact that all the Baptists are yellow over the digestive region, or is this peculiarity confined only to the Hard-shelled species?"

ANS: No; the members of this denomination are not "riper" than the fruit of other Churches. The respectable "Hard-shells" are yet quite "green."

4th. "Is the Methodist God located some distance from terra-firma, or is he hard of hearing? If not, why do his devotees vociferate so loudly?"

ANS: Exactly where the Methodist divinity is located is not known to any worshiper thereof. But it is said that he is exceedingly fond of seal and enthusiasm.

5th. "Are there any spiritual truths symbolized in the above religious manifestations, supposing them to exist?"

ANS: Yes; Truth is everywhere present. Of course, then, every creed contains some of it.

6th. "What is the reason that Dr. A. B. Child cannot see any difference between Right and Wrong? Is it because of any defect in his mental vision, or is it only the effect of Hashish or other stimulants, that exalt him above sublunary conceptions?"

ANS: Our friend, Dr. Child's vision is illumined by principles. He is an optimist; yet he is fond of "temperance in all things." His amiable incongruities are temporal.

7th. "If 'whatever is, is right,' what is the use of writing books to prove it—of going hundreds of miles to cast out devils—of performing manual labor when the thermometer indicates 98° (as it does to-day) of getting out of a warm bed of a cold morning—or, in fact, of doing anything?"

ANS: Our translation of Pope's line reads thus: "Whatever is (not wrong) is right."

### Why the Mind does not Dream.

THOMAS H., NEW ORLEANS.—"MR. DAVIS: Can you resolve me the cause why now I never dream? I was used years ago in my lighter and lovelier lifetime, to dream every night. And in the mornings, the remembered snatches of these dreams were my staple breakfast talk. But now I never dream. I cannot recall the period of the change. But at the time of life whence memory draws these dreams, I had no near, dear friends in spirit land. None till after marriage. A few years after, death clutched wife and her babe—which latter left me the inheritance of its sharp, shrill cry only, and then died into immortality. I have never dreamed since?"

ANSWER: The constitution of the mind is double throughout. The individual, consequently, has two lives in one. The events of the outer life are linked into a chain by the faculty of memory, but this chain may greatly differ from the golden links of the Inner Life.

The External memory is a recorder of that which has just transpired—it reports the events of hours, days, weeks—but this power may be greatly weakened by disease, or crippled by affliction.

The Internal memory, on the part of the Inner Life, can never be injured. If it be active at all, its action is prompt, and spontaneous, and eternal. It takes notice of nothing but impressions, principles, truths, ideas, for these are vividly remembered in the depths of intuition, which is all memory.

The power to dream is imminent in all the mind. But the recalling faculty is a part of the intellectual or front group, and belongs, therefore, to that portion of the brain which is denominated "the voluntary region." Now, when our Brother lost his faculty of recalling the dreams of the night, it impressed his judgment with the conviction that his whole Inner Life was idle, or dreamless, during the hours appropriated to slumber. But one of these days, or nights, he will begin to get reports from his more interior Memory; which is the treasury of dreams innumerable, awakened or deposited by unseen winged visitors from the Summer Land.

The reason why he experienced a suppression of the dreaming power is, the shock which the affectional (or posterior) portions of mind received at the departure of his Companion and her babe. This sad experience reversed the magnetic poles of the brain for a time; so that the External memory ceased to notice and recall night-thoughts.

### Is the Spirit of Man a Substance?

HENRY T. MASON, SALEM.—"MY DEAR DAVIS: Is it within your power to convince me by argument that spirit is material? Sometimes I conclude it must be so, and so I say to my friends, but I am deficient in facts."

ANSWER: Many times we have publicly taught that spirit is substance. The most definite conception of nothing ever given to mankind, however, is—the theological idea of spirit!

Our correspondent asks: "Can you demonstrate that the spirit of man is a substance?" We answer, yes. We can take the formula of the scientific world, and affirm, as self-evident, that there can be no motion without force; that no substance can be moved without weight, which implies substance.

Every person's experience is a complete demonstration that spirit is a substance; that spirit can move weight.

Look into the street yonder: see persons, with bodies, weighing from seventy-five to two hundred pounds. What an immense quantity; in the aggregate, how many tons! Those bodies of weight, solid weight, would not move if the spirits were gone out. No deception; it is real bone, real muscle, real matter. Can there be motion without force? Can substance be moved without weight? Can something be moved by no thing? Can entity be moved by non-entity.

The fact of your existence, of moving your body about from place to place, is evidence that spirit is substance. It requires intelligence to act upon sensation, sensation to act upon life, life to act upon motion, motion to act upon magnetism, magnetism to act upon the brain, and so on down through the sympathetic system—composed of membranes, blood, nerves, muscles—down until the bone is reached and controlled. Thus you go down the stairs every time you move your hand—down twelve rounds in the ladder of normal consciousness. You even move without thinking. You may produce a gigantic manifestation of muscular power even without thought. And why? Because your hidden spirit-principle is composed of all vital forces. You can, therefore, think and do a great many things at the same moment. Every time a voluntary muscular manifestation is made, your thoughts pass through several telegraphic depots—sensation, life, motion, nerves, muscles, &c., as already explained. Thus telegraphic dispatches are sent by the will-force to all departments of the system.

Man's spirit demonstrates its own substantiality; by means of its own normal manifestations. We appeal to no Bible other than to man's own Life-Book! Let every intelligent reader, who doubts that spirit is substance, shut off all foregone conclusions, go into the Innermost for ten brief minutes, consider this proposition in the light of his own daily and hourly experience, and quite certain are we that he will require no other or better argument.

### General Jackson's Peculiarities.

HOWARD KINGREY, NEW BRIGHTON.—"DEAR SIR: While reading a certain 'Autobiography,' a wish was born in me to know something of the social, religious, and literary habits of the iron-willed Hero of New Orleans. . . . Where can I find a good biography of him?"

ANSWER: Mr. James Parton has written

two volumes on the principal events in the life of Andrew Jackson. It is a compilation from a wide range of authorities, yet possesses the merit of original narration and abridgment. The historian says that General Jackson was no great reader of books. "His library at the Hermitage consists chiefly of presentation copies and the biblical commentaries so eagerly read by the General at a later day. He was always a devourer of newspapers, however, and was particularly fond of hearing an eloquent speech read aloud in the family circle. In earlier years he had been a warm admirer of the eloquence of Henry Clay. He once declared with peculiar emphasis that it was the perusal of Mr. Clay's speech against the recharter of the United States Bank, in 1811, that convinced him of the unconstitutionality and impolicy of a National Bank. The later speeches of Mr. Clay in favor of the Bank, as we are well aware, could not shake the convictions of 1811. Mr. Calhoun's war speeches were keenly relished by the General, as were the diplomatic dispatches of Mr. John Quincy Adams. Monroe, Calhoun, Adams, and De Witt Clinton were the public men who stood highest in his regard at this period."

"The conversation of General Jackson, when at home among his familiar friends, related chiefly to the warlike exploits of himself and his companions. Revolutionary anecdotes, of which his old friend, General Overton, had a large stock, were particularly pleasing to him, and he was fond of telling over the story of his own boyish adventures during that contest. In speaking of the defense of New Orleans, he usually attributed his success to the direct interposition of Providence in support of the weak against the strong."

"A little scene that occurred at the Hermitage table, as described to me by a lady who witnessed it, may serve to illustrate the curious blending of the Presbyterian with the soldier and man of the world, sometimes exhibited in General Jackson's behavior. After his wife had joined the church, the General, in deference to her wishes, was accustomed to ask a blessing before meals. The company had sat down at the table one day, when the General was telling a warlike story with great animation, interlarding his discourse, as was then his custom, with a profusion of expletives most heterodox and profane. In the full tide of his narration the lady of the house interrupted her lord, 'Mr. Jackson, will you ask a blessing?' Mr. Jackson stopped short in the midst of one of his most soldier-like sentences, performed the duty required of him, and then instantly resumed his narrative in the same tone and language as before."

## Whisperings to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

C. B. Y., SACRAMENTO.—The error was in transferring the Telegraph list. We will continue to send to the end of 1860.

"DIXON."—There is more remarkable inspiration in the chapter you allude to than can be found in any other spirit production.

HUDSON TUTTLE, OHIO.—Very glad, Brother, for the Answer just received to the question put to you concerning the "SPIRITUAL SPHERES." It will appear next week. Sister Emma's poetic "Beggars Boy" has also arrived.

M. W. C., PLEASANT PLAIN, O.—It is not given us to aid you. Your horoscope must be cast by yourself, and the filling up of your life-drama is also a work wholly your own. Positively, Brother, we never "interfere" nor "counsel" in such particulars.

M. T. W., BROOKLYN.—"Infidels" are of three kinds: 1. Those who reject new light and adhere to the past—(Sectarians); 2. Those who accept new light but remain in their evils—(Politicians); 3. Those who do evil that good may come—(Every-body.)

W. W., CHATHAM.—"Foregleams of Immortality" is a religious work by Mr. Edmund H. Sears, England. It is a good book of its kind, and is calculated to shed peace upon the sorrowing soul, but we would rather recommend personal spiritual progress as a surer source of strength and hopeful trust.

S. E. W., MILAN, O.—It is not within our province to tell thee exactly what "alls" the Brother in question. We think it was "considerate" and kind in thee to inquire. It is our opinion, however, that he will "recover" and enjoy much of fraternal sympathy.

"MECHANIC," NEW YORK.—The measure of the circle is generally considered impossible, and useless if possible, but any one can at once understand that the complete traverse of the stars cannot be perfectly known without a knowledge of the perfect quadrature of the circle.

H. C. P., MOULTON, TEXAS.—There have appeared among Spiritualists two small works of the organizational character. "A Book of Worship" was proposed, and to some extent composed for Spiritualists, by Mr. J. Tiffany; also one, but different in some particulars, by Mr. T. L. Harris; thus far, however, the bottom of our ship has not required as much scraping as many supposed would be necessary.

"PIGIRON," VALLEY FALLS.—Your late letter was pervaded with deep despair, but you have nothing to fear. "Mary Chilton," according to New England traditions, is the name of the young girl who first stepped ashore on Plymouth Rock. We cannot resist the impression to refer you to Rev. xxii. ch. v. verse. The central Sun of Truth, Love, and Wisdom (i. e. "The Lord God") will illumine the entire Future of every living soul.

J. D., SOUTH DANVERS, MASS.—Brother: Your experience is interesting to us and beneficial to yourself. Whenever so inclined, write out a few examples of your spiritual visions; perhaps we may use them for the advancement of mental science. The "spirit world" has been opened to thee.

JAMES D. TAYLOR, NEW BOSTON, ILL.—The "reply" is received. It is written in a good spirit, and we think it worthy of publication, but hesitate because you do not refute the only point at issue, viz: that the Council of Nice, under Constantine, put the books of the ancient mediums together, and called them "The Bible."

T. J. L., BOSTON.—Your communications are received. It will not be possible for us to specify any details in the formation and true "Scale of Media." If you can succeed we shall take pleasure in bringing the subject to the light. The medical facts and illustrations will be considered under the proper head. No prescription for you now.

CORNELIA M. K., HUDSON, O.—The inspiration you sent is filed for future examination. "The Conscious Entity of Spirit" is surely a question of progress. We have very pleasant acquaintances in this great city who declare, solemnly, that they have no consciousness of spirit—of body, and of its extravagant necessities, they profess a perfect and undeniable knowledge.

P. W. M., CHICAGO.—Your anxious inquiries, Sister, are natural under the circumstances. All interference in the family movements of P. T. . . . will certainly involve many parties wholly innocent. A voice from out of the cloud whispers to thee: "Let the millions scout; be despised by the ignorant; be ridiculed by those in high stations; but yield to an injustice—never! never!" Such is the language of one who, while on earth, was your kind and firm protectress.

JAMES P., MENDOTA, ILL.—Your Essay is predicated upon a valuable catalogue of sections inseparable from the subject, but we decline printing it at present—"Only waiting," however, until the public mind is once more directed toward the question—then your writings would be in order, and we should then be glad to receive them, or you may forward the whole matter at once, and authorize us to consult our own time and judgment as to publication.

"SEEKER," UTICA, N. Y.—It is very noble to assert and maintain your individuality. But it is more noble to live that you can always approve of yourself. You ask, "Who are the Free? We will let the poet whisper:

"They are free, who dare to speak  
For the fallen and the weak;  
They are free, who rather choose  
Hatred, scolding, and abuse,  
Than they would in silence shrink  
From the truth they needs must think;  
They are free, who dare to be  
In the right with two or three."

"SEAMSTRESS," MORRISVILLE.—The merciless city is no safe harbor, is no sure refuge for thee, good Sister. It will be impracticable to find work sufficiently remunerative to cover the expenses of your dependent family. Dr. Chapin, in his *Aspects of City Life*, says: "I am informed from one source, that based on a calculation some years ago, the number of those who live by sewing in New York, exceeds 15,000. Another who has good means of information tells me there are 40,000 earning fifteen shillings (\$1.87½) per week and paying twelve shillings (\$1.50) for board, making shirts at 4 cents."

D. WILLIAMS, NEW BOSTON, ILL.—"Know ye not of yourselves what is Right?" has not yet come up for printing. It is safe in our drawer. So also the more recent fact, "It is easier for a camel," &c. Let the editorial wheel turn steadily. It will bring each contribution to an examination in proper order.

The mail has just handed us your last, on "Ignorance of our Organization," &c. We like all you write; but you will please allow us to decide when to print.

SETH WHITMORE, LOCKPORT.—This youthful Brother—having commenced his seventy-eighth year last March—writes that "He can jump and hit his heels twice while off the floor!" He frankly acknowledges that he has "but just learned the A B C of Nature's sciences," but is filled with courage and thrilled with hope that he shall acquire many lessons before departure. Brother, the symptoms you mention cannot be remedied. They are natural to a child of your years. Let your "Mother" guide you.

HENRY H., NEMHA CITY.—Let the windows of Heaven be opened in your soul, esteemed Brother, and let no clouds obscure the sunlight of inward peace. Our whisper to thee in April was to explain a part of your letter; in which you queried why some who understand truth do not continue to see it, or to make progress as fast as they should; it did not apply to thee, venerable Brother. Your efforts in behalf of the new principles are noble and benevolent, and those benefited should render good fruits as the truest expression of lasting gratitude. Let us hear from thee again. That heaven's pure light will shine into thy soul, bringing happiness and contentment, is as certain as the existence of the eternal stars.

"IMMATERIALIST."—We cannot better aid you, Brother, than by quoting a passage from Dr. Ashburner, one of the most philosophic Spiritualists in Old England. Refuting the positive philosophers, he says: "All nature is relative; and when the positive philosopher insists that, with our limited powers, we cannot by that force which we call mind, create any form of matter, he forgets that poets create poems; that engineers create new forms of machines; that positive *canity* creates material obstructions in various forms to the progress of knowledge. He will call these 'ideas,' confusions between matter and im-matter—between something and nothing. Such confusions have formerly oc-

cupied my mind; but it was when I did not see, clearly, that there must be a great distinction between inert matter and active force. Yes and no are not more distinct. Positive and negative are not more clearly defined."

HARRIET MC—, ALBANY.—That some mediums write wretched doggerel, and suppose it to be "poetry," is beyond all dispute. On the other hand, the literary richness and remarkable splendor of such inspirations as have flowed through Brother T. L. Harris, are acknowledged by every true lover of poetry, whether he be "Spiritualist" or not. Of credulous Brother Harris wrote:

"Creeds are the leaden weights dead corpse-men wear  
When they are buried from lone ships at sea,  
Freighted wherewith they never rise again!"

Such lines flow with a full tide of profound poetic truth. Brother Harris, in his *Golden Age*, was lifted by the prophetic spirit sufficiently to declare that—

"Each nation shall unfold  
A separate type of mind,  
Of separate Seers,  
Of Sages vast in thought,  
And Prophets inly wise."

It is our conviction that this Brother's psychological dereliction will terminate favorably to the progress of Spiritual Light and Knowledge.

## Sight and Insight.

For the Herald of Progress.

### "LEAVES."

BY GEORGE GRAY.

"Leaves of what?" Of all kinds, reader—leaves of flowers, leaves of corn, and forest leaves; fresh spring leaves, green and yellow leaves, and dried leaves pressed long ago; leaves from my note-book, leaves of the book of life, and loose leaves left from lost histories—but only leaves.

They have fallen thick around my path. And if they beguile your moments, as they have mine, it will be abundant recompense for the little labor of dropping now and then one on the pages of this paper.

## Thoughts in the Street.

NUMBER ONE.

The other day, as I came wearily home through the dusty, deafening, tearing city, there passed my range of vision a little square of pasteboard, upon which were these three words, in plain letters:

### THE STILL HOUR.

What daring individual had the hardihood to print that on white paper, and post it full in the face of those men who have just ten minutes to run and get their dinner?

He had better not let the daily papers find out who he is! Some great nameless little *see* would softly rub his little hands, and draw up one little foot, and chuckle, and dip his pen, and "make an article" loaded with such an overpowering consciousness of withering sarcasm and pungent wit, that everybody would be put into delightful humor with themselves, by reason of the obvious contrast between their self-ships and this senseless enthusiast. The victim would be dryly asked, if the scream of the locomotive did not disturb the "stillness" of his hour, or whether moonshine was essential to said "stillness." He would be respectfully advised, if he had a "still hour" to spare from the business of life, to go to the emporium, and take a cigar, and tip back in an office-chair, and look over the "Proceedings in Congress," or "Spirit of the Times."

Then it would be shown that he was a dangerous man to society; that his influence upon the young was pernicious; and, furthermore, that he neither had, nor would have, any influence whatever. People would be congratulated that his strength was not as great as it was last year, and that soon they would be rid of him altogether. It would be explained that he had read—onian literature, and contracted an unhealthy tone of mind. That he had imbibed from Plato and Parker a mixture of Paganism and Pantheism. And, finally, the public would be informed that he was a—ist.

Anybody can face a line of bayonets, with a thousand brave hearts at his side, keeping step to the national air; but to face a newspaper, single-handed and alone, requires courage.

I wonder if this young man—he must be young—who has thus cast an idea into this babel of business, ever saw a spoonful of cool, sparkling water cast upon the dull smoky surface of heated oil. Does he think his idea is harmless? You never can tell when an idea is harmless. Old Socrates thought the teaching of virtue to the Athenian youth was harmless. Does Emerson bid the world "be ware when the great God lets loose a thinker upon this planet"? Let me bid the thinker beware when he drops his thought, if he would not have his head blown off by the explosion. Harmless! The spoonful of water was harmless; and so is a lighted candle, until you carry it into a cavern containing inflammable air. Chemical experiments should be made



with caution. [Am reminded of some experiments that I have witnessed, in my peregrinations in the laboratory of Mental Elements, and one of these weeks I may drop a leaf or two thereof, from my note-book.]

The continuous multitude come and go, and how many know "the still hour"? What does it mean to them? That a book is for sale? Do they think: "How that thing is advertised! Must pay! Wish I could make a good stroke!"

Or does thought fly back through weary years of fruitless toil, or drunken years of revelry, to pause here and there over a "still hour" of holy emotion, of lofty purpose, of earnest aspiration, of noble resolve?

Oh, there are times when this moving panorama stops and fades away—when the thousand deafening sounds die in the distance—and to the clear sense of the awakened soul there dawns the fair realities of the inner life, to the entranced ear becomes audible the music of the spheres. Then it is that the covers of life are taken off, and the secret springs revealed. Solid things are seen to be hollow, and through the varnish and paint appears the wood as it grew in the forest. The labors and achievements of the outward life have lost their colossal magnitude, and exhibit but very modest proportions. The aims, and fames, and rewards of the world have dwindled into inexpressible insignificance and meanness. We descend beneath the clank and clatter of the mill of commercial and political motions, and see the still running wheels—the motive power that carries the visible concern. Then we reach down to the under current of life—far beneath the winds, and waves, and drift wood—the deep waters that run still, but with resistless strength. Then we see the vital tie that unites all souls and existences into one leash, held by the All in All. Then sound the life forces of nature, working through universal being—leading the nations, buzzing the bee, unfolding the flower, refining the rock, preparing the planet, rolling off suns from the nebula.

Then are seen the pure unclothed shapes of the innermost soul—are heard the ever-calling voices for light and truth—are felt the immortal yearnings for love and purity.

And then may be born the germs of honest, noble life-purpose—may rise the fadeless power of moral heroism!

Dear reader, dost thou not know "the still hour"?

## Philosophical Department.

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

For the Herald of Progress.

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

BY HENRY T. CHILD, M. D.

#### CHAPTER XIII. VEGETABLE LIFE.

(CONTINUED.)

##### The Sugar-cane and its Products.

Closely allied to the Cereals, especially to Indian Corn, we find a plant that is scarcely less valuable than the most important of these, we allude to the Sugar-cane, *SACCHARUM*. The very general love of sweets which is common not only to the human family, but in many of the lower animals and insects, renders the production of these articles a matter of great importance, for this is not an artificial and cultivated taste, but a strong natural instinct.

In the infancy of the race, the article which supplied this demand was, probably, honey, a product of the flowers of numerous plants, which the industry and skill of the bees enabled them to gather and store up for their winter's provision.

There are many plants which contain either sugar, or some compound easily convertible into it, and this substance is very often the principal ingredient which renders these plants valuable as food.

The early history of the cultivation of this plant, and of the manufacture of sugar, is involved in mystery. It is probable that it was cultivated in China and India long before the date of the Christian era, and that it was introduced to Southern Europe from these countries. Sugar was manufactured from the Sugar-cane in considerable abundance in the islands of Sicily, Crete, Rhodes, and Cyprus. This plant is a native of the tropical regions of both continents, and we have no positive evidence of its origin in any particular country.

##### FORM OF THE SUGAR-CANE.

The common Sugar-cane has a perennial fibrous root, a simple stem, knotted and undivided, jointed and smooth. The stem is from one to two inches in diameter, and grows up every year from eight to eighteen or twenty feet in height, having from thirty to eighty joints; the leaves are long and pointed, and the plant is very similar to Indian Corn, except that it does not bear ears. It is a curious fact that this plant is not known to produce its seed in any country where the cane is extensively cultivated for the manufacture of sugar.

##### HOW GROWN.

The plant in all cases being raised by cutting, each joint having a bud, which is a life-center for a new plant, in some cases it grows up for many years in succession from one root, the stalk being cut off each year; generally, however, three or four years are as long as it is found profitable to use the same plants. The cuttings need to be carefully prepared by selecting the most thrifty plants;

preference is also given to those joints which are near the top of the cane. These are set out in rows at various distances, according to the nature of the soil, and the mode of culture to be pursued—if the soil is rich and climate favorable; and here we may remark that the common Sugar-cane is extremely susceptible to changes of climate, and a slight frost will often destroy the plant in a few hours. The first year they are called plant-canes, and mostly yield better than afterward. In the second year, after these canes have been cut off, new shoots spring up which are called *Rattoons*. These do not grow quite so large and vigorous as the former, and deteriorate in size each succeeding year. Hence, in the third or fourth season it is generally considered advantageous to remove the roots, and set out new cuttings, and as this is attended with considerable labor, the plan usually adopted is to set out a portion of the cane-field, or brake, each year, thus dividing the labor. The joints of the cane are closer near the surface of the ground; this portion also contains much more sap or juice, hence the tops which grow more vigorously are taken off for shoots or "cuttings." These cuttings are set out in most instances with a hoe, though it is a well-ascertained fact that if the ground be properly broken up by plows, and manured, it will yield a far better return. In from ten to fourteen months after these are set out, the cane grows to the height of from eight to thirty feet, it then stops growing, and is apparently making an effort to flower and produce seed.

##### THE JUICE OF THE CANE—HOW OBTAINED.

At this period, the stems or stalks, which are the valuable portion of the plant, are cut off near the root; being now stripped of their leaves and tops, and washed, they are broken up in a strong mill, with stone or iron rollers. They are then submitted to very severe pressure, and the juice which is thus forced out is collected into a cistern, or other vessel, and is immediately submitted to the action of heat, to prevent its becoming acid, an effect which sometimes occurs in a few minutes in the warm climates in which this article is obtained.

The fluid portion of cane is about 90 per cent. of the whole, but from 50 to 60 per cent. is about all that can be expressed. The juice thus obtained is a very heterogeneous mass, containing a variety of substances which must be separated, before it can furnish either molasses or sugar. The woody portion of the cane, after passing through the mill, is carefully dried and preserved for fuel the ensuing year.

The process of making pure sugar out of this juice, involves a considerable amount of chemical knowledge and experimental skill. In this, as well as in the entire culture of the plant, it is evident that well-directed skill is much wanting. The climate, the character of the laborers, &c., are by no means favorable to high intellectual skill or culture.

##### ANTIQUITY OF SUGAR-CANE CULTURE.

We have referred to the obscure origin of this plant. Theophrastus, a Grecian writer who lived 320 years before Christ, speaks of "a sort of honey extracted from canes of reeds," and Strabo says that "reeds in India yield honey without bees." India and China were doubtless the first countries in which sugar was manufactured. The plant is found in many of the tropical islands; one of the best varieties comes from Otaheite island, in the Pacific. It was cultivated to some extent in Southern Europe previous to the discovery of this continent, and was introduced into the West Indies by Columbus, in his second voyage to America, in 1493. The soil and climate being well adapted to it, it soon became one of the staple productions. Being very sensitive to cold, it is necessarily restricted to regions within or near the tropics; it thrives best at a mean annual temperature of 77° to 84° of Fahrenheit, but succeeds at 66° to 68°. It is cultivated in the United States as far North as 32°, and appears to be gradually becoming more hardy.

In Louisiana, three crops are usually raised from one planting; in other sections, annual planting is required; while within the tropics, on the island of Cuba and elsewhere, the ratoons frequently continue to yield abundantly for twelve, fifteen, and even twenty-four years from the same roots, and this period might be extended, if proper care were taken to manure and break up the soil.

##### PROPAGATION BY CUTTINGS, AND THE MANURES OF CANE.

The propagation of plants by their seed, is certainly the most natural method, but in the case of these and many other plants used, we might say domesticated, by man, the propagation by cutting has been continued for a very long period, with but little or no deterioration. Thus the red currant, the grape, the Jerusalem artichoke, and other plants, have been cultivated in this manner from time immemorial. It is of more importance in many cases to change the soil and surroundings of the plant than the plant itself. The degeneracy of plants may result from neglect in the proper rotation of crops, and especially from a failure to supply the necessary elements to restore the exhaustion which plants must continually produce. The use of Guano and other animal and phosphated manures, in connection with a due supply of well-decomposed vegetable matter, is highly essential. The practice of using the old canes for fuel is very improper where any other article can be readily obtained. These crushed canes, mingled with the above-mentioned articles, would make them much better adapted to supply the demands of the growing plant.

Until man realizes that "the laborer is worthy of his hire," whether it be plant, or animal, or man, he will fail to receive the best and most desirable return from all his surroundings.

##### THE SUGAR-PRODUCT PER ACRE.

The following table, which, with many important facts in these articles, is taken from our Patent Office reports on Agriculture, illustrates this fact. The amount of raw sugar, as a gross produce, to the acre, in several countries of the globe, is as follows:

Mauritius,	6,000 pounds.
Brazil,	5,000 "
Cuba,	4,000 "
Isle of Bourbon,	3,300 "
Gaundaloupe,	2,000 "
Vera Cruz,	1,900 "
Martinique,	1,700 "
Bengal,	1,600 "
St. Domingo,	1,100 "
Louisiana,	1,000 "

It is true that climate, season, and various local conditions, exercise a powerful controlling influence over these products, and that some of these countries could never be made to yield the crops that others do. Yet it is probable that no one is brought up to the point of the highest productiveness.

##### THE SUGAR-CROP IN LOUISIANA.

The crop in Louisiana is very variable. In 1829 it was 48,000 hogheads. In 1839 " 115,000 " In 1849 " 247,923 " In 1853 " 449,824 " In 1855 " 231,427 "

Each hoghead estimated to contain 1,100 pounds.

##### MATTER DEVELOPS UPWARD IN QUALITY.

We have seen that the manifestation of the phenomena of life originates in, and is carried out by, a combination of primates, and that the changes and progression manifested in the domain of life are indicated by the arrangement of these particles in their combinations. The various elements which enter into the structure of a plant, or animal, have an essential influence in establishing their position and character, and the number of elements is a criterion of the species, though the mode of arrangement of these exercises a very powerful modifying influence.

The principal part of all solid vegetable structures is carbon, in union with oxygen and hydrogen, the two latter usually in the form of water; and when this is driven off, either by pressure in the natural formation of the coal beds, or by heat in the artificial manufacture of charcoal, the residue is principally carbon. There is an innate tendency in all matter to progress to higher conditions. Instead of being innately and "totally depraved," as the ancient mythologists and certain fossilized theologists of modern times would teach, matter in all forms, whether tangible and external, or invisible and spiritual, is innately and totally good, as in the Mosaic account of the creation. Deity is said to have declared it to be. It is not only good, but it is eternally and constantly aspiring after a better condition. It is true that "the unspiritual God—circumstances"—very frequently render conditions such that they appear, especially when viewed through the mists of narrow bigotry and prejudice, as if they were "evil, evil only, and that continually;" but when the mind rises on the wings of true philosophy toward that clear atmosphere of freedom, where the sunlight of eternal truth and wisdom shines, forever undimmed by the clouds and darkness of bigotry and error, then it perceives in all forms and conditions of matter, not only innate goodness, but an ever upward and onward tendency.

##### MATTER AT SCHOOL.

Matter on the plane of the mineral kingdom may be said to be in a primary school, in which there are at least three classes—the simple irregular solids, the fluids, and the crystals. Matter in the vegetable world is in a secondary school in which there are numerous classes and divisions, each having their special lessons to work out. Matter on the animal plane is in the Grammar school, with its indicative and imperative moods, its various tenses, its active and passive verbs, its participles and conjunctions, while on the plane of humanity, to continue the figure, it is in the great High school, where, after having passed through all the lower classes of materiality, and experimentally, as well as inherently and practically, acquainted with all the lessons taught in all these schools, man is designed to be prepared to graduate at the beautiful commencement called death, and enter into the real and practical world of the hereafter, crowned with all the honors resulting from a noble and successful career of study in all these departments.

We are all students in the great school of life, but who is ready to graduate? Who can pass an examination in the green room, we had almost said green-house? Let all answer for themselves whether they are playing truant, whether they are neglecting the lesson which is given to the class they are now in? We may slight our lessons, but they must be learned somewhere, and now is the appointed time.

##### METAMORPHIC QUALITY OF CHEMICAL ATOMS.

But we were about speaking of Sugar and other vegetable proximate principles, and of their convertibility into each other. We have seen that the basis of this endless variety of vegetable compounds, is carbon, in union with Hydrogen and Oxygen, which, by a wonderful play of affinities, and change in the order of arrangement, presents us with a kaleidoscope of a million forms, it is true that certain elements or primates assist in producing these

various modifications, by combining with the basic elements above referred to. The lowest vegetable structure acquires its power to sustain and nourish the organisms of higher forms of vegetable and of animal life, by virtue of a certain action which we shall call the law of Convertibility, a metamorphosis which will be understood by the illustrations we are about to give.

Starch, Gum, Sugar, Fat, and some other substances, are readily convertible into each other. Thus the analysis of Starch gives C. 12 (for Carbon,) H. 10 (for Hydrogen,) O. 10 (for Oxygen.) Gum is C. 12, H. 10, O. 10—exactly the same yet differing in several of its chemical properties. Cane Sugar gives C. 12, H. 11, O. 11, or one atom more of H. and O., and by adding these under proper conditions, Starch is converted into Cane Sugar. Sugar of acid fruits gives C. 12, H. 12, O. 12, while grape sugar gives C. 12, H. 14, O. 14. Fat is composed of these three primates in slightly different quantities, and hence Starch, or Gum, or Sugar, is readily converted into this. But we shall have occasion to speak of this subject further, when treating of nutrition in the animal kingdom.

##### SUGAR A HEALTHFUL ARTICLE OF DIET.

The strong instinctive desire for sweet substances felt by various animals and by man, clearly indicates that it is a proper article of food. For a long time after the introduction of Sugar into Europe in the ninth century, it was only used on great occasions, such as feasts, and for medicines. It still retains a very important position as a remedial agent. Our friend and preceptor, Professor Dunglison, of the Jefferson Medical College, of Philadelphia, was accustomed to speak of it in his lectures many years since, as one of the most valuable eutrophics, or alternatives, and he believed much of the value of other alternatives depended upon the influence of the syrups with which they are frequently combined.

##### AMOUNTS CONSUMED IN DIFFERENT COUNTRIES.

It is within a hundred years that the Sugar-cane was first cultivated in this country, and at present there is more than eight hundred millions of pounds consumed in the United States annually, which is about thirty pounds to each person, more than is consumed in any other country. In Great Britain each person consumes twenty-four pounds; Belgium, eighteen; Holland, seventeen; France, eight; Denmark, six; Sweden, four; Russia, two and a half.

Persons engaged in the manufacture of it frequently live almost exclusively upon it for a long time, and grow quite fat. It enters largely into many of the common articles of food and of drink used by man.

##### SUGAR NEED NOT DESTROY THE TEETH OF THE CONSUMER.

The objections to the use of Sugar are, that in candies it is frequently mixed with very improper articles, that it is taken at improper times, demanding action of the stomach when it should be in a state of repose, and that, owing to its adhesive character, a portion of it is very liable to remain around the teeth, and if there be any cavities, to lodge there and promote decay. To remove these objections, we would advise eating pure sugar and unadulterated white candies, at or near meal times, taking the precaution, which should be observed always after taking food of any kind, to rinse out the mouth and cleanse the teeth. Many persons experience at times a very strong desire for sugar, which, if yielded to, will prove beneficial, and will be followed by a disinclination for it. In our next article the Chinese Sugar-Cane will be described.

##### THE ATOMIC PLAY OF AFFINITIES IN MATTER.

In all our investigations in the domain of matter and of mind, every step in their secret chambers reveals not only Omnipotence, but a fine adjustment of power which adapts it to all the infinitely varied conditions of things. Away off among the invisible particles or atoms—for they are all invisible and imperceptible to all our senses, except when they adopt the motto that "in union there is strength"—this power is beautifully at work, ruling, controlling, and adjusting the elements. These great communities that we know only by our reasoning-powers, are governed by laws as wonderful, as perfect, and complete as any that operate anywhere in the economy of the Divine. The ever-changing positions of eternal matter in the grand field of progression, begin far down among the atoms and particles. They are ever watching each other like human beings in the busy hive of society, and ever and anon saying to each other "give me your place and I will give you mine." Thus, motion, which is the first principle—the very beginning of the manifestation of life—is the grand ruling principle in life and in death. Everywhere motion, progression, and ascension from the Divine trinity which enfolds in its loving arms the entire material and spiritual universe.

##### FORCE OF VOLCANOES.

Cotopaxi, in 1738, threw its fiery rockets 3,000 feet above its crater, while in 1744 the blazing mass, struggling for an outlet, roared so that its awful voice was heard at a distance of more than 600 miles. In 1797 the crater of Tunguragua, one of the great peaks of the Andes, flung out torrents of mud, which dammed up rivers, opened new lakes, and in valleys of a thousand feet wide made deposits six hundred feet deep. The stream from Vesuvius, which, in 1737, passed through Torre del Greco, contained 33,600,000 cubic feet of solid matter, and, in 1794, when Torre del Greco was destroyed a second time, the mass of lava amounted to 45,000,000 cubic feet. In 1669 Etna poured forth a flood which covered 84 square miles of surface, and measured nearly 100,000,000 cubic feet. On this occasion the sand and scoriae formed the Monte Rossi, near Nicolosi, a cone two miles

in circumference and 450 feet high. The stream thrown out by Etna, in 1819, was in motion, at the rate of a yard per day, for nine months after the eruption; and it is on record that the lavas of the same mountain, after a terrible eruption, were not thoroughly cooled and consolidated ten years after the event. In the eruption of Vesuvius, A. D. 79, the scoriae and ashes vomited forth far exceeded the entire bulk of the mountain, while in 1660 Etna disgorged more than twenty times its own mass. Vesuvius has thrown its ashes as far as Constantinople, Syria, and Egypt; it hurled stones, eight pounds in weight, to Pompeii, a distance of six miles, while similar masses were tossed up 2,000 feet above its summit. Cotopaxi has projected a block of 109 cubic yards in volume a distance of nine miles, and Sumbawa, in 1815, during the most terrible eruption on record, sent its ashes as far as Java, a distance of 300 miles, while the area affected by the convulsion comprised more than 2,000 English square miles of surface, and out of a population of 12,000 souls only twenty-six escaped.

[Recreative Science.]

## Voices from the People.

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

### Woman's True Position.

WAUKEGAN, Ill.

EDITOR HERALD OF PROGRESS, DEAR SIR:—If we look back to the ancient records of history, we shall everywhere see the position of woman to be vastly inferior to that of man, her degree of servitude and degradation being exactly in proportion to the brutish habits and undeveloped condition of the male population. Even at the present day, the information reaching us from the far-off and scarcely heard-of cities of newly-discovered tribes of Africa, shows us the office of woman is to labor for her liege lord, and but seldom be allowed the privilege of sharing, in humble submission to his will, the enjoyments of his pastime or the luxuries of his station.

It matters not from which quarter of the globe we select our examples, man is everywhere and indisputably the A. No. 1. Having such a wide scope, wherewith to back his authority, the strictly conservative man may meekly fold his arms across his breast, and after duly considering the subject (in his own way), may exclaim with Cato, of old, "It must be so." The strictly orthodox man, bound by his musty book creed, and leaning on St. Paul as his pillar of strength whereon he nails his argument of infallible authority, may place his arms akimbo, and, shocked at the audacity, as well as horrified by the infidelity of numerous ladies of the present generation, (may their numbers increase daily,) will refer them with a sardonic grin to Paul's first epistle to Timothy, Chap. ii. 11th and 12th vs., and other equally infallible inspirations.

But, let us progress in our data, and march boldly and swiftly up the ascent of ages, and how does the second act of this drama of life open? Civilization has advanced, and wherever its influence has extended, woman has, in the same ratio, been raised from her degraded position, and become the equal, and in many respects the superior of her wedded lord. In all countries where a reasonable religion, however clogged with mysterious superstitions, has molded and reformed the moral character of man, the effect has been to call woman higher and higher from pursuits inappropriate to her constitution, and from servitude, and to place her side by side with her partner and brother; in fact, to elevate her to that position in the scale of society that her many virtues claim, and that God and nature designed her to occupy.

How many good and earnest brothers of this generation must feel, with me, a wish for power to dash a pen through every statute, through every code of laws, that does not recognize the perfect equality of sister and brother. Is it to be supposed that woman, generally so sensitive to wrong and oppression, so warmly sympathetic, so prompt to offer assistance where her gentle and loving office is needed, would wish to usurp the guidance of those departments of government that really and constitutionally belong to man? that she would wish to hold the reins of an office that must necessarily be compromised if entrusted to her care? Is it to be supposed that Mrs. C. H. would apply for the situation of Commander-in-chief of the army of the United States, or that Miss S. would solicit the berth of captain of a man-of-war? or that any other lady whose talents and winning eloquence are the theme of praise and admiration in the mouths of thousands of their benefited hearers, would seek to become heroines in deeds of arms, and exchange their well-deserved epithets of Saviors for that of destroyers of their race? Nay, is it not more likely that in a short period of time, such officers would no longer be required, and that peace and good will would be more efficiently promoted by the union of their sweet pleadings with the manly votes of the many truly Christian men of the age? And is it not the fear of the efficacy of woman's righteous mission that emboldens self-interested and groveling minds to resist the justice of her claims.

From all I have witnessed within the last twenty years, from the aggregate conclusions I have formed from extensive reading, from daily experiences and the cogitation of a mind much engrossed by passing events, I seriously opine that God, in giving to man the woman as partner, friend, and helpmate, did, in his mysterious wisdom, give at the same time a Saviour to humanity; that it will be mainly through her influence, when freed from all fetters, that the prevailing evils of this earth will be banished to outer darkness. In stating this opinion, I in no wise overlook, or, by even the depth of a shadow, wish to detract from the great and good reformations that wise and pious men are constantly endeavoring to plant on earth; nor do I wish to disparage the virtuous exhortations and labors of ministers of every denomination who are liberal enough to appeal to the reasoning faculties of man; not can I, for a moment, under-estimate the sublime truths and the perfect example of Jesus, or of the many estimable characters that history holds up to us for our guidance. But who that has listened to so many of our noble female lecturers of exalted talents, has not been struck with the earnestness of their ex-



hortations, the winning, loving, holy and persuasive manner that characterizes the truths they endeavor to instill into the hearts and minds of their fascinated audience? The same words, the same truths, that shall flash from the cultured and brilliant intellect of man, gathers a more mystical and penetrating halo when flowing from the silvery utterance of woman. It may be that the source from which this utterance springs, having been so long pent up and obstructed in its natural tendency, bursts forth with a fresher and more lively enthusiasm as its different branches expand in the atmosphere of liberty; or that the more developed nature of woman in the affectional department rushes out with a more joyous consciousness of its important mission; or that the captivated affections of man, taken by surprise and admiration, and eager to atone for the injustice hitherto heaped upon the mothers of the race, rush zealously to meet the attraction that beckons them onward; but from whatever cause, natural, no doubt, it is certain that woman is destined to sway the more robust but wayward faculties of man, and draw him by tender ties and loving inspirations to that harmonious condition predestined from the beginning to become his inheritance by the unerring wisdom of the Father.

The unparalleled spread of Spiritualism, itself as much a miracle as any we read of in history, is the harbinger of peaceful hopes, ere long to become tangible realities; but not till woman is seated on the throne of impartial justice can the broad wings of universal liberty overshadow the new earth, or the new heaven open to man the realization of all his secret aspirations.

W. L. L.

## Notes from the West.

MRS. E. F. M. BROWN IN THE FIELD.

INDEPENDENCE, IOWA, July 20, 1890.

DEAR HERALD OF PROGRESS: I from this land of the beautiful my thoughts have turned to you. A voice says, "Write!" "What shall I write?" my spirit asks. "Write the thoughts of your goings and of what you have seen and heard."

So here I am in the office of the *Rising Tide*, looking into the past—not regretfully, and hopefully into the future.

From Cleveland, O., I turned westward ten days since. The first hundred miles I saw no familiar face nor uttered a single word. Who now will say that silence is an unheeded womanly virtue? In the afternoon, however, the silence was broken, for our steam chaser halted at Cold Water, Mich. There I met a few sisters. Other days, laden with pleasant memories, came back to us, and for a while we almost forgot that Time and Death had sobered our lives and twined the cypress wreath for some of our household band. I passed pleasantly the few hours allotted me visiting new as well as old friends.

Cold Water can boast of many genuine reformers. Mr. Willis, of Harvard College notoriety, is the pastor of the Church of Reformers. Few men and women are doing so good a work as Mr. and Mrs. Willis are doing. The old love them, and the children "rise up and call them blessed." The world's hope is in the children, and I glorify those who nurture and aid in unfolding these immortal buds of promise.

The next day found me again alone and going still westward; but in this fast age we are not long out of sight and sound of friends—strangers though they may be. I met at the station in Middlebury, Ind., Mr. E. Foster who took me out to his beautiful cottage home. Yankee-like we set about asking questions and found ourselves so nearly blood-related that I received the appellation of "Cousin Frank." My "cousins" are subscribers of the *HERALD*, and are working well for its circulation.

Mr. Foster has built a small hall in Middlebury which is free for all good and humanity loving souls. But as there are only three men in the town who profess to be Spiritualists, the speakers who go there should not expect a large sum for their services. I am inclined to the belief that these few men have at times been more liberal with speakers than the speakers have with them. We, unfortunately, must have the wherewithal to buy bread and railroad tickets, but we are sometimes less self-denying than are those who pay us for speaking.

I left my relatives and friends, with many regrets, for the West, with its strange scenes and untold hearts—wove along the path destiny had marked for me.

At Dunleith, Ill., I looked over the Mississippi into Dubuque, Iowa, wondering if in that strange city a human heart waited to welcome me. At that moment I heard a gentleman asking if any one knew Mrs. Brown? An introduction to S. J. Bradstreet, of Dubuque, assured me that I should not be friendless in this great State. His fine house amid the trees and flowers, and his gentle-hearted wife, reminded me of an old story I used to hear about Eve and Eden. But I think there were no serpents there to beguile the woman or deceive the man. Therein the place seemed unlike the Eastern Eden.

July 12th was the day appointed for the Reformers' Convention in Independence, Iowa.

On the 11th a score of friends left Dubuque for that place. At the station in Dubuque, we met by chance, A. T. Foss, Mr. Campbell, and Warren Chase—all of us from New Hampshire—all of us to speak in the Convention.

The conductor put us heretics into one car with half-fare tickets. He occasionally walked in among us, looking about, as if we were uncaged lions waiting and watching for a human feast. We were hungry, dusty, and travel-worn long before we reached our place of destination.

Independence is a fine town on the Wapipinnock River, something like a hundred miles west of Dubuque. It is the county-seat of Buchanan county. It has 2,000 inhabitants. They are mostly intelligent, enterprising Eastern people. Many of the best minds are free-thinking, independent people. For instance, the county Judge, who is not a Spiritualist, was the President of the Convention. Two of the physicians—one of them a woman—who had not embraced our faith, signed the call for the Convention, and did very much toward furthering our cause. So much for the independence of some of the leading spirits of Independence.

The town is built upon the prairie, but the oak groves, like islands of the sea, are scattered here and there, adding greatly to the

beauty and wealth of the place. Three papers are published here. The *Rising Tide* is edited and printed by Mr. and Mrs. Daniel. They are earnest workers, and richly merit the confidence and patronage of the people. The Buchanan County *Guardian*, a republican paper is well sustained in the county. Mr. Clifton, the editor, is a young man, richly endowed by nature. Another paper, the *Clifton*, is also published here. The editor has a good heart; it may be, but the god of this world has dethroned his manhood and rules in its stead. You have seen boys who think to be manly they must smoke, drink, and swear; and some men think to be popular they must ignore reforms and traduce reformers. The editor of the *Clifton* is one of the last mentioned class.

Land in Independence is from \$10 to \$100 per acre. The soil is a rich loam. Had I a plow and spade, and knew how to use them, I would go into Buchanan county and till the soil. A man can grow more corn and wheat here on one acre than on ten in New England. Dry goods are as cheap here as in Eastern towns. The air is clear and dry. A cool breeze sweeps over the prairie, giving energy and strength to body and soul.

The truth is, Iowa is a great State. She should be called the mother of States, for she can feed the Union without starving herself.

But, in praising the State, I have quite overlooked the Convention. Of that in my next letter.

Yours in love,

FRANCIS BROWN.

## Spiritual Lyceum and Conference.

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

(Reported for The Herald of Progress.)

## ONE HUNDRED AND NINTH SESSION.

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

QUESTIONS (Continued.) What is the basis of the Spiritual Faith?

DR. HALLOCK: Doubtless, the question in its primary significance is equivalent to asking: On what grounds are certain facts and phenomena ascribed to human beings departed this life? This question is a natural suggestion of the works cited by Dr. Gray at the last meeting. By one of the authors (Dr. Ramsey) these things are ascribed to the Devil, and by the other (Dr. Samson) to the nervous system. That which they dispose of thus differently, though to themselves satisfactorily, no doubt, we ascribe to spirits—our friends and relatives beyond the grave—and why? this is the simple question; and to that, answer has been made by reference to observed facts, which neither the devilish nor the nervous theory will in the least explain; but which the veritable existence of the said relatives or friends alone will explain.

But the question naturally involves inquiry as to what is faith. Mr. Partridge, in his remarks at the last session, maintains (and justly) that the "faith" which moved the ancient Patriarch to sacrifice his son, like the *auto da fé* of the Roman Catholic church, which has sacrificed its thousands, or the "saving faith" of the Protestant church, which has roasted ministers, whipped women at the cart's tail, and imposed fines for eating mince pies on Sunday, has no other basis in nature than has superstition. Right! but does not the very gravity of these pranks, suggest to the thoughtful mind a reality behind the sham? Men do not light up Smithfields, or build scaffolds and dungeons in sheer love of cruelty; below these surface monstrosities, behind the nightmare cloud and darkness of a nascent spiritual consciousness, there was shining the while the spiritual light of a genuine spiritual faith. They had not a great truth—these men of sacrifices, and racks, and stakes, and dungeons; only the inner or spiritual anticipation of a great truth. In the outer court of the temple of consciousness, they mistook anticipation for realization; conception, for perfected birth; flatulence, for affatus. They, naturally enough, as was the fashion in those days, dressed their baby in flame color, stuck a cocked hat upon its head, thrust a whip into one hand and a halter into the other, in the firm persuasion that that was the parade uniform of eternal truth. This was a slight mistake no doubt, but a natural one, seeing that the difficulty of a father's knowing his own child under some circumstances, is proverbial.

They knew not that the true, spiritually begotten birth was not yet. Their child was not born in wedlock. It was not begotten of the conjugal union of spiritual verities with spiritual consciousness. What though the sects to this day mistake this theory of stuffed bran and cotton—this doll for a child—which they bedeck in such variety of creed and "confession of faith?" these are living children, nevertheless. Clothes are not born, they are made. God does not cut our coat, we get that of the tailor. It may fit well or ill, but the back, the production of quite another artist, is there all the same, clothe it as we will. Men do not say, because, forsooth, some African nomad, or Italian numskull, insists upon venerating a bit of carved timber, God is not. Though there be falsehood in the creed, men do not deny there is truth in the world. The very falsehood of the creed, what was that but an abortive effort to express the truth? The child, in reaching after the moon, burned his fingers in the candle. The instinct which then and there recorded itself in a howl, will one day make him a philosopher who will write his creed with stars.

We owe it to the world to point out the basic elements of genuine faith, and we are able to pay the debt, at least in part. It will

not do, because paper faith is so current and universal, to say there is no gold; our work is to displace the paper with the gold. There is a mine of golden faith in every man. How long think you was aurum-metallicum locked up in the mountains of California before it was coined into money? What means this common truth—"a poet must be born a poet?"

The schools do not make them; the English government made Robert Burns a gauger of beer-barrels; the activity of his own spiritual faculties alone made him a poet. We get the power of faith from the same source whence comes the power of song—the power to truly know, is identical in origin with the power to nobly do. You say of the boy, "he has a great turn for mechanics"; whence this "turn," as you phrase it? You tried your best to make a merchant of him, perchance, but his "great turn" baffled all your well-meant ambition. "Great turn!" say, the *inherent turning of spiritual machinery*, whose product was infinite faith in his power to construct, and infinite love of construction. The basis of his faith is there; the evidence of it is wherever genius has impressed itself upon wood and iron. Would you test the character of Fulton's faith? look at the "Great Eastern."

Until these faculties stir, originality is dumb. Until then, men vegetate like trees; but they bear no fruit, even as a tree is barren whose seed-germs are not impregnated with pollen. Look into the great theological orchard: scarce an apple for the last hundred years! It annually puts forth blossoms—

"In spring it looks gay,  
Decked in comely array,"

but for fruit, you find caterpillars' nests. To get one of these trees to bear anything else, it must needs be transplanted. The soil is baked; it is hard and cold, and the warm sunlight is kept out by the dried leaves of a former growth. Its seed-germs are latent; they have lain, like wheat for a thousand years in the belly of an Egyptian mummy, awaiting the opening of its sacred prison-house, that the sun may kiss it into life. Until then, we must wait for fruit. Why, the very creeds which they bear, they did not grow, (they bear them merely as a pole is made to suspend a scare-crow,) they consist wholly of the mistakes of other men of other times. Even Doctor Samson, a man of the current year, refers the facts of Spiritualism to the nerves, not by reason of any scientific virtue in himself; but solely by authority of "ancient and modern testimonies;" while Doctor Ramsey, on like grounds, as coolly ascribes them to the Devil! Neither of these Divines has used so much as a single spoonful of reason, or wasted ought of mental vigor, save in the collation of other men's researches.

Friends: the stupendous palaces which line the avenues of this great city rest upon a basis of rock; but it is rock that has been moved. So it is with the palace of enduring faith. It rests upon the eternal and spiritual nature—upon faculties which alone take cognizance of spiritual things; but upon faculties which have been stirred—quarried out, so to speak—put into shape, quickened, brought to bear. All else is a foundation of sand. But remember, your perfected mansion is not all basis; things visible as well as invisible enter into it. The foundation is out of sight, but the superstructure is to be seen of all. Its truth, and beauty, and use—its demonstrable perfection—is in the harmony of its parts, its fidelity to the laws of architecture. So, when upon what the soul sees to be good, you have created a thought structure out of what the senses affirm to be true, you may venture to move in without fear of damage from the elements, whether of fire, water, or wind.

Pardon me for the trespass of a moment longer. How humiliating the thought, that we are indebted in a thousand ways to what is termed the *wickedness* of the age, for protection from the *religious faith* of the age. Take one example: But for the cupidity of our ferry companies, railroad corporations, steamboat owners, etc., our religion would confine tens of thousands of our population, their wives and their little ones, to this seething city on their only legal holiday; their most cheerful recreation, a homily on the wrath of God, their acquaintance with green fields and pure air reduced to a memory, and their literature confined to tracts on the infinite justice of their immediate damnation. That these thousands, during this summer heat are not thus utterly given over to misery and manslaughter, is due wholly to the dollar! In this single application of faith to life, no man can estimate the sum total of misery and death there would be annually suffered by way of sacrifice to "Sunday." What a god to die for! and from a fate like this, our dollars, and not our faith, saves us! May we not yet reasonably hope for a better? A faith which money can overpower, as in the case cited, has its basis no deeper than money. It does not reach inwardly to principles. Hence, every principle is at war with it. In these years, Theology and Physiology are stripped to the buff in mortal combat for the belt of championship, and already theology has got its "head in chancery." This battle must end. It will end. Peace will be declared by discovery of the fact that true theology and true physiology are true friends, members both, of the grand brotherhood of principles, whose Father is God, whose mission is good.

MR. BAKER: Faith is the involuntary action of the soul, taking cognizance of a truth; while belief is from the voluntary powers, and is strictly related to the things of external observation. We often blunder in our conclusions by mistaking the verb for the noun—the action for that which produces the action.

Abundant facts of psychical law, demonstrate how faith is established in the individual. Persons receive impressions—speak of the approach of a long absent friend. No argument can change their faith that he is near, they are assured within themselves that he will come. The mind of the approaching friend struck the chord of sympathy in the congenial soul, and that produced the faith. It was the joint product of two souls, and without volition on the part of the receptive.

MR. ORRILL: Some sixteen years ago, a sister of his departed this life. About five years past, another sister was married at his house. A third sister came to the city to attend the wedding. She remained at his house after it was over, and, though not a Spiritualist, he invited her to attend a circle at Mrs. Brown's. She consented to go, though an utter stranger both to Spiritualism and all the parties present except himself. Near the close of the sitting, when it came her turn to ask, after the usual question, a communication through the alphabet, beginning, "Dear mother, I am happy to meet with you," &c., was commenced, which she supposed must be meant for some one else. However, it went on in a simple, loving, child-like style, and at the end was signed, "your little Willie." "Little Willie," as he was always called by her, was a child she had lost when he was seventeen months old. Her surprise at this, found its only natural vent in tears. But this was not the only test. It occurred to him to ask, (suggested probably by the infancy of the child,) "Willie, did you give that?" to which it was replied, "Aunt Margaret gave it; I am with Aunt Margaret." Nor was this all. At a subsequent meeting of the circle, one of the party was requested through the alphabet, to lay his watch underneath the table. While they were sitting around it, with all their hands upon it, and a gas light burning above it, he was requested in the same way as before to put one hand under the table. He did so, and the watch was put into it by the hand of a little child! Now, both the names and facts as stated, were positively unknown to Mrs. Brown, who was the medium, and to all others present, himself and sister excepted, and the mention of those names, the production of that little hand, under the circumstances narrated, are among the facts which form the basis of his spiritual faith.

MR. IRA B. DAVIS: The basis of faith differs as our mental organizations differ. A man with very large wonder may have a very large faith on a very small basis. For himself, he must have a basis of tangible facts for his faith. He sympathizes with the last speaker. He, as is well known by his friends, had no spiritual faith whatever, prior to the manifestation of spiritual facts. The old moonshine was wholly incompetent to influence him in the least. It may be different with others, but with him, the basis of faith is fact.

DR. GOULD: During this laudation of tables as a basis of spiritual faith, this question asks to be propounded—Is it not time that we awake to the fact that these external manifestations are no basis whatever? And is not this mistake the reason why so many Spiritualists have not yet advanced beyond the A B C. Physical manifestations may point to the spiritual faith, but they cannot create it.

MR. LAING: His faith is in accordance with the facts he has received. It is a result from the action of his reason upon the facts. Our spiritual faith, therefore, must vary as our facts differ and the power of reason varies. At his house recently, two communications were written by a trance medium. One was on the subject of his health, and the other on religion. They were both written in Hebrew. You ask, how do you know that? He answers, because they were taken to a German Hebrew physician, who so pronounced them, and translated them for him. Now, he is certain that, of the party present, medium included, not one of us knew one character from another of all that was there written. The basis of his faith, for example, in the spiritual origin of these Hebrew writings is, the knowledge which his senses give him. They report the fact of utter ignorance of Hebrew on the part of the writer, and his best reason demands, therefore, that it be ascribed to some invisible organization; that is to say, spirit, who does understand it.

Adjourned,

R. T. HALLOCK.

## The Teachings of Nature.

"All are but parts of one stupendous whole."  
For the Herald of Progress.

## The Development Theory.

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

## MR. LELAND'S REPLY.

## INFLUENCE OF CONDITIONS.

MIDDLEBURY, O., July, 1890.

BROTHER WARREN:—I propose in this article to consider the powerful influence conditions exert in modifying species; together with additional proofs of transmutation.

It is a self-evident fact, that under the influence of favorable conditions, development is hastened, while under that of bad, it is retarded. The child placed under a good instructor will advance much faster than while under the influence of a poor one. Thus, also, with physical development. The child born and bred in refined, wholesome society, with natural food adapted to the requirements of his system, with physical exercise, pure air, &c., will develop much faster and more

perfectly than one living in a dark cellar, on unwholesome food, with excessive exercise, or none at all, and breathing filthy, vitiated air. Any one familiar with the history of the serfs and peasants of the old world, or the slaves of this country, cannot but be impressed with the powerful influence conditions exert in modifying development.

Nor do conditions exert their influence in one direction alone. If unfavorable conditions will retard development, favorable ones will facilitate it. That development is retarded by the influence of adverse circumstances, seems scarcely to need a proof. A few facts may not, however, be out of place.

"Some persons having taken up their abode under the fortifications of Lisle, in dark cells, the proportion of defective children became so great that it was necessary to issue an order forbidding their inhabiting the cells longer." The poor classes in all large cities who live in dark, damp cellars, or unhealthy garrets, furnish an illustration of this, in the ill-formed, wretched children who are born to a life of ignorance and sensualism, the result, to a great extent, of the unfavorable conditions surrounding the mothers during the parturient state. It has also been ascertained by experiment, that when tadpoles were placed in a perforated box and sunk in the river Seine, "that they grew to a great size in their original form, but did not pass through the usual metamorphose which brings them to their mature state as frogs." We now know that the *proteus*, an animal of the frog kind, which inhabits the subterranean waters of Carniola, never acquires perfect lungs so as to become a land animal; and I have myself seen fishes with only rudimentary eyes in the Mammoth Cave, in Kentucky, groping their way in endless night—and the reasonable explanation of these, is the entire or almost exclusive absence of light, and the impurity of the air.

Now it is a generally admitted fact, that in the geologic ages, the whole animal and vegetable worlds have several times been under different conditions as respects both light and the purity of the air. During the coal formations, for instance, we have strong evidence that the proportion of carbonic acid gas in the atmosphere was much greater than at the present time. And when we consider that this element is fatal to animal life,

and very favorable to the growth and proper development of vegetation, the idea seems almost irresistibly forced upon the mind, that during that period animal existences must have been retarded in their development, while vegetation much advanced. And the fossil history supports such a conclusion. And more than this: The zodiacal lights—that beautiful, cone shaped illumination, seen streaming up on the sky at sunset—are now regarded by astronomers as the residuum of nebulous matter enveloping the sun, and which was, in the early geologic ages, much more dense than now; hence, like a curtain, it shut the sun's rays away.

In these ages we find animal life struggling into existence beneath the bosom of the restless deep, while a dense, dark fog, hung like midnight over the face of the ocean, and on the granite islands, here and there a few species of flowerless plants were striving to extract from the soilless rock some sustenance, or drink invigoration from the impure air surrounding their leafless stems. No sunshine smiled upon the sea, nor opening petals of new-born flowers sent out their sweet aroma. All was darkness except the red glow of the volcano's torch, and the blue, sulphuric light, emitted from its burning craters. But soon sickly sunbeams began to crowd their way to the earth, through a stratum of impure air, highly charged with carbonic acid gas, rendering it impossible for land animals to exist. But nature was ripe enough for life, and as the air was impure and noxious, the ocean became the theater of organic existence. Millions of marine animals swarmed beneath its turbid waves. I have seen whole rocks, belonging to the Silurian age, sixty feet in thickness, made up almost entirely of the fossil remains of marine animals—those of the simplest structure living in the sea, and consequently avoiding the pestilential miasmas in the dense atmosphere above them. These facts impress us with the powerful force conditions exerted in the early ages for the modification of species.

One source of error among the opposers of the Development Theory springs from the idea many of them entertain that the change of species must be immediate. We see no leaps in nature. Species gave birth to species higher under favorable conditions, as a necessary result of their surroundings. And it is a fact, as already shown, that, through the whole wondrous history told by geology, we find in the ascending rocks an ascending order of development in the animal and vegetable worlds. The simplest forms of existence are found lowest in the rocks, and each geologic period records the introduction of still higher types. Cryptogamic mosses grew on the banks of the early seas—simple in structure—and not a flowering plant bloomed for ages. And so with the animal kingdom.

It may here be objected, that fishes have been found in the Silurian rocks, which is supposed to prove fatal to the Development Theory. I will grant this fact with a little explanation: The fishes found in the Silurian strata are all very small and of an inferior order. The first found are those described by Murchison as belonging to the Upper Ludlow Rocks, of Russia, all of which were very small and imperfect. Mr. Phillips also found some in the Aymestry Limestone, the most ancient of the class ever found, and these were as extremely minute as only to be distinguishable by



the microscope. So much for this supposed formidable objection.

It may now be asked, *Does actual observation confirm the idea of a transmutation?* If this question could not be answered in the affirmative it would have little bearing against the idea. That transmutation does occur, the ultra-genetic history of the human fetus furnishes almost irresistible evidence. And this fetal development, in such strict harmony with the scale of animal existence on our globe, is a fixed fact in Science, which no Physiologist, worthy of the name, will deny. But authentic instances are on record of such transmutation actually occurring under human observation.

It was observed in the experiments of Mr. Croese, in the case, already noticed, of the insect, *Acanthia Cressi*, germinated under the influence of the voltaic battery, that there was a decided development in the species, so much so as to effect an almost entire change, and all reason leads us to conclude, that had his apparatus been so adjusted, with shelves as resting places for the insects, so they could have been preserved in the same apparatus in which they were germinated for a little time, *there would have been a complete change of species.* On the contrary, nearly as soon as the insects emerged from the solution, if not removed, would fall into it and drown, hence opportunities were not afforded for a sufficient test of transmutation.

The case cited in my first article of Dr. Lindley's experiment, in transmuting oats, (*avena sativa*) into barley and rye, (*secale cereale*) is a conclusive proof. I will here repeat it. In 1843 Lord Hervey sowed a handful of oats, and during the season he stopped the flowering stems, and the produce in 1844 was "for the most part ears of a very slender barley, having much the appearance of rye, with a little wheat, and some oats." These facts appear conclusive.

We have also many connecting links in the fossil history of animals, as well as in the living ones. Such, for instance, among existing ones as the eels, partaking of the nature and structure of both snake and fish; also flying fish, showing a connection between fish and bird in structure; the bat, which is a flying mouse; the whale, which is both fish and mammal; as also the dolphin and seal, together with many other similar cases of one species or even genera, partaking of the nature of others, and combining the general characteristics of structure and habits of both into one individual form.

And further, "The original of our cabbage," says the Vestiges of Creation, "is well known to be a trailing sea-side plant entirely different from the cabbage in appearance." The cardoon and artichoke are now known to be one, "and," says Chas. Danver, "an intelligent farmer assured me that he had seen in a deserted garden, the latter plant relapsing into the former."

Hoping we now have our subject before the readers of the HERALD in an intelligible form, I will next week reply to your article in the HERALD of July 7th, and await your response.

Yours, in hope of more light,  
S. P. LELAND.

## Poetry.

"The finest poetry was first experience."

For the Herald of Progress.  
**EVENTIDE.**

BY MARY F. DAVIS.

The moon is o'er the hills!  
Full-orbed and regal, like a sacred queen,  
The stars her handmaids, and a realm serene  
Her gorgeous pageant fills.

Far up the solemn height,  
Where is the flutter of no restless wing;  
Where mighty suns in silent grandeur fling  
Their glory on the night;

Where thought alone can soar,  
My spirit o'er the hills of light would climb,  
And list the anthem, holy and sublime,  
Chanted for evermore—

Chanted by shimmering stars;  
Song by the planets in yon untired deep;  
Breathed by day's Monarch as he sinks to sleep  
Behind the twilight bars.

And thou, low-sobbing earth!  
Robed in thy mourning for the sun's decline,  
In many a cave and wildwood bower of thine  
Doth music have its birth.

And thou dost join the song—  
The eternal anthem of the glorious spheres—  
And through all seasons, and the unnumbered years,  
Its melody prolong.

From ocean's heaving deep,  
Draped with dark shadows from the slumbering  
shore,  
Hushed echoes, as of voices heard no more,  
And murmuring music creep.

And through the tremulous trees,  
Fruit-golden here and honey-laden there,  
Pouring fresh fragrance on the evening air,  
Floats dreamily the breeze;

Lulling the soul to rest—  
Making such music as the spirit hears,  
When, o'er the wave, the Summer Land it nears,  
To be forever blest.

ORANGE, August, 1860.

If there is one thing in this great city that is shaken off like flour from a cook's dredging-box, or like pepper from a castor—if there is one thing here that is blown through the air and blasted, it is young men. They come from their homes to this vast slaughter-house city, as the old hecatombs come forth for the slaughter. There is nothing so wasted, so remorselessly used up, as the young men that come to our cities.—H. W. BERNIER.

## HERALD OF PROGRESS.

ANDREW JACKSON DAVIS, EDITOR.

NEW YORK, SATURDAY, AUG. 11, 1860.

### TERMS OF SUBSCRIPTION:

SINGLE COPIES, per year, \$2 00  
TRADE " to our Post Office, 5 00  
TEN " " " 10 00  
TWENTY " " " 20 00  
And any larger number sent to one Post Office at the rate of \$1 50 each.

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

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

Single copies of the HERALD OF PROGRESS may be obtained of all the News Dealers throughout the country.

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

Sample copies mailed from this office on application.

A limited number of Advertisements will be received at the rate of ten cents a line for the first insertion, and eight cents for each subsequent insertion.

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

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

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

Our "Childhood" department is well supplied with valuable contributions soon to appear.

GEORGE GRAY'S "Leaves" begin to unfold with this number; they will be found agreeable to the taste and good for the soul.

MR. DAVID TROWERIDGE has sent us a carefully prepared paper, respecting the conduct of "Comets" in the depths of immensity, which we will print in a future issue.

"THE FUNCTION OF PHILOSOPHY" is the title of a grand article that has just fallen from the pen of the inspired Selden J. Finney, of Ohio. It will shortly appear in this journal.

"THE SPIRIT LAND A CERTAINTY," is the title of an article recently received from a talented lawyer, Mr. R. H. Brown, of Detroit, Mich. It is worthy of publication, and will soon appear.

"NOTES FROM THE WEST," written by the descriptive pen of Mrs. H. F. M. Brown, will be found on our third page. She promises to furnish our readers with "more" of her observations and reflections while journeying.

In consequence of "practicing what we preach" in regard to the use of Air, Light, and Electricity, we acquired a considerable volume of bodily strength; the direct results whereof are manifested in the length and breadth of our Medical article in this number.

We rejoice exceedingly that the inhabitants of the Celestial Lands—the beloved ones who have gone before us through Death's door—do not discontinue their visitations to homes of earth. Next week we shall print a large installment of "Spirit Mysteries" of the most remarkable and convincing character.

THE therapeutical department of our Editorial Hospital is nearly filled with the sick and suffering. It is our design to feel "the pulse" and "look at the tongue" of several patients next week; when prescriptions will be "whispered" to those who have "ears to hear," and a stomach that can digest the remedies proposed.

WITH pleasure we acknowledge the receipt of another communication from D. J. Baldwin, Esq., of Houston, Texas. This gentleman does not hesitate to consider the institution of Slavery a social fact, supported equally by nature, reason, and experiment. His candid paper will soon be presented to our readers.

### ONE FRIEND TO THE PEOPLE.

We are happy to observe that Mr. OLMSTED, Superintendent of the Central Park, disputes the correctness of *The World's* position, that the Hamburg swans must be fenced in to be preserved; and rebukes the implied want of confidence in the people, by the statement that the collection of the London Ornithological Society is kept in St. James' Park without either fences or keepers, and no harm comes from the privilege given the public to feed the birds.

It is sad to observe how little faith in humanity animates the professedly Christian hearted *World*. They would "shut" the people out of the park on Sunday, would "shut" the swans away from the people, would "shut" up all places of Sunday amusement, and complete their "shut" game, by "shutting" the unconvinced people up in hell for all eternity! Bolts, bars, barriers, impassable gulfs, and all such distinctions, are the accompaniments of sects, and churches, and schemes of salvation. The people, however, are breaking the bolts, jumping the bars, throwing down the barriers, demolishing churches and sects, and if we mistake not, the charitable editors of *The World* will find they have spanned the "impassable gulf" of fabulous mythology by a safe bridge, open to all God's children, the blessed inheritors of the Divine powers of Reason and Intuition. A little more faith in humanity would link popular orthodoxy more closely to Christ and his teachings.

Ce Empereur.

## The Physician.

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

### Brain-Life and Lung-Life.

AIR—LIGHT—ELECTRICITY.

### THE TRUE SOURCE OF STRENGTH.

BY A. J. D.

The mathematical and sympathetic correspondence between the visceral organs and different sections of the brain, is beautiful and significant beyond the common understanding; and we know that we shall be conferring a permanent blessing by embodying in a few paragraphs the secrets and benefits of these wonderful relations, processes, and representations.

Very intelligent and educated correspondents write us substantially as follows: "I have read your New Discovery for general debility, &c.; the principles laid down appear reasonable, but I cannot use your Will as you direct; my appetite is tolerably steady and good; my bowels operate regularly; I have no difficulty about sleeping; but somehow, I am unable to gain strength; my food does not build up any vital energy," &c., &c. Now let us consider

### THE HEALTH GOSPEL.

The tender spirit of many suffering ones blends to sadness and despondency. It is natural and righteous to desire to live long in the land. The harp-strings of the young heart tremble when disease seems determined to corrode them, to break them in twain, to pluck the dew-drops of happiness from the flowers of hope and health. An angel's visit is frequently interpreted to mean, "earth-child come, come away!" It is sad to yield up thy heart as a trophy, a slave, to premature Disease. Thou art designed and constituted for an earthy career "of three score and ten years," and as many more as thy obedience to the Laws of Health may add thereto, but thou art not designed to dwell in the dark, damp dungeons of corruption and disease—not fitted for gloomy rooms of mortal suffering, while the earth is filled with splendors and music, and the heavens are trembling with the soul-essence of the Infinite and Eternal. There is nothing more desirable than pure, rosy, virtuous, meritorious HEALTH. O, that we could speak with the penetrative eloquence of an angel! Would that we could "dip our pen in the rose-light, fresh from fountains of the sun," and write out in a few comprehensive celestial sentences the whole gospel of physical perfectibility as the only basis of spiritual completeness and endless prosperity! But we must content ourselves with the ink and language of earth, whereby to portray and enforce the glory and virtue of bodily health and greatness.

### EFFECT OF AIR ON MIND.

Few persons imagine that their lungs are inseparable from their thoughts. Not that the pulmonary structures and functions occupy the heart of thoughts; but that as a man inspires the physical atmosphere, so does his mind conduct itself as to thinking, willing, and wishing. For example: If a human being should be imprisoned in a small room, not properly ventilated, and not replenished with fresh air from without—so that his breathing would be confined to the same atmosphere for a great number of hours each day—the consequence would unmistakably be exhibited in the mental operations of the victim. He would think in a circle, because he would breathe in a circle, and his digestion would be imperfect. His thoughts could not bound cheerily over the landscape, because the atmosphere of the landscape would not enter his lungs. Physicians and patients are habitually imagining that a "change of scene" is the source of benefit in many cases of nervous prostration. Although there is truth in this impression, yet it is far from divulging the absolute paramount cause of the salutary results that sometimes follow pilgrimizing away from home in quest of health. When once the real secret is intelligently known, and when the knowledge accruing therefrom is promptly applied by the possessors, then may the multitudes of sick ones save themselves the fatigue and expense of journeys. If you wish to travel for recreation, first get a stock of health to sustain you, in the shape of Air, Light, and Electricity.

The shortest route to firm health is through the lungs and pneumogastric nerves. Small lungs—small minds; or, large lungs and bad air—large minds and few thoughts. The old-fashioned orthodox churches were built and kept as tight as drums during service; the effect was manifested in the narrow creeds and doleful doctrines concerning God and man. In this connection we are reminded of the celebrated *Florence Nightingale*, the noble nurse who voluntarily went to the Crimean war to bind up the bleeding wounds of the soldiers; she says:

"An extraordinary fallacy is the dread of night air. What air can we breathe at night but night air? The choice is between pure night air from without and foul night air from within. Most people prefer the latter. An unaccountable choice. What will they say if it is proved to be true that fully one-half of all the disease we suffer from is occasioned by people sleeping with their windows shut? An open window most nights in the year can never hurt any one. This is not to say that light is not necessary for recovery. In great cities, night air is often the best and purest air to be had in the twenty-four hours. I could better understand shutting the windows in towns during the day than during the night, for the sake of the sick. The absence

of smoke, the quiet, all tend to make night the best time for airing the patient. One of our highest medical authorities on consumption and climate, has told me that the air in London is never so good as after ten o'clock at night. Always air your room, then, from the outside air, if possible. Windows are made to open, doors are made to shut—a truth which seems extremely difficult of apprehension. Every room must be aired from without—every passage there in a hospital the better.

### SINGULAR PHYSIOLOGICAL FACTS.

It is impossible to think large, manly, beautiful, virtuous thoughts, while respiring in an atmosphere of stagnation and consequent corruption. People who sleep in close, ill-ventilated rooms are forever dreaming a set of monotonous dreams, loaded with vicious pictures, and animated by strangers or demons made from the confined air. Idiots breathe superficially. They seldom respire like an intelligent mind. Timid persons inhale small quantities of air. *The coward has a narrow chest*, and he only uses the upper portions of his lungs. If a blacksmith is about to lift a heavy hammer, or strike a hard blow, he will (unthinkingly) expand and fill his lungs to their utmost capacity. Why does the strongest horse always have the broadest and deepest chest? The mind cannot expand and improve, morally or intellectually, unless the lungs be large, full, and constantly and plentifully supplied with air, fresh from the vintage of immensity. No high and magnificent conceptions can be obtained in a confined atmosphere. Mountainous air is essential to mountainous thoughts. The atmosphere of infinity is indispensable to spiritual expansion.

Do you question these statements? Are they extravagant? We challenge you to a successful contradiction. The lungs and the brain will correspond throughout in their capacities and operations. While writing these sentences we detect "a breathless silence" ever and anon. And why? Simply because, between the appreciation of a thought and the formation of the same into suitable language, the activity of the mind is suspended by a sort of hesitation, and the respiration as a consequence is correspondingly suspended. This same result is brought on by an intensified effort to catch and appreciate a fine passage of poetry, or some thrilling and sublime thought evolved by an eloquent speaker. The audience is spell-bound, held "in breathless silence" literally, until the impression is perfectly received. Then respiration is deep and hearty, and with the augmentation of muscular strength as a result of breathing a larger quantity of air, there rolls out the hand-and-foot applause, so common to public assemblies. If an audience be deprived of pure air, the best speaker cannot awaken expressions of enthusiasm.

### THE COMMON LAMENTATIONS.

What is the cry of our fast-going people? "My food does not perfectly digest!" This is the saying all over America. "My poor head aches half of the time!" So exclaim our young ladies. "My lungs are the best part of me!" Which is, fortunately, a somewhat common affirmation. "But my liver is diseased and torpid." This is the popular complaint. "And my bowels are slow and sluggish."

Such miserable lamentations ascend from all the most fertile portions of this glorious continent. Hundreds of physicians attribute the prevalence of hepatic disorders to the conditions of the soil, water, and air; others contend that the chief cause is lurking in the constitution of man, and hold that disease is an inevitable part of this existence; but there is, fortunately, a very general interest awakened in the direction of physiological knowledge and universal improvement, and the final fruit will surely be: *the triumphant conquest of individual man over all enemies to his 'bodily ease and mental tranquility.'*

### AVOIDABLE CAUSES.

Is it not worthy of particular notice, good reader, that the majority of individuals who, as invalids, incessantly complain in the department of digestion, are the most constant violators of physiological laws? They assail their stomachs, day after day, with indecent quantities of edible substances. They consign to their inward system quarts of unsubstantial stimulants, and pounds of over-nutritious foods. And yet, notwithstanding these incessantly accumulating embarrassments to a correct digestion—which necessitate an extra quantity of exercise and a greater supply of fresh air—such persons are invariably the most unphilosophical consumers of the abundant atmosphere. They breathe the most confined air at night in their unventilated bedrooms, and during the day many of them are too weak (indolent?) to take a long breath of life. Full breathing is accomplished solely by the WILL—unless the person is able to lift a heavy weight, strike a powerful blow, or jump a chasm. Then a deep inspiration is an involuntary act, dictated and performed by the intuition of the sympathetic ganglia.

### STRUCTURE OF THE STOMACH.

The reader is aware that the gastric secretion is designed to accomplish a separation of the solid from the fluid portions of food. The substantial particles—i. e., the glutinous, fibrous, and albuminous portions of food—are carefully selected and separated from all the liquid contents of your stomach. But do you suppose that, separate from the nerve-energy of brain life, the stomach has any inherent power to carry forward the chemistry of digestion? Do you not know that the lining membrane of the stomach is thickly covered with follicles, or pits, or minute waves of the one substance—involutions of the mus-

cous membrane—by which the digestive batteries of the stomach are many times multiplied in power? And do you not also know that, in addition to the muscular and semi-mechanical activities of the whole organ, the fire and life of the lungs and brain are, or should be, incessantly and fully communicated through the pneumogastric nerve to every particle of fluid and solid consigned to the interior?

### RELATION OF LUNGS TO BRAIN.

To our perceptions it is too clear to require further illustration, that the vivifying fire, the soul-energy of the body, the brain-and-nerve Principle of life, is absorbed by the lungs from the boundless ocean of imperishable elements. Oxygen, so universal, is but the vehicle of heaven's divine breath. The brain is master of digestion; so also of the just distribution of strength. The stomach depends upon the brain for a supply of all forces necessary to accomplish digestion; but the brain, in its turn, is equally dependent upon the lungs for a requisite store of electric riches and vital power. The celestial elements of infinity ride straight through the lungs into the blood; thence to the great battery of all energy and digestion, the brain, which immediately distributes to each part of the body the principles of sensation, and life, and motion.

Deprive the lungs of heaven's invisible air—shut off the supply of the vivifying principles of the divine infinitude—and the whole beautiful machinery will immediately stop! The best food in the universe could give no strength, unless first baptized in the spirit of the atmosphere. Air is the universal blessing! It cannot be fenced in by legislative enactments; but it can be kept out by the ignorance or inattention of invalids. Some persons seem afraid to expand their lungs to their utmost capacity, lest something will break and let out the stream of life! Of course, good friend, you know that any sudden and violent conduct is attended with a greater percentage of risk. Begin deliberately and practice daily, therefore, and you will find that the common air is impregnated with an electric energy, which pervades, refreshes, quickens, and energizes every part of your physical temple.

### VITAL ELECTRICITY IS REQUIRED.

Your blood cannot circulate without the electric fire of the air; neither can a particle of food strengthen you without it. Without the living energy of air, which is obtained only by way of the lungs, no diet could be made universally nutritious. Salivary juice, as it pours from the little springs on either side of the cheeks and mouth, could do nothing without the air's vivifying electricity. The gastric fluid—although loaded with its inherent pepsin, and the acids, lactic, hydrochloric, etc., etc.—could accomplish nothing without a constant supply of nerve-energy. The lungs must absorb the electricity of the measureless immensity; otherwise nothing strong can occur, but death and transformation will hasten into the temple.

Suppose chemistry does establish the fact all food contains oxygen, hydrogen, carbon, etc.; yet it remains a problem exactly how the heat-making and strength-generating processes are maintained. If these important processes could be originated by the electro-magnetic battery, and if it were found that a breathing soul was not necessary to the correct performance of the digestive functions, then it would be perfectly safe for mankind to violate the Laws of Health both day and night. But the fact is that nothing vitally chemical can occur in man's body without the superintendence of the chemical principle of life in the spirit. Nitrogenous and non-nitrogenous substances, suitable for man's diet, are nothing in themselves; they must be associated with and endorsed by the electric fire of the brain which is supplied by means of the lungs. All the non-nitrogenized foods and medicines—starch, gum, oils, etc.—are nothing, unless empowered by the vivifying principle of the surrounding immensity.

### HOW TO BE HEALTHY.

Breathe, then, good reader! Take in large quantities of the divine immaculate fire! Let every woman (and every lady, sans Fashion) give free play to her lungs; and let every man also open his mouth to the blessings of air, ("No Smoking allowed,") so that all food swallowed shall be transformed into the foundation of rosy Health, and every soul be a living fountain of gratitude and gladness. Bathe your body with pure and beautiful water; then rub your entire skin briskly with a soft flannel cloth; lastly, make passes with your hands—so that an electrical condition will exist externally, and as a consequence the internal surfaces be supplied with healthy magnetism. The opposite of this condition is disease. When the surface is hot or feverish, the vital parts are negative and electrical; the exact reverse of the state of Health—when the surface is pleasantly cool with electricity, while the interior is magnetically warm with vital energy.

### THE GASTRIC METHOD.

The reasons in favor of full and intelligent respiration are numerous and easily understood. Chyle is the last result of fundamental digestion. But in itself, chyle has no power to promote growth, give strength, or repair the waste of the body. It is the successor of chyme. Chyme is manufactured from the food in the first departments of digestion. It is a pulpy mass, impregnated or charged with electricity of the vital kind. When it passes downwards into the second stomach, or duodenum, the pancreatic fluid the life at once combine with it, adding a positive element, by which chyme is trans-



estive but  
also multi-  
organ, and  
in are, or  
communi-  
nerve to  
served to

require  
ing fire,  
rain-and-  
by the  
spouder-  
is but  
h. The  
also of  
he sto-  
pply of  
estion;  
pend-  
tore of  
elestial  
gh the  
great  
brain;  
part of  
life,

le al-  
rind-  
whole  
top!  
e no  
it of  
less-  
ig-  
me  
s to  
tak-  
s, and  
er-  
uc-  
at  
io,  
s, al

e at  
t life,

formed into a milk-white liquid (the chyle) which, with the residuum, flows steadily into and through all the small intestines.

What next? The numerous mesenteric glands, with the lacteal vessels, commence their work of forming incipient eggs from the chyle fluid. The unchylified portion (the residuum) meantime passes onward into the larger and lower bowels, and is thence rejected with the broken-down blood globules in the shape of bile and relative excretions. This material is wholly excrementitious. Now the thoracic "duct," so called, attracts the chyle from the lacteal passages and mesenteric glands, and pours it into a vein which, from behind the collar-bone, discharges its contents into the positive side of the heart. Here the chyle is mixed with the negative portion of the blood. This venous blood is no more nutrient than the chyle; neither can give strength and repair waste, unless cleansed and electrified.

#### THE PURIFYING ORDEAL.

How is this accomplished? By means of the pure air of space! Yes, when heaven's divine breath enters the air-chambers, the chyle is converted at once into nutritious blood adapted to the multifarious necessities of the arterial system, and the cold venous blood is at the same moment unloaded of its death-burdens, in the form of carbonic gas and useless water. Carbon is the principal element of decay and death; yet it is essential to life, and a good conductor of electricity. This carbon is seen in the dark color of the blood. It must be disengaged and repelled from the body, or disease will ensue. The vegetable world wants the carbonic element. Death and life in the same organism!

So, therefore, the heart wisely and energetically throws both the chyle and the venous blood upon the entire responsibility of the lungs. When the invisible air is instinctively drawn into the pulmonary structures, the eternal life of the divine and infinite enters also, whereby the chyle is changed as by magic into a constructive principle for the soul's good, while the newly purified blood, re-baptized and confirmed in the ways of righteousness, hastens upon its mission of benevolence to all parts of the physical temple.

It is generally known that, although the element nitrogen remains nearly the same as to quantity, whether inspired or expired, yet the quantity of oxygen is lessened by every inhalation of air, and the quantity of carbonic acid is increased with every exhalation, all which, without argument, goes to establish the fact that human beings cannot with impunity breathe over and over the confined air of improperly ventilated apartments—that small quantities of air will not suffice to keep up the dynamic processes of beautiful health. One hundred and forty-six Englishmen were imprisoned in a room about eighteen feet square. The ventilation was insufficient, there being but two small windows, in one side, to admit the atmosphere, and the effect was very soon fully manifested. Only twenty-three of the one hundred and forty-six strong men were alive ten hours after their imprisonment in the dungeon! From this terrible circumstance the place received an appropriate epithet: "The Black Hole of Calcutta."

#### THE MORALITY OF PURE AIR.

How many superficial breathers are there whose lungs never receive the full ventilation required? Many a human system, we think, being filled with broken-down blood globules and other deadly impurities, may with propriety be styled the Black Hole of Calcutta! School-houses, churches, bed-chambers, legislative halls, and every habitation, in short, occupied by organizations with lungs, should be constantly supplied with plentiful quantities of air, composed of twenty-one per cent. of oxygen to seventy-nine per cent. of nitrogen—otherwise it will be impossible for the best Doctors of Divinity to keep their congregation out of Perdition, and equally impossible for Doctors of Medicine to rescue their families and patients from the trials of private Purgatory. No true breathing for remedial purposes can occur unless accomplished by the WILL. It is strictly a *Pneumogastric* exercise regulated by design. Any one acquainted with the physiology of respiration knows, that with every expansion and contraction of the lungs—or whenever the air enters and departs from the chest—many motions and changes take place in the abdominal cavity, alimentary canals, stomach, liver, diaphragm, intercostal muscles, etc., etc.

#### THE PHILOSOPHY OF STRENGTH.

There is a deep and beautiful philosophy behind all this, which our weak and feeble Brothers and Sisters would do well to study and heed. Food cannot impart a particle of strength independent of the lungs. Do you believe this assertion? Do you believe that no amount of finely-prepared and costly nutrition can be nutritious, until the lungs perform their appropriate offices in the premises? It is even so, dear doubtful reader. Open the clear eyes of your Reason and see for yourself. Look straight into the breathing department, and judge whether these things be so or otherwise.

Gross matter does not, cannot, strengthen the living, vital, nervous, immortal Principle. Your weakness is not structural. The bones are not suffering, but the life of them is yearning for an increase of energy; so of your internal organs—the tissues, the membranes, filaments, fibers, nerves, and muscles. These fine ponderables are destitute of the imponderable principles. You fancy that matter in large quantities will strengthen you. Hence you breathe little and eat much. If you should exercise you would of necessity breathe more air; then, indeed, it would seem

that the food does strengthen your body; but, believe us, the facts are that the imponderable elements of strength are drawn more from the air than from the materials consigned to the stomach.

Let us look into this for a moment. It is undeniably true that the food we eat seems to undergo chemical decomposition independent of the pulmonary functions, but there is no mistake more fatal to a correct comprehension of the life-giving processes. The story is a short one. Food is of no consequence as a strength-generating substance, until, in the form of chyle, it visits the pulmonary department and receives copulation and prolification from the electro-magnetic principles of the air. Oxygen is the royal conveyance, by which the deeper vitalizing principles drive into the constituents of chyle. As soon as a fructifying and impregnative conjunction is formed between the chyle and the air, then, and not a moment before, the food is prepared to build up and re-make the ponderable organism. If the air is impure in quality, or limited in quantity, the effect is instantly impressed upon the fluid material. That our strength is not dependent upon the amount of nutritious food we eat, is established, beyond the possibility of mistake, by the fact that persons with lung-diseases, consumption, &c., usually eat far greater quantities of food than perfectly healthy individuals, who yet have forty times the volume of strength.

#### CONCLUSION.

We need not further amplify. The facts must be self-evident. Strength is born of the imponderable elements of immensity. The great receptive mechanism—made up of cells, blood vessels, pneumogastric and sympathetic centers, vegetative ganglia, and bronchial tubes ramifying in every direction—is situated in the chest. The right side is more largely supplied than the left, in order to give adequate space and action to contiguous parts and organs. The atmosphere of space, on entering this beautiful mechanism, empowers the food to supply waste and to gratify the bodily needs. Strength is the natural issue of such supply and of such gratification. Digestion is never perfect unless the respiration is full and performed in the baptismal font of pure air, which is a vast ocean of life and energy at least fifty miles deep, and equal on all sides of the revolving globe. You will now, far more than before, understand the importance of breathing (as directed) when using the pneumogastric cure for pulmonary and abdominal diseases. If you wish to acquire absolute strength of body, if you desire a clear and well-balanced brain, if you want a large mind and a more noble character—then, Breathe, Breathe, Breathe "the breath of life, and become a living soul."

#### Supper for Pay.

We find a half column article in the *Christian Ambassador*, from a clerical pen, urging the importance of hearty meat suppers on Sunday for preachers:

"Biscuit and butter, sweet meats, and a weak cup of tea," he declares "outrageous." "I would as soon not eat at all." Here follows his bill of fare. "I want something substantial—beef-steak, mutton, chicken, pork, (I am no Jew), with the requisite accompaniments, potatoes, and other vegetables—something that has substance to it. When I preach, I give the people meat. I want meat in return when I eat. Let the milk and water preachers have milk and water for supper, if they desire it. But we don't want any such trash. Don't think to please me by getting a 'light' supper, because you can get it quicker. I would rather wait till midnight and have something I like, and something that will do me good."

Sydney Smith being asked by a missionary expecting to minister in the islands of the Pacific, if he could give any rules of conduct for his observance among his savage parishioners, advised him to have on the side-board always ready for his guests, a piece of cold clergyman or baked little boy. The great wit, a clergyman himself, was well aware of the rotundity of person that often graces the chiefs in the sacred order, and "fat priests" have been a standing subject of mirth with romancers, from Chaucer to Boccaccio.

From the extracts above given, it will be plain how it is that in old priesthoods, there are so many that are laughing and fat. But they also reveal another secret, which has been a point of dispute between opposing sects. Is the "fire that is not quenched" in the future state, or in the valley of Hinnom? We shrewdly guess by the light of the extracts, that one flame of it which burns all the "Sabbath" day will be found in the kitchens of ministers both orthodox and unorthodox. When a fat, orthodox parson, speaks of the "burning pit," we know that in his waggish heart he means the cellar kitchen; and the imp that stirs the fire is Bridget, kept at home to prepare the holy man's dinner. The meat that he serves up to his parishioners as the "lamb that is slain," is suggestive to him of the delicious mutton, that awaits his carnal palate after the close of divine service. "The wrath to come" Bridget will understand better than his hearers, if the table be not well served. If the heterodox preacher says:

"I like something that tastes good, and is good; and if I don't have it I'll scold;"—will not the orthodox do something quite as bad? Certainly he will. No one knows that better than she who stews his mutton and potatoes, sets his table, and washes his dishes.

But one thing gives us great concern. The Bridget of heterodox and orthodox faith works on the Sabbath. Will not she lose her soul for this? At the last day will not the avenging demon rise up before her with poker and coal-scuttle, stew-pans and boiling water, dish

cloths and trenchers, and point significantly to the left? Not at all. Bridget will have the divine consolation that if she had no Sabbath, if week in and week out, she had to labor, and if the Lord's day did not put out the unquenchable fire in her murky realms, her toil was for the holy preacher's stomach. His labor is of course right on that day; and the Lord's anointed are not supposed to be bound by rules that bind the laity. The anointed may work for pay on that day as well as on others; though common sinners by such conduct would imperil their souls.

We are happy to see, that the clergyman from whom we quote, has a realizing sense of the value of "the meat that perisheth," and clearly understands that a good quantity of it, after due culinary manipulations, is the right sort of pay for those whose stock in trade is "the water of life" and the "celestial manna."

Hear him:

"I prefer to say to one and all in this public way, that I work hard on the Sabbath, and the best part of my compensation for services is my supper. Hence I want that to suit me."

We trust that that supper will never be wanting; only for Bridget's sake, we would recommend some regard to the conduct of Paul, who would not eat meat, if it caused his brother or sister to offend. We suppose, *pari ratione*, he would be sparing in the cookery of it, if such labor carved out too large a section from the hireling's holy day (i. e. holiday.)

#### HOW MUCH DO YOU WEIGH?

When you wish to enter respectable society in spirit-life, they don't ask you what you have been, but "What are you?"—*A Medium.*

It is often said that Spiritualism has revealed to the world no new truths. This is a great mistake. We can specify many that were unknown till communicated by Spiritualism. But even if the charge were true, the new philosophy would find its justification in steadily bringing before the people the importance of character to happiness here and hereafter. If there is any doctrine on which mediums of all grades are disposed to enlarge, it is, that our heaven or hell depends upon the state of the inward man. The popular religion in all branches, except a few heretical sects, accounts personal righteousness but as "filthy rags," as of no account "in the sight of God." If we are saved hereafter, it teaches that it will be through imputed worth, or to use the cant phraseology of the day, "through the blood of Christ." Hence, the churches, with very few exceptions, exalt their ritual, at the expense of natural, morality. The effect of this teaching is seen in the popular neglect of natural duties. For why should ordinary sinners trouble themselves to acquire inward virtue and excellence, when a little "faith in Christ" puts us all right with God without it? Sincere, genuine, natural goodness, is a costly article; it is no more to be had with no strenuous endeavor on the part of him who would enter heaven, than gardens of flowers, or golden grain, without the sweat of the brow. Moral excellence must be fought for. God gives none of his jewels to the idle and the careless. Now that great fact the Spiritualists are learning. They expect no great happiness hereafter that does not grow out of inward worth; or, as our medium words it: Respectable society in spirit-life asks for our credentials in *what we are*. It does not ask: Do you trust in the merits? Were you baptized? Did you believe in every word of the Bible? Did you belong to a church? All this sort of righteousness is discovered by the disembodied soul to be the real "filthy rags," and that it is much better sold to the paper mills in this world, than packed over Jordan by cart-loads.

A few years more, and this preaching of the mediums will be backed up by such a weight of evidence from the unseen world, that a good inward character will be as much sought after by the masses, as now tickets on heaven, endorsed by aristocratic churches, are sought by the denizens of Fifth Avenue. In those days the blood of Christ will have given place to the life of Jesus. *Veniat regnum tuum!*

#### EPISCOPAL LIBERALITY.

The San Francisco correspondent of the N. Y. *Daily Times*, narrates an interesting illustration of Episcopal liberality, to this effect. Two lay churchmen of that city originated an "Episcopal Mission Sunday School," which has become quite popular, and a Fourth of July celebration, with an address from T. STARR KING was proposed and advertised. On the 30th of June the standing committee of the Diocese met and "resolved that the action of the officers of the school, in inviting an Unitarian clergyman to deliver an address to the children of Episcopal Sunday Schools, has been without the sanction of any of the clergy of the Church, and does not meet the approbation of the standing committee, at present the ecclesiastical authority of the Diocese!"

Mr. King in a courteous note, requests the committee to state publicly why the invitation to a Unitarian minister to address a Fourth of July assemblage, in which the children of Episcopalians join, is such an offense that it meets the disapprobation of every member of their body, and every Episcopal clergyman in the State. Says the *Times* correspondent:

"There is likely to come out of this a wholesale ventilation of sectarian courtesy, of individual church members' rights, of the sanctity of 'trade marks' in schools, and of the policy of manufacturing, or rather of incarnating, the Goddess of Liberty in the person of Sabbath school pupils."

This one act of the Episcopal "authority" will certainly insure the Unitarians of San

Francisco, large accessions for years to come. Every child in that school will not only understand the matter, but nine-tenths will despise the attempted proscription, "Whom the gods destroy, they first make mad."

#### HOW "MONSTROUS"!

Rev. Theo. L. Cuyler writes a letter to *The World* for the purpose of correcting one or two mistakes of a correspondent. We quote one correction:

"Your correspondent also charges me with uttering the monstrous falsehood that 'the instincts of humanity are an infallible guide to truth.' I simply said that the popular ear and eye instinctively detected false elocution, and the popular heart was equally quick to detect insincerity of soul or treason to the right."

The popular heart instinctively detects treason to the right, but it is a monstrous falsehood to assert that these instincts are infallible! Mr. Cuyler will have the credit of making nice distinctions.

How "monstrous" to assert that the Creator endowed his creatures with an infallible guide to truth! Mr. Cuyler doubtless regards it as quite the opposite to charge Deity with giving man a nature "totally depraved," "carnally inclined," and "desperately wicked"! Had we such worshipers and commentators upon our purposes, we should pray to be saved from our friends.

#### CLAIRVOYANCE.

The San Antonio (Texas) *Herald* has the following testimony of the medical value of Clairvoyance, as illustrated in the case of Mrs. Swan, now in that city:

"Clairvoyance, like all innovations upon old methods of thought and action, has encountered a strong prejudice—but life and health are dearer than old opinions, and those suffering from disease, who derive no benefit from the prescriptions of their regular physicians, will do well to test the new method, as it can do them no harm, whilst, if there is any truth in the statements of the press, and of those who have tried it, it will be very likely to restore them to health."

St. Louis, Chicago, and Cleveland, have recently attempted social purification by means of mob violence. Persons disguised as negroes entered houses of bad repute, dragged the inmates from their beds, covered them and their houses and goods with tar, and destroyed their furniture.

Why do not these regulators attack causes rather than effects? Possibly in so doing they might discover the necessity of a home application of this favorite purifier. They might at least see the justice of certain additional punishment for thus persecuting the victims of their own baseness, treachery, and lust.

The recent grand ten-dollar excursion of the Great Eastern to Cape May has served to put on record an unparalleled case of extreme hard-ship. The passengers could not obtain comfortable accommodations without extravagant charges, and bitter complaints are made against officers, directors, and crew. The big ship seems to be most unfortunate in the tight-fisted, penny-wise character of its owners and managers.

#### What is Doing in the Reform Field.

The following meetings have been advertised heretofore:

Grove Meeting, at Lyons, Mich., Saturday and Sunday, September 1st and 2d.

Fort Recovery, Mercer county, O., Friends of Progress, September 1st and 2d.

West Grove, Jay county, Ind., Grove Meeting, September 8th and 9th.

Ashtabula Annual Convention, at East Ashtabula, O., September 1st and 2d.

A Meeting of Spiritualists and friends of Progress and Reform, at Tontogany, Wood County, O., on the 4th and 5th days of August.

#### GROVE MEETINGS.

LEO MILLER will address the friends of Spiritualism in the beautiful Grove in Solville, near Madison, N. Y., on Sunday, Aug. 12th, 1860, at 10 o'clock A. M., and 1 P. M.

S. P. LELAND will hold a Grove Meeting on Saturday and Sunday, August 18th and 19th, at North Newbury, Geauga county, O. If the weather is fair it will be held in the grove, if not, in a commodious Hall. Come all! Other speakers will be present, and a good time is contemplated. The friends are prepared to entertain strangers from a distance.

The Spiritualists and friends of Progress will hold a meeting at North Newbury, Geauga county O., on the 25th and 26th of August, (Saturday and Sunday.) E. Whipple, of Chagrin Falls, and H. L. Clark, of Middlefield, will be present as speakers. A cordial invitation is extended to other speakers, and all friends of Reform to be in attendance and help on the good work.

E. WHIPPLE.  
H. L. CLARK.

#### A CALL WITHDRAWN.

The friends at Clinton Junction, Wis., request the withdrawal of the call for a Convention at that place August 24th and 26th, on account of the inability to accommodate such a gathering. The notice was premature, but this timely recall will avoid any serious disappointment.

#### SOCIAL EQUALITY.

An adjourned meeting of those interested in the question of Social Equality, will be held at the Hall, corner of Broadway and Thirteenth street, on Wednesday evening, August 8th, at half past seven o'clock.

#### Persons and Events.

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

#### PERSONAL ITEMS.

Miss Harriet Hosmer has been selected by the Legislative Committee of Missouri to make the bronze statue of Col. Benton.

Mr. and Mrs. Fowler and Mr. Wells have recently sailed for a professional tour in England, Scotland, and Ireland.

Mr. Bancroft and Bayard Taylor with their ladies (wives) are enjoying the scenery of the St. Lawrence.

Jenny Lind Goldschmidt with her husband and two children are passing the summer in the vicinity of Stockholm.

Gerrit Smith, we observe from the *Canastota Eagle*, continues occasionally to "preach" in Peterboro. One excellent feature of the Peterboro Free Church is, that the afternoon meeting is devoted to free criticisms upon, or discussions of the morning discourse.

#### BRIEF ITEMS.

The *Utica Telegraph* says: "We distrust the piety of the man who affects a holy horror of military music on Sunday. A military band will never divert a man from the road to heaven, if he is on it. Bad preaching and poor psalm singing will have more souls to answer for in the last day than good music."

An antiquarian, who has made a list of works upon the Bible, or portions of it, states that their number is not less than 60,000.

It has been carefully estimated by physicians, that in the United States, 20,000 persons die annually from the use of tobacco. In Germany, physicians have calculated that, of all the deaths which occur between the ages of eighteen and twenty-six, one-half originate in the waste of the constitution by smoking.

The anniversary of West India Emancipation was celebrated at Abington, Mass., Wednesday, August 1st, and at Milford, in the same State, on Thursday, August 2d.

A Turin letter writer says that the Emperor Napoleon recently expressed himself as follows: "that it had become a matter of necessity that both the Bourbon of Naples and the Pontiff of Rome should decamp." The Emperor added that it was possible the Pope might inhabit the island of Sardinia, with nominal sovereignty over the island, but allowing it the full enjoyment of its present free institutions.

At a recent sale of pews in the Rev. T. S. King's Church, in San Francisco, the net proceeds yielded the sum of \$8,200. The prices ranged from \$65 to \$600 a pew.

The celebrated Dr. Barnes, Presbyterian, of Philadelphia, in his *Practical Sermons*, says: "I see not one reason why man should suffer to all eternity."

Archbishop Hughes has recently given his testimony to the value of the "science of keeping house" as a branch of female education.

The great meteor of July 20th, is known to have been seen as far West as Detroit, as far North as Maine, three hundred and fifty miles east of sea, and as far South as Richmond.

The number of Mormons in Utah, is set down at 120,000.

A writer in *The World* says: "It is very curious to observe, that when a man attempts a feminine pursuit, he instantly degenerates into the most brutal awkwardness, while the woman accomplishes the tasks of men with invariable grace and felicity. As witness, Joan d'Arc, Pope Joan, the myth, Dr. Elizabeth Blackwell, and Moll Pitcher."

It is estimated that 300,000 persons visited the Palais Royal to see Prince Jerome lying in state. It is stated that 90,000 went in one day, or 100 a minute for 15 hours!

A drayman at Niagara Falls threw his dog into the rapids near Goat Island bridge and afterward found him, but little injured, at the foot of the ferry stairs.

The only religious books accepted by the Japanese during their late visit, were a collection of Universalist and Spiritual works. From these it is probable they will learn something of a faith superior to their own. Orthodox books would not have conveyed any such impressions.

#### FOREIGN ITEMS.

The situation of affairs in Syria had undergone no change at the latest advices. The Christians were leaving the interior of the country and emigrating towards the coast, to be under the protection of European vessels. At Beyrout and Sayda 32,000 people had already arrived. The events in Syria, it is thought, were only a prelude to a formidable rising in arms of the Ottoman population against the Christians. In view of this state of things, it is said that England is about to send a regiment to Syria, and Napoleon to dispatch 2,500 men under Marshal McMahon.

The apparent inactivity of Garibaldi in Palermo during the last six weeks, is now explained by the expulsion of La Farina from Sicily. He was sent over by the Cabinet of Turin to assume the title of Royal Commissioner and Governor of Sicily, in the interest of Piedmont, and to secure the annexation of the Island to that kingdom. As such a result would have reduced Garibaldi to the position of a merely subordinate functionary in the carrying-out of his own project—the liberation of Italy—the dictator gave La Farina a summary dismissal from his Cabinet and from the Island. Garibaldi was receiving daily reinforcements, and it is reported that his preparations for renewing the war are now complete. The disaffection of the officers in the Neapolitan navy was so great as to be a serious danger to that government. The Neapolitan vessel, *Volce*, which carries eight guns, and has a crew of 170 men, recently deserted to Garibaldi, and was received at Palermo with great enthusiasm. By news from Messina of July 10th, the General was within twenty miles of that city, and Melazzo, a fortress at no great distance, was to be immediately attacked.

Terms offered by Cavour for an alliance with Naples, which he is said to have made so hard for that court, that he expected their immediate rejection, were accepted, and a Neapolitan ambassador dispatched to Turin.

The ascertained amount of the Austrian State Debt is 2,268,071,532 guilders. [A guilder is worth about 88 cents.]



## Attractive Miscellany.

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

Hortensia;  
OR,  
THE DOUBLE LIFE.

BY HEINRICH SCHOKKE.

## CHAPTER VII.

I conducted the ladies to the churchyard of the village, where a simple monument covered the ashes of the immortal poet, and translated the Latin inscription for them. Hortensia stood absorbed in deep and serious thought before the grave. She sighed, as she remarked, "Thus die all!" and I thought I felt her draw my arm slightly toward her. "Die all?" said I; "then would not the life of man be a cruelty of the Creator, and love the heaviest curse of life?"

Sorrowfully we left the churchyard. A friendly old man led us from thence to a vine hill, not far distant, upon which stands Petrarch's dwelling, and near by a little garden. From this spot the prospect of the plain is truly beautiful. In the house, they showed us the poet's household furniture, which was preserved with religious faithfulness—the table at which he read and wrote, the chair upon which he rested, and even his kitchen utensils.

The sight of such relics always has a peculiar influence on my mind. It annihilates the interval of centuries and brings the distant past prominently before the imagination. To me, it was as if the poet had only gone out, and that he would presently open the little brown door of his chamber to greet us. Hortensia found an elegant edition of Petrarch's sonnets on a table in a corner. Wearing, she seated herself there, rested her beautiful head upon her hand, and read attentively, while the fingers of her supporting hand concealed her eyes. Beatrice and Cecilia went to prepare refreshments for the countess. I remained silently at the window. Petrarch's love and hopelessness were my destiny. Another Laura sat there, divine, not through the charms of the muse, but of herself.

Hortensia took a handkerchief to dry her eyes. I was troubled at seeing her weep. I approached her timidly, but did not venture to address her. She suddenly rose, and smiling, said to me with a tearful look, "The poor Petrarch! the poor human heart! But all passes—all. It is centuries since he has ceased to lament. Though they say, that in his latter years he conquered his passion. It is good to conquer one's self. May it not be called destroying one's self?"

"If necessity commands it," I replied.

"Has necessity power over the human heart?" asked the countess.

"But," I replied, "Laura was the wife of Hugo de Sade. Her heart dared not belong to her lover. His fate was solitary to love, solitary to die. He had the gift of song, and the muses consoled him. He was unhappy—as I."

"As you?" replied Hortensia, with a scarcely audible voice—"Unhappy, Faust?"

"I have not," I continued, "the divine gift of song; therefore my heart will break, since it hath nothing to console it. Countess, dear countess—dare I say more than I have said? But I will continue worthy of your esteem, and that can only be by manly courage: grant me one request—only one modest request."

Hortensia threw down her eyes but did not answer.

"One request, dear countess, for my quiet," I again said.

"What shall I do?" whispered she, without raising her eyes.

"Am I certain that you will not refuse my prayer?" I asked.

She regarded me with a long serious look, and, with an indescribable dignity said: "Faust, I know not what you would ask: but how great soever it may be—yes, Faust, I am indebted to you for my recovery—my life! I grant your request. Speak."

I seized her hand, I sank at her feet, I pressed her hand to my burning lips—I almost lost consciousness and speech. Hortensia stood with downcast eyes, as if from apathy.

I at length gained power to speak. "I must away from here. Let me fly from you. I dare tarry no longer. Let me, in some solitude, far from you, tranquilize my unhappy life. I must away! I disturb the peace of your house. Charles has demanded your hand!"

"I will never have him!" said the countess, hurriedly and with a firm tone.

"Let me fly. Even your goodness increases the multitude of my miseries."

Hortensia struggled violently with herself. "You commit a fearful injustice! But I can no longer prevent it!" cried she, as she burst into a passionate flood of tears. She staggered and sought the chair—seeing which I sprang up, and she sank sobbing on my breast. After some moments she recovered, and feeling herself encircled by my arms, she endeavored to loosen my hold. But I, forgetting the old commands of respect, pressed her more closely as I sighed, "A few moments and then we part!"

Her resistance ceased; she then raised her eyes on me, and with a countenance on which, as formerly, the color of transfiguration glimmered, said, "Faust, what are you doing?"

"Will you not forget me in my absence?" asked I, in return.

"Can I?" sighed she, and threw down her eyes.

"Farewell, Hortensia!" stammered I, and my cheek rested on hers.

"Emanuel! Emanuel!" whispered she. Our lips met. I felt tenderly and gently her reciprocal kiss, while one of her arms rested around my neck.

Minutes—quarters of hours passed.

At length, together and in silence, we left the dwelling of Petrarch, and proceeded in the path down the hill, where we found two servants, who conducted us to an arbor under some wild laurel trees. At that moment, the carriage of the prince rolled by. Charles and the count descended from it.

Hortensia was very serious and laconic in her answers. She appeared lost in continual meditation. I saw that she was obliged to force herself to speak to the prince. Toward me she preserved, unchanged, the cordiality

and confidence of her deportment. Petrarch's dwelling was again visited, as the count wished to see it. As we entered the room, which had been consecrated by the mutual confession of our hearts, Hortensia seated herself again on the chair near the table, in the same place, and with the book, as at first, and so remained till we departed. Then she arose, laid her hand upon her breast, cast a penetrating look on me, and hurried quickly from the apartment.

The prince had remarked this emotion, and this look. A deep red rose over his countenance; he went out with folded arms and his head hung down. All joy retreated from our party. Every one appeared desirous to reach the castle soon again. I did not doubt but that Charles' jealousy had guessed all, and feared his revenge less for myself, than for the peace of the countess. Therefore, as soon as I returned home, I determined to arrange everything for my speedy departure the next morning. I communicated my irrevocable resolution to the count, gave up to him all the papers, and entreated him to say nothing to the countess until I was gone.

## MELANCHOLY SEPARATION.

I had long since obtained the consent of the count that, in this event, the honest old Sebald should accompany me, who had many times demanded his dismissal, in order to revisit his German home. Sebald twined and danced round the room for joy, when he heard from me that the moment of departure had arrived. A horse and cloak-bag for each, was our whole equipment for the journey.

I had determined to withdraw very quietly, at the dawn of the following day. No one knew anything of my departure, except the count and old Sebald, and I desired that no one should know it. I determined to leave behind, for Hortensia, a few lines of thanks and love, and an eternal farewell. The old count appeared surprised, though not discontented. He embraced me most tenderly, thanked me for the services I had performed, and promised within an hour to come to my room, in order to give me some useful papers, which would procure me for the future a life free from care, and which, as he expressed it, was only a payment on account of a debt for life. I would not refuse a moderate sum for traveling expenses, in order to reach Germany—in fact, I was almost without money—but my pride refused to take more.

I packed up as soon as I returned to my room. Sebald hurried out to prepare the horses, and arrange everything for departing at the moment. In the meantime I wrote to Hortensia. I cannot describe what I suffered—how I struggled with myself—how often I sprang up from writing to relieve my pains with tears. My life until now, had been one full of care and unhappiness—and the dim future to me presented nothing more soothing to the soul. Death, thought I, is sweeter and easier than thus to outlive hope.

I destroyed many times what I had written, and had not finished, when I was disturbed in a manner that I least expected.

Trembling, and almost breathless, Sebald rushed into my room, hastily took up the portmanteau, and cried:

"Mr. Faust, some mischief has happened; they will drag you to prison; they will murder you! Let us fly, ere it is too late!"

In vain I asked the cause of his fright. I only learnt that the count was in a rage, the prince raving, and every one in the castle roused against me. I replied coldly, that I had nothing to fear, and still less to fly like a criminal.

"Sir," cried Sebald, "one cannot escape without misfortune from this unhappy family, over which a bad star rules. This I have long since said. Fly!"

At this moment, two of the count's game-keepers came in, and requested me to come immediately to the count. Sebald blinked and winked, and urged me to endeavor to escape. I could not avoid smiling at his terror, and followed the servants. I, however, commanded Sebald to saddle the horses, since I no longer doubted that something extraordinary had occurred, and thought that the prince, probably from jealousy, had projected some quarrel with me.

I had scarcely reached the Count Hornegg, when Charles came storming into the room, and declared that I had dishonored the house, and had a secret intrigue with the countess. Beatrice, the companion of the countess, gained over to the prince, either by his presents or perhaps by his tenderness, had, as she left Petrarch's dwelling with Cecilia, become impatient at Hortensia and myself, and returned and saw us in the embrace of each other. The Abigail was discreet enough not to disturb us, but was prompt enough, so soon as we returned to the castle, to betray the important event to the prince. The count, who could believe anything but this—since it appeared to him the most unnatural thing in the world, that a common citizen, a painter, should have won the love of a countess of Hornegg—treated the affair, at first, as a mere illusion of jealousy. The prince, for his justification, was obliged to betray his informer; and Beatrice, though much opposed to it, was compelled to acknowledge what she had seen. The anger of the old count knew no bounds; yet the event appeared to him so monstrous, that he determined to interrogate the countess herself upon it. Hortensia appeared. The sight of the pale faces, disfigured by rage and fright, excited her terror.

"What has happened?" cried she, almost beside herself.

With fearful earnestness, the count replied: "That thou must say." He then, with forced tranquillity and kindness, took her hand and said:

"Hortensia, thou art accused of having stained the honor of our name by—well then it must be said—by an intrigue with the painter Faust. Hortensia, deny it—say no! Give honor and tranquillity again to thy father. Thou canst do it. Refute all malicious tongues—refute the assertion that thou wast seen in Faust's arms; it was a delusion, a misunderstanding, a deception. Here stands the prince, thy future husband. Reach him thy hand. Declare to him, that all that has been said against thee and Faust, are wicked lies. Faust's presence shall no longer disturb our peace; this night he leaves us forever."

The count spoke still longer. He did so, in order to give an advantageous turn to the fact—since the alternate redness and paleness of Hortensia, allowed him no longer to doubt

of its truth—which might satisfy the prince, and make everything smooth again. He was prepared for nothing less than what Hortensia, as soon as he was silent, openly declared. Excited to the most impetuous feelings, as much by the treachery of Beatrice, who was still present, as by the reproaches, and the news of my sudden departure—with her own peculiar dignity and resolution, she turned first toward Beatrice and said:

"Wretch! I stand not opposed to you. My servant must not be my accuser. I have not to justify myself before you. Leave the room and the castle, and never appear before me again."

Beatrice fell weeping at her feet. It was in vain—she must obey, and departed.

"Dear Faust," said she to me—and her cheeks glowed with an unnatural color—"you stand here as one accused or condemned." She then related what had happened, and went on to say: "They expect me to justify myself. I have no justification to make before any one but God, the judge of hearts. I have only here to acknowledge the truth, since my father exacts it, and to declare my unalterable design, since destiny commands it, and I am born to be unhappy. Faust, I should be unworthy of your regard, could I not raise myself above misfortune."

She then turned to the prince and said: "I esteem you, but I do not love you. My hand will never be yours; nourish no further hopes. After what has just passed, I must beg of you to avoid us forever. Do not expect that my father can force me against my will. Life is indifferent to me. His first act of power would have no other consequences than that he must bury the corpse of his daughter. To you, I have nothing more to say. But to you, my father, I must acknowledge that I love—love this Faust. But it is not my fault. He is hateful to you—he is not of our rank. He must separate from us. I annul my earthly union with him. You, my father, can make no change, since any endeavor to do so will be the end of my life. I say to you, beforehand, I am prepared for my death, since that only will terminate my miseries."

She stopped. The count wished to speak—the prince likewise. She motioned them to be silent. She approached me, drew a ring from her finger, and gave it to me, and said: "My friend, I part from you, perhaps forever. Take this ring in remembrance of me. This gold and these diamonds shall become dust, sooner than my love and truth shall cease. Do not forget me."

As she said this, she laid her arms on my shoulders, pressed a kiss on my lips—her countenance changed—the blood forsook her cheeks—and pale and cold, she sank, with closed eyes to the floor.

The count gave a piercing, fearful shriek. The prince called for assistance. I carried the beautiful body to a couch. Women hurried in—physicians were called. I sank, without consciousness, on my knees, before the couch, and held the cold hand of the senseless one to my cheek. The count tore me away. He was like a madman.

"Thou hast murdered her!" thundered he to me. "Fly, wretch, and never let me see thee again!"

[Concluded next week.]

## MRS. H. B. STOWE IN NAPLES.

We find ourselves in beautiful upper rooms of Hotel Rocella, in Naples, overlooking the sea; the sea smooth and calm, with the peculiar duck's-neck gloss which it bears under these skies, an iridescent gleam mingling blue, green, and purple, with just a thought of tawny gold. Right opposite, like a great changeable opal, lies old voluptuous Caprea, whose quaint romantic outlines are all day bathed in colored mists, of every dream-like soft change of hue. In the foreground, the Castle del Ovo, a circular building, with yellow and gray lichen walls, the sea dashing in white tongues of foam at its base. To right and left sweeps round the panoramic view of the Bay of Naples. Vesuvius on the left, with all the vineyards and villages, which lie palpitating through the mist, warmed by the treacherous under-fires of his great passionate nature, which warms and nourishes for hundreds of years, and has a drunken frolic only on the hundred and first; for which he expresses due penitence by another century of fruitfulness. A turbulent-tempered, but well-meaning old giant, he probably, with his own private griefs and interior disturbances, and taking one thing with another, the vastness of his nature, and the intensity of his emotions, deserves commendation, on the whole, for the way he reins himself in.

Every night we go out on the balcony to look on his old cloudy face, and what we see is like a bed of great live hickory coals, just unaked, and sparkling and blinking high up in the air. Three years ago, one saw nothing of this, day or night. We went up there and saw two craters, in each of which was a funnel like the chimney of a glass-factory, belching and roaring with a hollow-chested moan like that of an imprisoned lion. Into the smallest crater we descended and walked on the Stygian crust, and saw through gaping cracks the red-hot lava under us as one might figure the floor of the Infernal Regions. Now we are told all is changed—as indeed it is to the outward view. By daylight at this moment one sees the mountain burning and smoking not on the top, but a little more than half way up, as if there were great coal-pits there, and I am told the crater into which we descended three years ago is utterly torn away and destroyed.

Yesterday was one of those all perfect days which, come they in what climate they will, are among God's best gifts and sweetest expressions of kindness to us. All was glorified—the wide sea, the distant island of Caprea, the old gray Castle del Ovo, the smoke of Vesuvius, the white villages flashing out like gems. Under our windows came some of these fantastic Neapolitan musicians, thrumming away on the guitar about bella and amore and all such sunny-day matters, and we stand over in the balcony and clap our hands and laugh and throw down carlini, wherewith he gets more excited and plays faster and sings louder than ever. The Neapolitans remind one of the plantation negroes of America, a merry, rollicking, ragged, careless set, to whom it is sufficient to lie in the sun and sing: they have such a passion for gay colors and musical sounds, and such a flexibility of motion and sense of the dancing and singing element in nature. They are all of the faun tribe, as conceived by Hawthorne.—Independent.

## 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."

## GONE TO THE SPIRIT HOME.

"Death should come gently to one of gentle mold, like thee, As light winds, wandering through groves of bloom, Detach the delicate blossoms from the tree. Close thy sweet eyes calmly, and without pain, And we will trust God to see thee yet again."

Departed: From Newark, N. J., on the morning of July 28, 1860, AMELIA L. STUDDARD, aged 37 years, 11 months and 1 day. Calmly she left her earthly tabernacle, which she had honored by making it the instrument to accomplish the high and holy purposes of her spirit, and sought her angel home, to dwell amid joy, harmony, and beauty.

She possessed a very refined and highly cultivated mind, and united with great intellectual power so great a development of her affectional nature as to make her not only the light, but the joy of the circle in which she moved. It is indeed rare to find an individual in whom we can behold so much sensitiveness, amiability and symmetry of character, coupled with so independent, self-reliant, and resolute a spirit.

Those who were favored with her acquaintance, hardly knew whether most to admire the power and clearness of her intellect, or the gentler graces which adorned and beautified her life. She was one of the few who are honest and faithful to their convictions of Truth and Duty, and maintain the integrity of the soul, and the individual judgment, without compromise or concession. She was a member of the Presbyterian Church, although holding doctrines and views very much in advance of her sect, being a great admirer of Henry Ward Beecher, and that class of thinkers. Notwithstanding her religious position, she fearlessly sought the Truth, not anxious about the consequences, and in this spirit she investigated those facts demonstrative of human immortality, and the result was, she became fully and joyfully convinced of the truth of Spirit-Intercourse, and a medium, whereby her and our spirit friends fully established their identity. This demonstration "robs death of its sting, and the grave of its terrors." The life of this excellent woman was literally absorbed in ministering to the sick and the afflicted, and as an angel of mercy, all forgetful of self—she was instant and untiring, making her existence a continuous stream of kindness and devotion to the good of others. She was an angel of love and light in the earth-life, and a martyr to the service of humanity.

Her literary productions, both prose and poetic, were of a high order, and were always welcomed by the Press, comparing favorably as they did with the productions of the most gifted. Had she made greater pretension, and had less diffidence, she would have made both a sensation and a decided mark in the literary world. But she is now enjoying life in the higher and brighter spheres of beauty, joy, and harmony, and it best befits us to emulate her excellent example of a practically righteous life; and to the noble son and affectionate mother whom she has left to struggle yet longer in this sphere, and to all the relatives, friends, and acquaintances, we commend that communion with her spirit, together with those by whom she is so happily surrounded, which shall so purify and elevate our lives and character that we may become in some degree worthy of that love which she and they will continually manifest toward us, and of that welcome which will be extended to us as we approach the radiant shores of the glorious spirit land.

The following appropriate lines are furnished by a true and sympathizing friend:

When darkness fell around thy way,  
There opened through the twilight gray  
The portals of eternal day.

And white-robed angels hovering near,  
Whispered: "Thy dwelling is not here,  
Haste with us to yon brighter sphere."

And thou hast spander the sacred wave—  
Thou, of the tender heart and brave,  
Hast gained a victory o'er the grave.

While cold and pale the casket lies,  
Before thy new-born senses rise  
The golden hills of Paradise.

Joy to thee, sister, mother, friend!  
Around thee holiest blessings blend,  
And harmonies that never end.

NEWARK, July, 1860. P. D. M.

Departed: From the earthly temple, July 3d, 1860, DEBORAH GRISWOLD, aged eighty-five years. Her son, editor of the *Shelburne*, at Batavia, N. Y., is the author of the following impressive reflections:

## MY MOTHER.

"MOTHER—O how short of love and cold is language when used to amplify and add a charm to all that world of thought blended with the dear gentle name of Mother! He who has grown into manhood, feeling that not one day has passed over his head without a thought coming to him from Mother—not one night without a prayer ascended to heaven for him from Mother, and then sees the autumn leaf of life borne away by the listless breath of Time, in the bearing away of the earthly embodiment of that Mother to be seen no more—feels that Nature's strongest, most enduring, and loving bond is broken."

"Thou art my boy," says the Mother. "Thou art my youngest boy," said my Mother, even after the cares of life had marked my brow. My Mother's heart was aglow with love for him who had grown cold with years—for him she called her child in his manhood. There is no love like a Mother's love!

"In the hour of calm repose, when hap-

ven, in thought, is uppermost; then, if a gentle, loving impress is felt upon my brow, and with it comes the thought of Mother, and with the thought a more distinct and loving pressure—I believe that I am not alone, but an angel stands beside me to bless me, and that angel is my Mother, and that blessing is my Mother's love.

"Four score and five years was the measure of that life, of which three score and five she had been a mother. Does any one think the bonds of love woven through so many years can be broken?—can be obliterated? If thou thinkest so, reader, begin at once to learn wisdom with this first lesson: A Mother's love can never die! Begin to gather the rewards of wisdom, in believing that thy Mother's love may come to thee, to bless thee wherever thou art.

"O unbelieving man! Open thy heart with belief, and let thy Mother's love come into thee, and think no longer that the love of a Mother's soul is dead, or that it cannot reach thee if thou wouldst let it—if thou wouldst believe, and thus attract it to thee.

Departed: On the 27th of July, 1860, MRS. MARY GATES, wife of Jacob Gates, of Middlefield, Ohio, in the 27th year of her age.

Consumption fastened upon her tender frame, unloosed her aspiring spirit, allowing it to roam amid the celestial gardens of the upper home.

She was genial, kind, tender, and loving. A good mother, affectionate companion, and warm-hearted friend; and has left a large circle of friends to mourn her untimely departure.

She neared the River of Death with a calm, confiding trust in the angel whisperings that had told her of the beauties of her future spirit home. A few minutes previous to her departure, she distributed her worldly effects, giving all her friends some token for remembrance, then, as the future gleamed bright on her vision, she expressed herself as happy with the thought of going home.

The funeral was attended on the following day by the relatives and friends. Services by the writer. I feel that the family of the deceased were made to realize, that, though the loved companion and mother has gone from their immediate presence, yet she still lives, to love and commune with those she has left behind.

E. WHIPPLE.

For the Herald of Progress.

Departed: To a higher life, from Westminster, Mass., June 30, ALOXA, only daughter of Rosa A. and Solon Raymond, aged sixteen years and eight months.

In the early departure of our sister, there passes from our earth vision one of the most frank, truthful, earnest souls, with which this earth-sphere has been blessed. Despairing all cant and hypocrisy, she lived up to her idea of a true and womanly life. In a world of oppression and wrong, she sympathized with the crushed and down-trodden everywhere. With a benevolence boundless as the needs of the race, and a philanthropy wide as the brotherhood of man, her heart beat in unison with all, of every nation, color, clime or sex, who are laboring for the emancipation of body and soul from the contaminating influences with which humanity is surrounded.

During the months of her declining health, she ever manifested a calm resignation and filial trust, knowing from the inmost depths of her spiritual being that in the hereafter all will be well with those who reverence Truth and Justice by serving their fellow men. With a mind uncursed by the blighting influence of a false Theology, she knew no fear save the fear of wrong doing. With a deep, confiding faith in the final triumph of Right over Might, she felt that, to the earnest worker in life's great vineyard, there is ever labor to be performed, in whatever sphere our lot may be cast. To her, heaven was no place of indolence, where listless angels while away the weary hours, killing time with discordant music from harps of gold, but a condition of active labor, each occupant finding full employment for his time in deeds of kindness to his fellows, suggesting higher thoughts, and strengthening all holy endeavors. Looking forward with hope and joy to the time of her exit, she "could not understand why her friends should feel so sad at her departure, when she was so willing to go."

When the Messenger of Mercy arrived, the joyous spirit was awaiting its escort to new fields of labor, in a fairer clime. Thus the bud of earth is broken, to bloom with sweeter fragrance, beneath serener skies. D. M. A.

For the Herald of Progress.

Departed: From earth life, to his Spirit Home, EVERETT LLOYD PIERCE, son of Henry and Maria Pierce, in the eighteenth year of his age. In life he knew that spirits did communicate with him, and he feared not, at the last, to go and be with them. Mr. Finney gave the funeral address in the M. E. Church at the center of Liverpool, Ohio. His soul-stirring eloquence needs no comment.

Farewell, dearest mother!  
My sufferings are o'er;  
I go to the mansions  
On yon blissful shore.  
I lingered in sorrow,  
Then suffered and died,  
And angels conveyed me  
O'er the river's broad tide.  
When the roses shall bloom,  
That o'er me you place,  
Think not that the grave  
Does your Everett embrace.  
If you miss me at home,  
And feel you're alone,  
Oh! oft I will meet you,  
Dear mother, my own.

M. W. PIERCE.

It is of advantage to be conquered when our own victory would be a loss.



## Of Writers and Speakers.

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

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

MRS. ALMIRA F. PEASE will respond to calls to lecture, addressed Delphi, 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 receive calls to lecture at the West during the fall or winter, addressed Lyons, Mich., care D. M. Fox.

MRS. E. A. KINGSBURY will answer calls to lecture addressed 1328 Catharine st., Philadelphia.

MRS. S. E. WARNER, Milan, O., will answer calls to lecture in Ohio and Western New York, during the autumn months.

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

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.

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

N. FRANK WHITE can be addressed at Quincy, Mass., in August. 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 2213, Buffalo, N. Y.

MISS EMMA HARDINGE will lecture at 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.

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. J. W. CURRIER will lecture in the East, through the summer. Sundays of October and November in Oswego, N. Y., and Cincinnati, Ohio. She will probably spend the winter in the West, and South.

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.

H. P. FAIRFIELD will speak in Williamstown, Conn., the last Sunday in August, in Bristol, Conn., the two first Sundays in September, and in Portland, Me., the three first Sundays of December. The friends of Progress who may wish to engage his services the coming fall and winter will do well to write him early at Greenwich Village, Mass.

F. P. LELAND, Middlebury, Summit Co., Ohio, will answer calls to lecture on week evenings, and attend funerals at places in that vicinity.

He will be at the Convention at Lyons, Mich., Sept. 1, 2, and 3, and will have on exhibition his geological panorama.

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

## AGENTS FOR THE HERALD OF PROGRESS.

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

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

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

PHILADELPHIA.—Orders for books, or for the city delivery of the HERALD OF PROGRESS, left with John M. Child, 519 Arch Street, will be promptly attended to, and the papers regularly delivered.

CLEVELAND, O.—Mrs. H. F. M. BROWN, 208 Superior Street, is duly authorized to act as our agent in Ohio and the West.

CANADA AGENTS.—Messrs. W. H. WARNE & CO., (late Wilmans), News Agents, Toronto, C. W., will supply the trade with our books and papers, and also act as Agents for Canada subscriptions.

LOCAL AGENTS.

Akron, Ohio, J. Jennings.

Anson, N. Y., Geo. King.

Bellefontaine, O., James Cooper, M. D.

Boston, Mass., Bela Marsh, 14 Brimfield St.

Buffalo, N. Y., T. S. Hawkes.

Clarkston, Mich., N. W. Clark.

Fond du Lac, Wis., N. H. Jorgensen.

Glen's Falls, N. Y., E. W. Knight.

Lorwell, Mass., Cutter & Walker.

Norwich, Chenango Co., N. Y., G. L. Elder.

Red Bank, Monmouth Co., N. J., John French.

Ripon, Wis., S. Bates.

Rome, N. Y., S. & J. D. Moyer.

San Bernardino, Cal., D. N. Smith.

St. Louis, Mo., A. Mittenberger.

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

Utica, N. Y., H. H. Roberts.

Waukegan, Ill., W. J. Wilson.

West Walworth, N. Y., Hicks Halstead.

## Harmonical Book Repository.

## LIST OF BOOKS.

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

## LIST OF THE WORKS OF

## ANDREW JACKSON DAVIS

IN THE ORDER OF THEIR PUBLICATION.

I.—The Principles of Nature, her Divine Revelations, and a Voice to Mankind.

In Three Parts. 1 vol., 8vo., price \$2.00.

II.—A Chart, exhibiting an Outline of the Progressive History and Approaching Destiny of the Race.

Mounted on Rollers. Price by Express \$1.25.

III.—The Philosophy of Special Providences.

A VISION. Published by request. Price 15 Cents.

IV.—The Great Harmonia.

Being a Philosophical Revelation of the Natural, Spiritual, and Celestial Universe.

Vol. I.—THE PHYSICIAN. 12mo, price \$1.00.

Vol. II.—THE TEACHER. Price \$1.00.

VI.—The Philosophy of Spiritual Intercourse.

Being an Explanation of Modern Mysteries. Paper Covers, 8vo. Price 50 Cents.

VII.—The Approaching Crisis.

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

VIII.—The Great Harmonia.

Vol. III.—THE SEER. Price \$1.00.

IX.—The Harmonical Man; or, Thoughts for the Age.

Price 30 Cents.

X.—The Present Age and Inner Life;

A Sequel to SPIRITUAL INTERCOURSE. MODERN MYSTERIES classified and explained. Price 75 cts.

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

Price 15 Cents.

XII.—The Great Harmonia.

Vol. IV.—THE REFORMER. Price \$1.00.

XIII.—The Penitential;

BEING HARMONICAL ANSWERS TO IMPORTANT QUESTIONS. Price \$1.00.

XIV.—The Magic Staff.

AN AUTOBIOGRAPHY. 550 pages, 12mo. Price \$1.00.

XV.—The History and Philosophy of Evil.

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

XVI.—The Great Harmonia.

Vol. V.—THE THINKER. Just published. Price \$1.00.

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

## WORKS BY OTHER AUTHORS.

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

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

Epic of the Starry Heaven.

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

Lyric of the Golden Age. A Poem.

By Rev. Thomas L. Harris. 417 pages, 12mo. Price, plain boards, \$1.50. Gilt, \$2.00. Postage 20 cents.

Spirit-Manifestations.

By Dr. Hare. Experimental investigation of the Spirit-manifestations, demonstrating the existence of Spirits and their communion with mortals; doctrines of the Spirit-world respecting Heaven, Hell, Morality, and God. Price \$1.75. Postage, 30 cents.

## The Spiritual Telegraph.

Volume 1, a few copies complete, bound in a substantial manner. Price \$2.00. Charles Partridge, publisher. Volume 2, complete, price \$3.00.

## The Telegraph Papers.

Nine volumes, 12mo, for the years 1852, 1854, and 1855, about 4,500 pages, with complete index to each volume, handsomely bound. These books contain all the more important articles from the weekly Spiritual Telegraph, and embrace nearly all the important spiritual facts which have been made public during the three years ending May, 1857. The price of these books is 75 cents per volume. Postage, 20 cents per volume. Charles Partridge, publisher.

## The Shiknah, Vol. I.

By S. B. Britten, Editor, and other writers. Devoted chiefly to an inquiry into the spiritual nature and relation of man. Bound in muslin, price \$1.00. Elegantly bound in morocco, lettered and gilt in a style suitable for a gift-book, price \$2.00. Postage 14 cents.

## Volumes II and III.

Plain bound in muslin, \$1.50 each; extra bound in morocco, handsomely gilt, \$2 each. Postage 24 cents each. Charles Partridge, publisher.

## Britten and Richmond's Discussion.

400 pages, octavo. This work contains twenty-four letters from each of the parties above named, embodying a great number of facts and arguments, pro and con, designed to illustrate the spiritual phenomena of all ages, but especially the modern manifestations. Price \$1. Postage 20 cents.

## Britten's Review of Beecher's Report.

Wherein the conclusions of the latter are carefully examined, and tested by a comparison of his premises with reason, and with the facts. Paper covers, 25 cents. Postage 5 cents.

## Spiritualism.

By Judge Edmunds and Dr. G. T. Dexter, with an appendix by Hon. N. P. Tallmadge and others. Price \$1.25. Postage 20 cents.

## Spiritualism, Vol. 2.

By Judge Edmunds and Dr. Dexter. "The Truth against the world." Price \$1.25. Postage 30 cents.

## Physico-Physiological Researches.

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

## Discourses from the Spirit-World.

By Rev. R. P. Wilson, Medium. Dictated by Stephen Olin. An interesting volume of 209 pages. Price 60 cents. Postage 10 cents.

## The Sacred Circle.

By Judge Edmunds, Dr. Dexter, and O. C. Warren. A fine bound octavo volume of 592 pages, with portrait of Edmunds. Price \$1.50. Postage 34 cents.

## Philosophy of the Spirit-World.

Rev. Charles Hammond, Medium. Price 60 cents. Postage 12 cents.

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

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

## Seeress of Prevorost.

By Justina Kerner. A book of facts and revelations concerning the inner life of man and a world of spirits. New Edition. Price 35 cents. Postage 6 cents.

## Stilling's Pneumatology.

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

## The Celestial Telegraph.

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

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

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

## The Pilgrimage of Thomas Paine.

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

## The Clairvoyant Family Physician.

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

## Voices from Spirit-Land.

By Nathan Francis White, Medium. Price 75 cents. Postage 10 cents.

## The Road to Spiritualism.

Being a series of four lectures delivered by Dr. R. T. Hallock, at the opening of the New York Conference. Price 15 cents. Postage 3 cents.

## The Worker and his Work.

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

## Spiritualism: Its Phenomena and Significance.

An Essay, read by invitation, before the New York Christian Union, by Charles Partridge, Editor of the "Spiritual Telegraph;" together with the report of an ensuing discussion on the subject. Price 12½ cents. Postage 5 cents. \$1 per dozen.

## Footfalls on the Boundary of Another World.

By Robert Dale Owen. Price \$1.25. Postage 24 cts.

## Arcana of Nature; or, The History and Laws of Creation.

By Hudson Tuttle. With an Appendix by Datus Kelly. Price \$1. Postage 19 cents.

## Angel Teachings in the Great Book of Nature.

An effort to enlighten and restore the Great Family of Man to the Harmony of Nature. By Alex. H. Davis, M.D. 400 pages. Price \$1. Postage 15 cts.

## The Bible; Is it of Divine Origin, Authority, and Influence?

By S. J. Finney. 25 cents. Postage 5 cents.

## Thirty-two Wonders; or, The Skill Displayed in the Miracles of Jesus.

By Prof. M. Darius. 25 cents. Postage 5 cents.

## A Dissertation on the Evidences of Divine Inspiration.

By Datus Kelly. 20 cents. Postage 3 cents.

## Report of an Extraordinary Church Trial.

Conservatives vs. Progressives. By Philo Hermes. 15 cents. Postage 3 cents.

## Bohemia under Austrian Despotism.

An Autobiography. By Anthony M. Dignowity, M.D. 220 pages. Price, postage-paid, 75 cents.

## The Hierophant; or, Gleanings from the Past.

Being an exposition of Biblical Astronomy, &c., &c. By G. C. Stewart. 16mo, 254 pages. Price 75 cts. Postage 10 cents.

## Divorce.

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

## The Birth of the Universe.

By and through R. P. Ambler. 130 pages, neatly bound in cloth. Sent, postage paid, on receipt of 25 cents.

## Biography of Mrs. Semantha Mettler, the Clairvoyant.

By Frances H. Green. 115 pages, with portrait 35 cents. Postage 6 cents.

## Elements of Spiritual Philosophy.

Being an Exposition of Inferior Principles. By R. P. Ambler. Price 25 cents. Postage 4 cents.

## The Spiritual Teacher.

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

## My Experiences; or, Phenomena of a Preterhuman Spirit.

By Francis H. Smith. Price 40 cents. Postage 10 cts. Sketches from Nature: For my Journal Friends. By Frances Brown. Price, in plain cloth binding, 17 cts; half gilt, 30 cts; full gilt, 40 cts; postage, 5 cts.

## WORKS OF DR. M. E. LAZARUS.

Love vs. Marriage. 324 pages, 12mo. \$1.00. Postage 15 cents.

Functional Hygiene and Natural Medicine: embracing the Harmonies of Man with his Planet. 422 pages, 12mo. \$1.00. Postage 20 cents.

Solar Ray. In 4 sections, embracing the Trinity, Incarnation, the Sun Hieroglyphic of God, and the Zend-Avesta and Solar Religions. Part first containing Trinity and Incarnation, also Zend Avesta. 250 pp. 8vo. Price \$1.00. Postage 14 cents.

Functional Zoology; or, Spirit of the Beasts of France. A Translation from the French of A. Trousseau. 350 pages, 12mo. \$1.00. Postage 15 cents.

## Medical.

## ILLINOIS WATER-CURE.

Beautifully located at Peoria, Ill. Open winter and summer. Electro-Chemical Baths used to eliminate Mineral Drugs and all impurities from the system. 14-25 Address Drs. NETTIE & RENTON.

## INVALID'S HOME,

88 E. 19th St., near Third Avenue, N. Y.

I. G. ATWOOD, the well-known MAGNETIC HEALING PHYSICIAN, formerly of Lockport, N. Y., may be consulted at his residence, No. 88 E. 19th St., near Streetway Square, from 9 A. M. until 9 P. M. He receives patients at his residence or visits them at their homes. He also has first-class accommodations for patients from abroad, with Hot and Cold Baths, &c. He is assisted by a lady of rare intellectual and spiritual development, possessing strong medical seeing and healing powers, and has acted as Clairvoyant and Healing Medium for many years.

Dr. A. has no superior as a Healer, either in Acute or Chronic Diseases, and hundreds of apparently hopeless cases have been restored to sound health or very much benefited (without medicines) by his Healing Powers. He has had much experience and success with almost every form of disease during a long practice.

With a view of rendering himself more useful in his profession, he has devoted two years of study and labor in some of our best Medical Colleges, Hospitals, Water Cures, &c., applying himself to the various scientific pursuits pertaining to Medicine, Surgery, Pathology, Gynecology, Therapeutics, &c., &c., with gratifying results.

Dr. A. can be consulted at all times, free of charge. Medical and Clairvoyant examinations \$5. He never treats a hopeless case, or gives false encouragement for the sake of the patient's money, but gives his candid opinion, if he gives it at all, being controlled by the best and purest motives. He punishes no inflexible nostrums upon any, nor warrants cures, but labors hard to bring the best healing influences to bear, within his power, to hasten a cure, and thereby has been the instrument by which many a family has been made to rejoice.

Although his great success lies in his healing powers, without the use of any medicines, he is prepared to apply the Electro-Magnetic Battery, Chemical Baths, and Hydrotherapy, which he finds of use in many cases. His rooms will be open at all times for those who desire an advanced scientific, intellectual, and refined spiritual development, and he will set apart evenings for such special entertainments, and will be pleased to extend his acquaintances.

For further information address or call at his residence.

## MRS. METTLER'S Celebrated Clairvoyant Medicines

Restorative Syrup, quart, \$2.00, pint, \$1.00. Pulmonaria, \$1.00 per bottle. Neutralizing Mixture, 50 cents. Dysentery Cordial, 50 cents. Elixer for Cholera, 50 cents. Liniment, \$1.00. Healing Ointment, 25 cents. For sale by S. T. MUNSON, Agent, 143 Fulton St., New York.

## MRS. P. A. FERGUSON TOWER.

## Water-Cure and Magnetic Physician.

NO. 65 EAST 31ST STREET, NEW YORK.

Acute and Chronic Diseases treated from Clairvoyant Examinations.



## "The Angel Movement."

## EXPLANATORY STATEMENT.

[The following statement was drawn up by a gentleman of this city, at the suggestion and request of Mr. Van Deusen. We print it in order to satisfy the latter individual, who is in sober earnest, that the subject is fairly laid before the spiritual public. What we think of the importance of the claims set up, has been candidly presented in this journal.—Ed.]

Mr. VAN DEUSEN:—I understand that the movement with which you have been prominently connected during the last three or four years, commonly designated as "the Angel Movement," embraces the following as its salient particulars:

1st. It is a movement purporting to originate in angelic or divine influences.

2d. That the principal human medium of this movement in the external, is an uneducated African girl, of the most humble social position, she being, as is alleged, providentially called to this office, according to the rule by which God chooses the foolish things of this world to confound the wise, and the weak things to confound those that are mighty.

3d. That the intrinsic aim of the "Movement" is to admonish the world of certain impending changes of the most important character, and to warn mankind to prepare for them.

With regard to the nature of the predicted changes, I understand, from you, that they embrace the following as their main particulars:

1st. An entire overthrow of the existing external order of things, both in Church and State.

2d. The resurrection of the dead, in some sense literal, yet in a sense which has not hitherto been explained, and illustrated in a manner that brings it within the comprehension of ordinary minds.

3d. The entire reconstruction of society after the laws of divine order, and in such a manner as will realize the ancient predictions concerning the millennium and the kingdom of heaven upon earth.

As to the *modus operandi* of this movement, I understand that it proposes to convey instruction and enforce truth concerning the foregoing particulars, by means of charts, drawings, an allegorically furnished room, and other emblematic instrumentalities—these methods being, in a general way, similar to those which were sometimes employed by the ancient prophets to convey truths which could not be adequately embodied in verbal expression.

I understand that you have already opened a room, furnished with some of these allegorical representations (in which is supposed to reside a divine spiritual influence similar to that which resided in the Jewish temple and ark of old), but that this room is now closed for the purpose of making the representations more complete and perfect, after which it is proposed to be reopened, free of charge, to the visits of such as may take an interest in it. I understand, also, that you are in need of funds for the prosecution of this general work, which you propose to raise partly by such donations as may be offered you, and partly by subscriptions for a chart of which you have an engraving, and which you propose to publish so soon as you may obtain money to pay for the paper and printing, the engraving now being ready, and which chart will be forwarded to the subscribers at the price of \$1 00, the same to be forwarded to J. Van Deusen, 164 Taylor St., Williamsburgh, Long Island, N. Y.

Concerning the merits of the "Angel Movement," I am not prepared, by personal investigation, to pronounce a decided judgment, and if I have the slightest unfavorable opinion of it, I admit that this is based on altogether *a priori* grounds. I am willing to admit, however, that if God really intends to visit our world in the manner indicated in the programme of this alleged "Angel Movement," he will not be unlikely to employ mediums of the most humble character, even though these may be chosen from the most ignorant of the African race—to the end that man's pride may be humbled, and the glory may be ascribed to Himself alone. But while the intellectual and social position of the medium, whether high or low, proves nothing of itself, and while I would caution you and all men against being led away by any "lo! here," or "lo! there," before the same has been sufficiently tried and proved in respect to its more intrinsic merits, I must, in candor, declare my opinion that this "movement," in which you have been laboring apparently with so much assiduity and self-sacrifice for some three or four years, has not met with that unprejudiced consideration from the public which is requisite to an intelligent decision upon its merits. I will cordially express my belief, moreover, that in your labors for this movement, your leading motive has not been the love either of gain or of glory, and on your own personal account, as well as that of the public, I hope that your zealous efforts will meet with such liberal, intelligent, and candid responses from others, as will lead to a speedy decision of the character of the alleged "Angel Movement," once for all, so that you and others may be relieved from further suspense in relation thereto.

New York, July, 1860.

P. S.—The title of the chart referred to is, "THE SPIRITUAL ILLUSTRATED, AND GOD REVEALED; or, the Beginning and the End. An Astro-spiritual chart, illustrating the unfolding of the material universe from chaos to physical

cal perfection; and of Man, from inception to the divine condition; by twenty-four concentric diagrams in one grand CHART. Price, \$1 00. Address, J. VAN DEUSEN, No. 164 Taylor St., Williamsburgh, L. I.

## How to meet Orthodoxy on its own Ground.

## SELF-CONTRADICTIONS OF THE BIBLE.

DEAR HERALD: As two bodies cannot occupy the same space, neither can truth and error—respecting a given subject—occupy the same mind. Early in the advent of the present spiritual phenomena, spirits announced the aphorism—"the reliance of error must be shaken or truth must remain silent." No individual will cast aside a cherished dogma—no matter how false—until made dissatisfied with it by a comparison of it with a more consistent presentation of truth. The vulnerable point in Spiritualism, is its impotency in offsetting readily its inconsistencies against the discrepancies of orthodoxy. The ready answer to this and that attack made by popular theology, is wanting to Spiritualism, in nothing so much as the ability to show up—*instantly*—the ground-work of sectarianism (the Bible) in its true light and naked deformity; and, notwithstanding all the Revisions that have recently been given to the world of the Bible, and the Theology deduced from it, there has not been one, a *tenth* part as effective in beating down the strong-holds of error, as a little pamphlet just issued by Calvin Blanchard, 76 Nassau street, New York—entitled, "Self-Contradictions of the Bible; 144 Propositions (from the Bible) each proved affirmatively and negatively, by quotations from Scripture, without comment."

Unless our judgment deceives us, the general reading of this work would oust from Christendom the last blind worshiper of the Bible; the contents of which is shown by this little *tell-tale*, to be but a stupendous compound of contradiction and error. It matters not what one's previous veneration for the book may have been, it could not withstand the leveling effects of these revelations. The reason is obvious; there is nothing extraneous or outside of the Bible, brought to bear; it is made its own executioner; as in the following quotations:

"THE FRUIT OF GOD'S SPIRIT IS LOVE AND GENTLENESS."

"The fruit of the spirit is love, peace, joy, gentleness and goodness. (Gal. 5: 22.)

"THE FRUIT OF GOD'S SPIRIT IS VENGEANCE AND FURY."

"And the spirit of the Lord came upon him and he slew a thousand men." (Jud. 15: 14.)

"And it came to pass on the morrow that the evil spirit from God came upon Saul. . . . and there was a javelin in Saul's hand. And Saul cast the javelin; for he said, I will smite David even to the wall with it." (1 Sam. 10: 11.)

"CHRIST IS EQUAL WITH GOD."

"I and my Father are one." (John 10: 30.)

"Who, being in the form of God, thought it not robbery to be equal with God." (Phil. 2: 5.)

"CHRIST IS NOT EQUAL WITH GOD."

"My Father is greater than I." (John 14: 28.)

"Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." (Matt. 24: 36.)

"CHRIST'S WITNESS OF HIMSELF IS TRUE."

"I am one that bear witness of myself. . . . Though I bear record of myself, yet my record is true." (John 8: 18, 14.)

"CHRIST'S WITNESS OF HIMSELF IS NOT TRUE."

"If I bear witness of myself, my witness is not true." (John 5: 31.)

The most studious reader of the Bible will be amazed and overwhelmed at every step in going over these few pages, to find how endless and point-blank are the contradictions which fill the hitherto supposed God-given Book; and so simple yet incontrovertible are the proofs evolved, that we can only say—to him who would live on in error of the true character of the Bible, to him who would still cherish the chimera to his devoted bosom—*look not within the covers of this book; for, to do so, must be to part with your cherished idol of misplaced religious affection.*

Reader! if, in endeavoring to defend the truths of the spiritual philosophy from the flippant sallies of some disciple of orthodoxy, you have at times wanted at your command the means of meeting your opponent with his own weapons, and upon his own ground, let us commend you to arm yourself at once with this breast-plate of defense. Put it in the hands of your adversary—and if he will not receive it, read a few selections from it to him—he cannot resist its effects—when reason is convinced the work is done, though pride of opinion may still resist—and you will have the satisfaction of knowing yourself the instrument of the enfranchisement of minds, who, like yourself, when they see the light, will rejoice with thankfulness in the life-giving effulgence which it affords. The work is only a Tract of 48 pages, and you can send for it by mail, either to the Publisher, or to the office of the HERALD OF PROGRESS. Its cost is 18 cents, postage paid. SEND FOR THE BOOK. CALB.

—At one of the midnight tea-meetings to promote the welfare of fallen women, the Hon. and Rev. Baptist W. Noel remarked, in the course of his address: "Many loving fathers and affectionate mothers at that very moment were bending from their heavenly seats, and with all their power striving to lead a fallen child back to the paths of virtue and of peace."

—Applause is the spur of able minds, the end and aim of weak ones.

## SPIRITUAL AND REFORM PUBLICATIONS.

All the above, including the works of A. J. Davis, J. W. Edmonds, Professor Hare, Robert Dale Owen, T. L. Harris, S. B. Brittan, Hudson Tuttle, Cora Hatch &c., &c., can be obtained of S. T. MUNSON, General Book Agent, No. 143 Fulton Street, New York.

## THE SPIRIT MINSTREL.

BY J. B. PACKARD & J. S. LOVELAND.

The Sixth Edition, Enlarged.

Of the old edition, twenty-four pages have been taken out, and supplied with Hymns and Music of a superior character, and twenty-four pages besides added, thus very much enhancing the value of this favorite companion in our Circles and Public Meetings. Price, in paper, 25 cents. In boards, 38 cents.

BELA MARSH, Publisher, 14 Bromfield St., Boston, Mass.

## THE LIFE OF THOMAS PAINE.

Mover of the Declaration of Independence, Secretary of Foreign Affairs under the first American Congress, Member of the National Convention of France, Author of "Common Sense," "The Crisis," "Rights of Man," "Age of Reason," &c. The man whose motto was "The world is my Country, to do good my Religion." Embracing Practical Considerations on Human Rights, demonstrating that Man tends irrepressibly to actual Freedom; and showing a Liberty-Aim Connection in the action of the World's three great Author-Heroes, ROSSKOPF, PAINE, and COMTE. By the author of "The Religion of Science." With elegantly engraved Portraits of Rousseau, Paine, and Comte. 12mo, cloth, Price 50 cents.

PAINE'S THEOLOGICAL AND POLITICAL WORKS. (With Life.) 2 vols, 12mo, \$2 00.

PAINE'S AGE OF REASON. In paper cover, 25 cents. In cloth, 37 cents.

The above have just been published on large, new type, on very fine paper, and in substantial binding. Sent free of postage, on receipt of price, by

CALVIN BLANCHARD, 76 Nassau St., N. Y.

## SELF CONTRADICTIONS OF THE BIBLE.

One hundred and forty-four Propositions, Theological, Moral, Historical, and Speculative—each proved affirmatively and negatively by Quotations from Scripture without comment. Embodying most of the palatable and striking Self-Contradictions of the so-called inspired Word of God. Price 18 cents (post-paid).

21\*33 C. BLANCHARD, 76 Nassau St., N. Y.

(JUST PUBLISHED.)

## GEOLOGY vs. THE BIBLE

ON

The History of Creation.

BY SAMUEL PHELPS LELAND.

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

Single copies, post-paid, 15 cents, or nine copies for \$1, post-paid.

Address S. P. LELAND, Middlebury, Summit Co., Vt.

BELA MARSH,

PUBLISHER & BOOKSELLER,

No. 14 Bromfield St., Boston, Mass.

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

Catalogues, with list of prices, sent on application.

## BOOKS FOR SALE.

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

PRICE REDUCED.

## THE PRESENT AGE AND INNER LIFE.

BY A. J. DAVIS.

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

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

## THE MAGIC STAFF

FOR ONE DOLLAR!

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

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

A. J. DAVIS & CO.

SECOND EDITION NOW READY!

## THE SPIRITUAL TEACHER

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

BY R. P. AMBLER.

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

Sent Postage free on receipt of the price.

A. J. DAVIS & CO., Publishers,

No. 274 Canal Street, N. Y.

## THE BIRTH OF THE UNIVERSE.

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

BY AND THROUGH

R. P. AMBLER.

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

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

Brown's Water Furnace Company.

Manufacturers of Brown's Patent

HOT WATER FURNACE,

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

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

274 Canal Street, New York,

Three doors east of Broadway

## SHORT-HAND

HAND BOOK OF Standard or American

## PHONOGRAPHY.

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

## BRIEF LONG-HAND.

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

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

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

ANDREW J. GRAHAM,

274 Canal Street, New York

## Real Estate.

## RESIDENCE IN ORANGE.

For Sale, a very desirable Country Residence, pleasantly situated in Orange, New Jersey, a few minutes' walk from the Depot or Omnibus Line.

The lot is 100 feet front, and 140 feet deep, is well stocked with choice fruit trees, bushes, grape vines, &c.

The House is a large two-story Octagon Cottage, containing twelve good-sized rooms, basement kitchen with dumb waiter, water tank in the upper story, marble basins, &c. An excellent well at the door.

Three-fourths Octagon Barn and Stable. All in complete repair. Will be sold low and terms easy. Only one hour's ride from New York City.

For particulars, inquire of

C. M. PLUMB, at the office of this Paper,

or N. W. PIERSON, 176 Main St., Orange, N. J.

FOR SALE.—A COTTAGE with seven rooms, a good cellar, barn, and four city lots, for \$2,000. Payments, \$200 a year. Fire to Fulton Ferry by the year, \$40; time, 40 minutes. To 54th Street, \$1 00 a week; time, 15 minutes. Why will you rent when you can own a better residence for less money? 25-29 W. S. WORTHINGTON, Newtown, L. I.

## PERUVIAN SYRUP.

PERUVIAN SYRUP.

OR PROTECTED SOLUTION OF

PROTOXIDE OF IRON,

PROTOXIDE OF IRON,

COMBINED.

For the cure of the following forms of Disease, most of which originate in

DYSPEPSIA.

Liver Complaint, Chronic Diarrhoea, Nervous Debility, St. Vitus' Dance, Neuralgia and Nervous Affections, Loss of Appetite, Headache, Langour and Depression of Spirits, Scrofula, Carbuncles and Boils, Piles, Scoury, Affections of the Skin, Consumptive Tendencies, Bronchitis, Chlorosis, Leucorrhoea, Prolapsus Uteri, and all Diseases peculiar to Females, and all Complaints accompanied by General Debility, and requiring a tonic or alterative Medicine.

TEACHER.

A young lady of some experience wishes a situation as teacher of children, in a private family; prefers to go South. Address M. C. care

A. J. DAVIS & CO.,

274 Canal St., New York.

Phonographic Compositors Wanted.

The undersigned will be able to procure good situations in or near New York, early next fall, for a number of good compositors (type setters), who have learned Standard Phonography, or who, by that time, may become able to read plainly written Phonographic copy. They will be required to set almost entirely according to the common spelling, and hence should be good spellers. For those who at first may need it, the copy will be written in the corresponding style, but it will be required that they should, as soon as possible, render familiar more rapid styles. As I shall probably have demand for more compositors than can be immediately procured, I desire also to hear from good compositors who would learn Standard Phonography if they could be assured of employment, or from those who, having learned it, or who are about to study it, desire to make their knowledge peculiarly valuable to them by learning type-setting. As I wish all my relations and employments to be just and pleasant to myself and others, I should be unwilling to employ those who injure themselves and infringe on others' rights by the use of tobacco or intoxicating liquors. Address at once

ANDREW J. GRAHAM, 274 Canal St., N. Y.

IRON IN THE BLOOD.

NOTE.—The failure of IRON as a remedy for DYSPEPSIA, a bad state of the blood, and the numerous diseases caused thereby, has arisen from a want of such preparation. IRON as shall enter the stomach in a protoxide state, and assimilate at once with the blood. This want the PERUVIAN SYRUP supplies, containing, as it does, IRON in the only form in which it is possible for it to enter the circulation. For this reason the PERUVIAN SYRUP often radically cures diseases in which other preparations of IRON and other medicines have been found to be of no avail.

IRON IN THE BLOOD.

NEW YORK, Nov. 17, 1859.

The experience which we have had of the PERUVIAN SYRUP, (Protoxide of Iron), and the evidences which have been exhibited to us, of its great success in the cure of many diseases, satisfy us that it is a medicinal agent of remarkable power, and deserving the attention of invalids.

JOHN E. WILLIAMS, Esq.,

President of Metropolitan Bank.

Rev. ABEL STEVENS,

Editor Christian Advocate and Journal.

JOHN G. NELSON,

Firm of Nelson and Richmond, 81 John St.

Rev. P. CHURCH,

Editor of the New York Chronicle.

ISAAC V. FOWLER,

Postmaster.

PAMPHLETS.

Pamphlets containing letters from the above-named gentlemen, and others, giving full information of the Syrup, can be had on application to any druggist, or will be sent, free of charge, to any address.

N. L. CLARK & CO., Proprietors,

21-10eow No. 78 Sudbury-street, Boston, and

No. 429 Broadway, New York.

Sold by Druggists generally.

RETAIL PRICE.—Large Bottles (24 oz.) \$2, or 3 for \$5. Small Bottles (10 oz.) \$1, or 6 for \$5.

Sent to any address upon receipt of price.

DR STEPHEN CUTLER,

VITAL ELECTRICIAN

AND

MAGNETIC PHYSICIAN,

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

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

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

Office 221 Central Street, Lowell, Mass.

clairvoyant Medicines for sale at Cutler & Walker's store, 221 Central Street.

MAGNETIC PHYSICIAN.

DR. E. B. FISH has located at No. 47 Bond St., New York, for the purpose of treating magnetically all diseases except Cancer.

Evidences of instantaneous relief can be furnished on application. Office hours from 9 A.M. to 5 P.M. 254f

DR. S. B. SMITH'S

"FIFTY DROP MAGNETIC MACHINE."

WONDERFUL IMPROVEMENT IN MAGNETIC MACHINES.

Invented by Dr. S. B. SMITH, 322 Canal St., New York, by which his DIRECT CURRENT MAGNETIC Machine is increased in power ten-fold, reducible also to a minimum power for

EXTRACTING TEETH WITHOUT PAIN.

The Zincs never require cleaning. Expense of running it, one cent a week. With full directions for its medical use, and for extracting teeth without pain.

PRICE \$15.

Sent by Express to all points of the Union. Address

DR. SAMUEL B. SMITH,

322 Canal St., New York.

MR. & MRS. DORMAN,

CLAIRVOYANT PHYSICIANS,

NEWARK, N. J.