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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.

Difference between Friendship and Love

MARY J. G. DETROIT.—"DEAR SIR: I am requested to ask your opinion on the difference between friendship and affection. In what does love differ from friendship?"

ANSWER: Friendship is the margin that bounds the ocean of love. Friendship gives sympathy and rest, but there is a higher and more tranquil bliss, when heart communes with heart; when two souls unite in one, like mingling dew-drops on a rose, that scarcely touch the flower, but mirror the heavens in their little orbs; when perfect love transforms two souls, either man's or woman's, each to the other's image; when one heart beats in two bosoms, one spirit speaks with a divided tongue; when the same soul is eloquent in mutual eyes—there is a rapture, deep, serene, heart-felt, and abiding in this mysterious fellow-feeling with a congenial soul, which puts to shame the cold sympathy of Matter, and the ecstatic but short-lived bliss of Genius in his high and burning hour.

This definition is sufficient to mark the difference between Friendship and Love. If not, we delegate the final distinction to the heart and judgment of our gentle correspondents.

Is Universalism Rationalistic?

J. T. WILLIAMS, NEW YORK.—"MR. EDITOR: On several occasions I have attempted to obtain information from believers in Bible-Universalism as to whether they consider their faith a form of 'rationalism' in theology, but I can get from them no acknowledgment of the kind. What would you give as the true classification of this sect?"

ANSWER: We will let the London *Inquirer* speak for us:

"Universalism, as developed in America, is not in its essence a rationalistic movement. All its early protests were grounded on the Bible. It began as Calvinism, improved, or the Gospel illustrated as a system of real grace issuing in the salvation of all men. Then it treated of 'the restoration of all men' proved by Scripture, reason, and common sense, 'until it assumed a more comprehensive form, 'in which the finite nature of sin is argued, its cause and consequences as such, the necessity and nature of atonement, and its glorious consequences in the reconciliation of all men to holiness and happiness.' Originating with men more distinguished for native vigor of mind than varied culture or philosophic breadth, it is not much in danger from the excesses of rationalism. Besides, it has its basis on a single doctrine, instead of general principles. This has given to Universalism concentration and unity as a denomination."

Is Pantheism a Natural Belief?

MAT. T. HARRISON, MICHIGAN.—"FRIEND DAVIS: Do you regard 'Pantheism' as a natural belief? that is to say: If our children were left to themselves, would they become Pantheists?"

ANSWER: On the start let this fact be remembered: that the human mind is constitutionally progressive. It grows from plane to plane with a sure and permanent growth. It increases in knowledge not only, but also in quantity, and in its quality as well. Let the principle be established, therefore, that Man's soul grows and unfolds year by year just as the flower in the garden unfolds its inner life day by day; that human life follows the divine law of progressive growth with respect to its essential attributes, in its sensations also, and in all departments of its intelligence.

With this basis, as a point of departure, we proceed to answer our friend's question. It would be neither natural nor possible for the young mind to receive and believe the idea of a universal wholeness. The infantile and adolescent spirit is *plus* ignorance and *minus* capacity; it cannot entertain comprehensive conceptions. All Truth is a Oneness—which is the fundamental proposition of pantheism—is a view impossible to the limited mind. The harmony and the perfection of all things is a truth not yet made manifest to our highest Christian scholars; they almost all, twisted and dwarfed by the magnificent routine of classic ignorance, imagine the creation to be groaning and travelling in pain, under the wrath of an offended Deity.

Children, left to themselves, would begin with the supposition of *polytheism*. They would imagine the existence of a countless host of wonder-working Deities—a special

God over every event, and for every natural manifestation. *Polytheism*, and *Polytheism*, and *Dualism*, and *Monothism*, (with a touch of the supernatural in the conception,) are the progressive forms of *Theism*; as in the individual, so, also, in the whole human family. They succeed each other naturally like the growth of a tree, or like the four parts of language—orthography, etymology, syntax, and prosody—but the expression of thought by means of words is superior to the grammatical construction of words.

So, too, would a final and comprehensive *Theism* (a complete conception of God) be superior to all the imperfect forms of faith from which it was elaborated. When the human mind is expanded from within—when its elements assume "form and order," and when its attributes become harmonized and reconciled to each other—then a spiritual kind of *Pantheism* will be natural and only possible to the mind. Such a mind will believe that God is an omnipresent, intelligent, and loving spirit-principle—"All in All"—the beginning and the end—the center and the circumference—"One fold and One Shepherd"—that the "Lord God (or One spirit) omnipotent reigneth," &c.—and thus, as you now perceive, the human mind will become more pantheistic as it advances in goodness, and wisdom, and harmony.

As for ourselves, we repeat, we fear that we are neither large enough nor good enough to see the finger of God (or Good and Wisdom) in everything everywhere. But the poet Bailey, the author of *Festus*, obtained a glorious glimpse of the ultimate conception, thus—

"True there hath been when only God was All,
And it shall be again. The hour is nam'd
When seraph, cherub, angel, saint, man, fiend,
Made pure, and unbelievably uplift
Above their present state, drawn up to God,
Like dew into the air, shall all be heard;
All souls shall be in God, and shall be God,
And nothing but God be."

Unthought and Unlooked for Phenomena

GEORGE D. CAMPBELL, PENNSYLVANIA.—"MR. DAVIS: Do you regard the present manifestations of spiritual intelligence and power as soon to cease, or will they change into some other form?"

ANSWER: The mysterious phenomena of this day, like those of the past, are the actions of all departed ages, came among men unthought and unlooked for. They are designed to indicate the existence of a law in man's spiritual constitution. Science has made accurate and curious discoveries amidst the mysterious and occult departments of matter. But the great mass of the human race is yet immersed in thick darkness with regard to the law of immortality folded within the dreamy individual chrysalis of this existence.

These modern manifestations we regard as notifications served upon mankind—Saying that the chrysalis of ignorance is about to yield up the life that is in it; that the Good of the universe has not introduced abnormal phantasms to mislead and distract earth's children; but, on the contrary, we believe that the benign purposes of the invisible heavens shine through the spontaneous and unforfeited phenomena of the present day. And we also believe that, as soon as the world's attention is reverently attracted to the cardinal truths of man's immortal destiny, the most of common spiritual phenomena will be withdrawn.

The Cause of the Wind.

P. F. B. CHARLESTON.—"FRIEND DAVIS: Can you explain the cause of wind? Why does it change so frequently? Whence comes it?"

ANSWER: The ancients, of every race and country, entertained the most extravagant hypothesis concerning the origin of wind. In the 10th chapter of Jeremiah, 13th verse, we read that the Lord "maketh lightnings with rain, and bringeth forth the wind out of his treasures." This explanation is beautifully poetic, but it is far from being philosophical and practical. The Prophet Ezekiel (37 ch. 9 v.) writes how the Lord God commanded him to prophesy "to the wind;" and further he relates that the Lord himself said: "Come from the four winds, O breath, and breathe upon the slain, that they may live." The Apostle John, (iii. ch. 8 v.) said: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth—so is every one that is born of the spirit."

How unsatisfactory is all this! Prof. Maury's philosophy of storms and oceanic currents was not known in the days of the apostles. The laws of storms are the same as the laws of calms. The causes of atmospheric stillness are the same as those by which the winds are awakened and made to blow; and there is no more mystery in being "born of the spirit" than there is in the cause of sunshine in one place and of storms in another. Any solar power or local influence, which rarifies and heats the air in one quarter of a country or continent, will cause the dense and cold air of an opposite direction to rush in and fill the comparative vacuum. Kindle a hot fire in a tightly closed room, the windows and doors all firmly secured, and in a few minutes, as soon as the air in the room is sufficiently rarified by the heat, you will hear the wind rushing in through every crevice and crack communicating with the outside.

Thus, in like manner, if the sun has been for a long term showering its heat upon a level country, as upon the prairies of the great West, the atmosphere will become heated and rarified, so that the rushing in of wind and of tempestual hurricanes from other regions, are effects as natural as the entrance

of cold air into a heated room. On this principle, the true plan to render a public Hall or Church cool and comfortable in the summer time, would consist of kindling fires in attics; because, as soon as the upper stratum of atmosphere becomes duly rarified by heat, the cool breezes would begin to fan the brows of the congregation. This effect is certain to follow, although the outside air might be so still that not even a leaf would stir on the nearest tree. Chains of mountains, plains and valleys, the tides of the oceans, directions of streams, the absence or abundance of trees—all have to do in determining the violence or mildness of winds, and in procuring the development of rain. The law is as definite as the growth of vegetation.

The Uses of Tea, Coffee, Alcohol, and Tobacco.

"A YOUNG MAN," NEW YORK.—"FRIEND DAVIS: 'Things the most out of nature we endure.' Your reply to 'A Young Man' concerning Tobacco and Alcohol is not quite satisfactory.

"Is it possible that it became necessary, in the progress of the world, that mankind should degenerate physically and be exalted, or strengthened, mentally? Is the mental temperament gaining on the nutritive and muscular? Did man need such drugs for any such purpose? When Columbus made his discovery, which resulted in the extermination of the Aborigines, who, as a late writer says, are well averaged by the infliction of the two curses, Tobacco and Alcohol—in a word, have they a mission directly or indirectly beneficial to the race? Just as a young duck naturally takes to water, so did the writer love Tea, Coffee, and Tobacco, before he used either. My experience teaches that most drunkards are men above mediocrity. E. A. Poe is a remarkable instance. And it really seems that the brightest, keenest, most refined and delicately organized minds are most susceptible, and the readiest victims of stimulus. Why is this?"

ANSWER: When mankind were simple, unartistic, ignorant, and undeveloped, their physical and mental wants were few and simple, and therefore easily satisfied. Limited capacities demand limited means of subsistence. The simple-minded have simple desires, and such seek only simple gratifications.

But as the law of Progress began to swell the buds of human intelligence, and to expand and enlarge man's capacities for discovery and mechanical invention, the mind became more susceptible of excitement, and irritability, and irascibility of the mind increased and multiply. High susceptibilities of organization are indispensable to the development of Art, Music, Science, and Spiritual experience. Poetry, Philosophy, Literature, Architecture, &c., are impossible to coarse and low-toned minds. Exalted refinements of the voluntary parts of the brain, and great delicacy also of the whole ganglionic nervous web-work thereto attached, are pre-requisite to the conception of fine principles in any department of human interest.

Parents, of such exquisite refinement and consequent genius, transmitted, not their talents and superior propensities to their offspring, but, instead, all the excitability and irritability, and restlessness; and thus, many times, the children of very superior parents receive only such miserable inheritance by the fires of procreation. Consequently, as you readily perceive, such offspring are diseased in many ways, especially in their nervous systems; and such, therefore, search for the appropriate remedies as "a young duck naturally takes to the water."

Originally, and by themselves considered as medicines, the various stimuli, used by different races, are pure and appropriate remedies for diseases of the nervous system. Tobacco, coca, opium, hashish, alcohol, tea, coffee, &c., are beautiful and appropriate medicines. And the all-wise Father-principle of man's existence unerringly led the East Indian, the Greek, the Italian, the Chinaman, the Monks, the Indian of America, and the nervously-diseased of all countries, to the perfect remedy for the evils absorbed by parentage and from the mother's milk. Hence it is not strange that many desire these stimulants even before they use either—for diseased organs, covered with their appropriate ganglionic nerves, are instinctively actuated toward the natural means of procuring health.

The brightest and most promising persons are sometimes irresistibly moved to subdue the irascibility of their high-toned organizations. Thus the most "delicately organized are the readiest victims of stimuli." But the roughest and grossest natures, with a low-toned and limited mental capacity, join the army of intemperance from sheer imitation when young; and subsequently they continue in such habits, even after judgment and conscience rebel, from the tremendous force of a misdirected appetite, which "will not down at the bidding."

Our meaning may be better understood regarding stimuli, if we here remark that, according to our investigations, alcohol and the popular drinks are not irritants or stimulants, except in their primary or first and immediate effects upon the ganglia and nervous system. Their secondary and absolute effect is the exact opposite of excitement and irritation. Tobacco, opium, tea, coffee, &c., are debilitants and prostrating to the nervous organism. They generate a temporary fortitude, beget a stoical indifference, and a disposition to take no part in surrounding vehemence and boisterousness; they impart a fictitious equanimity, a tranquillity, an imperceptible composure, amid the raging delirium and fuming excitements of a discordant society. And it was solely in consequence of these desirable effects that the human race was, in the first instance, led to the discovery and use of several stimulants. But, strange to say, these same medicines will generate exactly opposite effects in the nervous systems of those who, in health, use them as socializing

agents and as habitual luxuries; that is to say—tobacco, tea, coffee, rum, &c., will beget in healthy persons the same excitability and irritability and irascibility, which symptoms these remedies are given by the God of Nature to destroy in "those that are sick."

But the time has at length come on earth, we think, when people may erect the standard of Health. This standard will permit the use of remedies only in cases of disease and suffering. All stimulants and weeds are medicines. If our parents, by the force of any imaginable cause or habit, imparted to our nervous system a *love for stimuli*, it is our individual prerogative to exalt Will and Wisdom, and Love above the hereditary bias.

"A young man" must be a MAN—on his own account, and for the promotion of his own individual prosperity, both on earth and in the Spirit Land. His dear mother may have lived and worked through long years of suffering and excitement, the friction and hardship of which she may have sought in ignorance to overcome by recourse to tea and coffee, or perchance by the use of opium and stuff; so, too, his headstrong and not well-educated father—fired with energetic blood and with the irascibilities consequent upon some transgressions, either physical or mental, may have resorted to alcohol and other so-called stimulants as means of oiling the wheels of life—imparting the mad wish (or appetite) for delightful sensations to the nervous system of our "Young Man." But there is but one absolute remedy, namely: INDIVIDUALIZE YOURSELF and set out to control your appetites by the WILL, which is the center of gravity in the possession of every individual mind. Remember: The gods help those who help themselves—in other words, you will have plenty of friends when you do not need them. Hence the necessity of SELF-FRIENDSHIP.

Whisperings to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

"WILLIAM."—Call at our office. The Scriptural messages may be compared at any time. B. F. C., NEW YORK.—We are not at liberty to explain the "Whisper" to which you refer.

J. C. T.—Your communication is fraternally declined. Send it to the *Tribune*. See the new paper called "Every Saturday."

H. M. H., CHICAGO.—Glad to hear that "the Boy grows finely, and weighs more than twenty pounds." Glad, also, that the "good work goes bravely on." Write us whenever convenient.

H. B. V., CHAGRIN FALLS, O.—A beautiful and all-important theme, "Harmony," will appear in the *HERALD OF PROGRESS*. Other contributions, however, will take precedence for a time.

R. W., BROWNING.—"The writings" referred to in your interesting letter, do indeed "lead people away"—from the crumbling temples of ignorance and superstition—from injustice and misery.

HENRY C. G., COLDWATER.—Your friendly epistle is received. A brief sketch of what you have done, are doing, and of progressive prospects in your region, will be most welcome. Let prejudice be forever buried.

MARY L. D., ADRIAN.—It is not within our power to transmit the intelligence you solicit. Attraction may not always be as profound as it is spontaneous. Self-questionings, and strict fidelity to a good purpose, will bring the infallible answer.

M. A. T., NEW BRIGHTON.—Please forward the manuscript of the correspondence between the Rev. Wm. Ely and yourself, called out by the lectures of Miss Emma Hardinge last September. "Further demonst saith not."

A. E. N., BOSTON.—There is an inner sanctuary in pure Friendship has erected a shrine to thee and thine, good Brother.

—Without delay, please forward a package of "Definitions" to this office. See notice on eighth page.

HENRY H., NEMHA CITY.—Glad that the last whisper of truth "fell upon your soul like sunshine after a dark and foreboding storm." Let no discussion of the questions of "immortality" disturb the serenity of your Reason.

MRS. C. P. P. W., IOWA.—From the magnetic sphere of your letter we are compelled to decide that, as yet, your condition spiritually is not adapted to the open field. But the time may soon come when, in harmony with your domestic circumstances, you can impart the words of progressive truth.

"CORA," SALEM, MASS.—There is an opening for thee through the great West—onward, perhaps, to the homes and platforms of friends in California. It is impossible for us to shed all the sunshine your spirit yearns and needs to receive. We seem to see you gaining strength and happiness while traveling in the roadway of public life. Nothing further is visible—only this, that you appear travel-worn and fatigued in spirit at this very moment. Hope and strive for the best.

J. RICE, NORTH BLOOMFIELD.—That there is much in Spiritualism which appears as "foolish as anything you find in the Bible" is not to be wondered at. Ancient and modern Spiritualism—that is, Bible records and present records of spiritual facts—originated in the same needs and laws of human nature.

—The Anstrian who "claims to be the only true Spiritualist," is well known to us. He is a remarkable and conscientious man, especially remarkable, because, with all his philosophical learning, he says and writes so many things that are of no possible consequence to mankind.

F. P. THOMAS, KANSAS.—Teaching school is the best for you this season. Your "crop of thought" would not fall in the soil's gardens. Write us often.

We do not regard Kansas as being more liable to the calamities of droughts than other States. It is in the latitude of the greatest fertility and prosperity. The causes of the drought this year may be traced to certain meteorological conditions arising along the Pacific coast. The same causes are not likely to concentrate again in that quarter for several years. The unfortunate population of Kansas will not be allowed to suffer for want of bread.

M. W., CHICAGO, ILL.—It is with you to act "as conscience orders." A spirit out of the body may be as unwise and as unjust as any person yet on earth. You should treat every conjugal proposition from a departed spirit with the same candor and firmness as you would a similar proposal made by any mortal. Otherwise, the result may be bodily disease and moral wretchedness.

T. T. P., CHICAGO.—With regard to the parties you describe, we embody our opinion in the poet's language:

"They wrought with sad sincerity,
Themselves from God they could not free,
They builded wiser than they knew,
The conscious stone to beauty grew."

J. K. B., HIGHLAND, ILL.—Be kind enough to inform our loved Brother "Arkios" that his well-thought-out contributions are treasured among the best gifts received by us for the cause of Progress.

The world will one day feel toward each true teacher of wisdom as Dr. Watts felt toward the celebrated John Locke. The poet composed an ode, in which, because entertaining a profound veneration for the metaphysician, he placed his spirit in the celestial regions—and this, too, in spite of the fact that, according to Dr. Watts' theological creed, John Locke was a heretic and unfit for heaven! That the religious poet appreciated the nature and work of education, is certain from the ode which he addressed to his teacher; Mr. Rowe:

"I love thy gentle influence, Rowe;
Thy gentle influence, like the sun,
Only dissolves the frozen snow;
Then bids our thoughts like rivers flow,
And choose the channels where they run."

—Let these lines speak the world's feelings and respect to the great teacher of the world. You will see by our last issue that our names on the Harmonical Philosophy are being translated into the German language by a competent gentleman resident of Breslau, in Germany.

Voices from the People.

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

PRIESTCRAFT.

LAST HOURS OF INFIDELS.

TALLEYRAND, Iowa, July, 1860.

MR. DAVIS, DEAR SIR: It seems strange, yet wisely ordered, that cunning priestcraft should commit suicide! Will not this be the result in the attempt to misrepresent the character of the independent, noble, and honest Theodore Parker? Were all the pious frauds of this character realized by the honest public, priestcraft would hide her deformed head among the rubbish of the past. Permit me to chronicle a fact that occurred in the year 1842.

George Monroe, Esq., a noble Scottish spirit, lived for many years in Perry County, Pa. He was county surveyor and justice of the peace for some twenty years, under the governor's appointment. After the law made it the duty of the people to elect their justice, Monroe was their choice, until death removed him. He must have been a just man, otherwise he would not have possessed the confidence of the people. This he was, and he was also the poor man's friend. He seldom had anything to say in regard to his religious views. But, alas! he was known to be an infidel. And the good people said: "Though God is good unto him during his long life, for he is slow to wrath, yet his death, like Tom Paine's, will bring down the wrath of God."

From the pulpit I had heard much about Mr. Paine. "That upon his death-bed he recanted—said the pains of hell were upon him—exhorted the people not to read his books," &c. I believed all this to be true, for surely the man with the white cravat would not lie! He is well informed and knows all about it. I could not believe as my parents did, and yet I was afraid to be what they called an "infidel." I was anxious to see Monroe die. Would he die like Paine? In the spring of '42 it was evident that he must soon contend with the monster, Death. I was anxious to see his last, even should it be terrible as I supposed was the death of Paine. Therefore I was with him the greater part of the time. One day he whispered kindly to me: "You must not believe what the preacher says about Paine, it is all false!"

One afternoon the preacher came and addressed the dying man thus: "How do you feel to day?"

"Very weak."

"Have you hopes that you can recover?"

"Little hope."

"Well, I hope you have made your peace with God. Look to Jesus, with faith in his atoning blood; he is your only refuge."

The dying man replied: "Friend Lease, you know we have always differed in opinion. I am still the same. I have no fears."

Some two days after this, I closed his eyes in death. Without a struggle, and calm as the

The main facts are these: That the planet

ifying power of 15, when only 24" from the sun's margin during her superior conjunction. These observations were continued in 1819, 1822, 1826, and 1842. From the observations which he made in 1819, he found that Venus could be seen within 1° 27' of the margin of the sun's disc. From his observations in 1822, he found that Venus could be seen when within about 2° 8' of the sun's margin, at her inferior conjunction, or between us and the sun; and this was when she was only 35 hours past her inferior conjunction. In the former case, Venus is on that side of the sun the farthest from us, and appears small and round, like the full moon; and in the latter case, she is nearest to us, and appears as a slender crescent, like the new moon. Dr. Dick points out the fact that observations in the former case are the only ones that can be made to determine whether Venus is flattened at the poles like the earth. In 1823 he published the first edition of his *Christian Philosopher*. This is a work of a high order, and far in advance of the times in which it was written. The work, however, had a wide circulation. Its object is to show that Science and Religion should go hand in hand; the second to rest on the sure foundation of the first, while the first is illuminated by the second. This work is now published in England, in two volumes, and a new and improved edition was prepared by the author a short time before his death.

The author says, in the preface to this work: "The following pages were written under the impression that the visible manifestations of the attributes of the Deity are too frequently overlooked by Christians in their views of the great objects of religion and in the worship they offer to the Father of their spirits, and are intended to show that the teachers of religion, in imparting instruction either to the old or the young, ought to embrace a wider range of illustration, in reference to divine subjects, than to which they are usually confined." There is perhaps nothing truer than this remark. As an illustration, permit me to introduce a little extract from this work. The Doctor has been speaking of the necessity of conveying to an audience some idea of the magnitude and motions of the heavenly bodies.

"We would now ask in the name of all that is sacred, whether such magnificent manifestations of Deity ought to be considered as irrelevant in the business of religion, and whether they ought to be thrown completely into the shade, in the discussions which take place on religious topics, in the assemblies of the saints. If religion consists in the intellectual apprehension of the perfections of God, and in the moral effects produced by such an apprehension, shall we rest contented with a less glorious idea of God than his works are calculated to afford?" "Perhaps some may be disposed to insinuate that the views now stated are above the level of ordinary comprehensions, and founded too much on scientific considerations, to be stated in detail to a common audience. To any insinuations of this kind it may be replied, that such illustrations as those to which we have referred are more easily comprehended than many of those abstract discussions to which they are frequently accustomed; since they are definite and tangible, being derived from those objects which strike the senses and imagination." This leads me to speak of what an individual—a "doctor" who supposed that he had finished his education, and was, therefore, prepared to judge—said to me when I was, for the first time, reading Dr. Dick's works. He said that they were too abstruse, too far above my comprehension, and that I ought to lay them aside and take up such simple works as Clay's and Webster's speeches. But I assumed that I had some idea whether I understood Dr. Dick or not, and kept on reading what I liked. To give the reader some idea of the elevation of Dr. Dick's views, I will make the following extract from his *Christian Philosopher*:

"Could we wing our way with the swiftness of a seraph, from sun to sun, and from world to world, until we had surveyed all the systems visible to the naked eye, which are only as a mere speck in the map of the universe—could we, at the same time, contemplate the glorious landscapes and scenes of grandeur they exhibit—could we also mingle with the pure and exalted intelligences which people those resplendent abodes, and behold their humble and ardent adorations of their Almighty Maker, their benign and commanding deportment toward one another—each esteeming another better than himself—and all united in the bonds of the purest affection, without one haughty or discordant feeling—what indignation and astonishment would seize us on our return to this obscure corner of creation." etc.

(To be Continued.)

THE TWO SEXES.—There is nearly always something of Nature's own gentility in all young women—except, indeed, when they get together and fall a-giggling. It shames us men to see how much sooner they are polished into conventional shape than our rough masculine angles. A vulgar boy requires heaven knows what assiduity to move three steps, I do not say like a gentleman, but like a boy with a soul in him; but give the least advantage of society or tuition to a peasant girl, and a hundred to one that she will glide into refinement before the boy can make a bow without upsetting the table. There is a sentiment in all women, and that gives delicacy to thought and taste to manner. With men it is generally acquired—an offspring of the intellectual quality, not, as with the other, the moral.—BENJAMIN LYTTON.

MAN passes his life in reasoning on the past, in complaining of the present, and in trembling for the future.

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."

(From Trask's Anti-Tobacco Journal.)

Tobacco, Pauperism, Crime!

AN APPEAL TO GOVERNOR BANKS,
ON THE USE OF TOBACCO IN THE STATE'S PRISON
AND THE STATE PAUPER-HOUSES OF MASSACHUSETTS.

I address your Excellency from a sense of duty; and the fact that you have my uniform respect and suffrage, is a guaranty that I address you with kindness and becoming deference. For ten years and more I have labored to arouse public attention to the evils of Tobacco. During this period I have occasionally called on the Institutions above named, and, with a genial welcome from the officers, have addressed their inmates. In a recent visit of this sort, however, I learned that I could not, as of old, address the prisoners, because tobacco was no longer a forbidden article—that the Governor and those having the immediate control of the Institution had sanctioned its use.

It seems that gentlemen outside the prison, of a speculative turn, enter it, and hire squads of hands to hew stone, manufacture furniture, brushes, and the like, and, in order to secure a larger amount of work, they are allowed to pander to a vicious and slumbering appetite by doling out tobacco to convicts. Horses' flanks are lashed for the race—bull-dogs and boxers are fleshed for the ring—but the muscles of convicts at Charlestown are maddened by tobacco to gratify the cupidity of men who make haste to be rich.

It seems this Narcotic is beginning to have free course in our State Pauper Houses. Our "goodly" Commonwealth is saddled with a bill for tobacco, snuff, and pipes, by the Bridgewater establishment, to the amount of two hundred and nineteen dollars. Our establishments at Tewksbury, Monson, and elsewhere, tax us with a bill of the same sort, to the amount of seven hundred and forty-one dollars. This bill is not frightful in magnitude, but as it bids fair to become ten times greater, we think it deserves some notice; and, as we claim for the management of these Institutions, under your administration, the virtue of unvaried economy, we mistake your good sense, sir, if, on reflection, you do not think the same.

I object, sir, to this pandering to paupers and criminals.

1. Because tobacco is a mighty cause of pauperism and crime.

It is as plain as day that it wastes time, money, and strength, and by its soporific power tends to render paupers satisfied with pauperism, and to extinguish every noble desire for competency and independence. It is identified with poverty in the Indian wigwam, in the Irish mud-hole, and wherever gaunt famine and rags have ascendancy.

Many paupers were made such by this very drug. They smoked and chewed—their fathers before them smoked and chewed; they lost their health, ambition, and money, and gravitated towards the poor-house as naturally as a rock falls to the earth.

Dr. Alcott tells us of dependent families whose expenditures for this article fairly computed during forty years exceeded two thousand dollars. I have seen families of the same order who have consumed enough in this way to buy a clever farm, and stock it into the bargain.

Why, sir, should we transmit paupers, and stereotype famine? Why should laborious yeomanry from Berkshire to Cape Cod be taxed for tobacco to feed foreign paupers, with this fact staring them in the face, that tobacco multiplies paupers, and that foreign pauperism already hangs like a millstone on the neck of state?

Vices, sir, range under certain laws of affinity; they are gregarious—Tobacco, blasphemy, cards, rum, whoredom, and states-prison offense. Tobacco here and everywhere commonly heads this infernal gang. It is Satan's seed-corn—it is Satan's master-piece—with this he begins to discipline millions of boys for misery here and hereafter. Hence, to sanction its use is to augment the source of evil and its consequences.

Strong drink is usually the immediate cause of crime, but the artificial thirst for this liquid death is usually generated by tobacco. I might inundate you with medical testimony from physicians both here and in Europe to prove that this drug is the vestibule to the temple of Bacchus—the drunkard's Pandemonium!

Ten years ago there was but one convict at Charlestown who was not a victim of tobacco before commitment.

I have examined prisons where there was not one exception to this rule. Moses Grant, Esq., says: "For over thirty years I have visited jails and houses of correction all over the United States, and there I find smokers and chewers of the dirty weed. Is it not plain that tobacco as well as rum has much to do with crime?"

The chaplain of the Reform School at Westborough states that nearly seven-eighths of the inmates of that establishment were addicted to tobacco before they came there. Rev. Mr. Spear, the prisoners' friend, says this corresponds with all his observations.

Convicts, sir, understand the affinities of vice, and, hence, never in addressing them on the drug, dram, and crime—never, when portraying the ways to death, and the steps which take hold on hell, do they fail, by looks more expressive than words, to say, "He is right, tobacco led to the bottle, the bottle to crime—and we are here."

Such, sir, being the effects of this destructive drug, why should we give it to convicts and paupers, and swell the very sources of poverty and crime? Is this wise? Is this statesmanlike?

2. I object, sir, to pandering to paupers and criminals in this respect, because, in reality, it ministers to their misery, and not to their happiness. True, it gratifies a vicious appetite for the time; so does rum, so does opium, so does an explosion of malignant passion; but who vindicates villainy and the outrage of law on the score of momentary gratification?

The convict, sir, is usually better off for the time than if he were at large. Prison-life withdraws him from dens of infamy, cools his

blood, calms his passions, and, coming in contact with Christian power and love, we hope, in his case, for better things.

But here is a drawback—we give him a rank poison in this Narcotic, and what are its effects? It deranges his whole system; it costs his stomach and tongue; it gives him a diseased and capricious appetite, and every crust of bread, and every plate of soup, he receives with diminished enjoyment, because the sensation of taste is absorbed and perverted by this acrid and abominable poison.

The rich glutton can afford to sacrifice one-half his luxuries on this filthy altar; but the pauper or the convict needs the full enjoyment of all which is nutritious and grateful in his meagre fare; and precisely in proportion as he obeys the laws of God in his physical nature, he will be the happier man.

We can name alms-houses, where every inmate was induced to drop tobacco who used it, and so much better did they enjoy food and sleep that they rejoiced and blessed God that they were required to do it.

Tobacco mainly addresses the nerve power, and though it may soothe, excite, and please at first, it ultimately maddens the sensibilities, and tends to turn its victims into hypochondriacs, misanthropes, and insane beings. It multiplies haggard and gloomy creatures on our streets by scores, and why should it not do the same in jails and alms-houses? The idea that an article which science the world over brands as poison—an article to which medical authority ascribes fifty or more diseases, should be given to paupers and convicts for their well being, would be ridiculous, were it not pitiable. Were it our object to array the felon's cell in deeper gloom, to stamp disease with a more hideous type, or to kill off these poor creatures by a poison the most insidious and deceptive that God permits to afflict our race, what could be more effectual than tobacco?

Those gentlemen, sir, who give convicts tobacco to keep them good-natured, and to coin more money from their sinews and bones, might extend their scheme of legerdemain. One convict is a drunkard, and he will turn off more work should they lodge a bottle of whisky in his cell! Another is a gambler, and he will do more work should they give him a pack of cards to enjoy with his comrades. Another is a debauchee—ah! gentlemen, carry out your philosophy; don't flinch, and see that in this particular your morals are the morals of a dram-shop or a baud-house. They are for filthy lucre—so are you.

3. I object, please your Excellency, to this drug in our State Institutions, because it stands directly in the way of reform and Christianity. It is a demoralizer. It allies its victims to vice, and makes him a slave. Where is there a dog in our streets that we should not think the worse of for using a thing so vile?

In addressing prisons in other States, I have felt a manly pride when I could say, Massachusetts proscribes tobacco in these Institutions. Hence, I am sorry for this retrogressive action—that the hand on the dial-plate of our Commonwealth is turned backward.

I never supposed these establishments were paradises; but I suppose their inmates, withdrawn from the songs of the drunkard and the vices of the gutter—subjected to wholesome, dietetic regimen, and blessed with the Gospel of Christ, were many of them in a fair way of becoming confirmed in habits of virtue, and of becoming better men. Thank God many of them have become better men.

But, sir, if our paupers and criminals are to be systematically drugged or pampered with a drug which keeps the thirst for rum eternally alive—a drug which debases every noble passion, and inflames every vile one, then adieu to reform, name and thing.

I shall have, sir, few thanks, and many jeers and frowns, for thus addressing you. The devotees of smoke will laugh at this appeal, and think it too unimportant for your notice. Stupified by this soporific, they are unable to perceive that it is "a great power on earth"—that mighty men and mighty nations bow before it. It is no exaggeration to say that if any man had the entire control of the tobacco crop, it might give him a power greater than a monarch's. He might effect extraordinary changes about us. He might change Republicans into Democrats and Democrats into Republicans, bid tobacco victims do his behests at the ballot-box, and choose our President; for, make light of it as we may, the herd of voters care more about this nauseous, noxious drug than they care about any candidate, any platform, or politics of any "stripe."

It requires, sir, gigantic talents, or adventitious advantages of an extraordinary kind, to raise a tobacco victim superior to smoke. Had a half-dozen self-made men about us begun life as smokers, our State affairs had now been in different hands; the culture, wealth, pomp, and pride of Boston had still reigned over us. Henry Wilson had still been at his lapstone—Geo. S. Boutwell had still been a salesman at the counter, and your Excellency—"whom we delight to honor," once the bobbin-boy had been the bobbin-boy still in all essential respects. A devotee to smoke, you would have spent your time, your ambition, and money, in luxuriating in this fashionable indulgence; you would not have been well-informed, for you would not have bought or read books and, if not well-informed, your constituents would not have given you their suffrage, and hence you never could have reached the pinnacle you now occupy; but, beginning your career in smoke, you would have ended it in smoke.

You love "self-made men," and furnish us with a happy specimen. You love to see convicts and paupers rise in virtue and become happy citizens; but how can they rise whilst debased by this debasing drug, which seizes on their sensibilities like the nightmare?

Sir, I respectfully ask you to remove this nuisance from our State Institutions. I make no appeal to Senates or Legislatures; this would be superfluous. I know my ground. I labor under no misapprehension touching your influence in the introduction of this Narcotic. I appeal to you. If your Excellency will use the same influence in banishing this evil which was used in its introduction, it will soon be accomplished. I have somewhere read, that a Pope was once in jail, and an Emperor, who was a stupendous hypocrite, with solemn pomp ordered all the churches of God to pray for his deliverance, when one stroke from the Emperor's pen would have set his Holiness free. Sir, you are above such subterfuges. God and the State have invested you with power to retrieve this mistake in

the management of our State Institutions, and to banish this poisonous nuisance. Therefore, I trust that your Excellency will see it done.

I am, respectfully, your obedient servant,
FITCHBURG, MASS., 1860. GEO. TRASK.

Spiritual Lyceum and Conference.

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

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

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

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

Dr. YOUNG: In his paper, read before the Conference at its 111th session, he said, "phenomena translate themselves, become inspirational in kind, and develop inferences and conclusions directly apposite to themselves in every free mind," &c. In the printed report, the word "apposite" is changed to opposite, which destroys the meaning. The Doctor read a paper in support of the doctrine of the sentence quoted; but we have room only for the concluding paragraph, which is as follows:

Spiritualism should be left free to grope its way out into the light by gradual induction or a gradual experience, for nothing is clearer than the truth that no man can see for another. While there is scarce anything to be deplored for the welfare of individuals or society, as a belief enforced upon the mind by the psychological influence of one mind upon another, there is no stamina in an assurance thus acquired—no conviction, no wealth of soul worth the labor of the pursuit in it. Every true understanding of a thing will not produce its own proper fruit, and there will—there cannot be—any true understanding of our philosophy, unless it bring a corresponding moral renovation with it; for no one can fail to see that if virtue be a duty or a beauty upon earth, it certainly must be a greater duty or beauty for an eternal state of being.

Mr. THOMPSON read an interesting paper, (but too lengthy for our crowded columns).

Dr. GOULD also contributed a paper. (Omitted, also, for want of room.)

Mr. DEAN: The spiritual philosophy solves the question: "If a man die, shall he live again?" This is a natural question, and the spiritual philosophy disposes of it through demonstration by the natural senses and natural understanding of man. It may be, therefore, said of the spiritual philosophy, that it is peculiar in this, viz: that it holds all natural questions solvable by natural means. Mr. Dean gave a glowing statement of the benefit of this philosophy to him.

Mr. PARTRIDGE desired to add to his remarks of last week, this: That the modern spiritual philosophy, as, indeed, all genuine Spiritualism, (for truth is of no age) is tolerant; that is to say, its basis of union is freedom of opinion, and not as with the sects, conformity of faith. Its bond of brotherhood is not a common creed, but a common need. It sees variety of opinion to be not from natural perversity, or badness of heart, but from a natural necessity of individuality, difference of organization, external conditions, and intellectual culture; and hence it seeks for unity in this variety and not at the expense of it. It accords with the apostolic charity which found utterance in the saying, "Let every one be fully persuaded in his own mind." The contrary doctrine is, Let everybody be fully persuaded in the mind of John Calvin, or in the infallibility of Pío Nono, etc. Another characteristic is, that what is termed evil in human life, naturally brings its own inevitable suffering or penalty. It has, therefore, no artificial torture to add, and, consequently, it has no prison and no hangman. To every other system under the sun these have been deemed indispensable; in the light alone of a philosophy truly spiritual, are they obsolete.

Dr. GOULD: If modern Spiritualists are right, then the ancient Spiritualists are certainly wrong; for they thought there is really something for man to be saved from. Most modern Spiritualists think not. He holds with the ancients, there is something to be saved from. It is a grand mistake to suppose that our friends are happy in the other life, merely because they tell us so. Not that he endorses all that passes current among the sects, as the teachings of ancient Spiritualism. His faith is on the teachings themselves, and the modern Spiritualist will yet have to go back to them, and seek salvation through the means which they prescribe, there being literally and truly no other way whereby man can be saved.

Dr. GRAY: It is clear that one of the characteristics of Spiritualism is, that it affirms the essence of all government to be absolute law. The prevailing theology teaches that it is from arbitration. The spiritual philosophy denies that the Divine government is a succession of wills. By spiritual philosophy he means the wisdom of the facts manifest from the other life. This leads to the absolute certainty of perfect law and order as being the Divine government. Were it a government of arbitration it would be consistent for men to pray that it might be altered. Another is, that it gives a better idea of special providences. Spiritual facts, like the stars, have always shone; but like the stars they have not always been understood. Modern observation of these facts, like the use of the telescope in astronomy, has re-

vealed a purer philosophy. Of old, when men were rescued from some imminent peril, it was supposed to be the act of God direct. Our philosophy ascribes it to human will or volition. This is the distinction: the Divine manifests through immutable law, the human acts from will. Man is manifest through a series of volitions, hence no one need to blush when he asks the aid of a brother's spirit in behalf of a use to himself or to the neighbor; but, when he asks the Divine, "who is without variableness or the shadow of turning," that is to say, who does not act from will, to change, to vary this "invariableness," it is not surprising that he should invoke the aid of organ and choir to drown the sound of his own voice and hide the sense of his own shame.

Again: the philosophy of Spiritualism, as induced from modern observation, engenders a fraternal feeling for ancient Spiritualism. From the noble things which come from the exercise of the spiritual senses, we cannot but respect all men in the use of them. We realize that the world has been blessed through that use. It has also revealed a source of error in the ancient faith. That error is, that they mistook a transferred conviction of the seer for a genuine inspiration or revelation, and revered it as a veritable "thus saith the Lord God." The same mistake may be seen to-day among the sects. The Methodist preacher, for example, sees a mighty change wrought in the thought, feeling, and faith, of some one or more of his hearers, which change is supposed to be the result of immediate divine interposition; whereas, we do know that through the law of transfer an exotic faith may be created, and we owe to this philosophy a knowledge of the origin of this fallacy. It reveals the difference between a real and a transferred faith. As was said by Mr. Partridge, Ecclesiasticism seeks for conformity of faith; it does this from the fundamental error of supposing that the Divine acts from will, which will has been revealed to be, that, without a certain faith man cannot be saved. Hence the supposed necessity of conformity to creed. Now, we seek no such uniformity. Our philosophy gives assurance of perfect safety to man, in the Divine goodness as expressed in immutable law. Therefore the spiritual philosophy requires simply a unity of love, and not a unity of conviction.

Mr. WHITE: As a race we are formed on the same principle. We differ only as to proportions, which difference makes us individuals and will doubtless keep us so to all eternity. Our well being or happiness is secured to us through invariable law, which to know is to obey. So the old injunction, "know thyself," finds increased force in the more that we discover with respect to ourselves. Once it was thought that the present life bounded the possibility of human development—that it fixed forever the character and the condition of each individual. Our philosophy shows this life to be but the bud of human existence. It enables us to look to the past without regret, and to the future without foreboding. Through the principles which it reveals it confers assurance. From the interior perception of principles comes insight as to the future. From this the prophets of old spake, and from this we speak when we affirm the unending progress of man both here and hereafter.

Adjourned

R. T. HALLOCK.

The Teachings of Nature.

"All are but parts of one stupendous whole."

For the Herald of Progress.

FRANKLIN'S COMET AGAIN.

MR. PARKHURST'S REPLY TO THE LAST PAPER FROM THE LANCASTER CIRCLE.

See Herald of Progress, Number 27.

NEW YORK, Aug. 22, 1860.

A. J. DAVIS & Co: In response to the challenge of the *Lancaster Circle*, "to produce a single instance in which the return of a comet has been calculated or predicted correctly," I will quote from the letter of Prof. Encke to Dr. Gould, dated Berlin, Aug. 11, 1858.

"After my long silence, I cannot refrain from writing to announce to you the return of Pons's comet (commonly called Encke's comet), that you may at least see that your old friend has not forgotten you. By the assistance of the excellent observations of Mr. Maclear in 1855 (the next previous return), at the Cape of Good Hope, and with the Jupiter perturbations computed for me by Mr. Pownall, I had deduced the following elements for 1858, after taking the diminution of the period into account. With these Mr. Pownall has computed the accompanying ephemeris. On the first evening upon which we could entertain any hope, the comet was looked for here, and Dr. Forster found it almost immediately, as soon as his eye had sufficiently adapted itself to the perception of faint objects. The comparison with ephemeris gives c.—o."

| | Diff. R. A. | Diff. Decl. |
|--------------|-------------|-------------|
| Aug 7 - - - | -2° 17' | +19° 1' |
| Aug 9 - - - | -1° 48' | +11° 9' |
| Aug 10 - - - | -1° 40' | -2° 8' |

From the year 1819 up to the present date no return has passed unobserved in the northern or the southern hemisphere."

It seems, then, that a few hours before the last of these observations, the center of the comet was within 1° 42' of the place predicted before it had become visible. The diameter of the comet was about 1', or three times the error on Aug. 7, the time of discovery, and forty times the minimum error; and yet the smallest space discernible to the naked eye. On September 13, a month later, Dr. Bruhns writes to Dr. Gould, from Berlin

opening new branches of industry to educated women must meet with her entire approbation.

Mrs. Ernestine L. Rose is spending the summer on Long Island, and communicates to the Boston *Investigator* some interesting details connected with her missionary labors there. She has made two or three public addresses, to good audiences, notwithstanding the refusal of the ministers to give notice of her meetings.

BRIEF ITEMS.

In his recent application for extension of the Patent on his Sewing Machine, Mr. Elias Howe acknowledges under oath the receipt of \$468,000 over and above his expenditures. The Sewing Machine, according to the decision of Hon. Chas. Mason, Commissioner of Patents, was really the invention of Walter Hunt. The addition made by Howe was comparatively unimportant; it was simply that of the *bobbin-plate*.

Tennessee and Illinois hold the earliest State Fairs the present season (Sept. 10); and Alabama the latest (Oct. 29th). The U. S. States Agricultural Show is to be held this year Sept. 12-20, at Cincinnati. O. Massachusetts and Connecticut hold no State Fairs, on account of the cattle disease.

The amount of gold dust now coming forward weekly from Pike's Peak to the Missouri, is about \$40,000 and \$50,000. Clark, Gruber & Co., at Denver City, are said to be receiving and coining about \$2,000 per day.

The Prince of Wales is to visit Chicago, St. Louis, and Cincinnati, and to take a look at the western prairies before visiting New York.

Martha S. P. Story, a little girl whose parents reside in Essex, is the greatest musical prodigy of the age. She is three years and seven months old, and plays more than fifty pieces on the piano. She cannot read music, and her hand is so small that she rolls it over to compass an octave. She astonished her friends by playing a psalm tune which she had heard, when less than three years old, and since that time she has made rapid progress.

It is reported that Tom Thumb is soon to marry a Portland belle—pretty, below the ordinary height, and, of course, an heiress.

Autumn has come again, and the tide of citizens and strangers begins to turn to the city. The opera season opens, and winter festivities will soon be resumed.

The Canastota *Eagle* has changed its name and location. It is now published at Fayetteville, and is styled the *Eagle of Truth*.

A housekeeper replies in the *Christian Ambassador* to the super-loving clergyman that she will not "come home from church, tired and weary with the necessary domestic work in the forenoon, and with attending meeting in the afternoon, to spend the evening in cooking for ministers or any one else. She thinks it would not contribute to either health or happiness; but on the contrary, would encourage gormandizing and animal gratification to an unreasonable extent."

The oil wells of Western Pennsylvania and Ohio are yielding immensely. In some cases the oil flows in a stream, without the aid of pumps. A new source of wealth to this region of country seems to have been discovered.

The Chicago *Times and Herald* says that an idea of the amount of wheat on the ground in Wisconsin, at the late harvest, may be inferred from the statement of a respectable gentleman, who says that, with the aid of a spy-glass, he saw one hundred and forty-six McCormick reapers at work at one time.

Thurlock Weed, of the Albany *Evening Journal*, replies to the charges of bribery and corruption made by *The World*, which paper it says, "in embarking upon the voyage of journalism, attempts to lay in supplies of artificial purity and piety." Similar offers, says the *Journal*, to our knowledge, have been made by gentlemen who contributed to the fund which established *The World*.

The Rev. James Thompson, Rector of St. Andrew's Church, preached to a large concourse of people on Sunday last. This was his last sermon. In a few weeks he will bid farewell to his congregation, as his physicians advise him to cross the Atlantic. He exhorted his brethren and sisters, and after the expiration of a devout prayer, took a whim to cut up some frantic freaks. He ran up Timothy street to John, and down Benefit street to College. At this stage of the proceedings, a couple of boys seized him, tied a tin kettle to his tail, and he again started. A great crowd collected, and for a time there was a grand scene of noise, running, and confusion. After some little trouble, he was shot by a Jersey policeman."

The most laughable case of "mistakes of the printer," is that where there had been two articles prepared for the paper, (one concerning a sermon preached by an eminent divine, and the other about the freaks of a mad dog,) but unfortunately the foreman, in placing them into the form, "mixed" them, and the above was the result.—*Exchange*.

FOREIGN ITEMS.

Our latest intelligence from Europe is to the 17th inst. Garibaldi had not yet landed personally in Calabria, though several detachments of his forces had been landed. He was said to be reconnoitering off the Neapolitan Limora.

A rumor prevailed that if Garibaldi did land in Naples, Gen. Lamoriciere would cross the Roman frontier, under a promise of support from Austria, and that that government would disclaim the obligations of the Treaty of Villafranca and attack Garibaldi. Some ground for this rumor may be found in the fact that Austria had already demanded explanations from Piedmont concerning Garibaldi's letter to Victor Emanuel, announcing a projected attack on Venice, and that in the Austrian marine department renewed activity has of late been manifest.

In England there had been large failures among the leather dealers. In Northampton a single firm had failed for \$1,000,000, and a house in London for \$200,000.

The fears about the harvest in England were every day becoming worse. The accounts from Ireland, also, were not encouraging, the potato disease being in many districts extremely virulent. These injuries to the crops are the result of the protracted wet weather. Large importations of grain are considered necessary.

The Physician.

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

Chances for a Long Life.

UNHEALTHY TRADES AND PURSUITS

We had prepared our spirit for the production of important and practical thoughts upon this subject, but find that the preliminary work, to considerable extent, has been well accomplished for us. An able foreign review, although not touching many facts peculiar to the United States, furnishes us very valuable data for reflection.

It appears that the higher the social rank, the shorter the average of life—a compensation for want of luxury? Or, to state it in definite arithmetic:—"The poor countryman of thirty years of age who takes his frugal repast under a hedge, has a chance of thirteen years longer life than the monarch of the same age, clothed in purple, and lord, perhaps, of half the habitable world!" Other differences are thus defined:—"The gentry may be reckoned to be about as long-lived as the clergy; well-housed, well-fed, and living an agricultural life with active habits, they have few diseases, and are especially exempt from consumption. Officers of the navy have slightly the advantage of those of the army—say one year of life. From this point, where the social hierarchy takes a leap, and clothes itself in the purple and fine linen of nobility—the lamp of life begins rapidly to burn low.

The aristocracy of this country are shorter lived, by more than one year, than he who works with all the cares and anxieties of the priest, the lawyer, or the physician; and members of royal houses (calculated from the ages of members of continental as well as English royalty) descend the ladder of life so rapidly, that they have three years less of existence than the peer; and, lastly, welcome to the 'round and top of sovereignty itself.' The potentate who stands on the highest pinnacle of human greatness, surrounded, it would seem, with conditions favorable to comfort and longevity, fenced about from casualties which constantly beset the paths of ordinary mortals, his would appear, indeed, a charmed life; yet the hard fact will stare us in the face that the sands of life run far quicker with him than with any other of the educated classes. His years are on an average but sixty-four, or ten less than the clergy, who probably have to fight the hardest battle in the world—the fight of comparative poverty against appearances."

The longest-lived are those who have the most "regularity, sobriety, and activity of mind and body," while, on the contrary, luxury, licentiousness and idleness are the cankers of life. Two or three other classes are thus catalogued:—"Waiters in hotels and taverns sap their health by surreptitious tipping. A medical friend says his experience of them is, that, with few exceptions, they are all rotten with perpetual indigestion. Footmen do not drink so much, but they are so grossly overfed and underworked, that they are always suffering with plethoria. 'Jeames' aim is to run to calves, but he pays the penalty for his ambition. They are, in fact, in the position of the convicts at Fremantle, Australia, who, during the time that our soldiers were dying for want of food in the Crimea, suffered from what was significantly called the *gluttony plague*. Excessive overfeeding and underworking was, it appears, the rule of the convict establishment, and in consequence no less than one thousand five hundred and fifty-four patients were under medical treatment in less than six months, with diseases of the digestive organs, inflammatory affections of the eyes, and cutaneous eruptions. The physician of short allowance and plenty of work soon set matters to rights. It is not often that the lower or middle classes suffer from overfeeding, but drink is the bane of many trades and occupations. The gigantic brewer's drayman, who seems built as a match for the Flemish team he drives, is but a giant with feet of clay; his jolly looks are a delusion and a snare. The enormous amount of beer and stout he is allowed by his employers—on the principle, we suppose, that you should not muzzle the ox that treadeth out the corn—so deteriorates his blood, that a scratch prostrates him, and any serious illness is pretty sure to carry him off.

Nobody would suppose that tailors and bakers are two of the unhealthiest classes. Yet the reviewer says:—"In the great majority of cases, tailors work together in rooms by no means proportioned to the number that occupy them. In many cases they work knee to knee on the shopboard, with the thermometer ranging from ninety-five to one hundred degrees, no ventilation whatever being present; for when it is provided, the enfeebled workmen, fearing catarrhal complaints, stop them up. The result is, an amount of consumption among them second only to that prevalent among the grinders of Sheffield, and bakers. The cross-legged fashion in which he works in some measure assimilates him to the collier. It has been suggested that instead of thus doubling himself up for the whole time of his working life, he should work on a board having a hole in it of the circumference of his body, with a seat fixed for his support beneath. Such a contrivance would render his position easy, and enable him to bring his work pretty close to his eyes without his having to bend over it as he does at present. As the tailor is principally employed on black and dark clothes, his eyes are much strained, especially if he works by gas-light: hence he is subject to great impairment of vision.

"The baker is subjected to a still greater number of debilitating influences, as regards his health, than the tailor. In all cases his place of work is in a confined basement, where the oven and the gas contrive to keep the temperature at a tropical point. In an atmosphere thus deliberately poisoned with the elements of sickness, the journeyman baker is confined ordinarily from seven o'clock at night until four the following morning, and toward the end of the week he is engaged nearly two entire days in succession. Is it surprising that their rate of sickness is dreadful—greater than even that of the tailors? Dr. Guy tells us that no less thirty-one in the hundred spit blood, and that every other journeyman of the low-priced bakers, who work under still worse conditions, is subjected to this most dangerous disease. We feel convinced that the public cannot be aware that they eat their daily bread at the expense of the life-blood of the producers."

It appears that we cannot safely "down with the dust," for there is a large class of artisans who are made exceedingly unhealthy by the inhaling of dust from the materials in which they work:—"Thus millers are rendered consumptive and asthmatic by the floating meal of their mills; snuff-makers by the snuff which pervades the air of their places of work; pearl button-makers suffer still more from the same cause; and the men of Sheffield who haft knives with cocoa wood or ebony are affected with a disease exactly like the hay asthma. The shoddy-grinders of the West Riding, who grind and break up rags in a machine called 'a devil,' are subjected to what they term the shoddy fever, in consequence of the 'devil's' dust given off in the tearing process. The dressers and preparers of hair, especially foreign hair, are speedily broken in health by the dust produced by their operations. The evil effects arising from the prosecution of these trades sink into insignificance, however, when compared with the destruction caused by the floating fluff of flour-mills. These mills employ children of tender years, who have to work in an atmosphere loaded with vegetable particles to such a degree, that in a measure it clouds the vision. The hecklers are the chief sufferers in this department of industry, especially the children, who are, many of them, forced to work the same time as adults, that is, as long as human nature can possibly hold out."

MEDICAL WHISPERS.

BY A. J. D.

"Sick Boy." L. P. and M. B. . . . HINSDALE DEPOT.—It will not be "robbing humanity" to send us a description of the case. We will endeavor to perform a kindly office in behalf of your sick boy.

"Fatigued."—MISS L. H. BAKER, TEXAS. This correspondent writes that the willing remedy, applied to herself for deafness, has already benefited the parts; but complains that the exertion of Will, accompanied with the suitable manipulations, has the effect to induce sleep.

Many patients would be delighted to have similar results follow their pneumogastrical efforts. If, however, our lady friend would take a foot bath of tepid water, while in the act of manipulating and willing, we can assure her that wakefulness and other benefits will ensue.

"Temperament."—C. E. S., CHESTNUT ST., PHILADELPHIA.—We perceive that there is more concentration in your mental structure than in your temperament. Your nutritive and sensitive temperaments do not harmonize with your motive and mental. Practice bodily stillness for thirty minutes every twenty-four hours. Choose the time when your food is nearly digested. Also apply your mind to one subject or object of interest until you can think it all through from A to Z. Take such lessons every day. Do not sleep at these times.

"Magnetizers."—If you want wisely to affect your patients, do not talk to them while bestowing the benefits of your manipulations. You cannot ask questions, and keep an intelligent conversation with your patients while exerting yourself to overcome their diseases. You need all the breath you can inspire, while your patient needs a perfect tranquility of the mental organs. Practice with the strictest composure, with ceaseless assiduity, with loving kindness, with the sweetest devotion to the cause of Health and happiness.

"Entozoa."—FLAVIUS, a student, writes: "For a year I have felt a prickling, burning, very disagreeable, and often painful sensation a little above the outer extremity of the right eyebrow, thence upwards to the hair. Continued and difficult study makes it worse; sometimes, however, it becomes worse without any apparent cause, often resulting in a breaking out at the upper part of the affected region."

CAUSE: A diseased action or obstruction, whereby are generated the depraved elements of the *scabies vermicularis*, but the healthiness of the system, and the activity of the nerves in that region, will prevent any formation except something in the shape of a sore, if allowed to proceed.

REMEDY: Bind on fine salt moistened with spirits of turpentine. Use the electro-magnetic battery a few times.

"Sea Voyages and Watering Places."—"To everybody," says the London *Lancet*, "except some nervous and delicate females, and a few males with very susceptible untamable stomachs, a moderate sea voyage is one of the finest tonics known. The rapid movement through the atmosphere, the change from latitude to latitude, the constant breathing of a pure, undefiled air, the complete relaxation of mind and muscle, the novelties of a sea-life, and of nautical maneuvering, soon begin to work wonders upon body and mind. The complexion becomes clear, the eye bright,

muscular movement easy, quick and vigorous, and the appetite keenly sharpened. The nervous system, worn out, exhausted, irritable person finally becomes fat, lazy and insouciant. For the victim of commerce, the votary of fashion, and the devotee of literature and science, we say there is nothing like a sea voyage to bring about that necessary and perfect 'moulting process,' as Schultze calls it, which eventuates in an almost rejuvenescence." Can a title of this be said of Saratoga, or any of the fashionable places of resort in which our wealthy citizens crowd themselves and their families during the hot months of summer?"

"Cornfields—Magnetism."

PECONIC, LONG ISLAND, Aug. 20, 1860.

MR. A. J. DAVIS, DEAR SIR: Will you please give your opinion relative to invalids visiting corn fields, and inhaling as much as possible of its atmosphere? Also, the best method for throwing off the influence or disease received while magnetizing the sick?

Respectfully yours, W. C. B. ANSWER: It is of the utmost importance to invalids, and not less to persons in good health, that the pure air of growing vegetation be absorbed without measure. The exhalations of corn-fields are particularly healthy and nutritious. The atmosphere of many flowers is secretly refining, and is emaculating as well. But the emanations from pine, hemlock, and cedar, are far more salutary. Meadows are not at all beneficial to the sick. Better visit some high place where the light of heaven's effulgent sun shines more than half of the day. Repose there, and breathe in the spirit of health and contentment.

After magnetizing the sick, wash your hands thoroughly and manipulate each by the other until they are perfectly dry and warm. Another washing would make your exemption doubly certain.

"Dyspepsia and Despair."—A disheartened brother (A. V. B.) writes from Madison county, N. Y., soliciting diagnosis and prescription. Dear friend: We have examined your condition. It is a disease of the mesenteric glands of the ganglionic nerves in the digestive system, affecting the intellectual and better faculties of mind. Depression and mental dyspepsia are natural symptoms under these conditions.

REMEDY: Evoke your whole manhood! Never say "die!" Take a teaspoonful of the Charcoal in hot water twice or thrice a week. Take a lemon, cut off the end, fill it with white sugar, and then slowly squeeze the contents into your mouth. This, and nothing else, is your last meal. Your nights will soon become periods of rest and invigoration. Rise early. Sleep before breakfast if possible. Your morning meal must not be watery; nor your dinner; neither should you ever taste a particle of fruit or berries between meals. Thoroughly oil your whole person with sweet oil, perfumed as you like it, once per week. When thirsty, use lemon and sugar; not anything stimulating, nor cold water. Believe in Nature's remedies, Brother, they will not fail you.

"Ringworm."—LUCILLA D. D., WELLSVILLE, wants to know the cause and cure of ringworm? The technical term for this affliction is *Nerpes circinatus*, but physicians are not agreed as to the cause of this troublesome vesicular eruption. We have carefully observed that the circular patches float upon a transparent fluid; which, indeed, is the cause of the irritation and exfoliation—a saline acid, distilled from a diseased condition of the mucous membrane of the digestive organs.

REMEDY: The pathological base of the ringworm is an erysipelous condition of the fluids and blood. Salt, therefore, must be avoided. Reject all food in which the saline property is prominent. Follow this plan throughout your earthly life; else you will never be free from the evil seeds of erysipelas. This rigid course will strike at the bottom of the ringworm diathesis. Bathe the eruption with half ounce of borax, dissolved in two gills of water, and one drop of cream. Add to this wash about fifty drops of sulphuric acid. Use it twice or thrice per diem.

"Over-dosing."—"If a Christian man offers a proper prayer to the Lord, short and to the point, and then stops at all sensible men do, many persons think it's no prayer at all, and that the petitioner must be a very stupid sort of a fellow, not having sense enough to know how to pray. Such persons would read Christ a lecture, if he were here now."

The foregoing sensible remarks are taken from the "Union Baptist Church" organ, the *Christian Banner*, published at Fredericksburgh, Va. We respond "amen," and proceed further to remark that most persons think that a doctor who does not prescribe an enormous quantity of physic to a sick patient, is no doctor at all. "Daughter, thy faith hath made thee whole" is too Homeopathic for the great majority of mankind. They dose the Almighty with large quantities of prayer for the same reason that they swallow large doses of medicine, namely, because they have not progressed out of ignorance, superstition, and error.

"Brain Fits."—MRS. TOWNSEND, of WATAGA, ILL., sends for instructions and treatment to remove nightly fits in the person of her only son, aged ten years. His organization is favorable to a healthy and useful development. But we detect a diseased condition of the ganglia extending each side of the spinal column. The upper portion of the spinal cord, the *metulla oblongata*, is enlarged as by an inflammation in its substance. The motor nerves are consequently disturbed, the right side being more diseased than the left, imparting an involuntary wish and tendency to roll or whirl as an amusement. As the nerves of seeing and hearing and tasting arise near the diseased parts, it is but reasonable to expect that these senses will gradually be impaired.

REMEDY: There are but two paths of approach to the seat of the disorder—one, through the nerves of the stomach; the other, through the spinal column. Raw onions should be applied externally over the stomach every day, in the form of a poultice; also one or two, well macerated or grated, should be administered every morning and evening, mixed in molasses if desired. The magnetic battery is the only instrument, capable of reaching the throne of the disturbance through the spinal column. It should be used faithfully, in connection with the human hand. It is necessary to keep the patient's head erect, or in a natural position, which may be effected by girdling the neck with a hair cushion.

"Proper Amount of Sleep." MRS. THOMAS G., of PHILADELPHIA, writes for further instructions regarding the importance of sleep. We refer her to back numbers of our *HERALD*. Sleep is of the utmost consequence to the nervous and debilitated. But it should be had at night or before dinner; not afternoon, nor at irregular periods. Henry Ward Beecher hath well said: Men vary with regard to the need of sleep. A nervous man can get along, perhaps, with from five to six hours' sleep, while perhaps a phlegmatic man requires to sleep from eight to nine hours. The amount of sleep which a man requires depends upon his temperament. It seems strange to some that the most active men sleep the least. Men that work fastest sleep fastest. A nervous man does everything quick; he sees quick, and hears quick, and steps quick, and works quick, and sleeps quick. He does twice as much in an hour as a phlegmatic man, and he only requires half the time in which to do up his sleep-work that the phlegmatic man does. Every man ought, from his own experience, or from the advice of a physician—one who knows something—to determine what amount of sleep he needs, and then take that amount. He that steals necessary sleep from the night, steals from the Lord. He commits a theft for which God will visit him with punishment in the shape of suffering and premature age.

"Sciatica Neuralgia." ADA REED, of WOODBURY, MASS.—This afflicted lady is a victim of a disease of the sacro-sciatic nerve. The pain, lameness, and special symptoms, have been upon her for more than three years. We have examined numerous cases of this kind, and never have found what some physicians term an inflammation of the nerve; although, in many instances, the *neurilemma* (or nerve-sheath) has been considerably enlarged by an excess of fibril heat. The nerve-pain is principally owing to a sort of strangulation of the nerve itself. The life-principles of health and vigor cannot freely circulate through their appropriate conductors. Sciatic pain, or rheumatic neuralgia, is a common effect from such conditions.

REMEDY: There is no quicker or shorter road to take to reach healthy conditions than that of *hand-friction* and magnetization. The parts need to be rubbed vigorously and then manipulated every day. When the pain is severe, apply a poultice of burnt salt and baking soda—one teaspoonful of the latter to four tablespoonsful of salt—mixed in a sufficient quantity of common meal.

"More on Early Rising."—A few weeks ago we prescribed early rising, a morning walk, a thirty-minute nap, and a wash off, all before breakfast, for the restoration of the Debilitated. Whereupon a correspondent adduced Dr. Hall's opinion, that morning air is unwholesome. We answered the objection, and now it seems that Dr. Hall does not differ from us: "Crazy people," he says, "can't sleep at all. The man who is 'fat as a fool,' sleeps all the time, except when eating. A thin Yankee, so keen after making money that the look of his eye goes right through you, and his word pierces like a pin, goes to bed at midnight and is ready for work or a bargain at peep of day, is testotally dried up at the age of forty years; the skin fairly clings to his bones, and before you know it he has evaporated."

"But look at that fat, lazy Dutchman, who never was fairly and fully awake since he was born, and, in spite of pipes of 'lager,' and whole tierces of tobacco, he lives to see the third, if not indeed the fourth, generation. Whoever heard of any one sleeping himself to death? But no sleep brings death in nineteen days."

"Let parents who do not want their children to die of water on the brain, allow them to have the fullest amount of undisturbed sleep they possibly can take, especially while at school."

"The more sick people can sleep, the sooner they will get well. Sleeping in the daytime, if before noon, enables them to sleep better the following night. Students, women, and nervous persons need all the sleep they can get, and so do the melancholy, and those who are in trouble. Early rising is not condemned, it is heartily commended. But if not preceded by an early retiring, it is a crime against the body."

"Tuberculation and Adhesion."—MR. J. B. D., COLBORNE, C. W. This gentleman has led a literary life for the past ten years. His reading has been considerable. Many hours of each day, during those years, have been consecrated to study and reflection. Physical inactivity, at times, was unavoidable. From various causes a few small tubercles early formed on the right and upper edge of the left lobe of the liver. But his general health being good, and his temperament wiry and elastic, the parts partially healed over and ceased to give pain. The healing process, however, was not perfect. A somewhat raw surface was exposed, and the result is an adhesion of a small portion of the liver to its investing membrane, a cellulose-vascular covering, which is intimately connected with the portal veins and hepatic arteries, which are inseparable from the organ and the performance of its varied functions.

SYMPTOMS: A pain in the right side, extending from about the middle of the ribs down to the hip; sometimes the pain is only slight and confined to the lower part of the ribs, or rather to the region under the middle of the floating ribs; at other times it is quite bad, and extends up and down and even to the left side. At all times, if he breathes freely or inspires deeply, he feels as if his side was kept back from a full expansion by some kind of compression.

REMEDY: Wear a bandage of thin india-rubber, six inches wide, about the waist and over the parts affected. It should be put on as tight as possible without painfully affecting the breathing, but only at night, being carefully invariably to separate the rubber from the skin by the interposition of some light fabric, except, of course, the parts diseased, upon which the bandage should press close enough to exclude the air. After the treatment is persevered in for a number of nights, then practice deep inspirations every day, accompanied with muscular efforts to rub and thrash out the soreness. No person with tuberculated lungs or liver, either with or without adhesions, need fear any injury to arise from judicious *pounding and rubbing of the most painful parts*, aided by deep inhalations of pure air in large quantities.

Attractive Miscellany.

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

For the Herald of Progress.

THE LADY'S AIR INFIRMARY.

The place of all remembered places,
To think about on winter nights—
The kindest face of kindly faces,
That live in thoughts of past delights.

With rich and dainty hues it gloweth—
A golden warmth invests that place;
Its bound sweet woods and gardens showeth—
Surroundings meet for such a face.

Within its groves and arbors shady,
In alleys green, and winding walks,
The genial, gentle, fair-faced Lady
And I held long, poetic talks.

Our endless theme, the "Paraclete," was
The tale of Abelard, you know,
Heloise, the nuns; how their retreat was
Forever calm and free from woe.

Well, she with airy arches builded
A Paraclete as fine as new;
With wide saloons and halls she filled it,
And round idyllic gardens drew.

Upon the sand its plan she printed,
Its porticoes withdrawing deep;
Its balconies and towers she hinted
High-bosomed in the forest steep.

With here the laboratory's bounding,
And there the studio's sumptuous shade
And tranquil reading-rooms surrounding
Sweet resonant halls for music made.

"Here weary poets, artists, scholars,
Shall come from all the feverish lands;
Here pain-bent souls shall lose their dolors,
For we—with healing in our hands—

"Shall join such blessed, gentle powers,
To every subtle influence
Of amber air, clear streams, and flowers,
That all shall walk in strength intense."

And so we talked of sorrows curing,
Through every drowsy, idle day—
Our Paraclete was less enduring
Than one ambrosial summer ray.

(From the New York Dispatch.)

The Nottingham Robber;

OR,

THE PROPHECY OF GEORGE FOX.

BY WM. COMSTOCK.

It was in 16—, about the month of May, and during the reign of the first Charles, when two men, apparently travelers, met beside what seemed to be the ruin of an old church, lying just beyond the line of Nottinghamshire, which, as late as the year 827, belonged to the seventh division of the old Saxon Heptarchy, but which was now pretty well amalgamated with the blood, the customs, and the pride which came over in 1066 with William, the Norman conqueror.

Still one of these men, so plain was his attire and so blunt his manners, might well have been mistaken for one of the old stock of Angles who superseded the ancient Britons, and who came originally from Saxony.

The other was a tall, portly gentleman, whose dress and accoutrements proclaimed him a traveling tinker.

Neither of these gentlemen would have passed muster in a modern drawing-room, and yet, to judge by their discourses, they regarded themselves as little less than doctors of divinity.

As these men met, the smaller of the two broke forth thus:

"Art thou there tinkering pots and kettles as thou tinkered the Scriptures, Man of Belial! According to thine own wisdom, and in thy own time, dost thou pretend to expound?"

"Hey! thou slow-belly!" cried the tinker; "withstand me not in my way as I am not a Quaker to hide my talent in a napkin. So, begone! thou foul fiend Apollyon!"

"Thou wheelbarrow!" shouted the Quaker; but, before he could say more, a voice was heard from beyond a neighboring hedge, and a full round face appeared above the thicket.

"Come hither, Peterkin," said the voice, "and waste not thy breath upon John Bunyan; the Lord rebuke thee, John Bunyan!" And as the Quaker came away in obedience to his friend, the latter came forward and added aloud:

"Let him alone, for Ephraim is joined to his idols!"

"Idle thou! and idle too!" roared the tinker, as he trudged off, rattling his instruments as he went; "there is as arrant a heretic in those leathern breeches as ever put a false gloss upon a Scripture text. I am well rid of those heady disputes who sorely trouble me when I am on the Lord's business, under pretense of special revelations, as if holy Scripture was not good enough for man's meat, following the way of Balaam the son of Bezon, clouds carried with a tempest to whom is reserved the mist of darkness forever."

The two Quakers were, by this time, out of hearing, and Bunyan had everything his own way. They walked slowly along the road conversing together in a low voice. The taller of the two was a man of commanding port, wearing leathern breeches buttoned at the knee; his hair, instead of being cropped short like that of the other non-conformists of the day, was parted in front and fell down his neck and shoulders in massive ringlets. He wore a hat with a broad rim, but the crown was very high and conical, almost steeple-shaped. Seen in this day, the man would be esteemed a great curiosity, worthy the attention of Phineas T. Barnum.

They had not gone far before they came to a small piece of wood lying on both sides of the thoroughfare. Before they had quite passed it, they were arrested by the sound of a deep groan as of some person in great distress. Then there was a voice. They drew near to the spot from which the sound proceeded, and heard a man bewailing his condition:

"For six weeks," said the sufferer, "I have lived upon bread and water, and even

that is almost spent. What shall I do? They say there will be stirring times soon: the king and parliament are quarreling. I might join the army, but that cannot be done in a day. I might put an end to my life, but I am afraid. I know that Judge Fell has just received a large sum of money, and one of his maidens says that he sleeps with it in a bag under his pillow. If—if—but no, I dare not. If I am detected, I shall be hanged, and I should certainly be caught."

Here the man began to groan again in great distress, and the Quaker who had held the alteration with Bunyan nudged his friend. But the other paid no attention to him; he seemed to be wholly absorbed in his own reflections, as if some strange thought had struck him.

Then the former spoke: "George," said he; "dost thou hear? This man contemplates a robbery. It is our duty to make known to Judge Fell that his money is in danger; as honest Englishmen we can do no otherwise."

But George said nothing: he appeared like a man in a trance. All this time, the unknown had been moaning and muttering piteously. Suddenly, George started away from his companion, and with long hasty strides approached the spot where the wretched man was concealed. "Come forth!" cried he.

All was at once silent. George then entered the brake. In the next moment he appeared holding the man by the arm. The latter was quivering like an aspen and as pale as death.

"Thou spoke of a robbery," said George. The man thereupon fell on his knees, and, in a weeping voice, cried:

"Pardon! pardon! I did not intend to steal anything. If you had heard all that I said you would have known that I had no such intent."

"I have heard all," cried George. "Then you know that I said I would not do it, for fear they should hang me. Oh! let me go, gentlemen, I beseech you—I beg—"

"I know thou saidst thou wert afraid to do it," replied George. "Dost thou call that innocence? Verily, thou art guilty of robbery, since nothing but the fear of punishment deters thee from robbing Judge Fell!" The man continued to quake with fear.

"Now, hear me," said the Quaker. "I bid thee, in the name of the Lord, to do as thou listest."

The man looked up. Evidently he did not understand.

"I bid thee commit the theft. Go and rob Judge Fell. In the name of the Lord, I bid thee to take away the money from under the pillow of Judge Fell."

The other Quaker laid his hand upon the arm of his companion, so greatly was he astonished.

"What dost thou say, there, George?" cried he in amazement.

"Question not the commands of the Most High," said George. "What purpose the Lord hath in this is not for me to inquire, but he commands me to send this man to the bed-chamber of Judge Fell this very night."

The trembling stranger looked from one face to the other, and seemed to doubt the evidence of his own senses.

"Dost thou understand?" said George.

"I understand, sir, but the gentleman is only jesting with me. I should be sure to be hanged if I took his advice."

"Friend, think not that I jest. The Lord sends thee on this errand, and no harm shall befall thee. I pledge thee that all will be well. It is for some good purpose, but I know not what."

After a little more conversation with the man, who still hesitated, George went away with his companion. As soon as they were out of the wood the latter turned to George and said:

"I am at a loss to know, my friend, why thou hast counselled that man to do so great a wickedness."

"I have counselled him to do no wickedness," was the reply.

"What! do I hear from the lips of George Fox that theft, robbery and burglary, are not sinful?"

"Flesh and blood cannot sin," replied Fox. "All the sin was committed when the man felt that he was willing to rob his neighbor. To fear the gallows is not a virtue, else all the martyrs would be to blame. The act of entering a house, of walking into a chamber, of lifting a bag of money, is not a crime, or we should all be criminals. These last are the signs by which the law discovers the crime, but the crime is in the heart; the outward act performed by flesh and blood is neither good nor evil. Therefore, the man had already committed the crime. What I have counselled him to perform is an innocent action. If I had counselled him to hate his neighbor, it would have been bad counsel, but as he was already willing to rob his neighbor, I sought to remove his fear, which fear is not a virtue. What have I done?"

"But now, George, we may do good by going to the house of Judge Fell and putting him on his guard."

"There are many ways in which we may do good," returned Fox; "we are not tied up to any particular method. It would do good if we gave a few farthings to yon barefooted children, but I have not heard thee propose that."

"But to prevent a robbery!"

"Nay," replied Fox, "dost thou suppose that Judge Fell needs that money more than yonder children need apparel? I trow that he will have plenty of money left when that is gone, whereas many persons in this kingdom scarcely have bread to eat."

Let us now turn our attention to the unhappy man who had been counselled to commit the robbery. He knew George Fox well by sight, and, being a superstitious man, placed great reliance upon the promise that no harm would befall him. But he was sufficiently cunning to conceal both of these facts and to affect a strong disinclination to perpetrate the robbery. Nevertheless, the keen gaze of George Fox—that gaze which had made judges tremble on the bench—was fixed upon the poor wretch, and his every thought was read as it passed through his brain.

After a brief delay, during which the thief turned the subject over in his mind, he came to the resolution to plunder the Judge. He sauntered down toward the mansion, and perceiving that the maidens had left the

kitchen to get water at a neighboring spring, he stole in at the door and secreted himself in a lumber room, for he was well acquainted with the topography of the premises having formerly been hostler to Judge Fell.

He lay quiet until the family had all retired and the lights extinguished, when he began to prepare for action. Now, however, his fears returned. The promise of George Fox was nothing but words, and they were nearly obliterated by the actual facts which now pressed on his attention: the Judge might wake up, the boards might creak, somebody might be wakeful and get up to come down stairs and meet him in the passage. His faith in Fox grew weaker and weaker as these realities rose up before his imagination. He trembled as he advanced, and just as he reached the corridor which led to the Judge's chamber, the suggestion darted into his mind that Fox had only been setting a trap for him—that no preacher of righteousness would seriously advise a man to commit a robbery, and that, in all probability, the officers of justice had been summoned by his betrayer, and were, at that moment, watching for his exit at the doors and windows! They would wait till he came out, in order that he might be taken with the money upon him, so that the proof of his guilt should be conclusive.

His limbs shook violently under him, and, as he sank to the floor, he murmured:

"I shall be scragged! Oh! this is horrible! I think I hear them talking outside now."

Then there came to his ear a deep groan, followed by heavy snoring. The Judge was therefore asleep; and, after all, his case could be made no worse—it was as unsafe to go back as to go forward. He gained his feet in a fit of desperation; he staggered to the door of the Judge's room and pushed it open.

He entered. The Judge was making a strange noise in his sleep, something between a scream and a snore. He advanced toward the bed, and pushed aside the curtain; he saw the eyes of the Judge glistening as if they were wide open. His brain reeled and he fell forward heavily upon the breast of the sleeping man.

The Judge started from his slumbers, and uttered a deep groan, while the petrified robber could not stir an inch from the spot.

"Ah! thank you, thank you, my dear!" cried the Judge, sitting up in his bed and thrusting one leg from under the bed-clothes.

"But no! this is not Margaret. No matter, whoever you are, God bless you! I thought nobody would come. A moment longer, and I should have died in dreadful agony. Oh! what have I not suffered with this horrible nightmare! I shall not recover from it in a week. But speak, is it John?"

"No, it is Peter Johnson, your honor."

"What, Peter! Oh! then God sent you, surely. Well, Peter, you shall lose nothing by saving the life of your old master. You were passing the house and heard me, I suppose?"

"Yes, master," returned Peter, taking the hint, "I heard you groaning dreadfully, and says I to myself, 'My master is dying!' I rushed at the door—it gave way—I flew up stairs—"

"Ah, noble fellow, it is a miraculous interposition of Providence that you should happen to be near at the critical moment. Well, Peter, perhaps I was a little hasty in discharging you from my service for only getting intoxicated once. You may return next week to your old place."

"Yes, master."

"And stop, Peter; put your hand to the head of the bed, and take out what you find there."

With a trembling hand Peter drew out a sack full of money. The Judge told him to hold his hat, and he poured about a hundred crowns into it.

"Surely it is worth something to save my life," said the Judge; "and now, Peter, you may take your old place next week."

With many humble acknowledgments, Peter took his leave, and soon afterward left the mansion with a hundred crowns, honestly obtained.

Peter kept his own secret, but the Quaker who accompanied Fox having learned the sequel, was so overwhelmed by his sense of the great preacher's power of prophecy, that he gave the true version of the affair to one of his friends, who revealed it to the Judge's wife. Upon her pious mind it made a powerful impression, and she soon afterward became a professor of Quakerism.

And this is that same Margaret Fell, the widow of Judge Fell, who espoused George Fox, and traveled with him in the ministry, sharing his prison, his trials, his persecutions, and his fame, for many years.

THE YOUNG ITALIAN HERO.

An interesting story is told of one of Garibaldi's volunteers. Two or three days before the Dictator's departure from Palermo for Melazzo, he reviewed the corps of Major Sicoli, just arrived from Genoa. In the ranks he observed a small, pale and beardless boy, who had scarcely strength enough to raise his musket to his shoulder. Garibaldi ordered him with surprise, and a little of severity, to advance from the ranks. He inquired his age, and the boy answered with a blush, "seventeen," although, in fact, he did not appear more than fourteen, and certainly was not the age he gave himself. The General complained to Major Sicoli that the Piedmontese Committee should send him such recruits, to which the Major replied that the Committee no doubt thought that the patriotism of the volunteer was a compensation for his want of age. "Oh, yes, that's it," said Garibaldi, with humor, "and the next thing is I shall be charged with the abduction of minors."

The young volunteer stood trembling, with his eyes to the ground. "Your place is not here," said the Dictator roughly; "go back to school!" The volunteer blushed to his eyes, when Garibaldi added with more mildness in his voice, "You see that your gun is too heavy for your small arms—give it to your neighbor, we have no arms to spare."

Garibaldi gave the order that the young volunteer should be sent back, with some others who were found in the same condition, by the next steamer; but when the moment of departure arrived, the young volunteer was nowhere to be found. All that was known of him was that his Christian name was Quinto, and that he was the son of a lawyer

in Milan. Nothing more was thought of him for the moment.

On the 16th and 17th July two partial engagements took place between the troops of Col. Medici and the enemy near Barcellona. It was then that Medici sent to Palermo for Garibaldi, in anticipation of the battle which took place immediately after at Melazzo. When Garibaldi arrived at Barcellona, he first directed his steps to the ambulance, to visit the wounded at Medici's two skirmishes, who numbered, perhaps, fifty persons. He stopped with surprise before the bed of a beardless boy, whom he recognized at once as Quinto. Garibaldi interrogated him as to how he got there, wounded, after having been sent off to Genoa. The boy, more embarrassed than the first time, made his confession. He had scampered across the fields, had gained the high road to Messina, and followed on till he caught up with the army of Medici. When Medici sent forward his reconnoitering party toward Melazzo, and became engaged with the enemy, Quinto watched his chance till one of the men fell; he then seized the fallen man's gun and accoutrements, and bounded forward into the thickest of the fight.

"And that's the way, you little rascal," said Garibaldi, smiling, "that you have got yourself maimed. Where is your wound?" At this question Quinto lost countenance, but replied, "In the back, General." "Oh! oh!" said Garibaldi, with a smile of pity. "You see now, *coglitone*, that war is no child's play. I hope the wound is not dangerous?" Oh, no, only a spent ball."

Garibaldi walked away with a shrug of the shoulders. In the back! The poor boy understood the insinuation only too well, but could not find at the moment a word with which to justify himself. But when the General was gone he rolled on his bed of straw, shedding tears of rage and humiliation.

The General had not seen the young volunteer for the last time. The incidents which accompanied the battle of Melazzo are known. At the most critical moment, when the Dictator was engaged in a hand-to-hand fight in his own defense, he saw suddenly reappear at his side the young volunteer he had left the evening before ambulance. "What! that *gamin* again!" exclaimed Garibaldi. But at the same moment the poor boy made an effort to show his bleeding breast, and uttered a cry worthy of a hero of antiquity. "This time, General, it is the good side!" he fell dead at Garibaldi's feet.—*Correspondent of the Times.*

HELL FIRE.

AN EXPLANATION.

Hell is a magic word in an orthodox ear. It conjures up terrific shapes of wrath and woe, in the invisible world. And when hell is joined with fire, hell-fire, it is still more creative of dreadful horrors. But what is its meaning? It is translated from the Hebrew word, Gehenna, which was formed of two words, the meaning of which was, the valley of Hinnom, or the land of Hinnom, or the farm of Hinnom. It originated in this way:

A man by the name of Hinnom owned a piece of land a little south-east of Jerusalem, which, at one time in the Jewish history, was desecrated by being used as a place of idolatry. The heathen God Moloch was set up there and sacrifices offered up to him. Afterward a Hebrew king passed an edict that the place should be defiled and held in detestation by all good Jews. It therefore was made a place to which the rubbish, offal, and filth of the city was carried. It became so intolerably offensive that it was found necessary to keep a fire there to consume the filth. It was sometimes used as a place of punishment for the greatest criminals. Some authors say they were burned alive in the slow consuming fire, and still others that their bodies, after execution, were thrown there to be consumed by the fire, that burned continually. In either case, it was held in great detestation and loathing by every Jew; and to be condemned to be burned there was of all things most abhorrent to the Jewish mind. Gehenna, or hell, therefore, as used to indicate a place of punishment, was in this world, a little south-east of Jerusalem. Hell-fire was a real flame, the horrid smoke of which went up before the sight of men. This Gehenna fire was several times used by Christ to indicate the severest punishment of God upon his disobedient children. But we must remember that Christ was a Jew, and used Jewish words in their Jewish significance. This word Gehenna is used in the Old Testament, but always with a temporal and never with a future eternal significance. This fact settles the question beyond legitimate controversy. If Christ had used the word with a new sense, he would have said so; but as he used it as all other Jewish speakers did, it is evidence that he used it in the same sense that they did. The word Gehenna was as well understood by all the Jews, as the words calaboose, workhouse, gallows, are with us, and had a like temporal significance, and no more reference to the invisible world. It was just in this ordinary, well-understood sense, that Christ used the word; for he never intimated that he used it any where in any other sense.

There are as many as four words in the original Scriptures, that are translated by our word hell. *Sheol* and *Hades*, *Gehenna* and *Tartarus* are the words. *Tartarus* is only used in the adjective form. The only one positively relied upon to prove endless misery, is this word Gehenna, the origin of which we have been considering. It was a word prolific of horrors to the Hebrew mind; and from its scenery and loathsome associations many strong forms of expression were formed, which are sometimes used in the Bible, as well understood expressions, such as "the worm that dieth not," and "the smoke of whose torment ascendeth up forever and ever." "The worm that dieth not," was an expression drawn from the worms and reptiles that lived perpetually in the filth and decaying substances of Gehenna, and which fed upon the dead bodies of criminals thrown there to decay. "The smoke of whose torment ascendeth up forever," was an expression drawn from the murky and stenchy smoke that rose in slow but perfect columns, day and night, year in and year out, from this defiled and detestable Gehenna. With these facts in your minds, you can easily see how the Jews considered this most loathsome place, and how it came to be an abhorrence and loathing to

them, and how they drew from it some of the most fierce and awful expressions of torture and woe with which their language abounded. This, I believe, is the true exposition of the phrase *Hell-fire*, as used here by the Saviour. *Herald and Era.*

KISS ME, MAMMA, DO KISS ME.

The child was so sensitive—so like that little shrinking plant, that curls at a breath and shuts its heart from light.

The only beauties she possessed were an exceedingly transparent skin, and the most mournful blue eyes.

I had been trained by a stern, strict, conscientious mother. I was a tardy plant, rebounding at every shock—misfortune could not daunt, though discipline tamed me. I fancied, alas! that I must go through the same routine with this delicate creature; so one day when she had displeased me exceedingly, by repeating an offense, I was determined to punish her severely. I was very serious all day, and on sending her to her little couch, said:

"Now, my daughter, to punish you, and show you how very, very naughty you have been, I shall not kiss you to-night."

She stood looking at me, astonishment personified, with her great mournful eyes wide open. I suppose she had forgotten her misconduct till then; and I left her with big tears dropping down her cheeks, and her lips quivering.

Presently I was sent for—"Oh! mamma, you will kiss me. I can't go to sleep, if you don't," she sobbed, every tone of her voice trembling, as she held out her hands.

Now came the struggle between love and what I falsely termed duty. My heart said give her the kiss of peace; my stern nature urged me to persist in my correction, that I might impress the fault upon her mind. That is the way I had been trained until I was a submissive child, and I remembered how often I had thanked my mother since for her straightforward course.

I knelt by the bed—"Mother can't kiss you, Ellen," I whispered, though every word choked me. Her hand touched mine; it was very hot; but I had attributed it to her excitement. She turned her grievous face to the wall. I blamed myself so the fragile form shook with suppressed sobs, and saying, "Mother hopes Ellen will mind her better after this," left the room for the night.

It might have been about twelve when I was awakened by the nurse. Apprehensive, I ran to the child's chamber. I had a fearful dream.

Ellen did not know me. She was sitting up, crimsoned from the forehead to the throat, her eyes so bright that I almost drew back, agitated at their glance. From that night a raging fever drank up her life—and what do you think was the incessant plaint poured into my anguished heart?

"Oh! kiss me, mother, do kiss me. I can't go to sleep. You'll kiss your little Ellen, won't you? I can't go to sleep. I won't be naughty, if you'll kiss me. Oh! kiss me, dear mamma, I can't go to sleep."

Holy little child, she did go to sleep one gray morning, and never woke again—never! Her hand was locked in mine, and all my veins icy with its gradual chill. Faintly the light faded out in the beautiful eyes—whiter, whiter, and whiter grew the tremulous lips. She never knew me; but with her last breath she whispered, "I will be good, mother, if you will only forgive me."

Kiss her! God knows how passionate and unavailing were my kisses upon her cheek after that fatal night. God knows how wild were my prayers, that she might know if only once that I might have yielded up my very life could I have asked forgiveness of that sweet child.

Well, grief is unavailing now. She lies in her little tomb; there is a marble urn at her head, and a rose bush at her feet—there grows sweet summer flowers; there waves the gentle grass; there birds sing their matins and vespers; there the blue sky shines down today, and there lies the freshness of my heart.

Parents, you should have heard the pathos in the voice of that stricken mother, as she said, "There are plants that spring into vigor if the heavy pressure of a footstep crush them; but oh! there are others that even the pearls of the light dew bend to the earth."—*Sunday Dispatch.*

A DRUNKARD'S RESPONSIBILITY.—Dr. Lee, at one time the editor of "Guy's Forensic Medicine," puts this subject forward in the following light:

Since delirium tremens may be the result of intoxicating liquors not taken to intoxication; and since, in the eye of the law, even drinking to excess is not criminal, it is difficult to see wherein acts committed during a state of mental derangement thus induced should be punishable, any more than those which are the consequences of any other habits which are under the control of the individual. Gambling, commercial speculation, hard study, and a variety of other voluntary causes, it is well known, induce insanity; and yet the insane person is never regarded as responsible for his actions. In what respect, however, does he differ from him whose reason has been dethroned by the use of intoxicating drinks?

TRASH EATERS.—People who eat what they know to be unwholesome, have no right to expect sympathy when sick. For example, young ladies who live principally on candies, pastry, and sweetmeats, thereby engendering dyspepsia and sick headache, besides corroding the enamel of their teeth and spoiling their complexions, ought not to murmur when outraged nature visits them with penal twinges, or to sigh when sorrow visages return their gaze from the mirror, or to look for commiseration from persons who prefer health to bon-bons and preserves. We would not recommend our fair readers to breakfast on beer and breakfasts, as "maids of honor" did in Queen Elizabeth's reign, but at the risk of being thought impertinent, we venture to hint that confectionary eaten habitually and in large quantities, is very little better than slow poison.

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Sight and Insight.

For the Herald of Progress.
"LEAVES."

BY GEORGE GRAY.

NUMBER THREE.
OF GRASS.

Reader, have you read Walt Whitman's *Leaves of Grass*? I have not. No one has loaned me the book. But I want to borrow the title a little while—long enough for my early morning walk—only the title—that is quite enough for once. Now then

"To the hills! To the hills away! Hills ho!"
See you great crag against the rose East. What is that—a speck of gold on its edge? . . . Hills! Hills! Good morning old Sol! you're the actor, and I'm the audience, and such a stage! All the world's our stage. We've got the start of the drowsy droned cuddled under cover down there, I fancy. Glad of those woods to keep the city out of here—the never-to-be-ridden of quies will peer over a little, however.

Old Sol! I don't wonder they used to worship you. You reflect Deity, as you are reflected in all these myriad drops of dew. A rainbow in the grass! Had ever poet tongue for this?

Oh World! So grand, and wide, and free, So innocently fresh—
I cannot. The "music" is here, but—
"poor human speech"

"The clouded earth goes up in sweet breathed flowers."

In music dies poor human speech."

Ah, bird! little aggravator—you can sing, and fly—and I'd like to do both. I would not fly "away," however—there is no better place than this—if there is, I'd rather not go there yet.

What in all creation is so good as this air? No rich old wine so inspiring, no rare perfume of Ind so delicious, as the cool south wind that comes over that field of dewy clover. This must be the ambrosia and nectar the gods fed to favored little Greeks to make them live forever. I believe to walk always here would make me immortal—body and all.

See the track you have made in the dew. (I'd like to roll in it—pity to wear clothes here). "Leaves of grass"—how many have you trodden upon, you heedless, in that path running far back, like the path of life? There's more wisdom in one of these leaves than in all your life, George Gray! Get thee behind me, Retrospection. George Gray is not too old to learn wisdom—of a leaf of grass—these trodden ones will be as fresh and erect as any to-morrow.

Yet they are all little worlds—great worlds, with their thousands of inhabitants. Who knows but each one of those little chaps, which we can just see with a powerful microscope, has his microscopic world of living creatures which are a wonder to him, they are so small? And so on, and on, ad infinitum. I only know that no one ever found any indications of a limit, either in the infinitesimal or infinite.

How far have I come? Good, there's a fence to jump over! Wish I had a scythe, or something to swing. How my muscles bulge out!

That shady nook would be a good place to come after dinner. . . . Ah, some one has been here, I guess, and "dropped a leaf" from his, or her! note book—some poet, perhaps, who may have here put into words what I couldn't. One had omen—the paper's ruled for dollars and cents. Let's see—"It is better to go to the house"—that's a lie!—"of mourning than to the house"—Ha! ha! ha! ha! ha! Hold it up, and let the gay earth laugh at it.

The face of a rosy, curly, bright-eyed, laughing child, wet from its morning bath, is all this glad green earth—stop! last night I heard a man swear "by God's green earth." Oh, let me forget it now, and the rum that made him do it. There's work to be done.

Poor man. Dear earth; art weeping tears for him? Dewy tears—of sadness, or of mirth—as we will. Always kind, always pure. There's work to be done.

LOVE VERSUS FEAR.

Rev. J. W. Hunnicutt, Editor of the *Christian Banner*, makes the following truthful acknowledgment:

"The Christian church has made an awful and fatal blunder in having totally reversed the design of the gospel in the governing of mankind."

"The design of the gospel is, that mankind shall be governed by the principle of love; whereas, the Christian church has driven, and is now driving, thousands upon thousands headlong to perdition by the rod of ecclesiastical terror. Ten enter the church from motives of fear and policy, where one enters from principle, and love to God and mankind."

A RATIONAL VIEW.

The secular press is evidently more inclined to treat with respect the teachings of Spiritualism than hitherto. A noticeable example of candor and fairness is to be found in the columns of the *Provincetown (Mass.) Banner*.

The editor offers a few sensible thoughts in reply to the allegation that mediums promulgate vagaries in contradiction to Bible morality. He says:

"Admitting this, we cannot see what harm, in the end, is to come of Spiritualism. The first and most important thing to be considered is this—Do departed spirits, that once inhabited the human form, communicate with mortals? Until this question is settled, all controversy in regard to their doctrines is of little consequence. If spirits do not com-

municate, there is an end to the matter. If they do communicate, then we should be ready to investigate their teachings. And supposing all these seemingly nonsensical and contradictory communications by 'mediums' to be genuine, what then? So far as they may be truthful, we are of course bound to accept them. But assuming that they are all false, what then? Do we not learn from this to place no confidence in their teachings, and to fall back upon our own judgment, and upon the dictations of reason, nature, and truth? We have no fears that Spiritualism will destroy virtue, even though it may reveal all that is vicious and deceitful among spirits, in or out of the flesh. On the contrary, by teaching us to beware of pretended authorities over our reason and actions, it will promote self-reflection, and induce a rigid scrutiny into the assumptions and arguments of those who would keep the soul in bondage to popular superstitions and errors."

THE PRESS CALLED RELIGIOUS.

The *Free Church Portfolio*, a strictly orthodox paper, says:

"An intelligent foreigner, who had no other sources of knowledge but the 'religious' press, would suppose that Christianity in this country was in the babyhood of its existence, 'puking and puling in its nurse's arms.' There is an immense amount of sanctimonious twaddle, designed to cover over and hide from the condemnation of good people gross dereliction of duty. What the world needs is a manly, courageous, straightforward type of religion, that can afford to speak the truth, the whole truth, and nothing but the truth, in regard to all questions of human interest. The religion that 'speaks the truth in regard to all questions of human interest' gets branded by the American Ministry and Church as infidelity. 'Woe unto them that call evil good and good evil, and that put darkness for light and light for darkness.'—*Anti-Slavery Standard*."

ROCK OIL.

We notice in the *Buffalo Republic* a letter from our co-worker, WILLIAM DENTON, relative to the existence, in the vicinity of that city, of the rock oil so abundant in Pennsylvania.

Mr. Denton thinks there are almost inexhaustible fountains of it near Buffalo. He also contends that it does not proceed from coal, but from coral beds, "having been stored up in cells by the coral insect ages ago, from the impure waters of the Silurian and Devonian oceans. He adds:

"I obtained many fine specimens of this coral, with the contained oil, in quarries within six miles of Buffalo, and in one place found a reef of it with the oil flowing from it. A young man in the neighborhood informed me that they grease their boots with the article, which they found excellent."

SYMPATHY FOR THE INDIANS.

A State Convention in behalf of the Frontier Indians was to have been held at Providence, R. I., on the 3d September. At a preliminary meeting called by John Beeson, the Indian's Friend, addresses were delivered by Rt. Rev. Bishop Clark, Rev. Dr. Leavitt, and others.

We quote from Bishop Clark's remarks the following brief paragraph:

"I do not think he (Father Beeson) is a practical man. I hardly ever knew an ardent reformer who was a practical man. The two elements seem to me inconsistent. But he is to breathe on the chords and set them in vibration. Wiser men, more sober men than he, men who look upon the subject with a calmer philosophy than he can do, men who have not stood face to face with the wrong as he has—they must devise the means."

INHUMANITY FOR REFORM.

In Westboro, Mass., there is what is called a "Reform School" for Boys. It is we believe a State Institution, and has been recently subjected to some tardy examinations by a committee of the Executive Council. The *Tri-Weekly Publisher* at Haverhill furnishes a synopsis of the report of the Committee.—With what terrible justice may southern slave drivers bid Massachusetts "look at home." That such an Institution has been permitted to exist there seems almost incredible. God pity the unfortunate children of vice and crime.

One of the boys for running away had been imprisoned in solitary confinement in a dark cell, and fetid atmosphere, for thirteen weeks! The cells are thus described:

"They are in the nature of cells within a cell; inasmuch as a narrow, dark corridor or passage-way is built along the entire front of the range of cells, is locked like them, and obstructs and almost entirely intercepts all light and fresh air which might enter the cells. The cells are therefore, of course, darkened; all light that can enter comes from the obscure corridor or passage-way in front through a small aperture over the door of each cell, and a candle was required by the committee in order to examine the interior of these gloomy abodes. The cells in which these boys were confined so long, were in length 8 feet 3 inches, their width 3 feet 4 inches; the air must be many times breathed over in a short time, and must be unfit for respiration by any human being. There is no bed, and the inmate sleeps on a blanket laid on the floor, and sometimes with hands manacled behind their backs!

"The Superintendent stated that he employed a boy as a spy on these offenders, both before and after their confinement; and it was quite clear to the committee that this spy, to ingratiate himself, or for other reasons, suggested and participated in and stimulated the prisoners to the commission of some of the very offenses for which they were afterward, on his disclosures, thus severely punished by the Superintendent."

Do not trust to a weak argument because you think you have got a weak adversary; remember, a donkey will eat through his rope, if you only bind him with a hay band, and be all the stronger for it.

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

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Of Writers and Speakers.

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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.

MRS. A. M. MIDDLEBROOK will lecture Sept. 2d and 9th in Troy, N. Y.; 16th and 23d, Willimantic, Conn.; 30th, 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.

SELDEN J. FINNEY will speak at Oswego, N. Y., during November, and will spend the season at the East. Address till November, Plato, O., during November, care J. L. Pool, Oswego.

F. L. WADSWORTH speaks in Quincy, Mass., Sept. 2d and 9th; Plymouth, 16th, 23d, and 30th; Providence, during October; Willimantic, Conn., Nov. 4th and 11th; Putnam, Conn., Nov. 18 and 25. Address accordingly.

LAMARTINE HALL, NEW YORK.—Meetings for free Spiritual discussion are held every Sunday at 3 P. M., at the Hall corner Twenty-ninth Street and Eighth Avenue. Lectures by Trance Speakers every Sunday Evening.

MRS. J. W. CURRIER will lecture in the East, 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.

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.

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.

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, Painesville, Ohio.

J. H. RANDALL, Inspirational Speaker, intends to travel in the Western States the coming fall and winter, for the purpose of lecturing upon the Harmonical 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.

N. FRANK WHITE will lecture in Hartford, Conn., Sept. 2d. Seymour, Conn., 9th and 16th. West Winfield, N. Y., 23d. Conesus, N. Y., Oct. 7th. Chagrin Falls, O., 14th. Toledo, O., 21st and 28th. Lyons, Mich., through November. Chicago, Ill., Dec. 2d and 9th. Beloit, Wis., 16th. Janesville, Wis., 23d and 30th. Milwaukee, Wis., through January. Applications for week evenings made in advance will be punctually attended to.

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.

Medical.

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MR. J. V. MANSFIELD.

This distinguished Writing Test Medium for answering sealed letters may be addressed at Chelsea, Massachusetts, Box 60. His fee is three dollars and four postage stamps. Persons wishing his services will please not write any subscription on the letter they leave the spirits to answer, but seal it so that it cannot be disturbed or tampered with without detection. The answer and the sealed letter will be both promptly forwarded to the writer. 15

MRS. DR. HUSSEY has a Cough Syrup, and an Oil for the Piles. A One Dollar bottle of either will effect a cure, or the money will be returned. No. 222 Green Street, New York. 29tf

C. H. FOSTER has removed to No. 39 Bond Street, where he will give sittings day and evening. 29-31

WILLET STRATTON, Healing Medium, is located at No. 158 Sands Street, corner of Gold, Brooklyn, N. Y. Treats patients at their residences if desired. 29-32

DR. W. O. PAGE, Magnetic and Clairvoyant Physician, 47 West 27th Street. Treatment with or without medicine. Examinations made either by letter or look of hair. Reference given to those who have been healed by him, when all others have failed. For diagnosis of disease and prescription, five dollars. Patients from a distance can be accommodated with board. 29-4

MISS S. J. IRISH, Rapping Test Medium and Clairvoyant Physician, No. 290 W. 19th Street, near 9th Avenue, New York. Public Circles every Wednesday evening. Admission 25 cents. 11

MRS. W. R. HAYDEN, Physician and Clairvoyant, 1 Waverly Place, Cor. Broadway, New York. Examinations, \$2 00.

MRS. M. L. VANHAUGHTON, Tested Magnetic Medium, 506 1/2 Mott St., near Bleeker. Nations received at all hours, Sundays not excepted. 29-4

MRS. E. C. MORRIS, having returned to the City, will receive Visitors for Spirit Communication, at 47 Bond St., from 10 to 12 A. M. and 2 to 5 P. M. 29-3

MRS. TOWNE, Healing, Clairvoyant, Developing, and Trance Medium, Laurens Street, 2 doors from Bleeker, New York. Hours from 9 to 5 and 7 to 10. Developing Circles, Thursday evenings. 29d

ORRIN ABBOTT, a Healing Medium, under whose hand flesh becomes numb and pain ceases, will receive patients at 421 Sixth Avenue, N. Y., from 9 to 12 A. M., or visit them P. M. Sundays excepted. If any are not benefited, he will expect no benefit in return. 27d

Special Notices.

WANTED.—A Home for an interesting girl five years of age, where she can receive proper care, and be within harmonious influences. The remuneration for a suitable home will be liberal. A situation in the country, near New York, preferred. Address, with location, &c., Mrs. G., this office. 28-1

WANTED.—An enterprising party to purchase half the Patent Right of a very valuable (recently patented) PORTABLE GRINDING MILL, possessing great advantages in speed and power. Address Box 87, Brooklyn, N. Y. 21

FURNISHED ROOMS TO LET, at No. 299 West Ninth Street.

FOR SALE.—A COTTAGE with seven rooms, a good cellar, barn, and four city lots, for \$2,000. Payments, \$200 a year. Fare to Fulton Ferry by the year, \$40; time, 40 minutes. To 34th Street, \$1.00 a week; time, 15 minutes. Why will you rent when you can own a better residence for less money? 25-29* W. S. WORTHINGTON, Newtown, L. I.

TEACHER.—A Teacher of six years' experience, who is especially qualified to teach the branches of Mathematics, Natural Science, Geography and History, and the German and French Languages in a Higher School, wishes to get a situation. Satisfactory certificates can be produced by request. Address H. STUER. 27-29 Care T. K. Baer, Highland, Madison Co., Ill.

MRS. ABBOTT, a developing medium, will receive calls at 421 Sixth Avenue, N. Y., from 2 to 5 P. M., Sundays excepted. By laying on her hands, persons soon become influenced, and a few sittings develop them to their various gifts."

BOARD.—A gentleman and his wife, and two or three single gentlemen, can find pleasant furnished rooms at No. 65 East 31st Street. 12-11

MRS. P. A. FERGUSON TOWER.

BOARD FOR FAMILIES. Or single persons, at 183 East Broadway near Canal St. Transient boarders accommodated at moderate rates. 21-1

PLEASANT FURNISHED ROOMS. With or without Board, to be had at Mrs. WARR, 41 Bond Street, New York.

J. B. CONKLIN. Receives visitors every day and evening, at his rooms, 414 486 Broadway, cor. of Broome St., N. Y.

WILLIAM C. HUSSEY, HEALING MEDIUM. For the cure of Acute and Chronic Diseases without the use of Medicines.

DYSPEPSIA CURED IN A FEW SITTINGS. 222 Greene St., 2d door below Fourth St., N. Y. 41f Office Hours from 8 A. M. to 4 P. M.

STOP BLEEDING. STOP SPITTING BLOOD. REMEDY READY. A Certain Cure for Hemorrhage.

Highest Testimonials. Send for a Circular. In boxes containing twelve powders, at \$2; or sent by mail, in envelopes, \$1 for six powders. Sold by T. MUNSON, Agent, Wholesale and Retail, 143 Fulton Street, New York.

TO THE SICK

Who would be cured without Medicine.

Dr. HUSSEY, of 222 Greene Street, would recommend Dr. N. PALMER for the cure of Acute and Chronic Diseases. All who wish a powerful Magnetizer at their houses, call as above. 28

THE POLYTECHNIC INSTITUTE. No. 69 West Nineteenth St., New York, for pupils of both sexes, will be reopened on Monday, September 3d. Two boarders can be accommodated in the family of the Principal. 25-25 A. T. DEANE.