

# THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

Vol. 1.]

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## Questions and Answers.

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

## BRIEF ANSWERS TO OUR CORRESPONDENTS.

BY THE EDITOR.

### Faith, and its Substitute.

JAMES C. POGORKEEPSIE.—This correspondent affirms that "Faith is the substance of things hoped for," and asks if we don't think so?

ANSWER: No, friend; we think the passage of Scripture referred to might advantageously be translated, thus: "Faith is a substitute for the things hoped for." Whether faith is a satisfactory and permanent substitute, or not, is another question. To believe, or to have perfect faith that you will get food to-morrow is delightful and satisfying, so long as you are not hungry; but the Divine Order is such that, as soon as you feel the pangs of destitution and hunger, your soul cries aloud: "Give me the substance, in which I have had faith, otherwise I can believe and exist no more." This law explains why it is that, in this late day and progressive generation, the world demands evidence of "immortality" in which they have so long believed. And in reply to this universal demand the inhabitants of the Better World return and inter-associate with the earth's population. (See our treatment of "Faith" in back numbers of this HERALD.)

### Habits and their Consequences.

"A YOUNG MAN," NEW YORK.—"MR. DAVIS: Although I have read much, I am not satisfied with what I know of Tobacco, Alcohol, and Syphilis. Why were men so constituted as to love the first two, or engender the last?"

ANSWER: By a close and cautious examination we are forced to the conclusion that no human being is constituted to love either alcohol or tobacco. The effects that follow the first use of alcohol, are pleasing and tranquilizing. The memory of this temporary relief, from worldly annoyances and fatigue, is the magnet that draws thousands to drink more, and more, and yet more, until the habit is fixed beyond the power of will to resist. And this is true even after judgment and conscience have combined against the habit. The use of tobacco is at first an affair of imitation among boys; subsequently it becomes an independent, injurious habit, uncontrollable by the individual's will.

Mother Nature is very kind and just to all her loved children. If they obey her best laws, she crowns their deeds with happiness. If, however, they remain under the guidance of lower laws, she metes out to them the philosophical consequences of their misdirection. She crowns conjugal love and true marriage with the diadem of happiness; but she as justly generates disease and corruption in the vitals of those who violate her sanctities.

### The Influence of Indian Spirits.

E. P. H., SOUTH DANVERS, MASS.—"The lady is imperfectly influenced as yet; only a few of her many faculties receive the baptism. It is clear from her present condition that certain parties of the Better World desire to employ her sympathies and hands for the sake of 'poor mortals here below.' Her principle of fraternal justice is much unfolded. This unites her for society. Love and justice, alas! are strangers in many neighborhoods. If she cannot be permitted to labor for the sick, and if the Indian influence continues to be urgent, the restorative course lies through a complete magnetization of her nervous system. Some good friendly hands can easily accomplish this in a few sittings; then, adding her will and wishes to those of the honorable operator, the Indian power can be permanently removed.

Indian spirits are robust, healthy, and sympathetic; but they seldom confer wisdom upon their mediums. In the Spirit Land they are exceedingly officious and useful in many ways; particularly in receiving and taking sympathetic charge of the spirits of persons who have just died in hospitals, by accident, or on the field of battle. They exhibit the finest shades of sympathy and brotherly love, but are rarely wise and prudent in the employment of their powers. For this reason, principally, the gregarious tribes of the Spirit Land are subdivided into classes, as in a school; and thousands of illustrious wise men, once so called on earth among men, delight in appointing themselves to the office of monitors and teachers among the classified red men who are so grouped in the celestial spheres.

### Various Paths leading to one Goal.

G. W. G., TEXAS, has written us a lengthy epistle respecting the conflicts of society and governments. He asks many questions. Among other discords and apparent antagonisms, he mentions the communications of spirit-mediums as containing contradictory reports regarding matters of fact in the other world.

ANSWER: With reference to the discords of mediumistic testimony, we may here remark, by way of explanation, that we do not find every one a subject of unadulterated intercourse with departed spirits. Very many good persons, supposing themselves to be mediums, are mistaken as to their station and capacity. That every member of the human family is susceptible of spiritual illumination, we fully believe and know from principles; but not every one who is excited spiritward can be denominated a reliable agent for the transmission of supernal intelligence. A large per centage of what is called Spiritualism is referable to personal idiosyncrasies and terrestrial influences. Perilous persons do not see, neither do deaf ears hear, as well as those whose senses are sound.

With respect to the different occupations and social conflicts, we can but quote the beautiful rhetorical delineation from Shakespeare's Henry V, as follows:

"Heaven doth divide  
The state of man in divers functions,  
Setting endeavor in continual motion;  
To which is fixed, as an aim or butt,  
Obedience: for so work the honey bees;  
Creatures that by a rule in nature teach  
The art of order to a peopled kingdom.  
They have a king, and officers of sorts,  
Where some, like magistrates, correct at home;  
Others, like merchants, venture trade abroad;  
Others, like soldiers, armed in their stings,  
Make boot upon the summer's velvet buds;  
Which pillage they with merry march bring home  
To the tent-royal of their emperor;  
Who, busied in his majesty, surveys  
The singing mason building roofs of gold,  
The civil citizens kneading up the honey,  
The poor mechanic porters crowding in  
Their heavy burdens on his narrow gate;  
The sad-eyed justice, with his surly hum,  
Delivering o'er to executors pale  
The lazy yawning drone. I this infer,  
That many things, having full reference  
To one consent, may work contrariwise;  
As many arrows, loosed several ways,  
Come to one mark; as many ways meet in  
one town;  
As many fresh streams meet in one salt sea;  
As many lines close in the dial's center;  
So may a thousand actions, once a-foot,  
End in one purpose, and be all well borne  
Without defeat."

## Whisperings to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

AUGUSTA, WATERTOWN, N. Y.—A good lawyer has possession of your case. After sufficient investigation, by which to form an intelligent opinion, he will write you.

K. ST. JAMES, MAPLE GROVE.—We trust, hopefully, that time future will enable us to clear up the conflict apparent in the problem proposed by you.

The philanthropic proposition for the "associative correspondence," is, in our judgment, too unadapted to the convictions of persons with means and industry. Those who have neither would gladly accept the advantages portrayed. Society must be moved from its centers. We are not yet prepared to advocate the utility of isolated organizations. Individual struggles are hard; but they are inevitable in this transition state of civilization.

"ADRIAN," MICH.—Life is a pure flame, and we live by an invisible sun that shines within us. We think the wisdom of Love will slowly but certainly shed its effulgence upon your mind.

W. THIRDS, KANKAKEE.—One hundred interrogatories, yours among them, are waiting for respectful attention. "Patience, perseverance, brotherly kindness, and charity."

LYMAN P., NEW LYME, O.—A copy of Gliddon's Ancient Egypt may be obtained through the agency of D. Appleton & Co., Publishers, Broadway, N. Y.

DR. GRISWOLD, BATAVIA, N. Y.—We think that your letter will be published in our next issue. "The coming of Elijah," as you now explain the nature and import of the advent, does not seem so supernatural.

J. M. C., CLAYTON.—This correspondent complains because we do not expound the Bible anew, in the light of our spiritual principles. If he reads the HERALD OF PROGRESS one year, we think he will, at the end of that time, complain less and thank us more.

MRS. PAGE, TWENTY-SEVENTH ST., N. Y.—We have examined the "drawing you left at our office. In the interstices of the pencilings we can discern the light of angel-fingers. It is a promise that something more remarkable is in store for you.

GEORGE E. H., BOSTON.—We think Mr. King's observations in a balloon, while standing over Cambridge at an altitude of about one mile, do not explain the Aurora Borealis. It is very natural, at a certain angle, that the moon should shine upon clouds in the manner described. But we fully believe that the world of Science will be extensively enriched by balloon excursions.

AUSTIN KENT, HOPKINTON.—That there seems to be a confusion of testimony from spirits, regarding the physical facts of the other life, about which there should not be any contradiction, cannot be denied. We design to provoke investigation on those points, reserving our own explanation until the inquiry shall have become more general and interesting. Your letter will be given to the public.

"CERCURER," NEW ORLEANS.—The characters you sent do not partake of the nature of communications. They resemble writing exercises, and prognosticate a more complete control.

—The old Spiritualists were philosophically, while the young man was poetically, right in the controversy you mention. Send on your questions.

DR. T. J. L., BOSTON, writes that "there are about one thousand and fifty verses in the Old and New Testaments which contain language that identifies ancient Spiritualism as being the same as modern Spiritualism. Most of the passages selected contain the words 'Mind,' 'Life,' 'Soul,' 'Spirit,' 'Angel,' 'Holy Ghost,' 'Faith.' Without confining ourselves to such passages, the number of spiritual verses might be greatly increased."

"SPIRIT LIGHTS ON THE ROAD TO LA SALLE."—Brother E. W., of Dansville, N. Y., is hereby informed that "S." (the lady correspondent whose facts he so freely criticized, and whose conclusions he so openly doubted) has written a reply, which will soon appear. "Keep the ball rolling!" The truth, in the end, "will come uppermost."

SARAH L., Loda, Ill.—"The Angel of the house" has received your gentle message of sisterly "love." And, feeling her heart encouraged by your kindly recognition, she prays [She is truly "gifted in prayer."—Ed.] that you may ever stand as one of the ministering spirits that aid and strengthen those who are "weak in the ways of goodness."

JACOB A. F., ALA.—We hope our HERALD will not fail to reach you. If the South means to exclude all "Incendiary Matter," do you not think it would be wisdom to begin with the profane forms of alcohol. If our Southern friends can succeed in expelling such fiery material, we want to learn how they accomplished it; for this is one of the most unmanageable evils in all parts of this beautiful country.

J. P. C., LONDON, O.—The Vedas and Shaster, and the Alkoran of Mahomet, are very large books. The last named volume may be found in the Cambridge College Library, Mass., but cannot be purchased. Mr. Sales' translation of the Koran may be obtained through Bela Marsh, Boston, Mass. Higgin's Analysis will impart the essentials of all ancient sacred books. But we would commend instead the perfectly reliable "Progress of Religious Ideas," by L. Maria Child; a great work, which gives the origin and institutes a comparison of all religions, Bibles, systems, and creeds.

HOMER B., HAMILTON, ILL.—Your interesting questions shall be answered.

—We design to toil till the crushing incubus of Death (or, rather, till the appalling fear of it) shall depart, converting the ordinary labors and duties of life into pleasant pastimes, and rendering the prospect of dying as joy-promoting as is a sight of the beauties of the distant landscape.

S. E. B., ABINGTON, ILL.—Perhaps it may be wise and useful for us to review Prof. Brown's work—"Armageddon, or United States in Prophecy."

—Of your private history, Brother, be not discouraged because we cannot help you. Our full assurances go to you, with this, declaring our friendship and sympathy.

ELOISE A., MILLPORT.—It is made clear to our vision that the "staff" is being born in the depths of your consciousness. You cannot lean upon it yet.

—Did you read, and have you endeavored to practice the spirit of our words in a former number, "How to balance body and brain"?

—You well know, good Sister, that every substantial evidence of your interest in our enterprise is sincerely appreciated.

JNO. WALKER, WINOOSKI.—This benevolent Brother, wishing to put his Spiritualism into practice for the good of others, sends us a plan for a "Self-sustaining Institute for indigent and homeless Children."

—Let us retain your plan, Brother, until the question of "What shall be done?" comes squarely before our readers. Such an institution is demanded in every State.

JAMES D. L., HOPE, N. J.—Your questions, Brother, pour like wine from the honest grape. We fully appreciate your wishes, your aspirations, your yearnings, for entire freedom.

—No profession is more useful than that of the Physician, the Surgeon, the Dentist, or the Teacher. A man capable of doing duty in either of these professions, is always capable of preaching a good sermon. One year's reading and practice is ample to prepare for dentistry, and yet you will find that three years will not bring you all there is to know in this department. The Eclectic College of Medicine is located in Cincinnati, O.

H. DURER, MINNESOTA.—On reading your request a refined influence swept over our table like a gush of fragrance, delighting our every sense. A voice said: "Tell her that we will meet her any night, at eight o'clock, in the quiet of her own home. Let no one disturb her mind for thirty minutes during such seasons." This delightful voice—

—"came o'er the ear like the sweet south That breathes upon a bank of violets, Stealing and giving odor."

The invisible speaker appeared to be a Brother of the lady to whom this message is directed.

W. NEALE, BROWNVILLE.—Your heart trials and worldly losses are great. It is a blessed test of the elevating influence of the Better Faith that you do not, even amid all your exceeding sorrow, and misfortunes, and injuries, done unto you by the robber band of the lawless Cortina, seek to revenge yourself by recourse to the greater wrong and evil of Lynch Law. The Texas Rangers and United States Troops should do all the defensible work for the American farmers on the frontiers.

But rather than join a mob of violence, even to accomplish what seems to be the ends of justice, better dispose of your remaining interests and seek to dwell in a land of safety. How beautifully, gently, and wisely, you were saved by the timely interposition of your spirit guardian!

S. ALBRO, BUFFALO, N. Y.—Most welcome, Brother! Your interesting letter, relative to the spirit of Dr. Cyrenius Chapin, his medium, Mrs. John Swain, of your city, and the extraordinary cases you detail, will appear in our HERALD of next week. We shall not omit your reasonable appeal to the conductors of the Buffalo press.

—The interrogations you forwarded several weeks ago will receive attention one of these days. "There is a time for everything."

P. T. M., NEWPORT.—Rembrandt Peale's wonderful painting of "The Court of Death" was suggested to the artist by a spiritual inspiration. Bishop Porteus, long time ago, while under the spiritual affluence poetic, penned the following lines, which Peale accepted as the foundation of his celebrated picture:

—"Deep in a murky cave's recess,  
Laved by Oblivion's listless stream, and fenced  
By shelving rocks and intermingled horrors  
Of yew and cypress shade; from all obstruction  
Of busy noontide beam, the Monarch sits  
In unsubstantial majesty."

MARTHA C., NEW YORK.—It is deemed by the world quite unladylike for a woman to study Science or to talk philosophy. Your beloved and venerated minister, in that magnificent marble church of his, wants you to remain a quiescent "Know-Nothing," does he?

—Well, Sister, we feel to pardon every such clerical suggestion. Self-rejection and be-nothing-of-yourselfism are legitimate fruits of a superstitious faith in another's saving merits. It is said that Whitefield, the eminent divine, once prayed: "Help me, thou friend of sinners, to be nothing, to say nothing, that thou mayest say and do everything, and be my all in all."

W. O. E., TROY.—It is impossible for the spirit of indifference to pervade the "twain that to oneness flow." The first sweet gush of conjugal love from the heart's deep fountain, should be heeded as a revelation of the principle; if the person exists on earth who first awakened the principle, it is according to truth and justice to honor that One with every proposition of affection and devotion. If the other reciprocates the friendship, the confidence, the tenderness, and the love, (which, if pure, is passionless,) then it is Mother Nature's fixed decree that the twain shall externally forsake both home and friends, and enter upon the holy union. All this is expressed with the understanding that the parties are wholly free of all conjugal relations and promises with respect to others. Therefore, Brother, we admonish the young lady to consummate a union so desirable.

"SUSPICION," MICH.—There is a strain of bitter indignation in your letter to G—, which we counsel you to reconsider and withdraw at once. Your feelings are wrought up to a point where all innocent movements are exaggerated into grounds for hatred and suspicion. Your reasoning is all tortuous, and apprehensive of impossible events. Just read the following from Shakespeare's Winter Tale. We think it sets forth the different thoughts and feelings with which you struggle:

"Is whispering nothing?  
Is leaning cheek to cheek? is meeting noses?  
Kissing with inside lip? stopping the career  
Of laughter with a sigh? (a note infallible  
Of breaking honesty!) horsing foot on foot?  
Skulking in corners? wishing clocks more swift?  
Hours, minutes? the noon, midnight? and all eyes  
Blind with the pin and web, but theirs; theirs only!

That would, unseen, be wicked? is this nothing?  
Why then the world, and all that's in't, is nothing.  
The covering sky is nothing, Bohemia's nothing,  
My wife is nothing."

S. R. E., MIDDLEBURY.—Stop, Brother! Your incorrigible recklessness is fearful. "Suicide" will not improve your centerstances. Such a deed of personal violence would add another clog to your soul. Stand right where you are! Do not dare to advance one step in the transgressor's path. Through the rocky background of your experience, Brother, there stream spirit-lights which you have unheeded. Your faithlessness is the natural symptom of your inward state. Death cannot help you, except in the external sphere of circumstances. Inwardly, and in the region of your affections, you would retain the effects of your present vices and past errors, and true happiness would still be impossible to you even in the Spirit Land. The only pleasant "ways" are those of "Wisdom." The true form of individual wisdom is individual "harmony." The hidden experience of such harmony is peaceful and heavenly. The discordant soul seldom gets a sense of the interior world. To such, by a philosophical necessity, "angel's visits are few and far between."

THOMAS P., SPRINGFIELD.—The report of spirit manifestations occurring in your dwelling is not unlike a passage in the play of the Tempest:

"Be not afraid! the isle is full of noises,  
Sounds, and sweet airs, that give delight and hurt  
not.

Sometimes a thousand twanging instruments  
Will hum about mine ears, and sometimes voices,  
That if I then had waked after long sleep,  
Would make me sleep again; and then in dreaming,  
The clouds methought would open, and show  
riches,

Ready to drop upon me: when I wak'd  
I cried to dream again."

It is certainly worthy of reflection, and equally deserving of a question, how it happened that Shakespeare, with his overmastering insight into the working of the human soul, never taught any philosophy contrary to that of modern Spiritualism? Is it not explainable on this ground, that the poet discerned the occult forces in man by which Spiritual Intercourse is rendered philosophically and logically natural.

## GENTLE WORDS.

[The following was written by Mr. Norton, of Hartford, Ct., while under spirit influence. 'Tis said, by those who know him, that, normally, he has no faculty for writing a line of poetry.]

Men often practice hate in blindness;  
Not knowing love is born of kindness—  
They practice hate in blindness.

How oft are gentle spirits broken  
By hasty words unkindly spoken—  
Are gentle spirits broken!

Gentle words, like gentle showers,  
Develop soul—as rain the flowers—  
Developed by the showers.

How earnestly ought man to labor,  
To upraise his falling neighbor—  
Ought earnestly to labor!

Angel spirits would assist thee,  
With such help who could resist thee?  
With angels to assist thee?

If on earth thou wouldst have heaven,  
Add to life's lump a gentle heaven—  
And on earth have heaven.

## The Spirit's Mysteries.

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

## More about Franklin's Comet.

### ANOTHER LETTER FROM THE LANCASTER CIRCLE.

LANCASTER, PA., Aug. 6th, 1860.

A. J. DAVIS & Co: You seem to desire more light upon the subject of the Franklin Comet. We have given you all that we received. Dr. Franklin simply gave this test, to show that spirits were conversant with the phenomena of the sidereal heavens, and to produce confidence in the minds of those forming the circle. Our opinion is, that the learned of earth are very "unlearned" in the facts connected with comets—and we would like to see, may we challenge, those who pretend to know—to produce a single instance in which the return of a comet has been calculated or predicted correctly. Halley and M. Clairaut computed the comet called *Levi Colano*, and with all their allowances for planetary influences &c., came thirty-three days short of the time predicted, and it is yet to be proved whether the comet that did come at that time, was really and truly the same that appeared in 1682.

With respect to not having published the account of the appearance of the Franklin Comet—we contend that we did publish it, far and near, in our own immediate neighborhood, and that hundreds (outside of New York,) saw and heard of the account a few days after it was received—but few could be persuaded or found, that were independent or willing enough to certify to the fact. Existing prejudices against all truths of the kind, make mediums unwilling to let their names go before the public—and all we have to say in answer to the charge of clairvoyance, is: that the medium through whom the communication was given, is simply a writing medium and not at all clairvoyant. The prediction was perfectly unexpected and given to him, a word or two at a time, so that he was himself ignorant of what was written, until it was read to him.

With respect to Dr. Franklin's views, or those of the critics who may take exceptions to what he has stated, we have but to say, we have no doubt that if questions be put to the Doctor in a concise and intelligent form, he will answer them through their own mediums.

The Franklin comet was seen (by the naked eye) but five or six days before and after the fourth of July, and as the locality from which Dr. Franklin viewed it is unknown to us, we cannot say whether it did, or did not, appear to pass other planets, &c., &c. One thing, however, we do know—that this comet was an entire stranger, and consequently could not have been calculated, before it was within the range of any instrument. If we mistake not, the coming of this comet was predicted by Dr. Franklin, several weeks before it was discovered by any astronomer, and therefore its coming, appearance, and time of being visible on the earth, could not have been predicted by any one who had not extra-mundane powers—Clairvoyance being in our opinion entirely out of the question, as at its very best it is too short-sighted for any observations of the kind.

## ADDITIONAL CONSIDERATIONS.

We are, Messrs. Editors, however unwilling, here constrained to say that the mass of men (whether learned in other matters or not,) know but very little about the powers of clairvoyants, and since Spiritualism has come into vogue, those who most neglected the study of Somnambulism (Magnetism or Mesmerism,) and the phenomena and powers of persons while in that state, are now the most ready to press the neglected

"unction to their souls," and most graciously inclined to accept all, and more, than belongs to it—it will only explode and do away with the more objectionable features of Spiritualism.

We would therefore suggest to those who may be interested in this matter, that they do not swallow unmastered, or without examination, all that is said about the power of clairvoyants. We have studied somnambulism and the various powers of persons while in that state, for the last twenty years in over two thousand cases, and find that a clairvoyant, when destitute of mundane surroundings and data, cannot possibly determine his whereabouts, nor that of any other object in the universe—consequently they cannot determine the course—much less the period at which any given comet could be seen from any point. It must be recollected that a clairvoyant cannot, with one foot upon the earth, see into remote regions of space and observe what there transpires—or, more properly speaking—his identity cannot be upon the earth and in the regions of space at the same time. It is absolutely necessary for the spiritual identity to leave the physical organization, and to translate itself to the regions where it desires to make observations. This, however strange it may appear, is not theoretical with us, and we repeat, that clairvoyants never can see anything without bringing themselves, or their identity, into close proximity with the object. Therefore, when they cast their mind, or their identity, into space, they lose their earth surroundings, and east, west, north, and south, &c., as regards any planet, are lost entirely, so that it would be impossible for the best clairvoyant that ever lived correctly to estimate time, position, velocity, or distance.

Further we would like to know how any one in a balloon, out of sight of the earth, without a compass, could determine either course, velocity, or any other question, connected with locality.

It has been stated that the Franklin comet was an entire stranger. The following extract taken from the Baltimore Sun and the Philadelphia Ledger, will prove the assertion:

The Comet.—Mr. Safford of the Cambridge observatory, the well known mathematician, communicates to the Boston Advertiser the following: "It appears from them, that its future course through the evening sky will be very much the same as that of the celebrated comet of Donati. The new visitor is somewhat remarkable for its near approach to the sun, when in perihelion on the 15th instant, (June,) being less than twenty-seven millions of miles. As the elements have no resemblance to those of any recorded comet, it may be concluded that it has never before been observed," &c., &c.

It has also been remarked, that there is very little positively known about comets or their orbits, their composition or their return, and the many contradictory theories, even among the most learned, would go to prove that what has been said in this respect is true.

We have for the last twenty-five years held the opinion that comets are not confined to one system, but that they revolve around two or more suns, and that myriads of ages may intervene before the same comet will again revisit any particular system.

Their uses, we suppose to be, to bind system to system, and to equalize electrical accumulations or deficiencies throughout creation. Let those who know decide. W. B. F.

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 XIV. VEGETABLE LIFE.

(CONTINUED.)

THE CHINESE SUGAR-CANE AND ITS PRODUCTS. Broom Corn, the Bamboo, Rattan, &c.

In our last we described the common Sugar-cane and its products. We come now to speak of a plant which, within a few years, has created quite an excitement, especially in the Northern and Middle States of this Union, and in Europe. We allude to the Chinese Sugar-cane (*Sorghum vulgare*), or (*Sorgho sucre*). This plant was sent from the North of China, by M. de Montigny, to the Geographical Society of Paris, in the year 1851. It was at once submitted to careful experiments by the distinguished agriculturists of that country, and although only one seed grew that year, in 1854 seeds that had been raised there were distributed in England and this country in considerable quantities. From the fact that while it yielded large quantities of syrup, matured its seed, and grew in climates where the common Sugar-cane could not possibly be cultivated, much enthusiasm was felt in regard to this plant, and an experience of six years has established the conclusion that this is a valuable addition to the agricultural productions of the Northern and Middle States, and the temperate latitude of Europe.

EXTENSION OF THE CULTURE.

In November, 1854, D. J. Browne, of the Patent-office of the United States, brought a quantity of the seed from France, and distributed them to various persons throughout the country. Governor Hammond, of South Carolina, made a report to the Beach Island Agricultural Club the next autumn which awakened general attention to the sub-

ject. Considerable quantities of seed were distributed, and hundreds of agriculturists raised the plant, and in 1857 the seed was imported by the ton by our seedsmen, and sold throughout the length and breadth of the land. That in experiments, involving as much as this promised, various results would be arrived at by different individuals living on different soils and in varying climates, was to be expected. Some with too much enthusiasm, have supposed that this plant would entirely supersede the old Sugar-cane, others have considered it as of little value, while the large majority have come to the conclusion that it is a valuable and important addition to our agricultural resources.

RESULTS ARRIVED AT.

It is well established that this is a hardy plant, adapted to temperate regions; that it will produce a large amount of syrup; that in most cases this may, by proper skill, be granulated or crystallized into sugar; that the entire plant forms a valuable article of food for cattle, and one of which they are very fond; that large quantities of alcohol and vinegar may be made from it, and that the stems and leaves may be manufactured into paper, and the seeds are valuable as food for our domestic animals, and probably for man.

The common tendency of the human mind is to raise any new and valuable discovery to a position beyond its real merits at first, and then a tidal wave of reaction follows, and it falls below its proper standard; but having intrinsic merit, it gradually rises to its true position. So it has been with this plant. The enthusiasm of its first inception having passed, the reaction followed, and now it is steadily marching forward to its real position, and will, no doubt, become better appreciated and more valuable each succeeding year.

STRUCTURE OF THE SORGHUM.

The botanical rank of this plant has excited considerable discussion among botanists. The resemblance to Indian, or Broom Corn, is very striking, yet there is generally "a superiority to these in the exceeding grace of appearance which it presents." It has a tall, straight stalk, with numerous joints, from which, on alternate sides, long, tapering leaves grow out. The stalk grows smaller towards the top; it is smooth and flinty on the surface, like all the graminee, to which family it belongs. The pith, or soft green pulp, changes in color as the plant advances to maturity, becoming violet, then brown, and finally a dark purple; when this color is attained, the greatest amount of saccharine matter has accumulated, and the plant should now be cut, if this be the object desired.

The seeds grow on eight or ten stems grouped together at the summit of the plant, as in the case of broom corn; they are at first soft and green; as they ripen they become darker, and at maturity are almost black. They contain a large amount of farinaceous matter. The stalk is not usually as large as that of maize, and is more liable to be broken by violent winds. This, however, depends upon the soil and other conditions. The sorgho grows to the height of from eight to eighteen or twenty feet; the average, on good soil, being about eleven feet. The largest is not always the most valuable, the best sugar being obtained from medium sized canes. The appearance of this plant and that of broom corn are so nearly identical that few persons can distinguish them, but their products are very dissimilar, the latter yielding a very small quantity of syrup and no crystallizable sugar. Sorgho grows less rapidly than either maize or broom corn.

HOW TO CULTIVATE THE PLANT.

This plant has long roots and will grow longer and better if the soil be loosened well around them, and to a considerable depth by subsoil plowing; as it is of rather slow growth, it is well to use all measures to promote this; soaking the seeds in water twenty-four hours before planting them, facilitates germination, and they should not be placed very deep in the soil, lest they rot.

A good soil is desirable, but it has been found that where the plant grows very rank the quality of the sugar is affected by it. It is important to return some of the crushed canes in the manure which is applied to the soil, as they supply essential elements in the growth of the new plant. Care should be taken to keep out weeds and grass from among the plants, especially in the early stages of their growth. It is also highly important to keep the plants separated at a considerable distance from broom, and some other varieties of corn, as they readily mingle with and injure the sugar-bearing qualities of this plant.

Mr. Olcott, in his valuable treatise on Sorgho and Imphee, gives very careful and minute directions in regard to the cultivation of both these plants. The Sorgho should be planted about the same time with Indian corn; in April, in the Middle States; later in the more Northern; and earlier in the Southern States. It comes up slowly, and resembles grass, so that it requires great care to distinguish it, and it has been proposed to plant some more rapid growing plant in the same hills, which will designate the spot, and may then be removed; it is usually put in with a drill, and set at the distance of from six to eighteen inches apart; the hills and the rows are from four to six feet apart; this, however, depends on the character of the soil.

THE CUTTING OF THE SORGHUM CANE.

With the exception of loosening the soil occasionally, and the removal of other plants from among them, they need but little further care until autumn, when the plant is matured. It has been a question with many

persons whether the canes will yield more and better juice if cut just before the seeds are ripened, or if left until they are fully matured. We think the former the best time, as the seeds require some of this juice; but in either case they should be submitted at once to the crushing process, as the sap in the cut end of the plant is liable to ferment and may affect all the juice. The process of boiling the juice requires care not to burn it. A green scum rises to the surface, which should be removed, and a small quantity of slaked lime is generally added to neutralize the acid. The boiling must be continued until the proper consistency for the syrup or molasses is obtained.

HOW TO MAKE THE SUGAR.

To make sugar it is continued longer, and the syrup is then put into wooden or other vessels and allowed to cool gradually, when it will usually crystallize, usually in a few hours, sometimes, however, not for several days. Experience must be the guide here. After the crystals are formed, a portion of the syrup which remains must be drawn off.

AMOUNT OF SYRUP AND SUGAR PER ACRE.

The average amount of syrup from an acre is very differently stated by different experimenters, and in the present novelty of the matter cannot be very definitely determined; some say one hundred and fifty gallons, and others, four hundred gallons.

The amount of sugar also varies very much. Sugar-making being a rather delicate chemical experiment, will necessarily be uncertain in inexperienced hands.

ITS UTILITY AS FOOD FOR CATTLE.

Sorgho is considered as a very valuable forage crop, horses and cattle being very fond of it, both in the green and dried state; the saccharine matter renders it highly nutritious. It may be cut at almost any time, and the roots will send up new shoots or ratoons which will soon supply a new crop. On good soil this will yield one of the largest crops the farmer can raise for this purpose, and when used in making syrup, the leaves should be fed to domestic animals.

WHAT MAY BE MADE OF THE JUICE AND PULP.

The juice of the Sorgho may be readily converted into alcohol, and it is thought that the demand for the cereal grains to make this will be reduced by the introduction of Sorgho. Vinegar may be made of it, of a good quality. Paper has been made of the "begasse," or crushed mass, after the syrup has been extracted, and some very fair printing paper, though not so white and beautiful as that on which the HERALD OF PROGRESS goes forth to the world.

HOW PAPER IS MADE FROM IT.

The process given by M. Duret for manufacturing paper is as follows: "One hundred and twenty-five pounds of pulp of the stalk, which is yet moist, and from which the saccharine matter has been separated, are put in a copper, with about fifteen pounds of quick lime, and a sufficient quantity of water to form of it a sort of clear paste. The mixture is moistened from time to time, and after several days of contact the pulp is triturated in a cylinder mill, as is the custom with common rags. After having reduced into paste the residue of the stalks, as we have just explained, it was mixed with twelve and a half pounds of paste of coarse rags, and the mixture was then submitted to a new trituration. Thus one hundred and twenty-five pounds of the stalk mixed with twelve and a half pounds of coarse rags have yielded sixty-three pounds of wrapping paper well sized.

By increasing the proportion of rags and removing the coloring matter from the pulp of the stalks, a solid paper, of a pale shade, well adapted for printing and for writing may be made. This branch needs further trial, but promises very fair.

USES OF THE SEED.

The grain, or seed, is valuable as food for poultry and domestic cattle. The coloring matter, which surrounds the seeds, has been used as a dye, and it is supposed that it will furnish a valuable article for this purpose.

PHYSICAL PROGRESS A CONCOMITANT OF SPIRITUAL PROGRESS.

Deducting a large per centage for the undue estimate which enthusiasm and novelty have given to this plant, and it still stands forth as a very valuable addition to the agricultural productions of the time. It is a pleasant feature in the present condition of the world, that notwithstanding the folly and absurdity that so often marks man's career, there are abundant evidences that the supplies for the material and spiritual needs and comforts of man are multiplying to an unprecedented extent. The result is that while opportunities are furnished for greater enjoyment, there are also increased facilities for the abuse of these blessings, and many persons honestly believe that the world is actually growing worse; but these conditions are incident to a state of progression and to the philosophical mind furnish evidence that the world moves on, and that the accomplishment of the designs of Father God in Mother Nature, are more fully realized in each succeeding era in the unfolding cycles of time.

The great law of demand and supply is becoming more fully realized and clearly understood. The want of system which seems to be almost necessarily incident to tropical climates rendered it a question whether there could be a supply of Sugar for the increasing demand, but now a new source is opened, and the prospect is that a vastly increased supply will be produced. We conclude this subject by the following extracts from the able report of a committee of the United States Agricultural Society on this plant.

JUDGMENT OF THE U. S. AGRICULTURAL SOCIETY IN REGARD TO THE SORGHO.

"The soil and geographical range of the Chinese Sugar-cane correspond nearly with those of Indian Corn."

"This plant endures cold much better than corn, and resists without injury the ordinary autumn frosts."

"The cost of culture is about the same."

"The height of the plant varies from six to eighteen feet." "The weight of the entire crop per acre, when green, varies from ten to forty tons. Seed from sixteen to sixty bushels."

"The yield of juice about 50 per cent."

"A palatable bread was made from the flour ground from the seeds of the plant, of a pinkish color, caused by the remnants of the pellicles, or hulls, of the seeds."

"All parts of the plant are greedily devoured by horses, cattle, sheep, poultry, and swine, without injurious effects, the two latter fattening upon it equally as well as upon corn."

"Paper of various qualities has been manufactured from the fibrous parts of the stalk, some of which appear to be peculiarly fitted for special use, such as bank notes, wrapping paper, &c."—Patent Office Report, 1857.

OPERATIONS OF THE VITAL ELEMENT.

That the life principle should be thus turned into a channel to produce such results is one of the most interesting phases in its character. How wonderful are the operations of the divine principle that thus, through the nice adjustment of the laws of affinity and life, produce compounds which are so well adapted to the needs of the higher forms of life, and at the same time so readily and so freely evolved from the bosom of mother Nature, and placed within the reach of human skill and ingenuity, and yet so placed as to call forth that skill and that ingenuity to obtain and prepare them for use.

KINDRED VARIETIES OF THE PLANT.

The IMPHIEE, or African Sugar-cane, is a similar plant, but does not promise to be so valuable. We shall notice briefly a few other plants belonging to the family of the Grasses or Graminae. 1st. The BROOM CORN, a species of *Sorghum*. The origin of the cultivation of this plant, in this country, has been attributed to Dr. Franklin. "He is said to have accidentally seen an imported wist of corn in the possession of a lady of Philadelphia, and while examining it as a curiosity, saw a seed which he planted, and from this small beginning has sprung the present production of the United States of this article."—(Watson's *Annals of Philadelphia*.)

This plant is very similar to the Sugar-cane, bearing its seeds upon the summit, and is cultivated extensively for the purpose of obtaining the tops for the manufacture of brooms. The Dourah corn and some similar varieties do not require notice here; a few words upon two varieties of a very singular gigantic species of grass will close our remarks on these plants, and we shall pass to the Palms in our next article.

THE BAMBOO.

The Bamboo (*Bambusa Arundinacea*), is a tree grass, which grows to the height of from forty to sixty feet. This plant is indigenous in China, and grows in almost all tropical climates; it has a hollow, round, straight stem, with knots at the distance of ten or twelve inches apart; the external coating is so hard that it may be made to strike fire with flint. There is scarcely any plant so common in hot climates as this. The stalks grow very rapidly, sometimes as much as twenty feet in six weeks, and are used very extensively in China and Japan, in building houses, making fences, various articles of furniture, such as beds, chairs, &c. The fibers of this plant are twisted, and make excellent ropes; paper is also made of it. Van Braam remarks: "Scarcely anything is to be found in China, either upon land or water, with the composition of which bamboo does not enter, or to the utility of which it does not conduce; even the young shoots of the bamboo afford the Chinese an article of food, and its fibers serve them for candle wicks."

THE INDIAN CANE.

A plant nearly allied to this, but which has been classed with the Palms, the Indian cane (*Calamus vertus*), is the one which produces the reed called rattan, with which most of us are familiar, and have been from our school days. This plant is a native of Java, Sumatra, and other East Indian islands; it grows straight and tall, and is surmounted with a tuft or crown; its bark is thickly covered with straight spines, or leaves, which are easily removed and leave the cane smooth and straight. These spines are armed with hooks, by means of which they cling to, and climb over, trees and bushes, and are said sometimes to reach the enormous length of six hundred, or even one thousand feet. Four millions of these canes are imported annually into England.

THE FRUIT AND USE OF THE CALAMUS.

The fruit is about the size of a hazel nut, and is used as an article of food. These reeds are very extensively used for making cordage, cane-seat chairs, sofas, &c., for various kinds of upholstery, and in the manufacture of umbrellas, and various other articles, such as mats, baskets, &c., &c.

THE STUDY OF THE LAWS OF LIFE IN PLANTS.

We have only considered a few of the graminee, including the most useful and interesting. In our investigations into the nature and operations of life in these plants, we have observed some of the most wonderful phenomena that are evolved in the great laboratory of Nature. These chemical affinities, modified and controlled by the life forces, produce compounds as delicate, as useful, and as important, as any that are to be found in the

wide domain of nature. The simplicity and yet the wonderful perfection of these operations, challenge the admiration of the philosopher, and awaken feelings of devout interest in the minds of the investigators. How important to the human mind is the study of these simple facts that lie everywhere so profusely around us? Every one must admire the beautiful carpet which the grasses furnish to the landscape; the waving fields of grain in all their luxuriantness of beauty; the tall and stately corn with its beautiful plumes floating so gracefully in the summer breeze, and its yellow feathered tassel crowning its summit; but he who sees all these in the light of science, and feels the pulsations of that life which is so curiously wrought into every blade of grass, and every plant, realizes a higher and more glorious conception of the workings of the Divine, in and through nature. Not only are the products of these plants of the first importance in furnishing nutriment for these physical bodies, but the study and investigation of the laws of life, as illustrated and manifested in them, is well calculated to develop the faculties of the human mind and raise man to a higher plane of existence.

INWARD USES OF KNOWLEDGE.

Knowledge is not only power, abstractly and externally considered, but it furnishes food for the growth and development of the human spirit. As these external bodies, in which our spiritual body moves upon the plane of earth, require daily food, so does the spiritual body, which must continue to be the encasement of the soul through all the endless cycles of eternity, require its daily food, or it will become dwarfed and distorted. What a grand and sublime thought is it, that each plane, from the lowest and most material to the highest and most refined of the supernal spheres, has its teachings and the lessons that are fitted to the mind that dwells thereon.

And how beautiful is the thought that the lessons, even of the most external and material plane, illustrate by correspondence those of the interior and spiritual planes which are to follow after them, and though the mind may now only be able to read some of the more external and material lessons, it is thereby progressing to a higher condition. Oh student! toiling and struggling amid difficulties, laboring to overcome obstacles that seem insurmountable, remember that thou art now laying the foundations of a temple that shall endure forever, building a city "not one of whose stakes shall ever be removed," but within whose quiet walls thou shalt find a home through all eternity!

Voices from the People.

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

Notes from the West.

NUMBER 3.

HARDIN, IOWA, Aug. 6.

DEAR HERALD:—When I wrote you last, I was thinking seriously of turning sunrise-ward, but the call, "come over and help us," induced me to remain a little longer in the State.

Since writing you, I have seen a hundred miles more of this prairie country, and am still marvellously in love with it. The winter winds sweeping over the land may serve to cool my attachment, but most certainly nothing else will. I was invited to speak in West Union, the county-town of Fayette, north of Independence. There is from independence no public conveyance. The only thing to be done was to charter a private team. Mr. and Mrs. Daniel, editors of the *Rising Tide*, Esquire C. and daughter concluded to take an airing, and so accompanied me. The day being delightfully cool, we resolved to make the most of it by taking it coolly. The outstretching prairies, cut up into corn and wheat fields, and the gloriously beautiful "sisterhood of flowers" made glad our hearts. God has indeed written sweet love-songs upon this sheet of earth, and has set them to music. How perfectly the wind-harpers render them! Ever and ever above the din and discord of humanity we hear the blessed flower-songs. The gospel they sing is Peace, Love and Brotherhood. Wonder why human hearts do not embrace the philosophy of the flowers, and outwork in noble deeds the songs they sing!

For twenty-five miles after leaving Independence for West Union, we met but two persons and passed but few dwellings. Many of the farm-houses are out of the road—on the farms. At mid-day we cast about in search of a place to feed horses and riders. A log house, the only one in sight, seemed attractive.

A sweet-voiced little woman stood in the door, and very readily allowed us, for a small compensation, to dine at her table. We had taken our dinner with us. While we (women) engaged in opening boxes and preparing to dine, Esquire C., who was first to point out the pretty woman standing in the door, seemed especially missioned to be entertained, and, for once, to do his part of the talking.

"Have you lived here long?" he asked.

"Two years," replied the little woman.

"Married young, I judge."

"Yes, at seventeen. I wanted a home!"

"Married a home," I remarked, looking about the unwhewn logs; "and the husband was thrown in."

The wife of the log-house had no comprehension of my remark, so I gave her over to Mr. C.

"Any Spiritualists about here," asked Mr. C.

"No, not now. A few of the creatures were about, but we cleared them out of the country."

"Who has been here?"

The name of a lady was called, and "she is a very bad woman," was added. I knew the lady, and tried to convince her of her mistake in regard to the moral standing of my friend. But she was a Spiritualist, that

was all-sufficient—enough to damn an angel. I gave the woman over a second time to Mr. C., who seemed desirous of convincing her of the truth of our Philosophy. After listening awhile, I said to the little Mrs. Loghouse, in a low tone, "Do you see that you are talking to a maniac? He thinks he is a Spiritualist, and has no idea we are taking him to an asylum." The poor woman seemed terrified, and picking up her baby, made a hasty retreat to the farther end of her house. Mr. C. was equally confused by the departure of his auditor. At length he set about collecting his senses. Raising his voice and looking over toward the late unconverted listener, he said: "Will you tell me if Mrs. Brown has been about here?"

"No, and it would not be well for her to come into these parts," was her spirited reply. "No," said Mr. C., "it would not be well for you, for she makes terrible work in families—breaks them up, square up, without a moment's warning."

The call, "Team is ready," ended the conversation. The lady urged us to call upon our return, saying at the same time, "Will the crazy man come back?"

In West Union we were met by Ex-Rev. J. W. Townner, now a lawyer, and the only independent Spiritualist in the town—among the men, I mean. I spoke there three times to good congregations. The people hereabouts are liberal-minded, ready to listen—but not so ready to pay as to listen. A person can do a vast amount of good here if money is of no great account. However, the times are improving.

The crops are fine, and those who love our cause will have the means, as they have the hearts, to be liberal. For the past week I have been in Hardin. When I rode through the principal street, upon arriving here, I was somewhat surprised to see bills advertising my lectures posted upon the doors of the principal stores, but soon learned the proprietors were Spiritualists.

The driver set me down by the gate leading to a brick cottage, surrounded by vines, and a great multitude of flowers. I was not long in learning that love and content were dwellers there. And I have learned, too, that Mr. and Mrs. Dickerson open wide their doors to reformers, and we are soon made to feel at home with friends. Lecturers upon Spiritualism will be kindly welcomed in all this region, but they must remember that those able to pay are in the minority and not those for a rich reward in dollars.

Miss Bell Schogall, of Rockford, Illinois, and Miss Laura DeForce, have been warmly welcomed hereabouts, and done a good pioneer work in the reform field. Dr. Sanford, a resident of Hardin, has a two-fold mission—healing body and soul. He is the only resident lecturer upon Spiritualism I have seen in the State.

Last Sunday the second advent minister kindly gave up his appointment to accommodate the Spiritualists. But the house was too small, and we adjourned to a temple not made with hands. The minister and many of his congregation listened attentively to what I had to say. This spirit of toleration speaks well for humanity.

I hope soon to turn Ohioward. I shall carry with me, as precious gems, the memory of gentle words and loving deeds. My heart will be braver and better for the kindly hearts and welcome hands that have rendered my stay in the State useful and pleasant.

Thine for the Right,  
FRANCIS BROWN.

Laws and Systems.

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

"WHEN WILL TRUE WOMEN DRESS IN ACCORDANCE WITH THE LAWS OF WISDOM?"

(Question by the Editor.)

Answer: BY A PRACTICAL DRESS REFORMER.

To live in accordance with certain laws, it is necessary first to understand those laws; and we fear it will be a long time before woman, uneducated as she is in the true sense of the word education—will be able to dress or live in many other respects, according to the dictates of true wisdom. If she would but listen to its sweet and gentle voice, that fain would woo her from the paths of fashion's votaries, she would find a far better way in which to walk; and one, too, which leads to a condition so much superior to the other, that they will not for a moment bear any comparison.

But, alas! ignorance is the great curse. If woman, professing faith in God and Nature, as she usually does, had but the physiological knowledge that she should have, she would not dare to dress as she does now.

There is need of so much change in the style of woman's dress, before she can become even physically what she should be, and the tyranny of fashion is so great, that we have little hope for the race, except in the slow progress of ages, and the proper education of the young.

So long as woman is educated to think that the great aim of life is to dress and catch a husband, we cannot expect her to be or do much more than at present. And until she has sufficient mental development to enable her to free herself from the tyranny of fashion, she must be the slave she has ever been—and I speak the truth, though with shame, when I say she has often been a most willing slave. I can see no better way than for progressive minds to commence this work by educating the young, teaching them to love liberty of thought and action, and to make their lives simple and beautiful by living near, and draw their strength from, the great fountain of all truth. Then, sisters, let us strive in all our getting, to get not mere superficial knowledge, but that true wisdom which is vouchsafed only to those who earnestly seek it. Then we may be able to cast off our trailing skirts and steel hoops,

and stand forth clad in a simple, healthful, and convenient dress. What! ashamed to disclose the general outline of form which we possess, as though God had not made it perfect of its kind and admirably adapted it to the use for which it was designed!

How sinfully do we distort His beautiful creations when the human form is "cribbed, cabined, and confined" by false and fashionable modes of dress!

I think there is such a thing as "living in the world and being not of the world," though very few ever attain to such an enviable state of independence. Still, I think all can so discipline themselves as to do what they think is right—sufficiently regardless of the undercurrent of public opinion, as "under all circumstances to keep an even mind."

There is no surer "staff" on which to lean, yet the world is slow to learn it. But even in my short life, I can see much progress; so let us hope that in the great future, woman will free herself from the tyranny of the monster, Fashion.

Yours for the truth,  
"ASS ENO."

THE JEWISH SPHINX, OR THE SACRED RIDDLE.

WHO WILL SOLVE IT?  
BY M. DEHAIS.

What is that whose chief function is to save and judge mankind by teaching, curing, dying, being buried, and rising again. Let us set forth this beautiful enigma, as the most spiritual of the Jewish sects conceived it, and gave it to the race eighteen hundred years ago. This open riddle is still unsolved. We present it but rudely. Let him who can solve it, do so.

It made the world, and yet enters the world by birth of a virgin; it also comes immediately down from heaven without father or mother. While in the world, it is without the world; and being in the world it announces its future departure, and future return.

When it teaches, it gathers a few disciples, and twelve are always about it. When it calls these disciples, they come at the simple injunction: Follow me; and these disciples are fishermen, and one a traitor. It teaches on mountains, in deserts, and by the seaside, and if the multitudes taught by it are hungry, it feeds them with a few loaves and fishes to satiety, and yet the remnants of the loaves and fishes shall be more in quantity than when first divided to the multitudes.

When it teaches its favorite disciples, its words are somewhat like these: Come unto me, all ye that are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden light.—If any man will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life, shall lose it; and whosoever will lose his life for my sake, shall find it. Before Abraham was I am. Wherever two or three are gathered together in my name, there am I in the midst of them. Believe in me. Trust in me.

To the multitudes it teaches in parables about the kingdom of heaven so that hearing they may not understand, and seeing they may not perceive.

Its own disciples are dull of understanding, and when it was glorified before them in the presence of Moses and Elias, they fell asleep; even when it announced its own humiliation to them, they quarreled for preeminence in worldly glory.

It has singular powers and attributes. It walks on the water and the waves do not part, and it keeps its disciples from sinking, if they have faith; and it can allay the storms of the sea. It tramples on Sabbaths, and consecrates Sundays.

Though it rules the universe, and was with God when he laid the foundation of the world, when among men it is poorer than the foxes, having not where to lay its head; and when it comes into the world by birth, it is always found in a manger.

It loves the poor, the wretched, the sin-smitten, and little children. The very harlots would fain bathe its feet with their tears, and wipe them with the hairs of their heads; for those feet are the beautiful ones that publish peace on the mountain tops; and before its death, no one but a lost woman could anoint its head with precious ointment in preparation for its burial.

As a physician, it cures lepers by a touch; heals those that lie sick of fevers, removes blindness, restores the deaf and dumb to the full use of their faculties, and raises those who have been long dead.

It is always in controversy with priests and the dignitaries of this world, who call it Beelzebub, and whom it calls a generation of vipers; and the great of this world are the chief agents of its death, crucifying it, even when before its own tribunals it has been proved innocent.

The steward of its household once betrayed it to the priests with a kiss; and its most zealous disciple may be persuaded by fear to deny it again and again in the interval between two cock-crows.

The chief priests having once become masters of it near the Passover, suspended it upon a cross, with a sinner upon its right and left, one of whom at death entered paradise, but the other did not. The priests then authorized its outer garments to be parted among the ignorant executioners; but its inmost

garment could not be divided, because it is a seamless robe.

When it is slain, blood and water run from its heart; and before death, sitting in the circle of the twelve, it gives them its own blood to drink, and its own flesh to eat. While it is dying the earth quakes, the dead come from their sepulchers into the streets of holy cities, the sun's face grows dark, and the veil of the Holy of Holies parts asunder of itself!

Though buried in a sepulcher of stone, with huge rocks to make fast the entrance, and soldiers to keep guard over them, it rises with the dawn of the first day of the week, and at evening with its pierced side and nail-wounded hands, enters the circle of its disciples when the doors are closed, and gives them its parting blessing. To some of them it appears in disguise before evening, as they journey from the holy city, and interprets to them the Scriptures. But wherever it may appear, none but the circle of its beloved, of its disciples, of those who confess it before men, can ever see it in that glorious body which it wears in the presence of God.

Whoso can read this riddle of the Jewish Sphinx, will understand that great mystery, of which it is said: Whoever doeth my will, shall know of my doctrine.

Its symbols are a Lion and a Lamb; a Serpent and a Dove; a radiant Cross and a Shepherd's Crook.

This is the mere outline of the great riddle which has mystified Christendom for eighteen centuries. The truly religious heart can alone penetrate, and appreciate it. For he who merely guesses it without feeling it, will be disposed to use it simply for his aggrandizement—especially if he has great influence in the Church—as did Leo X., the luxurious Pope of Martin Luther's day, who said of the subject of our sacred mystery, "This fable about . . . has been of vast advantage to us."

Spiritual Lyceum and Conference.

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

(Reported for The Herald of Progress.)  
ONE HUNDRED AND ELEVENTH SESSION.

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

QUESTION: (Continued.) What are the characteristics of the Spiritual Philosophy?

DR. YOUNG read a paper as follows:

The characteristics of the philosophy of Spiritualism, contradistinguished from orthodox Christianity and all other religious teachings in vogue, is now what it ever has been, namely: a philosophy derived from inductive evidences of the existence of man beyond the tomb, as drawn from the facts and the observed phenomena of every age where human observation and reason have been freed from traditions and left to form natural conclusions from natural and constantly recurring phenomena—from phenomena that normally admit of no other than a spiritual solution under all and every aspect of things or sciences hitherto recognized among mankind. Nor have we any lights illuminating our philosophy of Spiritualism that have not been patent to all past times, or that would not so have been and continued to be but for the profound stupidity, egotism, or willfulness of the paramount few who perpetually seize upon every new, salient, or recurring phenomenal development, linking the seen with the unseen—the known with the unknown—to suppress it or to exalt dogmatism or themselves above PHENOMENA and their inductive evidences of their causes—even though they thereby obliterate all conclusive reasons for a belief in man's immortality at all. This will be apparent to the observer if we closely analyze the history of Spiritualism in the past, or cast our eyes over the literature fast spreading among ourselves.

It was not through faith in dogma, intuition, or revelation, separate or combined, that either Abraham, Isaac, or Jacob, sought to please what they supposed to be their God, but from the antecedent appearance to them, or in times prior to their day of phenomena, and messengers that came from the unseen or supra-normally to reveal to them, both a perpetual inheritance upon the earth and in the spheres; as can be indistinctly seen in the general record—conservative though it be—but more so in the closing observations of Job, incorporated in the history of the Jews. Again, as all phenomena translate themselves—become inspirational in kind, and develop inferences and conclusions directly opposite to themselves in every free mind, even to the savage's—so in the varied phenomena recorded in the supposed books of Moses, we have ample evidence to suppose that demonstrated immortal Spiritism was not unrecognized by the followers of Moses, and the prophets, any more than it now is by the pre-occupied minds of the sects of to-day; and we painfully see, too, in that record, not so much the absence of a conviction of the immortality of the soul, as the arbitrary determinations of an arbitrary priesthood to suppress all inquiry among the masses for direct information from the spirit land. Hence, the arbitrary decree passed against the Jewish people, by the priestly authorities of the early times of the Mosaic record—against "witches" and against communings with "the spirits that peep and mutter." This clearly shows, even at that time, that what is now patent among us, was common to that age, and that the power to suppress it was exercised by a dominant and possibly scholastic class of ruling minds, that apprehended

—as does Catholicism and orthodoxy, from similar causes, to-day—that the people would become their own shepherds, and save the flock and the fleece to themselves that would otherwise fall to the elect few.

Hence, again, we see that the unscrupulous King Saul also, at a later date, sent forth a decree throughout all Judea, suppressing consultations with the witches or mediums of his time—while secretly consulting them himself—with a like view to retain to himself, and the priesthood in his interest, the keys unlocking the gates of immortality, for the better subjection of the people to the throne and the thralldom of dogma and priestly rule. From the time of the first to the second decree, however, we find the people had been more or less free to consult the spirits and form their own opinions; hence the variety of gods to whom they paid their devotions in those days. And yet, again, the Pharisees and Essenes, less influential, but constituting the majority of the Jews, were ever believers in the spiritual, and in the resurrection of the dead, and the platitudes, the philosophies, and the dogmatisms of to-day, were probably as current among them as among ourselves, and from which we are only preserved from the non-existence of the art of printing, or freedom then, or because it was the interest of the priesthood and of the Sadducees—the magnates of Jewry—then, as with the same classes with us now, to suppress inquiry and information among the people; for these agencies of free thought are ever hostile to priests, creeds, magnates, and philosophies, while priests, creeds, magnates, and philosophies, are ever potential toward the enslavement of mankind—are, in effect, the source of all slavery, physical or mental, past or present.

We now come down to the times of Christ, to a period when the priesthood of Moses were themselves in turn subjected to slavery by the iron despotism of imperial Rome—while the masses were left free to think, act, and speak out their convictions again, and once more hold unrestricted converse with the spiritual world. Then its phenomena once more became as current with them as it is with us, nor had the Jews ever, probably, doubted immortality *per se*; the Pharisees, they were the majority, certainly did not; but they were not enlightened as to the probable conditions of the future state, nor taught to recognize brotherly kindness, self-denial, and purity of life, in this stage of being, as the better guarantee of higher enjoyments in this and in the life to come—nor that the culture of the higher elements of the mind would be likely to insure a truer worship and a higher happiness than would the cultivation of the sensuous propensities—nor that these proclivities were unlikely to pertain to the future state where we are "neither married nor given in marriage," and where probably no class distinctions, nor pride, nor dainty egotisms predominate, to make the immortals envious or unhappy by the contrasts of celestial states, except carried with us by our neglect to purge ourselves of them before leaving for the spheres. This was the spirit of Christ's teachings, and of the early missionaries of the Godlike. But, alas! little did he or they contemplate that, in the lapse of time, barbaric races would overrun the Roman empire, or that a dominant priesthood would again suppress direct intercourse with the spiritual world, or interpolate, or ignore the record of days when the phenomena of spirit communion was the great source of light and inspiration to the world. But barbarism and its concomitants, secular and spiritual despotisms over the minds and bodies of men, once more devastated the social state, and still continue to hold the majority of mankind in iron thralldom.

Hence the philosophy of Spiritualism in contradistinction to the religions of to-day, is now what it ever has been, a system founded upon observed facts and phenomena that, by analogy, logic, and induction, establish the supermundane existence of man—his translation as a living, a special and intelligent entity, bearing with himself his mundane proclivities, prepossessions, and memories beyond the tomb, each and all to be there endured or cast off, as new conditions shall arise or as shall be the order of things in the spheres from which we have no sufficiently definite information to declare otherwise. For what, by all analogy and experience seems infallibly true, seems true here, that conditions establish habits, and habits in turn perpetuate conditions and that any submergence of these, in the new estate that shall befall us, might become annihilation practically—might institute such an entire transition of our individuality, as to render it uncertain whether we could know we had ever an existence before. Thus teaches the Christ and his early disciples—this was their philosophy of Spiritualism and this should be ours, while a doubt exists upon what our conditions may be whither we go. It behooves us, too, never to lose sight of phenomena, for our philosophy, like all other philosophies or sciences—astronomy, chemistry, and the like—can have no existence but by the concurrent phenomena that give rise to it.

Eclipses are calculated by the existence of the things eclipsed. Mathematics are demonstrated by the material relations of things known, and we know the existence of ourselves and others only by manifestations in themselves suggestive of fact, upon our consciousness—and he is a blind man indeed who shall hope to convince the world of the immortality of man by philosophical inductions from things seen or felt, solely in the regions of his own ideality, or consciousness, or from history, and we should be mindful of

the fact too that in the absence of demonstrated certainties, no man's evidence is to be taken of what he thinks he sees, unless the thing declared is natural, ordinary, or probable, or within reach of sensuous discovery and manipulation. The philosophy of Spiritualism is then what all other philosophies are a collated relational series of superhuman facts and phenomena, that exist, whether comprehended or not—and are a philosophy in themselves—and that all postulates of the reason that do not encompass all the facts of the phenomena are what most men can talk of but none demonstrate to be either spiritual in origin or in effect.

The philosophy of Spiritualism has another phase contradistinguishing it from the religions of the day; viz: Its phenomena dominate all its inferences and conclusions, and make man averse to dogma while convincing him he is the creature of the ever-evolving laws of God, teaching us that the spirit can be cultivated and increased in attributes and in the graces of the mind and the affections, in the ratio that we suppress the selfish and venal propensities and furnish pabulum to the loves of the heart and the mind—not as rewards or punishments, but as out and inflowing essences of being that, like the love of gold, "grow by what they feed upon," and as well might the Spiritualist expect to expand his sources of enjoyment by neglecting the cultivation of his moral, social, and spiritual attributes, as the farmer to increase his crop, by cultivating weeds or by omitting to plow, irrigate and manure it. Man's spirit grows in the ratio of the mento-moral influx it imbibes from the spheres of the natural and spiritual suns irradiating it, and we can make no demand upon God or Nature that will not be honored in the ratio of our susceptibility to appropriate properly the food we seek, and he is greatest and best who seeks that most that will most bless his race.

This food we can grow, reproduce, improve upon, and multiply to ourselves and children, and community, in the ratio of our desire, within a certain range—just as the gardener increases his crop, or schoolmaster his—from A B C to Algebra, from mere sensuous ideas and indulgences to moral, mental, and spiritual beauties, and make of ourselves a band of brothers and sisters at least, if not the world around us. And when I am told it cannot be done, I can only say of the person so expressing themselves, that they are led by hypothesis, or do not desire that the right shall prevail, or that man or God shall be glorified through them, and say unto them all, "knock and it shall be opened unto you," "seek and you shall find." Weeds are spontaneous, the higher fruits of the heart are born of cultivation, and were our affections in our philosophy, we would work together for a common God and common good, and therein demonstrate it.

Mr. PARDEE: The better to define the characteristics of spiritual philosophy, it would be well to consider primarily what is meant by Spiritualism. He regards Spiritualism as of limited jurisdiction. He looks upon it as that which deals with and explicates spiritual subjects only; that is to say, spiritual matters as distinguished from things natural and things celestial. While he feels and knows that it is doing a vast work for humanity, his conviction is that it cannot do the whole. It is not that all-comprehensive system some of its friends claim it to be. It is not constructive. It comes to break up the hard crust of materialism on the one hand, and the iron fetters of superstition on the other. This is well; it is needed. It is doing a great work too, in that it addresses the head as well as the heart. Ancient Spiritualism appealed to the heart—to the affections rather than to the understanding—but it lacks, nevertheless, that triune character—that thorough cognition of things natural, things spiritual, and things celestial—which belongs alone to a philosophy (call it harmonial or what you will) that is as broad as the universe of facts and principles. Spiritualism as compared with this, is limited. Though it addresses itself to head and heart, it does not meet all the demands of either. It is able to sound the depths of naturalism, because naturalism is below it; but for this reason, it cannot measure the celestial realm which is above it. Its work is specific. It establishes beyond all rational question, the existence, nearness, power and communicability of spirits; it demonstrates both the reality and the universality of inspiration, and the divine gospel of progress, or natural law of regeneration. Truly these are grand achievements, and these are its legitimate fruits. But in itself there is no power of construction, though it will lead to the constructive philosophy. Its present effect is, to disintegrate; it divorces the mind, from its old opinions; it individualizes; we may say of it as Jesus said of himself—it comes not to send peace on earth, but a sword—which turning and overturning is necessary, because it is preparatory to the philosophy which is laden with celestial love, celestial wisdom and celestial truth.

DR. GOULD: It must be conceded that modern Spiritualism differs from the Mosaic, in that it addresses the intellect; while the Mosaic Spiritualism had relation mainly to the animal nature. Both its rewards and punishments related to the physical nature and to the present life. Not until we approach the apostolic era, do we find the doctrine of punishment extended to the other life, and even then the physical notion prevails, inasmuch as the suffering is from fire and brimstone. Our spiritual investigations have exploded that notion to be sure; though he thinks modern Spiritualists as a general fact draw a quite too liberal conclusion from the abolition

of brimstone, as a means to the glorification of the divine justice. The ancients were mistaken simply in the mode, not in the fact of punishment in the other life. He thinks we both misapply our philosophy and waste our powers. Jesus in three years of time overturned the world; we have been more than seven years trying to settle the question of immortality. Nevertheless there are peculiar excellences in modern Spiritualism; it is fraternal beyond all former experience. Its intercourse is with departed relatives—brother speaks to brother and friend to friend. In this, the ties of kindred and friendship are ennobled and their sacredness established. This cannot fail of increasing the value of these relations here in the body.

DR. GRAY: The characteristics of the Spiritual Philosophy naturally separate, as to statement, into the scientific and the moral, or the Physical and the Aesthetic. But, in the earnest investigator's mind, they flow together in thought, as do affection and perception, or observation and reflection.

THE peculiarities of the spiritual philosophy may be enumerated as follows:

1. The spiritual manifestations in all cases proceed from human volition in another plane of being. Hitherto this class of phenomena have been ascribed to a will and wisdom, and from these a power above the human plane, because it was not known that the human being could control physical forces outside and independent of his muscular organism; and still less was it known that this could be effected by man, after the dissolution of his earth-form. Scientifically stated, then, it is a maxim of the new philosophy that the human will is a plastic power in nature, modifying chemical and other cosmic relations in matter to a certain extent and for certain periods of time.

2. Spiritual force is anterior (historically) to material formation; or better stated, perhaps, it is the substance whereof matter is the phenomenon, and therefore, as to place, it is interior to physical form. What we call matter, then, is nothing but a predicament result or status of spirit; what we call spirit is the entity of which all forms are the utterances; the primate, which is cognizable only in its ultimate, matter.

Type is older than growth, is anterior to growth, is the first attitude or ultimate of force, which is the first attitude or ultimate of spirit. Type is another name for germ form, and its revelation in growth is not its creation, but only its expression.

3. All phenomena are endeavors on the part of spirit to express individuality. All crystallization is individuality in some phase or stage of utterance, and all growth is crystalline. Decomposition is caused by the impinging of younger crystals upon elder, and by the dominion of the former over the latter. Representations of individuality are each an infinite series of metamorphoses. Decomposition, therefore, of one form of ultimatum, is not the destruction of an individuality, but a transposition of it, whereby a latent phase is brought to new relations. The simple crystal is not lost in the composite; it is more alive in the new relations.

The Doctor intimated that he would continue his remarks upon this topic at the next meeting, and also, should time permit, consider the moral side of the question.

Adjourned. R. T. HALLOCK.

Poetry.

"The finest poetry was first experience."

For the Herald of Progress.

THE SUNBEAM.

BY MARY H. WILLECK.

Loving, bonny little sunbeam, Peeping through the open door, Gliding with a wave-like motion All along the cottage floor; Chasing 'round the tiny shadows That the rain dropped here one day; Coaxing each from out its corner, Till they're fairly waltzed away. Now it creeps up to my curtains, Loops them back with golden gleams, Drapes my chamber with its glory Till a fairy hall it seems. Now it crowns the lofty mountains, Lights the humble village spire, Wakes the woods, and lights the waters, With its magic kiss of fire. Now it finds the fairy network That the spiders weave so rare, Turns its dewdrops into amber Trembling lightly in the air. Now the mosses and the flowers Feel the splendor in their hearts, Catching the prismatic glories From its many-colored darts. Happy birds are chatting gaily, With the morning zephyr free; Woods and waters join the chorus Of the far-off singing sea. We have caught the radiant spirit, Now descending from above, Feel the freshness, drink the sweetness, Of its all-pervading love.

PROVIDENCE, R. I.

"Love is the admiration and cherishing of the amiable qualities of the beloved person, upon condition of yourself being the object of their action. The qualities of the sexes correspond. Man's courage is loved by woman, whose fortitude again is coveted by the man. His vigorous intellect is answered by her infallible tact."

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ANDREW JACKSON DAVIS, EDITOR.

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SEVERAL important contributions are marked for appearance next week.

"Notes from the West," number three, will amuse and instruct the reader.

ALL lovers of Nature and of "Nature's God," will read with delight and profit Dr. Child's Essay on Life in this week's issue.

A VIVACIOUS letter reporting the "Cause of Progress in Maine," has just been received, and will soon be published.

INFIDELITY is the willful violation of that within you which you believe to be Truth, Justice, Righteousness. Fidelity is the integrity of your soul to itself—obedience to the angel of God within—to your best and highest Attractions.

READ the communication on our first page from the "Lancaster Circle." We feel strongly attracted to the candid spirit of intelligent inquiry which pervades the reply to Mr. Parkhurst. We think, however, that the "Circle" have not yet witnessed all the phases, nor measured all the capacities of the clairvoyant faculty.

"PHYSICAL MANIFESTATIONS" of the impartial Love and Wisdom of THE GREAT SPIRIT—in all the far-spreading harvest fields of the West—are exceedingly beautiful and irresistibly convincing. We observe that even the most skeptical and selfish of earth are moved to gratitude by such palpable demonstrations of the Universal Spirit.

"A PRACTICAL Dress Reformer" has given utterance to thoughts worthy of the reader's consideration. It is our impression that when the fair daughters of America shall have acquired moral strength and wisdom sufficient to cast off priestcraft they will at the same time cast off milliner-craft and all the hampering crafts of despotic St. Custom. "Fly swifter round, ye wheels of time, and bring the welcome day."

"A LITTLE consideration of what takes place around us every day," says Emerson, "would show us, that a higher law than that of our Will regulates events; that our painful labors are unnecessary and fruitless; that only in our easy, simple, spontaneous action are we strong, and by contenting with obedience we become divine. Belief and love—a believing love—will relieve us of a vast load of care. O, my Brothers, God exists. There is a Soul at the center of Nature, and over the will of every man, so that none of us can wrong the universe."

THE extended and interesting record of the "Doings of the Moral Police," on our 5th and 6th pages, will be read with lively emotions by all our readers who love the "holy incense of good acts."

The responses already received to our recently expressed "want" are most gratifying. We shall soon publish another chapter of valuable experiences and memories from our correspondents.

Meanwhile we trust no less excellent responses to the world's great "need"—the continual enactment of good deeds—will be numbered with the events of every coming day.

AN Institution, according to our best definition, is an establishment appointed, prescribed, and founded, by authority—intended to be permanent. Thus, we speak of the established institutions of Moses or Lycurgus, or the laws of the Medes and Persians. The popular idea of an Institution is, an organized society, established by law, or by the authority of individuals, for the promotion of any given object, social, political, or religious. Hence, it cannot be seen that an Institution is somewhat like the Chinese Wall—a stupendous and systematic effort to keep individuals permanently within or without. The Individual is never encouraged to grow and expand, save to the circumference of the circle. There he must stop, or be called a conspirator, a rebel, and—take the penalties.

Spiritual Providences.

PARALLEL EXAMPLES FROM HISTORY, ANCIENT AND MODERN.

MAGNETISM—CLAIRVOYANCE—SPIRITUALISM.

In exploring the field of inquiry we find the "Primitive History" to be a most valuable compend of facts in spiritual science. From first to last the Bible asserts the operation of mental power, and the connection between the visible and the invisible world.

For an illustration of Magnetism turn to Deut. 34: 9, which declares that Joshua "was full of the spirit of wisdom, for Moses had laid his hands upon him."

Elisha, also, when the son of the Shunamite had apparently died, "went up and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child and the flesh of the child waxed warm."

Numerous examples are given in the New Testament of the curing of diseases by magnetic manipulations, which process was also familiar to ancient philosophers as well as Christians. Hippocrates says—"there exists a singular property in the human hand to pull and draw away pains, aches, and divers impurities from the affected parts, by laying the hand upon the place and extending the fingers towards it." Solon too admits that—

"Sometimes the fury of the worst disease, The hand by gentle stroking can appease."

Many facts of clairvoyance are prominent among Bible records.

"My lord, O, king," said a servant to the king of Syria, "Elisha, the prophet, telleth the king of Israel the words that thou speakest in thy bed-chamber."

"Therefore I was left alone," said Daniel, "and saw this great vision, and there remained no strength in me. Yet heard I the voice of his words; and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground."

Paul was caught up into the third heaven and heard unspeakable words, such as he found no language to reiterate.

Jesus read correctly the thoughts of the Samaritan woman; saw the swarm of fishes in the sea where he directed his disciples to cast their nets; looked across the country from Cana to Capernaum into the physical system of the nobleman's dying son; discerned a lingering throbb of life, in the clay-cold form of the buried Lazarus, and traced the clammy serpent-coil of treachery in the bosom of Judas, his betrayer.

There is a strong likeness between the last mentioned circumstance and one connected with Solon, the Athenian Lawgiver. While enjoying the highest honors of the nation, he predicted that his friend and kinsman, Pisistratus, would finally undermine him and procure his banishment, which presentiment was literally fulfilled.

Jesus prophesied that Jerusalem would be destroyed, and bewailed in pathetic language its unhappy fate.

How striking a parallel is this to the wonderful prediction of Tacitus, the Latin historian, who clearly foresaw and portrayed in a written volume, the downfall of the Roman Empire and the consequent calamities which were to desolate Europe, full five hundred years before the events occurred.

Solon, also, contemplating the port and citadel of Nymphia, exclaimed: "How blind is man to futurity! O, could the Athenians foresee what mischief they will do, they would even devour it to be released." Two hundred years after the departure of this philosopher and seer, his melancholy premonitions were too truly verified.

In like manner, Kossuth, the inspired Hungarian hero, foretold the fate of the bloody Crimean war; and the no less prophetic Italian patriot, Mazzini, pointed sadly to the result of Italy's late struggle for Liberty. All civilization was startled to see how to the very letter their unwelcome predictions were fulfilled.

The night before the explosion of the "infernal machine" which was designed to kill the first Napoleon, Josephine received, as in a vision, a vivid impression of his impending danger, and in an agony of fear implored him to escape it.

But, returning to the pages of Bible history, we find them glowing with examples, not of Magnetism and Clairvoyance alone, but also of Spiritual Manifestations.

Joseph, the most pure and perfect character recorded in the ancient Scriptures, was comforted and sustained during all the unworldly persecutions of his wicked brethren, his weary wanderings with a wild and cruel tribe, and his lonely hours in a damp and dreary prison, by guardian angels who came to him in dreams. Communion with loving spirits kept his heart sinless and tender, even when he rose to power; so that when that guilty band once more stood before him as trembling, starving supplicants, the divine grace of forgiveness overshadowed his soul, "and he sought where to weep; and he entered into his chamber and wept there."

"And he washed his face and went out and refrained himself and said, Set on bread."

Hagar, though hated by Sarah, was beloved by an angel. He came with words of comfort, when, fleeing from the wrath of her mistress, she paused, pale and bewildered, "by the fountain on the way to Shur." His gentle voice again fell like richest music on her ear, when, a weeping outcast, she wandered with her child in the wilderness of Beersheba, and, perishing with thirst, laid him down to

die. Could we call him a man of God who should manifest such inhumanity in our day, as did the patriarch Abraham to the sorrow-stricken Hagar? With what a thrill of joy she listened to the voice of her guardian spirit in this despairing moment, and with what renewed hope she arose from that baptism of angelic illumination, to find the well of water which saved her darling boy!

Samuel appeared to the clairvoyant medium of Endor, and like spirits in our time identified himself to Saul's apprehension by certain appurtenances which were immediately recognized.

"And Saul said unto her, What form is he of? And she said, An old man cometh up and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself."

Daniel was ever a fearless and truthful Spiritualist. "There is a man in thy kingdom," said the Queen of Media, in whom is the spirit of the holy gods; and in the days of thy father, light, and understanding, and wisdom like the wisdom of the gods, was found in him." What but the power of a guardian spirit rescued this faithful medium from the fierce hunger of bloody beasts of prey? "My God hath sent his angel," said Daniel, "and hath shut the lions' mouths that they have not hurt me."

Belshazzar felt the force of spirit monition when blazing words were written by a hand of fire, on the walls which were resounding with peals of mad revelry. How pallid grew his face, and how faint was his soul with the deadly sickness of fear as the ominous flame still gleamed on high. He was doomed. The breath of a spirit had swept over him and he and his kingdom were no more! May it not be that on many of the hoary institutions of the present, a burning hand is likewise writing: "MENE, MENE, TEKEL!"

The shepherds watching their flocks amid the Judean mountains saw a wonderful manifestation of spirit influence. Suddenly, while the curtains of night drooped heavily around them, a luminous ether enveloped the valley, in the midst of which stood a radiant being speaking great words of prophecy and joy. Then came a multitude of the disembodied, and the soft, sweet notes of their angelic anthems floated out over the hills, filling the hearts of those who listened with lofty thoughts and blissful harmonies.

Jesus, in the beautiful innocence of his nature, communed with "spirits of just men made perfect," so that, when apart with a few faithful followers on a solitary mountain, the mantle of angelic presence descended upon him; then played around him the mellow magnetic light of the supernal spheres; his form seemed gliding into transparent brilliancy; on his face rested the smile of eternal peace; and two white-robed angels, Moses and Elias, came near to pour into his soul living streams of immortal bliss!

So sublime a spectacle as this was of rare occurrence in the days of the apostles, but now every week brings its record of something almost equally startling and satisfactory. Dr. Wilkinson, an eminent medical and scientific man of England, not long ago published an account of many extraordinary demonstrations which he witnessed in a circle, and among others was the appearance of a spirit hand. He requested that it might be laid upon his forehead, and we give in his own beautiful language the result:

"This was deliberately done, and I felt its thrilling impression as the palm was laid flat upon my brow, where it remained for several seconds. During the interval in which I felt it, I had abundant opportunity of examining most closely the arm and forearm. Bending over as I did to the vacant rim of the table, I saw how the arm terminated—apparently in a graceful cascade of drapery; much as though an arm was put through the peak of a snowy tent, the apex of which thus fell around the shoulder on every side. On leaving my forehead, the arm at once disappeared, and I watched it go. It was drawn into the same drapery, but so naively that I can only liken it to a fountain falling down again, and ceasing into the bosom of the water from which it rose."

Again, the day of Pentecost witnessed an overwhelming display of spiritual presence and possession, such as we have often seen in modern circles, where they were "all filled with the Holy Ghost (magnetic affluus) and began to speak with other tongues as the spirit gave them utterance."

Some invisible guardian overtook Saul on his way to Damascus, and commenced developing him as a medium by a sudden manifestation of light and sound; and when Peter and his comrades were in prison, they were rescued by an attendant angel.

Not unlike these physical manifestations were some events that occurred in the family of Dr. Phelps, at Stratford, Connecticut, a few years since, concerning which we have the following reliable testimony, from a person who was present:

"Among many other and equally strange things which occurred there, the members of the family and others have witnessed (though invariably subsequent to the arrangement,) the grouping of various figures made from articles of clothing taken mysteriously from wardrobes and trunks; they have also seen books thrown about; nails, keys, and other portable articles belonging to the house, falling in their midst, and have had black crape tied on the door-latch, and the looking-glass covered with sheets, as is customary in some families when a corpse is in the house."

We have also received accounts from various other localities in the United States, of

voices heard in the air; musical instruments carried about the room and played upon; persons taken up from the earth and conveyed long distances by an invisible power, &c.

Prof. Hare, and Hon. Robert Dale Owen, one a devotee in the temple of science, the other of humanity, have each nobly instructed the world by recording numerous tests of a similar agency.

Once more reverting to Jesus of Nazareth, we find that, when freed from the body, he gave some of the strongest proofs of angelic ministrations. Soon after he was murdered by the relentless Jews, his spirit came to the clairvoyant Magdalen, but quickly disappeared when she would have seized him in her joy. Then he was seen by the two disciples on the road to Emmaus, then "of Cephas," says Paul, "then of the twelve." After that he was seen of above five hundred brethren at once; and at last, "while they beheld, he was taken up, and a cloud received him out of their sight."

Leaving the precincts of Bible History for records of less antiquity, we find a Rev. John Wesley who, in his own family, had many most interesting manifestations; Emanuel Swedenborg, whose whole life was a series of thrilling psychological experiences; the seer of Prevorst, who was constantly in rapport with the disembodied; Jung-Stilling, of Germany, Mesmer, of France, and many others of all countries, the mention of whose names alone would suggest many examples in proof of spiritual power.

The history of Germany is all sweetly interlined with passages from the inner life; and her poets and philosophers, like children of the sun, drink deeply at the fountain of inspiration.

Cotton Mather and his Puritan accomplices, had ample testimony of "the wonders of the invisible world" in the mysteries of Salem Witchcraft, and made themselves a byword to all coming generations, by their cruel deeds of blind and blood-thirsty bigotry.

The followers of Ann Lee, known as Shakers, have a well authenticated history of marvellous occurrences, which show the operation of certain benign invisible powers in the curing of physical and mental disorders.

But whatever the past has been, the present era is witnessing the culmination of spiritual science in each of its three great departments. Like the rushing of mighty waters, has the Harmonical Dispensation burst upon the world. Asia turns to listen; Europe stands aghast; the isles of the sea wait and wonder; America sends one rejoicing peal to the distant heavens. Bright bands of angelic messengers have come to every city, every village, and almost every dwelling, throughout all her wide dominions.

The Church and the World.

The Church in its origin was a protest against the World, which can be seen by comparing the maxims and spirit of the two.

The spirit of the world, or Civil Society, is thorough mutual distrust and Alienation, every man against every man, with no union except for self-aggrandizement, or the control of one's fellows.

Out of this spirit spring five customs which constitute the body of the world, or the foundations of the State.

They are these:

1. Compulsory Taxation, which constrains all the members of the State to support its ordinances, whether they like them or not. This unwritten law of civil society is the product of universal mutual Alienation, which allows no organization of society except on the principle that the interests of the many shall be subservient to those of a part.

2. Hostile Industrial Interests. In civilized society, all similar branches of industry and kindred avocations are mutually inimical, and seek each other's destruction by Competition. All similar callings are Ishmaelites. Dissimilar avocations even can cooperate only mediately by the intervention of Gold and Silver, and not directly by exchange.

3. Private Property in (so much) Land (as is) required to produce the necessities of life. This license in landholding is carried so far that a member of society may control indefinitely more than he can himself use; the consequence of which is, that multitudes of the rising generation have their lives mortgaged for the means of subsistence before they are born. They discharge this mortgage by paying perpetual rent, earning at last six feet of earth, and a miserable coffin, in the Potter's field.

4. The Forcible Collection of Debts. As mutual Alienation is the soul of the State, the Judge and the Sheriff are its high priest and Levite, and their highest function is to flay such as cannot pay. The notes and bonds of the commercial world, are nothing but sheriff's warrants to take the body and goods, or at least the goods of all fortunate, or unfortunate debtors. Take away the collection laws, and the State would fall in pieces like a child's house of cards.

5. Vindictive Punishments are the natural concomitant and sanction of the other four natural laws of civil society. The Prison and the Gallows are the last expression of that universal distrust and mutual Alienation which are its life. They are institutions for taking vengeance, or to use the sweet euphemism of the modern Pharisee, they are institutions "for vindicating the majesty of the laws."

In the name of Jesus Christ (The Divine Law—the Sermon,) the Church once protested against the entire might of the World, and in the world itself organized as a society whose principle was Love.

The customs which embodied this spirit were likewise five, antipodal to those of the world. They were these:

1. Voluntary Contributions to support its aims and its ordinances. This, it is clear, is the direct opposite of Compulsory Taxation.
2. Unity of Interests. Tradition relates that in many of the early churches the members labored together to supply their physical wants. This is at least true of the original mother of the Churches—the Essene Brotherhood.
3. Community of Landed Property. Also true of the Essene Brotherhood, or original Jewish Church.
4. Community of Personal Property by means of a joint fund. This also characterized the Primitive Church.
5. In place of Vindictive Punishments, the early church substituted the care of Widows, Orphans, the Poor, and the Diseased, and above all, the careful Nurture of the Young.

Its members were all brethren, and it therefore recognized neither War nor Slavery, being governed in every deed by its spiritual Prince of Peace, whose essential office was that of Redeemer—the ransom of those in bonds.

In its early days, on account of this protest against the world, the Church was a house of refuge to the poor and the down-trodden, the widow and the orphan. For it came to them with Love, bearing in one hand the solace of the soul—the Hope of Immortality, and in the other food and clothing for the body. No wonder that it grew in strength and power in its early day, no wonder that its existence, past though it be, is the keenest of all satires on that huge temple of superstition and hypocrisy, that overshadows Christendom and rules in its name.

But shall that protest altogether fail? Certainly not.

Through Spiritualism the soul of the Primitive Church will renew its protest against the World, and its long lost and long crucified Christ will come again, rolling together the old heavens like a burning scroll, and establishing a new heaven and a new earth, in which from age to age shall dwell the Brotherhood of Man.

We are in want of a few copies of the HERALD OF PROGRESS for March 24th (No. 5). If any of our readers who do not keep files, can send us that number, they will not only do us a favor, but also satisfy those new subscribers who wish the entire file.

THE SPIRITUAL PICNIC AT FORT LEE.

A more agreeable day for a summer festival could not have been selected than that (Aug. 16th) which the Spiritualists of New York recently devoted to a social gathering. The skies were fair, the air pure and bracing, and the sun not too fierce with his radiant arrows, as was proper on an occasion when the devotees of the religion of Hope were to rejoice together. From eight to eleven in the morning, the receivers of the unpopular truth that man does not wholly die, gathered at the wharves of Spring and Twenty-second Sts., and were taken by successive boats to the landing at Fort Lee. They came, of course, with baskets of good things, as the Jews of old to their harvest feast, youth, age, and middle life being duly represented. Arrived at the landing, most of the company ascended the Palisades, and in the cool cedar groves that crown them, dispersed in joyous groups wherever freak or fancy directed. Here the hidden treasures of the baskets were brought to view, and rural tables were suddenly extemporized, not as gorgeously furnished, to be sure, as those created by Aladdin's wonderful lamp, but with viands altogether sweeter and more substantial. The stranger, or friend, whose basket had been left behind, or not thought of, circulated freely from table to table, and fared better by reason of his careful forgetfulness than if he had come laden with the riches of his own larder, the hospitable angels that presided over the tables being more willing to give than to receive. Bands of happy children wandered to and fro among the circles of their parents and elders, living symbols of the new era that is coming, when the old shall be young in the beautiful faith of a future life, and the young shall have no despondent old age to dread, but all shall be children together in the sunlight of a day whose shadows shall never lengthen.

After the feast was dispatched, most of the company gathered to partake of the more enduring food of the New Doctrine, which was dispensed in quantity and quality to suit every variety of taste by several speakers, who, though unable on account of limited time to give but a few leaves, presented enough to show that the fragments left over would feed thousands more than were present. Our space this week does not allow us to present even an abstract of what was said. In the intervals between the several addresses, charming music enlivened and refreshed the listeners.

The speaking ended, the company again dispersed in sportive groups; music, dancing, and friendly conversation filling the hours till the time for the return of the party to the city. The sun had already set before the arrival of the last returning boat, but no accident occurred to mar the festivities of the day, which we trust may be a type of many such to come, in which our new truth shall be honored by similar social communion, and by even larger gatherings.

A HARMONIOUS NEIGHBORHOOD.

The New York Dispatch notices the fact that on the southern block of Beekman St., running from Nassau to the Park, are the publication offices of the religious papers called the Evangelist, the Independent, the Beauty of Holiness, the Methodist, the Mother's Journal, &c., and on the other side of that portion of the street is The World, (the new religious daily,) and the Observer. The Dispatch suggests the propriety of naming that part of Beekman street "Holy Row," regarding the presence of the Park and Nassau Banks as no sufficient objection, since "Banks and Bibles have a marvellous affinity, and checks and colporteurs travel over the same track." A closer inspection of the tenants on the north side, reveals the extent of this integral harmony and fitness. Immediately connected with the (Old) World and the New York Observer, is the (Eighteenth) Century office, and "Psalm's Court of Death," which is most appropriately on exhibition there.

Whether it requires a "stretch" of imagination to consider the "India Rubber" house, in the same block, as belonging to the category of "birds of a feather" we will not undertake to decide.

It is "clear" to our "vision," however, that the "Scoville Manufacturing Company" are well located there, since "optical instruments" of nice power are needed "to take an impression" from the dull light of the World's or Observer's Christianity.

THE HOME GEM.

We are desired by that earnest laborer in the reform field, ANNE DENTON CRIDGE, to announce that The Home Gem is not discontinued, but only suspended for a few months.

Mrs. Cridge hopes to be able to double the size of The Gem, and to largely increase its circulation.

THE DIFFERENCE.

If a man survive death, the doctrine of Annihilation is a gloomy and horrible lie; if Annihilation is true, the doctrine of Immortality is a salutary, consoling, and justifiable illusion.

MR. EDITOR:—I fell in with the above in the HERALD OF PROGRESS, the Spiritual paper edited by Andrew Jackson Davis. It is a spiritual doctrine, then, that humbug is a good thing—for what else is meant by "salutary, consoling, and justifiable illusion?" I once knew a man who was in the habit of getting drunk, and he used to defend the practice on account of its being a kind of an illusion that made him feel good. His argument for drunkenness was about as logical as the above for immortality. An illusion is a mockery, and Spiritualism is weaker than a rope of sand if it looks to a mockery for support.—Correspondent Boston Investigator.

A little candor in stating what is Spiritual doctrine can do no harm. It is not a Spiritual doctrine that any humbug is a good thing, not even the humbug of annihilation, or its twin brother, a possible endless misery. But on the supposition that there is a truth which to know would render life wretched to all thoughtful minds, it would seem that the illusion of the error which is its counterpart, would be justifiable. So if it were the drunkard's original nature to be wretched when un-intoxicated, it would be great folly in him not to keep on "a high head of steam" all the while. But this is no argument for drunkenness in man as he is. Neither is the making of two absurd suppositions, viz: that annihilation is a fact, and that immortality is not a fact, with a deduction as to the effect upon our feelings, either a proof or an intended proof, that man never really dies. There is something of a contrast in the effect of the two doctrines of annihilation and immortality upon the feelings; and where pleasurable emotion is the highest object of human action, as is taught by some philosophers, the obligation on that ground to believe in immortality, if a lie, would be stronger than to believe the contrary doctrine, if a truth. But if the contrast was strongly stated, there was no intention to wound the prejudices of any who believe in annihilation, simply from a petulant aversion to those to whom the doctrine is distasteful, and not from its intrinsic merits. Still we think they obey a natural logic of the heart, who believing sincerely in their own utter extinction at death, give loose reins to their lowest passions, and cry, "Let us eat, drink, and be merry, for to-morrow we die." D. L.

What is Doing in the Reform Field.

- The following meetings have been advertised heretofore:
- Grove Meeting at Lyons, Mich., Saturday and Sunday, Sept. 1st and 2d.
  - Fort Recovery, Mercer county, O., Friends of Progress, Sept. 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.
  - North Newbury, Granga county, O., Friends of Progress, Aug. 25th and 26th.
  - South Royalton, Vt., the seventh Annual Convention of Vermont Spiritualists, August 24th, 25th, and 26th.
  - Michigan Yearly Meeting of Friends of Progress, at Sturgis, August 25th and 26th.

MEETING AT EATON RAPIDS.

G. D. Sessions, of Eaton Rapids, Mich., writes that the Spiritualists of that vicinity have recently held a most successful Grove Meeting. A. W. Mason, A. B. Whiting, and W. F. Jamison, were the speakers, and the attendance was large.

Our correspondent represents the demand for liberal speakers in that region as steadily increasing, and the leaven of a free gospel as surely and powerfully at work.

SOCIAL EQUALITY.

An adjourned meeting of the Commonwealth Association will be held at Convention Hall, No. 179 Wooster St., on Wednesday evening, August 23d. All persons interested in this movement are specially requested to attend, as business of much importance will come before the meeting.

GROVE MEETING.

God's spacious temple open stands,  
Where Nature's ancient forests grow,  
There truth and light from angel bands,  
Free as life's waters ever flow.

The friends of Spiritual Progress will hold a Grove Meeting on Saturday and Sunday, the 15th and 16th of September, 1860, in a grove near Esquire Giles', in Eaton, Loraine county, O. Able speakers from abroad are expected to be present.

Come Jew and Gentile, bond and free,  
And Christians there we wish to see;  
Come one, come all, from everywhere,  
Together let us reason there. L. B.—

MEETING AT NEW BOSTON.

A Meeting of the Friends of Progress will be held in New-Boston, Mercer county, Ill., on Saturday and Sunday, 8th and 9th of September, 1860. Meeting will convene on Saturday, at 2 o'clock, P. M.

The call for this meeting is designed to meet one of the real wants of society. Earnest and thinking minds are scattered through our community whose aspirations for Truth and Freedom have destroyed their affinity for the proscriptive spirit of popular religious organizations. Such minds feel the want of congenial communion in an atmosphere of freedom, and need such awakening as only the association of kindred minds can inspire.

Reformers! Friends of Man! All who feel a desire to promote the cause of Truth and Progress—Brothers, Sisters, without distinction, let us meet together and freely reason on any subject that pertains to human happiness. Full long have we been taught the essential wickedness of human nature. Let us meet to exchange the truths which the Infinite within us has taught us, and to read in each others' hearts the pleasing reality that human nature is essentially good. So shall we consecrate the time and the place while we aid each other in the great work of attaining a higher, better, and more harmonious life.

Able speakers from abroad are expected to meet with us. Preparations will be made to entertain friends from a distance.

Dudley Willits, William Drury, Joseph Graham, Tyler McWhorter, J. I. Arnold, H. H. Roberts, L. W. Myers, R. S. Cramer, Committee of Arrangements.

Brief Items.

—A writer represents a Methodist preacher of Boston as saying that his God was better than that of the abominable Deity of the Calvinists, or the old grandmother in a rocking chair set up by the Universalists.

—The Boston correspondent of the Anti-Slavery Standard thus "takes off" the "way-side consolations and incidental refreshments" of the Abolitionists: "When Mr. Phillips, for instance, serves up a slave-catching political candidate, well roasted, with tongue sauce and a garnish of brains, followed, perhaps, by a fricassee of pro-slavery ministers or a grilled Southside Doctor in Divinity, done to a turn by Mr. Pillsbury or Mr. Foster, it hath a strengthening and enlivening effect, and grace should always be said with grateful hearts after every such season of refreshing."

—"Who can estimate the vast amount of dead capital in all our churches?"—True Witness. Any one who can calculate their total cost, and count the number of their communicants.

—The family of Joseph Barker, consisting of his wife, daughter, and two sons, arrived in this city from Nebraska, on Tuesday, (7th,) and sailed next day in the steamer Canada for Liverpool. The sons paid us a short visit before they left, and we found them to be very intelligent, smart young men, thoroughly imbued with Liberal principles, and destined no doubt to be very useful and efficient workers in the good cause. The family has resided in this country for the past nine years.

—The degree of Doctor of Divinity has been conferred by Amherst College upon Henry Ward Beecher. The character of the following mention of the event by the Independent is painfully suggestive: "It is well that this degree was not conferred by Cambridge University. An honor from that quarter might have awakened a suspicion of his orthodoxy. Some of his associates in this vicinity have survived that test, because their soundness in the faith is already established. A degree from Amherst College must place Mr. Beecher's orthodoxy above suspicion, at least in Massachusetts. Our only fear is that influences from such a quarter may make our friend hopelessly conservative."

—The total number of words defined, in the vocabulary proper, and given in the tables of Geographical, Scripture and Proper names, in Webster's Dictionary, is 140,000. This is a total of nearly 8,000 more than are given in any other English dictionary.

FOREIGN ITEMS.

By the arrival of the steamers Anglo Saxon, Persia, and Parana, we have European news to the 4th of August.

In England, political discussions in Parliament have recently turned upon fortifying the country in anticipation of any possible rupture with France. The Ministry have succeeded in carrying a vote for that object by considerable majorities. On the other hand, the prospective failure of the bill to abolish the Paper Duty, is not likely to dissolve the Ministry.

The recent letter of Louis Napoleon to his minister in England, has been very favorably received in that country, but it will not affect a discontinuance of the defensive preparations set on foot.

A convention for the evacuation of Sicily by the Neapolitan troops, from motives of humanity, had been agreed upon; so that the cause of Garibaldi is advancing. It is further rumored that Garibaldi was preparing to transport troops to Italy, and that 1500 of his volunteers had already landed in Calabria.

The hero himself, it is stated, had been summoned to advance on Naples by his adherents in that city, and his arrival was awaited with impatience. He had recently received reinforcements of 5000 men from Sardinia, and two Neapolitan regiments are also said to have gone over to him.

The Great Powers by their commissioners signed a convention at Paris on the 4th inst., for a joint intervention in Syria. The particulars of the agreement have not yet transpired; but it is known that 12,000 men are to be dispatched to Syria, one half of whom are to be French.

Gleanings from Correspondence.

TWO DOCTORS NEWTON.

A correspondent at Saratoga Springs writes to correct a mistake in the use of initials in the HERALD OF PROGRESS. It is Dr. I. J. Newton who has removed from Cincinnati to Newport.

Dr. R. B. NEWTON is a resident of Saratoga Springs, and a successful practitioner, uniting the advantages of a home, for friends of Progress, where patients can be placed in the most favorable condition for restoration to health, with Water and Homeopathic treatment, and the use of human and spiritual magnetism.

Our correspondent reports great success as a result of these combined advantages.

THAT IS THE POINT.

WM. G. B. furnishes the following: "Not how bad a man is, but whether he is improving. So of an institution. It may be corrupt, but capable of outgrowing its corruption. A theological school or a college may become hunkerish, but new blood keeps pouring into its arteries. A few years ago, Theodore Parker was denied the liberty of preaching a sermon by invitation of a graduating class at a divinity school, but this year by far the most able and most applauded exercises of visitation day, were the papers read by young men upon the Puritan Principle and the Superiority of Institutional Religion, both of which were Parkerian and Garrisonian, and worthy a place in the HERALD OF PROGRESS. The fact alluded to by Higginson at the Triennial Dinner, that Holmes, Jr., and Garrison, Jr., were joint editors of the Harvard Magazine, shows hope for the world. Don't despair, therefore, of any one."

MORE PERSONAL TESTIMONY.

T. W. B., CHARLESTOWN, IND., transcribes a page from his life's history, as voluntary testimony to the value of a true philosophy.

"While in California in 1855, I first became acquainted with the Spiritual Philosophy through 'The Present Age and Inner Life,' and the 'Healing of the Nations.' When I read these books, my soul overflowed with gratitude, and I said to myself, that I never would again do anything I thought to be wrong. I have been weak, and have often stumbled, but I have been able to break away from many bad habits—such as swearing, gambling, fighting, chewing tobacco, drinking tea and coffee, eating hog, and smoking segars.

"O what a load to lift from off one poor mortal!"

A GOOD EXAMPLE.

C. M. W., WASHINGTON, C. H., OHIO, in renewing his subscription, sends four new names, with the money, and hopes "that every subscriber to the HERALD OF PROGRESS may do the same." He has been alone for several years, but sees evidences now of the willingness of many to accept the truth.

THE TESTIMONY OF ANOTHER.

B. J. SODUS writes thus frankly of the HERALD OF PROGRESS:

"Many things in your paper I like very much; yet I fancy that we old people will have to make rapid progress to be able to swallow all that is advanced in the columns of the HERALD. Having been educated strictly a Presbyterian, it is very hard to forget old opinions and life-long habits of thought. If Spiritualism had not prepared the way for the acceptance of a better gospel, the pleasure I now enjoy in perusing your paper would be lost to me. I trust the time is not far distant when thousands like me will be compelled to lay aside old dogmas and prejudices, and be fearless for the truth."

THINGS MARVELLOUS AND STRANGE.

J. G. M., Mich., writes in explanation of the delinquency of certain subscribers in that place.

"Some are disappointed in the paper. It does not meet their expectations. They have not yet passed beyond the supernaturalistic sphere, and of course expected something marvellous and strange through your paper, and from the Editor. Spiritualists are yet (many of them) far from the sphere of Reason and Wisdom. But I suppose we must with patience wait their growth and unfolding. As for myself I wish the HERALD OF PROGRESS could be in every family in this broad land."

We hope to record many things, now alas too "marvellous and strange" in the world's eyes. They will consist of noble, generous deeds, under our "Moral Police" head, and we pray that these may multiply abundantly. With a host of such records, will not the HERALD OF PROGRESS be a welcome and blessed messenger to many souls?

A VOICE FROM AN ELDER BROTHER.

W. C., EUCLID, OHIO, now eighty years old writes:

"I was raised a Calvinistic Presbyterian, and reached lawful age before I dared think for myself, and it took a long time to get the old shackles off. I think the Harmonial Philosophy is gaining ground. I am a firm believer in the 'good time coming,' and believe that man will redeem himself, but not in my day. I cannot expect to do much more towards renovating society, but will do what I can. The HERALD OF PROGRESS has become indispensable to me and my family."

Doings of the Moral Police.

"There is a golden chord of sympathy,  
Fixed in the harp of every human soul;  
Which by the breath of Kindness when 'tis swept,  
Wakes angel melodies in savage hearts."

BROTHERHOOD.

Even now a radiant angel goeth forth,  
A spirit that hath healing in its wings—  
And flieeth east and west, and south and north,  
To do the bidding of the King of kings;  
Stirring men's hearts to compass better things,  
And teaching brotherhood as that sweet source  
Which holdeth in itself all blessed springs;  
And showeth how to guide its silver course,  
When it shall flood the world with deep, exulting  
force. [Mrs. Norton.]

A Response to the Want.

DEEDS VS. EXPERIENCES.

A friendly "GLENER" writes: "In the last issue of the HERALD OF PROGRESS, under the caption of 'Wanted,' you call for notices of 'good deeds and noble acts.' How unlike orthodox or mythological papers is this, thought I. They often call for a record of experiences, and if they are only remarkable, no matter from whom they come, they are accepted as proofs of sainthood; and it is said of them, 'they are the Lord's doings, and marvellous in our eyes.' Often, too, do sectarian preachers and editors caution their hearers and readers against the impiety of climbing to heaven on the ladder of their 'good deeds'—just as though there was any other way to ascend to heaven, to the Supreme Good. Does not every good deed a man performs, from a good motive and for a good end, constitute a round in that 'ladder,' and advance him, spiritually speaking, so much nearer to God? And would not a whole life of such deeds make as long a ladder as that which the ancient patriarch saw in his vision, and on which angels were ascending and descending? Let any one try the experiment and see if he do not have a rich experience to give on the affirmative side of the question. Such is certainly a most effectual way of 'drawing nigh to God'—much more effectual than saying, 'Lord, Lord.' And it is the prayer of deeds that is specially needed in this age—like all preceding ages—of Phariseism."

EXAMPLES OF BENEVOLENCE.

But I didn't mean to write the above exactly, it wrote itself. I proposed to say that in the ranks of "heretics" and "reformers" there have been many "good deeds and noble acts," during the last twenty years of humanitarian revivals, outside of churches, of which there ought to be a record, as an encouragement to others to go and do likewise.

The great anti-slavery cause has not been advanced without the aid of a self-sacrificing spirit in many of its leading friends, of which the world is mostly ignorant.

CHARLES F. HOVEY.

How full of the "Good Samaritan" spirit was the late Chas. F. Hovey, who gave not only his influence but so much money to the cause! So much money from year to year whilst living, and at last so much by will. Fifty thousand dollars, perhaps, would not cover the whole amount that he thus donated. And such men ought not to be forgotten, but gratefully cherished in the memories of all the friends of Humanity and Progress, an often pointed to as examples for others who have wealth. How few merchants like the truly democratic and philanthropic merchant of Boston.

GERRIT SMITH.

What a noble example to men of wealth as to the generous use of money for humanity's sake, is Gerrit Smith! Not many might not many noble are called in any age to work in the truly Christian work of that age—work of breaking down popular error a wrong, and building up unpopular truth a righteousness; but there are always a few show us what moral greatness there may in man.

Mr. Smith is one of these, and would millions hold and use their property as does, for the aid of every good cause, a the most needy one especially, how so would the face of society be visibly changed for the better! But rich men are idiots the use of their treasures—neither mitering to their own or others' happiness. What the great Teacher of Nazareth said rich men—"how hardly shall they that riches enter into the kingdom of heaven" had not its basis in fanaticism, but in a true philosophy.

THE HISTORY OF SOCIALISM.

The Socialism that sprang up twenty years ago in our country, and at first promised much, embodied a great deal of the spirit of philanthropy. It grew out of a deep and true dissatisfaction with society; it was—with its oppressions, wars, sectarisms, and selfish antagonisms and discords and of a beautiful aspiration for a kingdom of heaven on earth. The people were not prepared for it, perhaps will not be in a thousand years—not many of them—but could its history be truly written, it would reflect great honor upon many of its projectors, so unselfishly devoted were they to their noble idea.

Brook Farm and Hopedale sprang up, believe, about the same time, and though former soon failed and the latter has partially done so, their failure did not come from want of wise and good men to sustain it, only for the want of more such.

ADIN BALLOU AND GEO. RIPLEY.

Adin Ballou, of Hopedale, and Geo. Ripley of Brook Farm, were leaders worthy of the cause, and had a heavenly enthusiasm in it.

calling, which never abated till they saw that their high and glorious ideal could not be realized, for the want of suitable men and means.

#### HOPEDALE AS IT IS.

Hopedale is little known by the world at present, but there is still a company of men and women there, notwithstanding their partial failure as a social organization, who constitute an important branch of the great Reformation movement of the times. No one in reckoning up the progressive forces of our country should leave them out, for they are uncompromising workers in almost every true reform, especially almost every practical one. They are the friends of Freedom, of Temperance, of Peace, of Woman's Rights, and of whatever they believed to be Christian.

#### E. D. DRAPER.

This little community has had one man of means from the first, worthy to be named with those I have before mentioned, as to the liberal use of money, and without which the community could not have lived. E. D. Draper has possessed the faculty for making money, and has been favored with a very lucrative business, out of which he could have easily and honestly amassed, ere this, a large fortune; but he has delighted in making money to give away—a rare qualification. Many of our most successful accumulators cannot understand such a man, having no experience in common with him. What a great pile of money a hundred dollars is, for many of our rich men to give away to various benevolent objects annually! But Mr. Draper, though not rich according to your city standard, gives away three or four thousand to individuals and benevolent causes.

On the annual "Christmas Tree" of the community—a cherished institution of the place—he often hangs in presents, from \$1000 to \$1500! The anti-Slavery, Peace, Spiritual, Woman's Rights, and other good reforms have their share of his benevolent aid.

#### THE EFFECT OF EXAMPLE.

Are such, Mr. Editor, the kind of "good deeds and noble acts" which you want to record? If they are, I suppose you want them for an example and encouragement to others, rather than for eulogy. And it is for this purpose I send you my contribution to your columns.

It is so rare for rich men to do good according to their ability, (and so many are basely and miserly mean,) that when one does so, the fact should sometimes be made known to the public, even though the person shrink from the publicity. I think that a chapter occasionally on rich merchants and others who give munificently to the varied causes of philanthropy—especially unpopular causes—would greatly enrich your paper, and possibly stimulate others to go and do likewise.

#### THE UNRECORDED NAMES.

We are glad our friend and brother has paid this merited tribute to a few leading contributors to that "people's purse," by means of which unpopular reforms have been advanced for the world's good.

It is not probable—perhaps not desirable—that the most striking, noble, and generous examples of personal sacrifice, to aid the cause of human reform, will ever be recorded except on the tablets of grateful hearts. The cost to the individual, if not the true measure of the value of a contribution, at least furnishes a correct basis for our estimate of the action, and the generous soul that inspired it.

We all know of those blessed spirits who live, and labor, and hope, whose reward is not now. The mention of names known to the world is fit and proper, not less so is that silent homage our hearts offer to the many others whose names are yet unrecorded, whose deeds are yet unsung.

"Think not the good  
The gentle deeds of mercy thou hast done,  
Shall die forgotten all."

"The drying up a single tear has more  
Of honest fame than shedding seas of gore."

#### THE RED MEN AS MORAL POLICEMEN.

F. NORTH of Talleysand, Iowa, writes us concerning an act of forbearance and integrity on the part of a company of Indians, which we deem worthy of record. He writes:

"Yesterday we were called from home, leaving two girls to keep house. Our near neighbors had left home, and shut up their houses. In this condition our place was visited by ten Indians who had just come into the county traveling west. The girls became frightened and ran away, leaving the house and contents exposed to the depredations of the Indians. They had every opportunity of taking provisions; yet they acted, I had almost said, like Christians! They did not steal an article! I have since learned that they were in quest of flour. Yet with such a favorable opportunity for possessing themselves of the desired article they refrained. What an example to some so-called Christians! Should they not have credit as moral policemen?"

#### TEMPTATION REMOVED.

DEAR FRIEND A. J. DAVIS: I believe in a late number of your paper you request from your readers accounts of good humanitarian acts for insertion in your valuable periodical.

A very dear friend of mine, residing in Cold Water, Michigan, who has been a merchant, told me of a little experience of his own which I will relate.

He had for a clerk, a young man, whose father called regularly and received his son's wages and appropriated them to his own use. After a time the merchant would occasionally give a dollar or two and he thought it natu-

ral as the lad had no resources, neither remuneration for his labor, that he would take that way to get a little spending money; for he had associates with whom he frequently visited, joining in innocent recreations that would require a little money. Therefore the merchant inquired of him, and with a characteristic frankness he acknowledged the fault saying his father would not allow him any of his wages except what would suffice him in the way of board and clothes. The merchant remonstrated with him, urging that he should have consulted him on the subject, continuing, I should have been your friend, and am now. He talked with his father and told him what his son had done. The father in a severe tone said, I shall give him a good whipping. My friend said, no; that would be doing him a great wrong! If he is going to help me he must be allowed a reasonable sum for spending money, thus recognizing his individual right, and withdrawing the temptation that has been placed before him. My friend told the man he, also, had sons and he was careful they should be reasonably supplied with pocket money, at the same time teaching them lessons of economy. His assertions and suggestions had the desired effect; the lad had a reasonable sum of his weekly earnings allowed him, and his conduct afterward, or rather, ever after, was perfectly satisfactory. Ever thy friend,

S. D. F.

ROCHESTER, Aug. 7, 1860.

#### AN ACT OF SIMPLE CHARITY.

A "Reporter" at Chagrin Falls, communicates the following, "for the purpose of exemplifying the truth that goodness inheres to the human heart."

"In a rural district not far distant, resided a large family in destitute circumstances. Cold winter set in and their impoverished condition was such that they were without food, or the means to procure any. The children were forced to go to school minus their breakfast.

"An infidel neighbor ascertaining the fact, instead of applying to the legal authorities, applied his own exertions, and appealed to the charity of his neighbors. Starting with his team through the neighborhood composed chiefly of infidels and Spiritualists, he obtained liberal supplies of provisions, &c., none refusing to give except one well-to-do farmer noted for his orthodox conservatism.

"Returning heavily laden to the house of poverty, he gladdened the hearts, and supplied the stomachs of the inmates. The children were enabled to continue at school, and the parents aided till they could provide for their support. This was quietly done without noise or advertisement, by those whom Christians denounce as 'totally depraved.'

"But the doctrine of innate depravity is a base insult to humanity and to Deity, for the 'Christian Church' is no more a receptacle of all goodness than Lake Erie is the receptacle of all the water of the globe."

#### ENFORCED MORALITY.

We all remember the story of the farmer whose ox was gored by a neighbor's bull, and how disinterested was the advice of that neighbor, before he discovered that it was his own and not the farmer's brute that did the mischief.

Never have we seen more persistent and emphatic appeals to the efficacy of force, of legal compulsion, than *The World* has furnished the religious public, in its animadversions upon the German Sunday desecrators. And just now we recall its fulsome adulations of the British Queen for her proclamation against all manner of unpopular wickedness among the "common people."

All these positions were very well taken since it was our ox that was being gored by the unchristian bull of our neighbor. Of course its unrighteous depredations were not to be permitted.

But the tables are turned—the very unprotestant and impious Napoleon issues an edict against immorality! *The World* ridicules the idea of "reducing morals to martial law," and very sensibly (in the main) philosophizes thus:

"Immorality is the triumph of an unbridled instinct over both reason and prudence, and which, having cast aside the obligations of divine law, need not be expected to stick to human statutes. Its cure must be radical, if it is anything—superficial remedies are useless. The mistake of Napoleon—shared by a great number of reformers and philanthropists—is in beginning at the wrong end. Genuine morality is the out-growth of religion, and the correlative of civil and religious liberty, and of free intelligence. Under any other conditions, it is but a cheat.

"External restraints are not to be disregarded. But they are only experiments; like scaffolds to aid the workmen who toil at the slow foundations. If art is long, so is moral reformation. It requires faith and self-sacrifice in its projector. Nothing is more powerful in it than example; and, as in the production of a work of art, every little blow tells if it be given in the right place, so every noble act, every right thought, and every genuine impulse, is efficient, although unseen."

Right glad are we to welcome so correct an estimate of the value of a good deed—of the power of a correct example, from our religious cotemporary, which seems all too combative and bigoted when dealing with unpopular sins. We put this testimony on record as worthy a place in this department.

#### AN ACT OF HEROISM.

A few evenings since, a little girl fell overboard from one of the Wall street ferry boats, and would have been drowned but for a laboring man, who plunged in after the child and rescued it. The tide was running very strong, and this noble man risked much, and was nearly exhausted when picked up. He refused to give his name. A purse was made up by the passengers and presented to him.

#### A COURAGEOUS YOUNG LADY.

A nurse was walking with a child of five years along the banks of the Hydre, not far from Paris. The child slipped and fell into the river. At the same time two young ladies who were walking near by were attracted by the desperate cries of the nurse; they ran to the spot, and upon being informed what had just happened, one of the ladies, a young and handsome maiden, jumped into the river in search for the child. Returning without success, she threw herself for the second time into the water, and this time arose with the child in her arms. The child, whose parents resided not far from where this scene took place, was soon restored to consciousness. The heroic young lady endeavored to keep her name secret from the thankful parents, but it has since leaked out that she belongs to one of the richest families in the neighborhood.

#### A NOBLE EFFORT.

We learn from the *Sandy Hill Herald*, that as two boys, William L. Culver, son of James Culver, and Charles Cooper, son of Peter H. Cooper, were crossing the ferry to that village, the former fell overboard and sunk in twenty feet of water. Master Cooper, aged only twelve years, without stopping to divest himself of his clothing, immediately plunged in, dove to the bottom and brought his companion to the surface; telling him to place his hand upon his shoulder, and he would swim with him to the scow. The drowning boy did as he was directed, and for a time maintained his hold; but while the noble little fellow, Cooper, was fast gaining a point of safety, young Culver suddenly let go his hold, and again sank to the bottom.

Master Cooper was too much exhausted to renew his efforts save his companion, whose body was not recovered until life was extinct. There was a man upon the boat, who, instead of aiding in the rescue of the drowning boy, hurried to the shore to give the alarm. Considering the age of the boy Cooper, the depth of the water, and the fact that his companion was two years his senior and larger and heavier than himself, we think the feat which he performed, one of the most heroic on record. The deceased was aged fourteen years, a smart, intelligent and manly little fellow, who was universally beloved.

#### GENTLY CHECK A CHILD.

A child, when asked why a certain tree grew crooked, replied, "Somebody trod upon it, I suppose, when it was little."

He who checks a child with terror,  
Stops its play and chills its song,  
Not alone commits an error,  
But a grievous moral wrong.

Give it play and never fear it,  
Active life is no defect;  
Never, never break its spirit,  
Curb it—only to direct.

Would you stop the flowing river,  
Thinking it would cease to flow;  
Onward must it flow forever—  
Better teach it where to go.

#### PRESENCE OF MIND.

The following is related of the singular coolness and courage of a woman, Mrs. McCleary, at the time of the burning of the steamer *Pennsylvania*:

"During the conflagration, while Captain Teal was over the side of the ship, working in the water to construct a raft, and his officers were similarly engaged, Mrs. McCleary was on the deck of the burning ship working with all the cool bravery of a heroine. She, among all the rest, was the coolest and calmest, and by her calm, collected manner, inspired all around her. She gathered up chairs, doors, spars, hatches, or any floating material that she could find, and threw them over the side of the ship to Captain Teal and his officers; and on one occasion, when the lashings that the Captain was using had given out, she rushed into the burning cabin, the flames from which were madly fastening on to everything around, and making her way to the captain's room, burst in the door, gathered up several lead lines, rushed again upon deck, and in that awful, that trying hour, when death in his worst, most horrible and terrible form stared her in the face, she coolly and deliberately picked up an axe that had been used to remove some of the doors, &c., and chopped the heavy leads from the lines before throwing them over to the captain, knowing, and what is most remarkable, thinking of it at that moment, that if the captain did not catch them they would instantly sink beyond his reach."

#### A LIFE NOBLY SACRIFICED.

A negro slave in Smith County, Va., was recently killed while attempting to stop a train of cars on the Virginia and Tennessee road. Some ties had been placed across the road about ten miles above the town, and the negro, having discovered them, procured a firebrand, it being very dark, to give the alarm. He took his stand upon the track, and as the train approached, waved the brand as a signal; the engineer saw the light, but could not reverse the engine in time to prevent the train from running into the negro, who was killed.

#### ACTS OF BENEVOLENCE.

The widow of the late Col. John Stevens, of New Jersey, previous to her death, bequeathed \$10,000 for the establishment and maintenance of a Home for Destitute Widows, to be located in Hoboken. The wishes of the testatrix have lately been consummated by the purchase of a building, and ample provision made for carrying out this praiseworthy object in all its details under the management of Mrs. Edwin A. Stevens and Miss Mary Stevens.

#### AN UNKNOWN BENEFACITOR.

Kosuth, with the few remaining members of his family, were in Paris at last accounts. It is said that the illustrious Magyar felt keenly the death of his sister, and that when he read the account of the attention and respect manifested by the gentleman of Brooklyn, at her funeral, he wept and exclaimed—"Oh, that their people were my people, and their God my God." From some mysterious source Kosuth receives quarterly \$1,000, the accompanying note indicating simply that it

is from a friend in America, and that it is intended for his personal expenditures.

#### NOBLE SELF-SACRIFICE.

The following incident in the life of the late G. P. R. James, is related on the credit of "one of his oldest and most intimate literary friends":

"When Mr. James was a young man, his cousin was about to marry the daughter of an eminent lawyer of the time, and the title-deeds of this gentleman's entailed property, were, at the request of the father of the young lady, submitted to his examination. The keen lawyer discovered that the parents of the gentleman, although moving in the best society of London, had never been married. Mr. James was made acquainted with this awkward fact, and at the same time informed that he himself was the heir-at-law. The match was about to be broken off, and much distress occasioned on every side, when Mr. James, having quietly taken possession of the property, went at once to the unhappy young man, his relative, and conveyed to him the whole of the property, which amounted to a very handsome independence."

#### THERE IS SOMETHING GOOD IN EVERY ONE.

When I was in the Texan war, and ran to soldiering and camping, we had to sleep on low ground, and suffered terribly from miasma. I was lying on bare ground one night, and chills enough it was, for I was short of clothes and had lost my Buffalo robe; but I fell asleep. On waking the next morning, I found myself covered in one of my comrade's blankets, even to his coat, while he was sitting in his shirt sleeves. The cold fog had come down in the night, and this man had stripped himself, and sat all night with death staring him in the face, to save my life. And all the reason he gave was, that if one of us must die, it was better the oldest should go first, not a youngster like me. And, said Tom, lowering his voice, "that man was a murderer." "A murderer!" said Frank. "Yes; a drunken, gambling, cut-throat rascal, as ever grew ripe for the gallows."—CHARLES KINGLEY.

#### Attractive Miscellany.

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

#### THE BABE IN THE PRISON.

BY GRACE GREENWOOD.

A few years ago, I visited a grand model prison conducted on the solitary system.

Slowly we passed down the long, melancholy corridors—now and then entering one of the cells, to exchange a word of human cheer with its lonely inmate—utterly lonely, but for the mute companionship of his labor—that primal penalty of sin, transformed into consolation and a blessing. Occasionally we paused at a cell, but did not enter, being invited by the warden to look in upon the prisoner through a minute loop-hole in the heavy iron door. Thus I gazed upon some of the most hardened and hopeless criminals in the Penitentiary, as they bent over lapstone or loom, or stood at the carpenter's bench, all unconscious that a human eye was dwelling on them—watching the dull, gloomy face, the mechanical movements, with a sorrowful awe, a sombre curiosity, a shuddering but yearning pity. The women looked thinner, paler, more haggard and desponding than the men—though some seemed making a desperate effort at defiance. It is hard to defy solitude, silence, and that dismal annihilation of identity, where one's very name is merged in the number of a prison cell.

Evidently these things told more upon their spirits than on those of the male prisoners, and the more quiet and monotonous nature of their occupations seemed to weary and wear upon them. Their eyes met ours with a dull and stony expression, or retreated with shy, evasive glances. Yet the most sad and sullen among them followed us to the cell door with a look of longing and mournful envy, more touching than the wildest appeal for freedom and human companionship.

On the floor of one of these cells, we found a little child—a baby-girl, somewhat less than a year old. The sight surprised me, as the appearance of *La povera picciola*, the poor little flower, springing up from between the flag-stones of his prison yard, surprised the sad captive of Fenestrella. A pale and sickly blossom this seemed, though not without a certain plaintive beauty in her wan and wistful little face. She was very fair—too fair—there seemed no sunshine in her veins, no stir of life in the pale golden hair which hung dejectedly about her waxy forehead. The eyes were blue—but of the dull, uncertain hue of violets that have grown in deep shade. I fancied they might have caught all they lacked of light and color from the gleam of running waters, or the rich depths of summer skies. They had, too, a strange, blank look—from striking ever against prison walls, I thought. They certainly had not the eager, distinct reaches of expression, flashing out from the eyes of happier children. Was the infant's sight dwarfed to suit the dimensions of its mother's cell?

How strange and sad it seemed! The earth had almost made its mighty revolution around the sun—passing through all the wonderful changes of the season, through the countless phenomena of nature, since this baby was born in the prison, and she knew nothing yet of Spring's fair bloom, of Summer's glory, of Autumn's ripeness, of Winter's splendor—nothing of winds, or waves, or woods, or birds—or skies, or stars, or rain, or snow. I fear her little feet had never been set in the grass, her little arms never been thrown round a pet or a play-fellow. I fear she had never looked into the heart of a rose, or the face of a little child. Surely the sight of either would have kindled a faint momentary flush in her pallid cheeks.

It was a cloudy, showery day, and double gloom pervaded the prison. Suddenly, the sun shone out, and sent a glad beam through the high, narrow, grated window, to fall on the prison-floor, beside the child. For the first time, I saw the little creature smile, as she bent forward and clutched eagerly at the dancing ray. It was a pretty yet piteous

sight—that instinctive, hungry grasp at her small ration of God's free sunshine—her crumb fallen from the Master's table—while the whole outside world were feasting half-unconscious, and all too unthankful, on the rich, life-giving bounty.

In another instant, a pitiless cloud swept over the sun, and the radiant stranger was gone. Then the bereaved baby cried, in a silent old way, which showed one that tears were more native to her than smiles. The mother took her up, and strove to comfort her with a few feeble love-words and languid caresses. Then I regarded the mother. She was little more than a child herself. "Going on eighteen," she said, and looked a weak, inoffensive creature, with no muscle or fiber—desponding, listless, a frail and sorry thing for the law to wreak itself against. The babe ceased weeping presently, but began again, as we drew nearer, hiding her face against her child-mother's breast.

"Don't mind her ladies," said the mother, "she's a puny, scary thing. She ain't used to strangers, and don't seem to take kindly to prison-life, for all she was born to it. I hope she will be better when we get out, but I don't know. You see she did't have a fair chance at the start; I fretted so much 'fore she was born, and a good bit after. She don't know what it is to be lively and cheery, like other children. I think a little fresh, open air would do her good, and she ought to see more folks, especially young folks. I doubt I am a poor hand to bring her up, I feel so old, and it's so dismal here."

"Could not some friend take the child away and care for it till your term is out?" I asked.

"I haven't got any friends that know I am here but one, and he's in 'too,'" she replied with a faint flush. "Some of the prison visitors have offered to take care of her, but I can't live without her. I should fret myself to death in a little while, and I ain't fit to die. I expect to have a hard time to live when I get out, but if I don't go wrong again it will be because of baby; 'pears to me God has got a hold of me there."

Let us trust that he has—a sure, eternal hold! Let us hope that this sorrowful *picciola*—this little drooping flower, springing from a sinful love, bedewed with tears of shame, nurtured in prison gloom, may yet instruct the mother's simple heart in the divine lesson of virtue, and breathe into it the balm of God's peace.

This young mother, I was afterwards told, was sent here for larceny, for a term of two years. She had been a servant girl, and had stolen from her mistress a diamond brooch. Whether from the promptings of evil counsel, or the sudden, wild temptation of girlish vanity, or from an insane, inborn propensity for thieving, she committed the crime, I know not. At all events the penalty was a hard one.

Sure the poor girl was too young to be beyond the hope of reformation through milder means. For all the diamonds in Victoria's crown, I would not deprive an unfortunate sister, so young, and but lately so innocent, of God's free air and sunshine for two long years—condemn her to meet her time of peril and of pain to bring forth her first baby in a prison cell.

But a little while ago, a noble lady of France robbed a jeweler of a set of costly diamonds, that she might shine peerless at an Imperial *fete*—and the penalty which she suffered (from society, not the law) is banishment to her chateau in the country. There, though rage and mortification may gnaw at her proud heart, her children will probably forget her shame in their own freedom, and bless the exchange from the tiresome splendors of Parisian high life.

Since the day of my visit, that great model prison, that imposing caravansary of crime, with its hundreds of unhappy inmates, representatives of almost every conceivable offense toward God and man, has for me no memory so pathetic as that of the baby born under its vast roof. I often think of her, and wonder, and conjecture many things. Did she continue to droop and pine, with a strange, importunate instinct for light and freedom, till one day sudden darkness swept across that narrow grated window, and the little faint sunbeam of joy that lit the cell was withdrawn forever? Had the poor *picciola* withered among the prison-stones? Had ever a little coffin been carried through that low, dark doorway, and down the long, silent corridor, with no mourner following? Had God so loosened his hold on the mother's heart, or tightened it?

Or had deliverance come otherwise? Had she gone forth, led by a mother's hand, clinging to her mother's side, a white, shy, startled little creature, out into the great, wide, bewildering world? Had nature ministered kindly to her new-found child, lighted her dull eyes with gleams of thought and joy, kindled something like bloom in her waxy cheeks, and quickened her languid pulses with pure air? Had she grown familiar with the starry sky and the grassy earth? Had she learned to play, and to laugh aloud, unafraid of prison or prison echoes?

Must the shadow of that prison follow mother and child through life, a cloud of shame and suspicion? Or will the world prove merciful and forgetful? Will virtuous, Christian people give them a chance to live honestly and happily, and so redeem the past error?

Who can tell? But in the memory of the poor baby in the prison, let us pray that the fortunate, the happy, the innocent, may learn to be wisely charitable toward the errors of youth, tenderly helpful toward the friendless and unfortunate, hopefully toiling for the bringing of the time for which the great burdened heart of the world yearns unceasingly—the day of God—of the establishment of His Kingdom forever. Then human crime and wretchedness shall cease, then chains and bolts shall grow rusty with disuse, then Nature will fill the unroofed prison cell with exulting sunshine, and veil the crumbling prison turret in a green oblivion of ivy. Then every babe shall be born heir to the full wealth of human love and care—to the full joy and freedom of life—then none shall rob the least of Christ's little ones of its best inheritance, its share in the blessing uttered ages ago in Judea, for all time, and for all children of every land and race.

Never do that in prosperity wherewith you may repent in adversity.

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. N. PEEBLES speaks every alternate Sunday at Battle Creek, Mich. MRS. ALMIRA F. PEASE will respond to calls to lecture, addressed Delphi, Ind. DR. JAMES COOPER, of Bellefontaine, O., answers calls to lecture in the trance state. L. JUDD PARDEE may be addressed care of I. G. Atwood, 88 E. 16th St., N. Y. A. B. FRENCH, Clyde, Sandusky Co., O., will answer calls to lecture. MRS. E. J. FRENCH will speak at Lamartine Hall, corner of 29th street and 8th Av., New York, every Sunday evening. 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. H. B. STORER, New Haven, Ct., has again entered the lecturing field. For engagements, address as above. 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. Address as above. 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. 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. A. M. MIDDLEBROOK will lecture Sept. 21 and 29th in Troy, N. Y.; 16th and 23d, Willimantic, Conn.; 80th, Stafford, Conn. During the month of October, in Portland, Me. MISS EMMA HARDINGE will lecture at Cleveland, Milwaukee, Chicago, and other cities West and South, during the fall and winter. Address, 8 Fourth Avenue, N. Y. WM. DENTON will answer calls to lecture on Geology, Theology, and Spiritualism. His geological lectures are illustrated by paintings occupying several hundred square feet of canvass, and numerous specimens of minerals and fossils. Address, Painsville, Ohio. 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. MRS. J. W. CURRIER will lecture in the East, the Sundays of September. During October, at Oswego, N. Y.; November, Cincinnati, Ohio; December, Milwaukee, Wis.; January, Lyons, Mich.; February, Elkhart, Ind.; March, St. Louis, Mo. Applications for week evenings should be sent in advance, addressed Lowell, Mass., box 815, or at the above places. H. P. FAIRFIELD will speak in Willimantic, 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. J. H. RANDALL, Inspirational Speaker, intends to travel in the Western States during the coming fall and winter, for the purpose of lecturing upon the Harmonial Philosophy and kindred subjects, and is desirous of communicating with the liberal minds that may be disposed to give him their attention. Address Northfield, Mass. S. 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. S. E. WARNER'S post-office address for the month of October will be "Xenia, Clay County, Illinois." She will lecture in Toledo, Ohio, the four Sundays of November, and in Elkhart, Ind., the Sundays of December next. Those who wish to secure her labors for the winter and spring of 1861, will address her as above, or at Milan, Ohio. 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.

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Harmonial Book Repository.

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Leave Chambers street, 6:00 A. M.—Way Mail and Way Passenger Train to Albany, carrying way freight north of Poughkeepsie, stopping at all stations north of Manhattan, and reaching Albany at 2:40 P. M.

7:00 A. M. Express Train for Albany and Troy, stopping at Peekskill, Garrison, Fishkill, Poughkeepsie, Rhinebeck, Tivoli, Germantown, Oakhill, and Hudson, connecting at Albany with Western Trains for Buffalo and Suspension Bridge, and at Troy with trains for Saratoga, Rutland, Burlington, and Montreal; arriving in Albany at 11:55 A. M.

Way passengers for points north of Peekskill may leave New York on this train, and at Peekskill take way train going North, stopping at all stations. 9:45 A. M. Way Passenger Train for Sing Sing, arising at all stations.

11:00 A. M. Express Train for Albany and Troy, stopping at Yonkers, Tarrytown, and time tables north to Tivoli, at Oakhill, Hudson, Coxsackie, and Stuyvesant, connecting at Albany with train for Buffalo and Suspension Bridge, and at Troy with trains for Saratoga, Rutland, and Montreal; arriving in Albany at 4:35 P. M.

1:15 P. M. Poughkeepsie Way, Freight, and Passenger Train stopping at all stations. 3:20 P. M. Poughkeepsie Express Train, stopping at Yonkers, Tarrytown, Sing Sing, Crugers, Peekskill, Garrison, Cold Spring, Fishkill, and all stations north.

3:35 P. M. Tarrytown Express Train stopping at 152d street, Tubby Hook, Riverdale, Yonkers, Hastings, and stations north. 4:15 P. M. Sing Sing Way Passenger train, stopping at all stations.

5:00 P. M. Express Passenger Train for Albany and Troy, stopping at Tarrytown, Sing Sing, Peekskill, Garrison, Fishkill, Poughkeepsie, Hyde Park, Rhinebeck, Tarrytown, Tivoli, Oakhill, Hudson, Coxsackie, Stuyvesant, and to land New York passengers at Saratoga, connecting at Albany with night express train for Buffalo, Suspension Bridge and Western lines, and at Troy with Night Express train for Montreal; arriving at Albany at 10:25 P. M.

5:20 P. M. Peekskill Passenger Train, stopping at all stations. 7:00 P. M. Sing Sing Passenger Train, stopping at all stations. 9:45 P. M. Passenger and Express Freight Train for Albany and Troy, SLEEPING CAR attached, connecting at Albany with early train for Buffalo and Saratoga, and at Troy with trains for Montreal and intermediate points.

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In the last number of the Revue Spiritualiste, published in Paris, we find a notice of two valuable works recently issued in that city, which may deserve the attention of many of our readers. We therefore make no apology for translating the notice entire.

Says the Editor of the Revue: "We are pleased to announce the appearance of a work of immense interest and vast scope, which will be long appreciated as it deserves. In our 14th issue for 1859, in speaking of the revelations of Catherine Emmerich, we asserted that that remarkable ecstatic had seen in vision the facts of the entire life of Christ, but that only those facts relating to his Passion had been thought deserving of publication, which left a void in the life very much to be regretted. Well, this void has been filled. The entire life has just been published in Germany, just as it was taken down by Clement Brentano, as dictated by the Seeress of Dulmen during several years. The German work was immediately translated into French, and forms, with the "Douloureux Passion," (Sorrowful Passion) six volumes in octavo, to be found at the Catholic bookstore of Casterman, of Tournai, as well as at our office.

"The illustrious Goerres, the author of "Le Mystique" (Mysticism), declared that he knew no visions more rich, more profound, more astonishing and attractive, than those of sister Emmerich. We agree with his opinion. They are of inestimable value. Some have thought it their duty to declare these visions a species of romance, a kind of legend of the life of Christ. We do not hesitate to assert openly that the visions of Catherine Emmerich have in our eyes a historic value superior to that of the Gospels. We find in these explanations, precious details, developments, facts of the highest possibility not embraced in the New Testament. The Gospels are in a manner but an abridged summary of the life of Christ, in which the facts do not always agree; and there are numerous blanks in the story needing more lengthy developments. The journey, or itinerary, pursued by Christ is badly described, and sometimes even omitted. The chronological order of events is almost disregarded in it, and hence arise obscurities, and a multitude of uncertainties and contradictions. In Catherine Emmerich, everything is clearly exhibited, and the connection of events is admirable, and explained with the utmost precision. She shows Christ day by day, sometimes hour by hour, with an accuracy which never contradicts itself. As regards the places he passes in his itinerary through Palestine, Phenicia, etc., she gives topographical indications which will some day doubtless be regarded as the most reliable and complete documents for the ancient geography of those countries. Upon this point we have undertaken the labor of verifying the localities indicated, in which we have been greatly rejoiced by our success. Catherine Emmerich not only reveals the Christ as he was, but also the Jewish people of his age, with the different elements composing it, and the spirit that animated it. Her story, her descriptions, are full of the true local coloring, and the greatest historical probability. Upon the agriculture, the different productions, the industry, commerce, manners, customs, architecture, traditions, sciences, arts, etc., of Palestine in the time of Christ, she gives indications which we have for the most part verified in special works, and which we have found exact. The intimate relations of Christ with the Essenes are confirmed in them. She declares anew that the cross on which Jesus suffered, like all the crosses of antiquity, had the form of the trunk of a tree cut off at the height of the first two branches, so as to form a Y.

"Speaking of the cures wrought by Christ, she says that he cured in proportion to the faith which was had in him, that the cures were not always instantaneous, and that they were sometimes effected only after several impositions of hands, or repeated exertions of his will; sometimes the next day, or after the lapse of several days—a characteristic, moreover, of thaumaturgic cures in all times. In speaking of the son of the Widow of Nain, whom Jesus restored to life, she gives it to be understood that the young man was not really dead, but that he would have died in the tomb if he had been buried.

"One thing remarkable in these visions, is their perfect agreement on a multitude of points, not with the canonical Gospels, but with those which have been declared apocryphal, and which had a similar origin with the former, though discarded, we know not why, from the canon of the Church. "In short, notwithstanding the orthodoxy of Catherine Emmerich, which might have made her reject the visions injurious to her faith, in spite of the orthodoxy of the collector of her visions, whose powerful will might have influenced the sensitive and peculiarly passive soul of the Seeress, and although ecclesiastical authority has approved of the book of the Life of Jesus Christ—there are in it many things which are like gleams of light, revelations for philosophers. These revelations open the way to doctrines by the aid of which we shall some day be able to establish a harmony between the personality of Christ and the true spiritual philosophy, reconcile the existence of this personality with that of Apollonius of Thyana, and of Buddha, and by aid of these last, confirm and explain that of Christ. But we shall on some future occasion return to these grave subjects with the religious affection we have always borne to the truth, and we shall then be able to speak openly and courageously in imparting the result of our investigations. The Struenses, the Baucis, the Fenerbachs, and Salvadors, doubtless will not find much in them which they can turn to account, any more than the men of the Council of Nice; but perhaps Plato, Plotinus, Jesus himself, Saint John, Saint Paul, and Arius will be vindicated.

"Another book indispensable to the Spiritualist, is the Dictionary of the Occult Sciences, published by the Abbe Migne. It is well known that the Abbe is one of the most celebrated editors and publishers in France. We owe to him the publication in French, and at a price within reach of the most humble purse, of an entire collection of all the ecclesiastical writers who have illustrated the Church from the earliest ages to our days, in all countries. Thanks to him, the poorest of scholars, the humble country curate, can at little expense have in his house all the monuments of the Catholic faith. We are amazed at the gigantic labor undertaken by the Abbe Migne, and at the success with which in so brief a time he has brought it to completion. Among the enormous volumes of his immense collection, and under the title of Encyclopedie Theologique (Theological Encyclopedia) are comprised various dictionaries of the greatest utility, and among these is that of the occult sciences. Germany possesses upon this subject a variety of valuable works. At the time of the Restoration, M. Colin de Plancy brought out an essay of this kind under the title of "Dictionnaire Infernal." But this book, written by a skeptic, was full of scoffing in the vein of Voltaire, and left most of the questions suggested by the facts recorded, without explanation, or any solution whatever. The Abbe Migne caused this dictionary, the original edition of which was exhausted, to be remodeled, omitted from it all its misplaced negations and rallery, and augmented it by selections from all known works on the occult sciences, particularly those of Lenglet-Dufresnoy, Dom Calmet, Wier, Le Loyer, etc., and to those selections added all that has been learned in our day in regard to magnetism, somnambulism, etc. From these additions have resulted the two great volumes which we announce, constituting the most complete work on the subject to be found in France. It is a work indispensable to the savant, to the philosopher and to every Spiritualist, who designs to inform himself on the most interesting and important subjects ever presented for human investigation.

The French edition of the former of these two works, costs in Paris ten francs; the latter, twenty. They are both to be had of the office of the Revue Spiritualiste.

OUR DUTY TO THE INDIANS. At a recent meeting in behalf of the Indian tribes of America, held at Pratt's Hall, Providence, R. I., Mr. John Beeson, among other instances of cruelty and neglect, said:

"While I was speaking in Boston on this subject, a gentleman came forward and said: 'I know the truth of these things, for I myself witnessed a party of these ruffians, who were taking their ease near an encampment of the natives, when one of them raised his rifle and said, 'Let us have some fun with the Indians,' and shot one, whereupon his companions, one after another, took aim at man after man, and kept shooting them till forty were killed around their own dwellings.'"

Speaking of the indifference of praying Christians to the actual necessities of "the poor Indian," he gave the following example: "When I was in Boston, on Fast Day, I went to Tremont Temple, which was then crowded with thousands. People of all kinds and classes were prayed for—the slave, the infidel, those who disregarded the Church and broke the Sabbath. I stepped upon the platform and said in a whisper to the conductor of the meeting, 'Will you allow me to offer a word for the Indians, and that this audience may pray for them,' and the presiding elder answered, 'It will be an intrusion.' So the poor Indians were not prayed for by that large assembly of Christians, met to ask for that protection and mercy of God for themselves, which their chairman refused to others."

FREE SPEECH IN CANADA. We are in receipt of the Oakville, C. W., Advertiser extra, containing the "Talk" to the people of Oakville, of the editor, Mr. W. M. King upon a change of nationality. His comprehension of freedom as a principle seems broad, and clear, and the fact that so bold and frank a plea for separation from English rule, was listened to by a Canadian audience, and received with applause, betokens a progressive tendency in our neighbors, that is most encouraging. The same editor boldly avows his love of RELIGIOUS FREEDOM.

"We are told on every hand by our professed, and we believe sincere friends, 'King, leave religion alone and you will prosper beyond your most sanguine expectations!' but our answer is, No, never! our tongue shall be palsied, our right arm withered, our body prostrated, our mind lose its balance and its consciousness, ere we shall cease to speak and write against this evil called good, this idolatrous system of worship and false religion which has outlived its time and place, and the consequences are, it slanders the Creator, impugns his justice, creates crime, suffering and misery in the human family which its attempts to check and heal from within itself only magnifies."

NOT A HYPOCRITE. "We do not deceive you: and ask, whether is it more honorable to avow openly and to prosecute our hostility within bounds, than to profess what we don't believe, as most of the able political papers do, get give the institution and its ministers a sly kick whenever opportunity offers!"

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and unrecorded martyrs to their faith. "It is a poor supernatural religion to depend upon if it has to be upheld here by, and its main dependence here is, mob and gag law. However old and pretensions, that religion is false which cannot tolerate open, free discussion. "The idea of a supernatural religion suppressing by violence! Pooh!"

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