

THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

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Questions and Answers.

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

BRIEF ANSWERS TO OUR CORRESPONDENTS.

BY THE EDITOR.

Is Filibustering Right?

HORACE C. WATERLOO, N. Y.—"FRIEND DAVIS: I want to ask you one question. What are your views of filibustering?"

ANSWER: The name of the secret spring in the filibustering machinery, is *Vandalism*. In the evolutions of unfortunate parentage, it is almost certain that, now and then, a Vandal will be born and projected into a Nation's vitals. A constitutional Ishmael, whose hand is raised against the neighbor's interest, is a monstrous production. He is a Vandal, a Goth, a Wanderer, a Barbarian, a Spoiler of other's rights, a selfish member of the human family, and the benevolence and intelligence of the family should atone for his existence by kindly restraining his blood and patiently educating his unfortunate brain. All filibustering is beneath humanity. If a people are wild and wholly unfit for self-government, and the fact is appreciated by a neighboring nation, it is right to propose to them the arts, and sciences, and the divine blessings of education. But to march an army into their cities, to desolate their homes, to overthrow their government, to overrun their lands with fire and the sword, is nothing less than barbarian Vandalism of the most degraded and degrading character.

Presidential Candidates.

JAS. W. GRANGER, BEIRIAN SPRINGS, writes thus: "Having confidence in your power to judge of men's qualities and adaptiveness to fill public stations, I am induced to ask you to say which of the contending Candidates is the best for the good of the nation?"

ANSWER: Many requests of this kind have reached us during the past six weeks. We question whether any psychometric examination of ours would weigh anything in the political scale of the coming election. In fact, to be frank and plain at once, we do not very strongly believe in either "election or reprobation." And yet, in this late age of the world, we think it is fitting for every person, irrespective of sex or country, who can read and explain the preamble of the United States Constitution, to cast a vote for the Candidate who, in his or her opinion, is most competent and determined to do the greatest good from the fountain of government. America is just now exhibiting internally one of the grandest spectacles in the career of political progress. It seems like

"A brave man struggling with the storms of fate, And greatly falling with a falling state."

And yet there is no combination of States more immovable than ours; and, for the present, it will matter little which of the Candidates goes as Chief Magistrate to Washington. The Nation is rapidly dividing into Despotism and Freedom. We shall have more Monarchy before we will be impelled to secure more Independence. The present election will not amount to much in either direction. This is our impression.

Seeing and doing Right.

RICHARD R. UNION VILLAGE, O.—"A. J. DAVIS, DEAR SIR: Among your Answers to Correspondents, in the *HERALD OF PROGRESS*, for July 7th, I find the following statement:

"The human individual's responsibility is commensurate with, or in proportion to the mind's power to conceive of justice and freedom." Now, what I want to ask is, whether the ability to discern between the true and the false, the noble and the base, does, of necessity, involve the ability to follow the good and reject the evil? that is: do we perceive Truth with the same set of faculties with which we accept Truth? And may there not be such a malady as *paralysis of the will*—practically incapacitating some from incarnating in their lives that beauty and purity which they yet have power to recognize and to love? Was not the poet Richard Savage thus afflicted? And Hartley Coleridge? And Edgar Allan Poe? And, among other singing and artist prophets, many

—bright, immortal names That were not born to die?"

"For on what other hypothesis can we account for the terrible discrepancies between the high and spiritual indications of their works, and the solemn, warning lesson of their lives?"

ANSWER: The power whereby the human mind perceives Truth, as a principle of the Universe, is the same as the power to personate and embody it. The power to conceive or feel a principle is identical with the power to put it in practice.

But the faculties with which the human

mind perceives the relations subsisting between one truth and another—as between the law of gravitation in matter and the law of progression in mind—are very different from those faculties by which the principle itself is perceived and appreciated.

A mind may perceive the multifarious relations existing between different truths, and at the same time be wholly oblivious as to the principle itself which lives behind such relations. Such a mental condition is not adequate to the fulfillment of Truth's divine requirements. For example: There are persons, very illustrious Statesmen and eloquent scholars in public stations, whose abilities shine brilliantly when expatiating upon Love between man and man, upon Justice between producer and consumer, upon Equality between the rich and the poor, &c., but it is shockingly notorious that many of these same logical politicians and inspired poets are the first to transgress the beautiful relations they have rhetorically delineated. And why? Because their souls have not yet appreciated or conceived of the principles of Love, Justice, Liberty, &c.; and, consequently, such experience no moral power (or will) to follow the good and reject the evil. The Will is never paralyzed when the soul is fully inspired with the divinity and majesty of a Principle. Men are weak when left to grope their way through the wilderness of the circumstances. "Doing your best under the circumstances" is the same as putting yourself under their arbitrary jurisdiction. But acting from an inherent love of Principle—let consequences be what they may—is ascending the throne of the Heavenly King. The power to embody a truth is commensurate with the mind's ability to be inspired by its spirit. An uninspired soul is naturally disobedient. Poets and prophets fall only when not inspired by principle.

Objects of our Herald.

J. WARD OSBORNE, NEW YORK.—"MR. EDITOR: In the entrance to the room occupied by the Conference and Lyceum, last Tuesday evening, a gentleman handed me a copy of your new journal. . . . An opportunity is now afforded me for forming an acquaintance with the facts and arguments on which you predicate your philosophy, and I shall henceforth avail myself of the privilege. . . . But, my dear sir, will you, in a brief word, define to me the objects of your *HERALD OF PROGRESS*, if it be not, as the gentleman assured me, to establish a new sect and religion?"

ANSWER: We refer our stranger correspondent, Mr. Osborne, to the leading motto—"For the Discovery and Application of Truth." If, however, this definition be not brief enough, and if its object and animus are not sufficiently anti-sectarian, either in religion or philosophy, we refer him to the general teachings of our columns, as unfolded to the world from week to week. The object which the Editors and Conductors of this paper propose, in general terms, is not much unlike that announced by Pope in his introduction to the inimitable *Essay on Man*—

"Let us (since life can little more supply Than just to look about us, and to die) Expatriate free o'er all this scene of man; A mighty maze! but not without a plan; A wild, where weeds and flowers promiscuous shoot, Or garden, tempting with forbidden fruit. Together let us beat this ample field, Try what the open, what the covert yield; The latent traces, the giddy heights explore; Of all who blindly creep, or sightless soar; Eye Nature's walks, shoot folly as it flies, And catch the manners living as they rise; Laugh where we must, be candid where we can, But vindicate the ways of God to man."

We may, in this connection, further say that our central principle is *Progress*. This principle we hold to be the "Philosopher's Stone," which converts all metals into pure gold, and explains all the "ways of God to Man." If, however, the reasonings and illustrations advanced by us seem to others inconclusive and illogical, we prefer and invite a candid examination and expression of opinion by our readers and correspondents, no matter how widely and painfully their convictions may differ from and antagonize with our own.

We have no fear of public opinion, and we cherish no love for the fleeting applause of the multitude; so, therefore, our eyes are at all times open to every department of human concern, and our pen is ready to portray any evil in high as in low places, and we mean to prescribe the remedy, as far as we comprehend it. Being actuated by the principle of Progress, and having our faculties unfolded more and more by the industries and fraternal uses we put them to, it can be no part of our plan to establish a sectarian form of faith. To help on the world's advancement toward peace and unity, and thereby to promote our own spiritual progress, is our paramount aspiration. Will our correspondent decline to us the pivotal ambition of his soul?

Internal Significations of the Bible.

JOHN C. T. BOSTON.—This unknown correspondent writes a voluminous epistle concerning the internal meaning of ancient Scriptures. He says, in substance, this: "I maintain that the Bible is not a history of persons and events, but rather an oracle, a species of allegorical revelation, of great truths and principles," and asks: "Do you not believe that the most ancient style of writing was representative?"

ANSWER: Yes, Brother, we do believe that the more ancient the Scripture the more double and twisted and unimportant are the significations of its external parts; and further, we believe that the divine spirit is not more confined to such sacred writings than to the cornfields and summer flowers of the present day and generation. Everything is full of signs and lessons. There is a celestial degree of Truth in each pebble at our feet, in every living creature, in all physical forms and

forces everywhere; but it is superstition, a monstrous faith handed down from mystical ages, that the Divine Mind is more expressed in books than "in running brooks."

Some persons seem to delight in the mystifying and symbolizing effect of ancient writings. The profound interpretations of such interior commentators remind us of Moore's "Fables for the Holy Alliances." In one of them the poet describes the "internal significations" of several external signs and symbols, thus:

"The wise men of Egypt were secret as dummies, And e'en when they most condescended to teach,

They packed up their meaning as they did their mummies.

In so many wrappers, 'twas out of one's reach.

"They were, also, good people, much given to kings— Fond of craft and of crocodiles, monkeys and mystery: But blue-bottled flies were their best-beloved things—

As will partly appear in this very short history.

"A Scythian Philosopher (nephew they say, To that other great traveler, young Anarcharis), Stept into a temple at Memphis one day,

To have a short peep at their mystical farces.

"He saw a brisk blue-bottle fly on an altar, Made much of, and worshipped as something divine.

While a large handsome bullock, led there in a halter,

Before it lay stabbed at the foot of the shrine.

"Surprised at such doings, he whispered his teacher—

"If 'tis impertinent, may I ask why Should a bullock, that useful and powerful creature,

Be thus offered up to a blue-bottled fly?"

"No wonder," said 't'other, 'you stare at the sight, But see as a symbol of monarchy 'twas it— That fly on the shrine is Legitimate Right, And that bullock, the People, that's sacrificed to it."

But it is our purpose hereafter, to present both the pro and the con of the representative value which many seem to fix upon oriental inspirations. First, however, let each reader attend to "weightier matters of the law" of Progress; for, as we solemnly believe, it matters little to present races who, in the ancient world, were mystified or not.

The Seers of Errors and Evils.

W. HENRY W. WILLIAMSBURG, L. I.—This correspondent has written us at considerable length; but, while declining to print his communication entire, we give his principal question, namely—"Why is it, Mr. Editor, and all your philosophizing, you do not explain the prevalence of evil, errors, and sins, in the social and moral world?" Why don't you expose the great scoundrels?"

ANSWER: We have not, we think, neglected to treat upon these subjects whenever they presented themselves for consideration. But we discern the reason why our correspondent is not satisfied with the universe as it is; he is constitutionally discordant and morally out of tune with the tide and life of men and things. He has also, as a consequence of his hereditary bias, an instinct for exaggerating what evil there is, and a marvellous power of imagining evil where only good exists. This unfortunate Brother is a grumbler and a cynic; a seer of errors and evils in everything and in everybody.

A true mind, constructed and operating on the principles of justice like a balance, will look at the truth which is in the world rather than at its errors and incidental follies. An angel will contemplate beauty, and power, and wisdom, rather than deformity, and weakness, and ignorance. Brother: Wendenomish you let your affections upon flowers; let the thorns take care of themselves. Lift your eyes to tower the mountains; let the dark ravines exist where they must. Become a seer of the good that men do; let their evils make but little impression upon your judgment. Some men are selfish by necessity of their circumstances; others, from the powerful force of their inherited organization and temperaments. Let your soul overflow with a large fraternal charity. Sit in judgment only upon your own condition; and use severity only among your own motives. "Judge not" the status of your neighbor, until your judgment is made righteous by self-purification and progress. Wordsworth, in his poem of the *Cumfurd Beggar*, wisely tells us that

"the poorest poor Long for some moments in a weary life When they may know and feel that they have been

Themselves the authors and the givers out Of some small blessings; have been kind to those That needed kindness; for this single cause, That we have, all of us, ONE HUMAN HEART."

"The world will be lovelier when better loved. Every human heart is human." Brother: Hear and heed our words! Cease complaining and foaming. From the moment you read this paragraph, STOP! Repeat! Repeat! Admire! Your children (unhappy little ones) cry or turn savage whenever you enter the house.

During wife-dread the hour of your approach. Your physical selfishness is a sad disease of the soul; the evil you see so clearly in others is in yourself. What an infatuation is this passion of yours—"nothing, unless critical"—forever, hawk-like, picking flaws in the conduct of others. Your moral eye is diseased; it cannot see the good there is in the world. Your character is reflected in the life and actions of those about you. You want us to "expose" G—H—; to "ridicule" T—D—W—; to "hammer" the Misses T—; to "show up" J. G— and T. S. S—, &c., &c., &c. No, Brother: But we tell you that your soul needs Reform at once!

The sun of a new Dispensation is just rising on the world. Do you want its light to shine into the depths of your present darkness?

For the Herald of Progress.

"WHAT IS TRUTH?"

I have seen this question in a late number of your journal, and I have tried to answer it according to my fashion.

If man were the universe, and a thought in him were to ask: *What is truth?* The answer would be: "Truth is all that appears and exists in the whole being, and as it appears and exists."

And thus I answer likewise the question: *What is truth?* asked in respect to the universal world. "Universal world, in its inner and outer appearances and constructions, evidently exists at every moment and in every particle precisely and really as it exists, and not otherwise; and the when, where, how, why, and wherefore, as they are in themselves, are truth according to my view."

Now, Man! try to keep thy mirror of the world clean and polished, in order that those appearances and existences of the outer and inner universe may reflect themselves, as they are in reality. And the more thou succeedest, the more exact this correspondence will become, the nearer thou approachest thy aim, and the more truth thou possesseth. He who has ears to hear, may hear! Find out the way and begin thy never-ending career of discoveries.

ABETOS.

Whisperings to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

"E. W."—Your selection from *His* together with the "Short Skirt" will soon occupy a place in this paper.

W. W. C., CONCORD.—Our esteemed young reader, has been written a supposed injury till you know the titles of the author of it, and to state it."

DUDLEY W., NEW BOSTON.—"It takes the feeling out of me, though"—with the succeeding expostulations of the text as applied to the marriage question—will receive attention in due time.

"UNITARY HOME AT HARMONY SPRINGS," is the title of a valuable article imparting desired information respecting the Society of Progress in Arkansas. It will appear very soon.

H. J. OSTROM, WAYNE CO., N. Y.—We have not made any arrangements to re-visit Putneyville. A meeting with our cherished friends on the margin of the beautiful lake would be far more agreeable to our feelings than consistent with our convictions of duty to the patrons of this publication.

"E. W."—Cannot say when your questions will receive attention; they shall not be neglected when the "wheel of fortune" turns them up.

"What do you Believe?" is well answered. You may see it in print by looking over the present issue.

G. G. S., BOSTON.—The Aloe is a plant natural to warm climates. It grows for many years close to the ground. The period of flowering at length arrives after the sunlight has departed; it blooms at night, therefore, and fills the whole air with a peculiar fragrance. Egyptians and Mohammedans are fond of the leaves of this wonderful plant.

CHARLES F. O'B., TEXAS.—The earth will not begin to decrease in size until the maximum point of its geological growth is passed. Droughts are not to be frequent, but less and less in proportion as science is applied to the ventilation and treatment of the earth's surface.

"The Old Testament writings are not the basis of the moral inspirations among the so-called heathen nations, as is proved by the fact that the Old Testament is younger than several other records.

"OMAR," LUMBERTON, N. J.—We cannot spare our thoughts from other matters long enough to obtain an "opinion" for you to act upon. Wise love and genuine friendship are never guilty of betraying the interests of the objects of their devotion. Neither is a true reformer ever guilty of doing "evil that good may come." Heaven grant all the light necessary to guide you through the wilderness of sorrow! You are comparatively happy now, are you not? We think you may remain somewhat as you are.

WILLIAM G. B., MENDON CENTRE.—Dollars and cents, we regret to confess, are inseparable from the bodily necessities of spirit-mediums. But we know that many of them are not only unmindful of remuneration, but some are almost culpably willing to neglect self-interest in yielding to the luxuries temptations of benevolence. Jesus did not charge money for his services it is true, neither do many who labor as mediums in these days, yet he and they must partake of others' food and industry.

S. K. P., PORT CLINTON, PA.—Yes, Brother, take courage. "Pick your flint and try again." We are pleased to learn that our *HERALD* contains "many things which invite comment from you." If it simply reflected your views on every question, its usefulness to you would rapidly come to an end. Harrows, plows, rakes, wheels, levers, pulleys, springs, locomotives, winds, tornadoes, tempests—all the laws of Matter and Mind—are constructed and put in operation expressly to overcome inertia or idleness, to break up dead monotony, to transcend the friction of conservatism, and thus to promote the glorious ends of progression.

CHARLES G. F., HARMONY SPRINGS, ARK.—Nay, nay, Brother! far be it from us "to despise the day of small things." We are not yet prepared for self-renunciation—nor yet ready to practice "abnegation" as a cardinal virtue—therefore "small things" are not overlooked and trampled down in our establishment. The "Theogral" does not arrive at our office; perhaps, Brother, this will account for the non-exchange. Your gentle words of heart-devotion to the cause we all so truly love are fully appreciated. May the leaves of your life-tree never be touched by the blighting frosts of disease and misfortune.

J. H. B., CLAYTON, IND.—It would not aid the cause of truth, we think, to repair and amend the book of Luke in the manner you propose. We want to so enlighten men's minds that it will be easy for them to "leave out superstition" from the religious productions of any author, ancient or modern.

"The article you transfer from the county paper is of local interest and value only. Your fearless expressions in behalf of 'light and knowledge—of equal rights and justice,' are congenial to every friend of Progress. We decline to publish the discussion, however, for the above-mentioned reason.

"FARMER," MICHIGAN.—Certainly, good reader, it is quite true that your corn may grow so fast that you can hear it." The *Commercial Bulletin* truthfully says: "Let a person go into the interior of a field of corn, growing on a rich soil, as in hundreds of sections in the West, on a warm July day or August night, when a bright moon is up, (for vegetation grows faster in moonlight than in darkness,) and a few hours after a heavy shower that has fairly wet the earth and waked up the drowsy corn to its influences, and as the main stalk stretches, and swells in its new strength up through the contracted lips of the upper blades, he will hear them crash and burst with a sound resembling the crack of a firelock, and the rustling of the sails of a fleet ship."

The Spirit Land a Certainty.

THE SEEN AND UNSEEN.

BY R. H. BROWN.

One of the greatest reasons why many persons turn their backs upon the beautiful and spiritual truths of the Harmonical Philosophy with a smile of incredulity and contempt, is to be found in the fact that they rely too much upon the impressions of their physical senses, and put their faith only in that which may be seen. When they are told that there is an unseen spiritual world which they are hour by hour approaching, and into which they will soon be admitted; when they are informed that we are constantly surrounded by invisible intelligences, who daily intervene in the affairs of this world, and whose influence and power have very much to do with the progress of events and the destiny of both men and nations, they look upon the assertion with contempt. They say: Show me these things, let my eyes behold them, and then I will believe.

The souls of such are as Plato hath it, "Nailed to this body and inflamed with the love of it," so that they have no appreciation of anything beyond this visible world, being, as it were, spiritually blind. It is for the benefit of these that this article is written. I wish to call their attention away from this world of shadows, which to them seems real and substantial, towards that other world of actualities which they ignorantly regard as but visionary.

You that mock at the unseen and admit only that which is seen, need to be told that all powers and all forces whatsoever, are invisible and unknown; that there is nothing in heaven or in earth, within you or without you, which does not owe its existence to, and which is not constantly directed and sustained by, an invisible power, emanating from an invisible world, of the essential nature of which nothing is known. This we will now demonstrate.

A power, or force, may be defined in general as a cause of motion. All action, or motion, whether magnetic, chemical, or mechanical, is the effect of power, and thus becomes the infallible token of its presence and operation.

Of the real nature and true essence of powers and forces we know nothing. We can only study their nature through their effects, or various motions, simple or compound, which they produce. All forces and powers, or causes of motion or action are invisible.

Look at the train of cars, as drawn by the locomotive; it flies along the plain with the speed of lightning, and ask, what is the cause which puts it in motion? The superficial observer will say, it is the locomotive, but the man of thought will not rest with this conclusion. He will ask, what cause puts the

locomotive in motion? The expansive power of steam, will be the answer to this question. But not yet satisfied, the query will arise, what gives the steam its expansive force? To this, the answer will be, "heat." And what is heat? It is the effect of caloric, and caloric is an invisible, and, to us, imponderable fluid which pervades all matter. Here, then, we have reached an invisible power, which eludes our senses, and of the real nature of which we can know nothing. Thus, by a brief analysis, we find that the train of cars which runs so swiftly from city to city, to execute the mandates of commerce or pleasure, is moved along its rapid way by an invisible power.

Come with me and look upon the mighty pyramids of Egypt, standing in solitary grandeur in the desert, and bidding defiance to the action of time and the elements. Ask yourself what power it was that piled upon those vast masses of stone to such a height. The pyramids were built by the hand of man, aided by machinery. What power was it that braced the muscles and stiffened the laboring limbs of those brother builders of bygone ages? Answer. The will power, an attribute of mind, an invisible, an unseen power. The machines they used, what put them in operation, and directed their forces to the accomplishment of the object designed. Answer. The will power, again. The same invisible agent.

Upon the wall of the apartment in which I sit writing, hangs a clock, whose busy wheels and swinging pendulum mark the flight of time, and take its measure as it hurries by. What power keeps it in operation? The weight. True; but what acts upon the weight, and causes it to descend towards the earth? Answer. The power of gravitation. What is gravitation? No one can say, for it is an invisible power which pervades all creation. We can, by observation, discover its modes of action, but of its real nature and essence we remain ignorant. Who contrived the clock, formed its wheels, and arranged its parts in such a manner as to correctly mark the time? Answer. The human mind—another mysterious and invisible power, spiritual in its nature, and incomprehensible in its essence!

Reader, can there be anything more real and tangible than the printed sheet which you now hold in your hand? It can be weighed and measured, and yet it is invisible.

Table ideas. Made practical by being symbolized in a material form. The paper may be traced to the same source for its origin, and the article which you read likewise was born in the world of invisible powers and forces.

If we leave the domain of art, and go forth into the fields of Nature, and view her mighty operations, we will find the same great truth looking up steadfastly in the face. All powers and forces are invisible. The mighty tornado which sweeps over the ocean and hurles "vast billows upon the sounding shore," is caused by an unseen power. The air which, with its rapid motion, produces winds, is invisible, and the motion of the air itself is mainly caused by a change in its temperature, which destroys the equilibrium of the great aerial ocean which surrounds the earth. And this change of temperature is caused by caloric, thus leading us back to the same invisible power which sends the locomotive along its rapid way. The lightning which leaps over the clouded sky, and the "bellowing thunders," reveal the presence of what is? The theologian will answer, God, and fancy that by the use of a word, which he himself does not and cannot comprehend, he has explained the mystery of all things. But the philosopher will bow his head with reverence and humility, and be not ashamed to confess his own ignorance.

If, then, as we have seen, all things, whether in the fields of art, or the wide domain of nature, were produced and are actuated by invisible forces, of the real nature of which we remain ignorant, why should we for one moment doubt the existence of an unseen spiritual world, and the continued life of man in a condition invisible to us? Is it not a truth, that invisible things are alone real things? How can it be otherwise, since invisible things produce and control all visible things. Is the earth greater than the sun? or are both sun and earth, superior in power or reality to that great invisible agent, gravitation, which, with almost omnipotent energy, governs and produces all our motions? That which meets your eye and resists your touch, seems alone to be real; but how much more real and substantial must be that veiled world of invisible forces which surrounds us on all sides, and out of which all these things were born. Those things which are seen are but the shadows cast by those mysterious realities beyond, upon the curtain which now hangs between.

Again, is it not true that the actuality and substantiality of things is in direct ratio to their degree of invisibility? That the more fully and perfectly anything eludes our senses, the more real, substantial, and solid it is? Few persons can comprehend the idea of an invisible solid having no weight. The idea of solidity and that of weight are inseparably connected in most minds. But let us see. What is weight? It is only the result of the

earth's attraction, and is not an essential property of matter. The greater the attraction of the earth for any body (which tends to pull it down to the earth) the greater will be its weight, or the resistance which the attraction of the earth offers to its being taken from the surface of the earth. This attraction grows weaker the farther we go from the earth's surface, and stronger as we approach the earth's surface. To speak in exact philosophical terms, gravity, at different distances from the earth, varies inversely as the square of the distance from the center. A body raised 500 miles above the earth would lose $\frac{1}{4}$ of its weight, i. e., an iron ball of 100 pounds weight, if taken 500 miles from the surface of the earth, would then weigh but about 21 pounds. And if the same iron ball were taken into space beyond the sphere of the earth's attraction, it would have no weight whatever. So, you see that weight is no essential property of matter, since a simple change of locality deprives a solid iron ball of all weight whatever; nor is the iron ball any less solid and substantial, though it is thus made to weigh nothing. Matter has in it two essential properties—extension (or the absolute necessity of its having some form, whatever it may be) and impenetrability, i. e., that no two bodies can occupy the same identical space at the same instant.

We have seen that the weight of all terrestrial bodies is due to the attraction of the earth. Let us go farther and inquire, What causes that attraction? The answer is, affinity between the ultimate particles of the mass of the earth and those of all bodies on its surface. Were it not for that affinity, (which is the result of a similar constitution and kindred degree of development) there would be no such attraction. Here, then, we will at once perceive that any highly spiritualized substance has less affinity for the grosser matter composing the globe than any less spiritualized matter; and also that as the attraction of the earth is the result of affinity, and weight the result of attraction, that the more spiritualized and refined substances become, the less gravity they will possess, and that, also, in direct ratio to their spirituality and refinement. A highly refined and spiritual body, though it be as solid and substantial as iron, can therefore have little or no weight. Color and visibility are but the result of a power to reflect light, or, in some few cases, to generate light (self-luminous). For this reason, the air, glass, crystal, water, are almost invisible, and only appear to be so, because they reflect but little light, and are not visible, and thus appear that it is not solid, dense, and substantial matter is, in fact, and solid of all known forms of matter, since it is the result of matter which has been so refined that its ultimate particles have coalesced and become one particle, thus forming what the late Edgar A. Poe appropriately termed "unparticled matter," which is spiritual in its nature. It becomes imponderable because it has lost its affinity with the grosser material atoms composing the mass of the earth, and is thus placed as fully out of the sphere of the earth's attraction, as if it were removed millions of miles away into space. It is also invisible, because, being more refined than light, it can no longer reflect light. Thus it is evident that spiritualized matter, although the most solid and substantial of all matter, must be both imponderable and invisible.

Away, then, forever, with that unphilosophical skepticism which refers all things to the eye, the ear, and the hand, as the sole criterion of truth, refusing to believe in anything solely because its actuality eludes the senses. Feast your soul no more on shadows, but fix your "mind's eye" steadfastly upon that which, being invisible and super-sensual, is therefore alone real. Then will the great harmonies of nature begin to sound upon your spiritual ear, and the assertion that there is no spiritual world appear as absurd an idea, and out of nature's way, as the denial of your own being and identity. It will need no spirit from the tomb to convince you of your immortal nature; the abstract impossibility of its being otherwise will force faith and render all other demonstrations useless. It is only those whom time and sense blind with fetters which they cannot part, that need the testimony of one who visibly returns from the spiritual world. And all such who seek it have that evidence.

DETROIT, 1869.

The Teachings of Nature.

"All are but parts of one stupendous whole."

For the Herald of Progress.

The Development Theory.

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

MR. LELAND'S REPLY.

WINDSOR, AUG. 22d, 1869.

DEAR BROTHER WARREN: Being absent, where I cannot obtain the HERALD of July 7th, in which your last article was published, I have dauntlessly examined and re-read it.

If I understand it, your idea is this: That Nature possesses the power of generating high forms of existence, as well as those of a more inferior order. This seems to me like a story told in the Hindoo mythology—of a gray-haired man who never had a child in all his life, yet was surrounded by a score of happy grand-children! There seems to be a

link wanting. You cite what you term facts, in support of your theory, some of which tax our credulity to an intolerable extent. For instance, you speak of the frogs, toads, etc., seen after a summer shower, as being spontaneously generated in the atmosphere, and "raining down." As a philosopher, sir, can you believe this? I am quite sure your philosophy taxes credulity vastly more than any claims the true Lamarckian Theory ever made. Cannot the appearance of these frogs, etc., be more rationally explained from the fact that the water has driven them from their hiding places? Can you believe that fully developed toads and frogs can live in the uncondensed vapors of our atmosphere, days, weeks, and months, and fall to the earth in a shower of rain without killing them? or that they can be immediately generated in a falling shower? I cannot in this case accept your hasty inference.

You speak, too, of "fire-weeds," (*Senecio lherculeifolius*), which always appear, without seed, on ground where brushwood has been burned. These weeds are recognized by Dr. Lindley and M. Bognairt as belonging to an inferior order of vegetation, and as the lowest of the class. You seem, on the contrary, to regard them as occupying a high place in the scale of vegetable existence. Of their spontaneous generation there can be no doubt; but the fact only proves this, that Nature possessed the power of bringing into existence no higher forms, and these can only be elevated through a process of development—precisely what the development theory claims. Be careful that your "facts" are facts, and then there is merit in the ingenious application of them.

I will proceed with my affirmative. It is a familiar fact that what are known as "wigglers" are transmuted by a process of gestation, so to speak, into an insect known as the mosquito. I have often watched them with delight in the very act of transmutation. The mosquito is known to live but a few hours, never to digest its food, and what the object of its life can be, except as a stepping-stone to some higher form, is difficult to conceive. We know comparatively little of its structure, nature, etc., but were we familiar with them we might see where the mosquito forms only a connecting link between the wigglers and some higher form.

Flies which lay their eggs on horse's hairs, when hatched, in the stomach of the horse, become bots, an entirely different being. So there are flies whose offspring are mites, etc., etc.

The leek (*Allium porrum*) can be cultivated and domesticated be changed to the onion, (*Allium cepa*). So also the *Nicotiana rustica* (a species of tobacco) can be changed by cultivation to the *Nicotiana glauca*—bearing but faint resemblance to each other. It is also very well established that herbs-grass can be transmuted into chess, and future experiments will, without doubt, establish the fact that chess can, under the influence of favorable conditions be permanently changed to wheat. In these obscure departments, however, it is not safe to speculate much.

We now have the subject fairly before us. I am willing to take the burden of proof upon myself as affirmative, but will wait to hear your objections. Be prompt in their expression, but be sure they are valid and more consistent than the theory you are opposing. The truth-seeker will find nothing in Truth to fear.

Yours for Progress and Truth,

S. P. LELAND.

Voices from the People.

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

WHAT DO YOU BELIEVE?

DANVILLE, N. Y., August, 1869.
[MR. DAVIS, DEAR SIR: Judging from the tone in which some of your correspondents write, I think that the following article, clipped from a country newspaper, might be at least suggestive to them, and perhaps lead them to a little more liberal towards us "Infidels." Yours very truly,

E. W.]

Well, what of it? Suppose you know, or do not know; what is the difference either way? Is it anybody's business what I believe? "Certainly. God holds you responsible for your belief." No doubt He does to a certain extent; and I will be judged by Him and not man. As long as my actions are not influenced by my belief so as to harm or discommodate you in any way, is it ought to you what that belief is? As well demand a recital of my inmost thoughts, or dictate the movements of my inner life! What if I am a Republican or a Democrat, a Methodist or a Presbyterian, a Spiritualist or an Atheist? Cannot God manage his own matters? "turn the hearts of the children of men" as he pleaseth? "But he has appointed some to act as his representatives." Do you belong to that "some"? Show your credentials? "Till you can do this, cease to cry out against the 'heretic.' I have learned to look upon belief as a necessity, not a choice. And I may pity one in error, but I can never reproach.

Our belief is governed by law. Law is not made; it is, and ever has been. Law is the *modus operandi* of eternal principles. These principles cannot be changed, because they constitute the character of Deity; and He is unchangeable. Therefore, belief is a necessity. Innate character, early surroundings, and weight of evidence, are the three great conditions that determine our belief; and no one can resist them.

In nine cases out of ten, the first question that we ask when we make an acquaintance, is something as follows: "Is he orthodox?" "Is he a Republican?" "Does he believe as we do?" If he does not, treat him coldly, address him as Mr. —, and have as little to

do with him as possible. If he does, "Why my dear brother, I am so happy to see you."

This is hypocrisy. It evinces littleness of soul, and moral perceptions wrapped in more than Egyptian darkness. And this mania extends to all the relations of life. Everywhere its influence is felt. Over the Christian Church it has spread its pall, and sure as God reigns, the Church must shake off this incubus, or perish. Beware! "God is not mocked. What a man soweth, that shall he also reap."

My countrymen! Awake. Make one more effort to be free, and you will succeed. The day-star is rising. Redemption is nigh. Pay no heed to those self-constituted judges, who cry, "Believe and thou shalt be saved; believe not, and thou shalt be damned," when every law of God inscribed on the soul, speaks in thunder tones, "By thy works thou shalt be justified, and by thy works thou shalt be condemned." The whole foundation of this notion is as false as

"The baseless fabric of a vision."

and must soon be swept away. Work on, then, bold Reformer! God speed thee. We will appeal from the childish court of human inquiry to the court above, where the dupes of Bigotry will meet a fearful rebuke. Meanwhile, Conservatism, fall into line, or be crushed.

TRUE RELIGION.

For as the body without the spirit is dead, so faith without works is dead also.—JAMES 2: 26.

MR. EDITOR:—The subject is one of vast importance, to determine what course in life constitutes true religion. By some, it is considered to consist in forms, outward signs, and time-honored ceremonies, and in believing uncertain interpretations of select passages from the Bible; as, for example, "there must be a change of heart," "we must be born again," &c., &c. From a wrong interpretation of the History (the Bible) has originated the popular and false theology of the day, which clergymen have preached and instilled into the deluded minds of their followers. This the priest informs mankind is true religion. We must pray, must join a Church, and help support a Minister, or we can never be saved. Thousands believe, and many preach, that the body of Christ is contained in a piece of wafer as large as a twenty-five cent piece! Others maintain that we must drink wine, eat sacred bread, and be totally immersed in water in order to have religion!

These are the teachings of the various sects in existence at the present day.

Churches and speculative theologians have continued to increase, while physical suffering, misery, and poverty have increased in the exact ratio that the false and popular theology has been propagated. Because we trace the cause to ignorance and superstition, which is the immediate result of an implicit faith in modern theology, and the infallibility of the Bible, we are considered as dangerous and unfortunate people.

Being unable to discover a trace of true religion in senseless ceremonies, hollow creeds, and formal worship, the pressing inquiry comes home to all thinking minds: Where shall we look for a supply for this great need of the human family? Where shall we find that religion which will transform the present wretched state of the moral world into that glorious condition intended for the race? It can be found only in our daily right intercourse with each other, in every thought, word, and deed. It can be found only in love for the erring, and in unbounded benevolence for all mankind.

This is the true religion acceptable to the Infinite Father, which will confer unspeakable happiness on us here, and prepare us for the unending glory that awaits us in each progressive state of the Father's Universe.

A LOVER OF TRUTH.

MEETING OF FRIENDS OF PROGRESS AT STURGIS, MICH.

ANN ARBOR, Mich., Sept., 1, 1869.

A. J. DAVIS: MY FRIEND.—I am just home from our "Yearly meeting of Friends of Progress," at Sturgis, last Saturday and Sunday, a large, pleasant, and profitable gathering.

Our first session opened with a good attendance, and after that, to the close of our sixth and last meeting, Sunday night, the "Free Church" was crowded with interested and earnest people. The friends at Sturgis kindly opened their house for the meeting, hospitably gave homes to the many present from abroad, and their choir gave us excellent music, ever indispensable on such occasions. J. P. Averill, of Battle Creek, acted as Chairman, and a Business Committee reported resolves for discussion, leaving it open also for any person to offer such as they chose.

To gain in economy of time, and united thought, it was agreed that certain topics should be taken up at set times. The first afternoon's topic was "The relations of Spiritual Philosophy to Reforms;" the evening's, "Woman's true Position and Influence;" the second morning's, "Anti-Slavery;" afternoon's, "Spiritual Phenomena and Philosophy in their relation to Religion;" and the last evening was left for brief talk on different subjects.

S. J. Finney was with us, and spoke earnestly and ably several times. J. M. Feebles, "Father Farley," of Burr Oak—a venerable man, years ago a "Christian" preacher in western New York, but who has graduated up to the free platform—Dr. French, of Indiana, G. B. Stebbins, and others, took part; and the time was fully occupied. There was a desire for the investigation of other subjects, but, as usual in such meetings, the time was too brief.

I can but say that in interest, value, and full attendance, in the thorough wish for radical utterances, in appreciation of the unity of Reforms, this meeting was successful and highly encouraging, and a spirit of harmony, a wish that the various subjects should be well discussed, and their relations and influence understood, was manifest among far the greater portion of those present.

Indeed I have seldom, during ten years, witnessed more unity of feeling in such a gathering.

Beside the music of the choir, A. J. Higgins, of Battle Creek, formerly of Chicago, sang excellently fitting songs, and Mr. Smith, of Three Rivers, discoursed sweet music through the melodeon.

I send the resolves discussed and passed by a large majority. The minority, of course,

have their right to dissent from some or all of these expressions of opinion.

Resolved, That, amid all that is embarrassing in the work of human reformation—amid all the obstacles of prejudice, the persistent tenacity of abuses among men, we nevertheless rejoice to see indications of advancing growth and progress; utterances daily increasing in number, and of a breadth and emphasis never before attained, of the truths of Reason, and the high laws of Duty; inspirations of wisdom from prophet and seer, as ever, fresh, vital, powerful, proclaiming the era of Divine communication not yet ended, the Bible of Truth not yet closed; examples of great daring and invincible suffering that assure us the heroism of the best ages is not extinct; silent ameliorations, slow, constant, and sure, in universal conditions, bringing out the final enfranchisement and spiritual majority of man.

Resolved, That we cherish trust in the soul, recognizing in its quiet depths the germ and substance of all possible revelations to man, as also the vital, inherent energies, which, fed and quickened from the fountain of absolute Truth, await for all emancipation and growth; and while we would deprecate no external methods of culture, we commend to each one to respect his own personality, to read more solicitously than all books the inscription of Truth on his own being—to cultivate more that all imitation the formation of habit and life on the inner model, counting no voice so sovereign as Truth, no possession so great as individual character.

Resolved, That the thought that all inspiration ceased at the opening of the Christian era, and that the spiritual interests of mankind are committed to the Catholic and Protestant clergy, is too absurd to be entertained in the light of this age.

Resolved, That, as the essential of a sound mind is a sound body, as the spiritual of our nature can be enjoyed and cultivated best, only when the physical is in the highest normal condition, as it is a sacred duty that each make the most of himself for Virtue, Use and Blessedness, we deem the study of health and life-laws a matter of religious importance, obedience to their every mandate a Divine obligation, the voice of God in them summoning us to the practice of temperance and universal sobriety, enjoining that all eating and drinking be held holy, every abstinence an act of joyous, grateful worship.

Resolved, That the facts of spiritual presence, manifestation and intercourse, viewed with rational discrimination, are convincing external proofs of pervading spiritual powers within and around us; are beautiful and cheering evidences of continued affection, of the existence, identity, and presence of those "not lost, but gone before;" are full of value as means of awakening thought and interest, and leading to the investigation of spiritual laws.

Resolved, That the harmonious search for wisdom—the clear-seeing of eternal and absolute Principles—(as Justice, Freedom, &c.) and the application of such Principles to life in the soul of the individual; to all social relations; to all institutions in Church and State; is the broad scope of the Harmonical Philosophy. That in the light of such large views we should take wise and earnest part in questions of practical Reform, helping, by plain brave speech, by true charity, by high fidelity in word and deed, by firm confidence in absolute Right to transcend and abolish Slavery, Intemperance, the Servitude of Woman, the spirit and practice of War, and whatever else may demand the effort of true, heroic, and large-souled, men and women.

Resolved, That Truth alone is immortal and strong; Error but transient and weak in comparison; that all Oppression and Vice must yield at last to Love and Wisdom; that great and eternal spiritual powers are ever working in and with us for all Righteousness, and that all perversion and passion, all Tyranny, strong as it may seem, must vanish before the conquering power of high and harmonious manhood and womanhood.

Resolved, That the woes and cruelties, the agony and despair, the bloody horrors—never half told—of American Slavery, are the inevitable results of a system based on violence and fraud, and, of course, sustained only by most cruel means.

That the eternal principles of Freedom and Justice stand out in living rebuke of this system, and our work should be, by example and precept, to labor for the education of the people—for the development and normal activity of those great spiritual powers in the soul, which must transcend and overthrow all institutions and usages which sustain or aid this great evil.

Resolved, That woman—as an individual soul—gifted with the aspirations and capacities of our common humanity, has an inherent right to choose her own occupation, to decide her own sphere of action; and that her own desires and powers, her own sense of fitness and propriety should be her guides rather than the arbitrary assumptions of custom and law prescribing for her what she may or may not say or do.

Resolved, That as the masculine and feminine elements, diverse in kind—make up the wholeness and excellence of life by their united action and influence—therefore the presence of man and woman, inspired by mutual reverence, acting as mutual helpmeets in the various departments of life, is needed to complete and perfect humanity, to create higher and better institutions, to help toward a broader freedom and more perfect harmony.

Resolved, That the galleys, as an institution, failing to remove causes of crime, based on ignorance of man's nature, corrupts rather than improves society, producing indirectly, as facts prove, the very crimes it aims to remove.

Resolved, That the unity of truth, ever manifest amidst the variety of its manifestations, proves the fraternity of all true reforms; and that while, from varying internal and external causes and inducements, some may be engaged more especially in one work, some in another, there should be unity of feeling, fraternal recognition, mutual regard, and appreciative sympathy, among all earnest workers for human progress.

Thanks were also voted to the friends in Sturgis for the use of their pleasant house, and for their hospitality so generous and kind.

The first four resolves were passed at the Waterloo Yearly Meeting, (being somewhat akridged), and are by C. D. B. Mills, of Syria-

admonish against open communication with spirits as destructive of man's spiritual freedom, and dangerous to his soul (A. E., 1182 et passim.) and teach "that no one is informed by visions and by conversation with the dead because they force" (D. P., 144), and moreover that "it is a law of the Divine Providence, that the Lord does not immediately teach man truths, either from Himself or by the angels, but that he teaches immediately by the Word." (A. E., 1173.)

"4th. That the Committee have taken measures to prevent the recurrence of the circumstances referred to in the preamble.

"Resolved, That these resolutions be sent to the *Intellectual Repository* and the *Monthly Observer* for publication."

We must say, however, for the honor of the association, that a vigorous protest against the action of the Committee, has been issued by W. M. Wilkinson, Honorary Secretary of the Society, mainly on the ground of the narrow illiberality and officious character of that action. As this protest was concurred in by the Treasurer of the Society, we trust that the shelves of its sale and publishing house will continue to be benefited by the presence of Brother Harris' recent works, as well as the productions of other Spiritualists. The experiences of Swedenborg will thus in the public mind fall under the category where they unquestionably belong, of *spiritual phenomena*, of which they are but a very limited phase.

The Physician.

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

Cheering Testimony.

PNEUMOGASTRIC CURES.

[A large number of unsolicited certificates have reached us within three weeks. The last received is given below.]

St. Louis, Mo., Aug. 16th, 1860.

MR. DAVIS, DEAR SIR: If you shall deem this "a word in season," allow me a little space in your redeeming paper. As one deeply interested in all matters appertaining to man's mental, moral, and physical welfare, I desire to bear testimony to the truthfulness and omnipotence of that method of curing disease which you style the "PNEUMOGASTRIC," and which you have so graphically delineated for your many readers. I have suffered much, and so love much, and if in solemnly attesting to what this practice alone has wrought in and for me, in delivering me from the following cruel diseases, (and which I am fully persuaded none other on earth could have accomplished,) I may thereby induce at least one suffering brother or sister to "go and do likewise," I shall feel that I am amply repaid for my effort in their behalf. But I hope for greater results.

First, then, hereditary consumption; second, disease of the heart; third, cancer; fourth, neuritis. I might cite many other physical afflictions of minor importance—but enough. And now I have but to return thanks to Father God and Mother Nature for giving such power unto men—for their liberal distribution of that healing balm, that universal, pure, and sure remedy provided for all their children—"without money and without price;" and which yields us not only health, but joy and peace, with those glorious aspirations of soul which neither the physician nor his bitter drugs "can give or take away."

Yours, for health, hope, and happiness,
GRACE A. STUBBS.

MEDICAL WHISPERS.

BY A. J. D.

"**Pulmonary Phthisis.**"—E. F. CARTER, of OXFORD, is informed that Dr. Churchill's Treatise on the "Immediate Cause and Specific Treatment of Pulmonary Phthisis," may be obtained of the agent, J. Winchester, 43 John St., New York.

—Do not expect to receive from an interpretation of the "vision." It is, however, quite interesting, and ought to mean something.

"**Gestative Suffering.**"—J. W. T., of CANNES, IND., has made a request, that we impart some general instructions in order to mitigate the sufferings consequent upon uterine gestation and child-bearing. This request we shall grant as soon as possible. Meantime our chaker friends might contribute a Whisp-er on the subject.

"**Internal Humor.**"—LAURA P., RUSH-ROD, HAVE you ever thoroughly tested the medical properties of "Kennedy's Medical Discovery?" If you should abolish the use of salt in general, and take a remedy somewhat like Kennedy's you may know once more what it is to exist without suffering. Do not despair, but labor for your own deliverance.

"**Epilepsy.**"—A friend has handed us the following, in answer to an anonymous correspondence, whether there be a remedy for this distressing complaint: I would answer that Dr. John Scott, No. 36 Bond Street, is in possession of an almost infallible one—(external) only. He procured it at great trouble and expense. It was originally introduced into France by some one of the medical staff of the army of Egypt.

ONE WHO HAS BEEN CURED.

"**Blindness.**"—BROTHER E. C., of PIERCEVILLE, Wis., is suffering from loss of sight occasioned by an inflammation of the organs. We trace the cause to the stomach, and of course to the imperfectly formed blood, the glutinous secretions of which have to some extent gathered upon the eyes. The remedy is, spinal magnetization every day by the hand of a friend. Small quantities of hearty food. Bathe the eyes with weak saferatus water. Use the Will-power while walking. You can get quite well.

"**Internal Erysipelas.**"—ISRAEL P. E. W., WILLIAMS CENTRE, writes concerning the condition of his daughter, who has been attacked with an erysipelas affection not only, but with sundry and numerous quantities of "drugs and medicines." We can see no internal remedy for the present condition of her system. Magnetism by hand, the use of the electro-magnetic machine, and vapor baths twice per week, come before us as the correct agents in her case.

"**Displacement of the Bowels.**"—S. B. J., "PERSEVERANCE."—We have many things to say, but the essentials is this: There is a newly-invented Truss and Abdominal Supporter, which, we think, is the best ever made for the purposes of sustaining and curing several maladies. Address, "Gregory & Walsh, 25 Bond Street, New York," and request them to mail you one of their descriptive pamphlets. Angels help you!

"**Special Examinations.**"—THOMAS A. R., NEW HAVEN. We have no time, outside of our editorial occupations, for making special examinations. [See the Medical article in our first number.] In these columns we aim to do all our readers a permanent service. Wherefore we examine and publish only cases of disease, with causes and symptoms of a very general character; so that a multitude of persons, whether our readers or not, may be benefited by the directions and prescriptions. In New York you can find persons clairvoyantly qualified to accomplish what you wish.

"**Vegetarianism among Animals.**"—THOMAS G. C., of BOSTON, writes his convictions upon the benefits of a vegetarian diet. "Only brutish characters," he says, "are fond of consuming animal food." He is mistaken. There are many animals that practice nothing but pure Vegetarianism, and yet their characters do not improve. Linnaeus states the cow to eat 276 plants, and to refuse 218; the goat eats 449, and declines 120; the sheep takes 387, and rejects 141; the horse likes 262, and avoids 212; but the hog, more nice in its provision than any of the former, eats but 72 plants, and rejects 171.

"**Sunlight in Houses.**"—"The following fact," says a good authority, "has been established by careful observation: That where sunlight penetrates all the rooms of a dwelling, the inmates are less liable to sickness, than in a house where the apartments lose its health-involving influences. Basement rooms are the nurseries of indisposition. It is a gross mistake to compel human beings to reside partially underground. There is a defective condition of the air in such rooms, connected with dampness, besides the decomposing paint on the walls, and the escape of noxious gases from pipes and drains. It is strange that builders persist in doing violence to humanity, by still erecting houses with basements."

"**Young Mother.**"—Look upon your child's fair form, good Sister, and learn to guard it wisely; for within it are treasured many fearful and immortal powers. You will be impressed to acknowledge that

"Death's power is a tyrant's reign,
O'er the voice and the lip which bids he still;
But the fiery thought and the soft smile
Are not for him to chain."

Your maternal solicitude is natural, but it is too excessive and intense to open the begemmed doors of wisdom. The Brother was manifestly

"Warped to wrong,
Betrayed too early, and beguiled too long."
But you need not fear a like fate to befall your darling.

"**Glycerine Soap.**"—Mortifying as the confession may be, we are, in many of our baptismal ceremonies, obliged to use a purifying substance called "Soap." And we also observe that the garments of these perishable bodies require something more cleansing than hot water and willing hands. And lastly, but most important, we discover that the cheapest and most agreeable article is *Sterna & Co.'s Glycerine Soap*. It is just as fine for Toilet purposes as for the Washing department. Its labor-saving qualities are agreeable and positive. We would recommend it as superior to Castile for cutaneous affections, chapped hands, rough skin, and the rectification of indolent sores. We give our testimony not for the proprietor's sake, [we are under no special obligations to him,] but for the benefit of all who need economical and pleasant means of keeping clean.

"**Hygienic Rules.**"—The proprietors of the Illinois Water Cure—situate at Peoria, on a beautiful eminence overlooking a large and attractive country—have published the following sensible bulletin to persons under treatment:

"1. Patients are to retire to their lodging by or before 9 P. M.

"2. No nuts, candies, confectionery, or food is allowed but what is provided at the institution, and no drink but water; eating between meals is not allowed.

"3. Patients are not to inquire into the diseases of others, and are requested not to talk over their ailments, pains, and troubles, among themselves.

"4. Patients are not allowed to frequent the kitchen, or to enter into conversation with the servants.

"5. No religious, political, or other exciting subjects are allowed to be discussed."

"**How to Purify Filthy Water.**"

NEW ORLEANS, Aug. 15, 1860.
FRIEND DAVIS: Under the head of Medical Whispers, August 4th, 1860, speaking of natural drinks, you say—"We know of a simple plan for purifying the most impure and unhealthy water so that it will be sweet and useful." Can you not tell the readers of the *HERALD OF PROGRESS* how to do the same?

Yours, respectfully,
M. W. E.

ANSWER: It may be remarked, first, that any ordinary process of filtration is more or less magnetic. Pass unclean water through a wire cloth, even, and it will have lost the most of its polluting properties. But all extraneous material suspended in or mixed with water may be *attracted* and separated from the healthy constituents simply by a polarization of the oxygen—by filtration of any water through an equal mixture of any water good. His food is soft and flabby, and the skin looks dead. He sweats nearly all the time when asleep. Can you advise me in his behalf?"

"**Early Rising Triumphant.**"—Miss Martineau is a great advocate of Early Rising. She says: "I speak from experience here. For thirty years my business has lain in my study. The practice of early rising was, I am confident, the grand preservative of health, through many years of hard work—the hours gained being given, not to book or pen, but to activity. I rose at six, summer and winter, and (after cold bathing) went out for walk in all weathers. In the cold season, on the rainiest morning, I never returned without being glad that I went. I need not detail the pleasures of the summer mornings. In winter, there was either a fragment of gibbous moon hanging over the mountain, or some star quivering in the river, or icicles beginning to shine in the dawn, or, at worst, some break in the clouds, some moss on the wall, some gleam on the water, which I carried home in the shape of refreshment. I breakfasted at 7½, and had settled household business and was at my work by 8½, fortified for seven hours' continuous desk-work, without injury or fatigue."

"**Philosophy of Digestion.**"—NEW HAVEN, August 25, 1860. BROTHER DAVIS, DEAR SIR: I have read Dr. Bill's views in regard to the process of digestion—doubtless you have. His theory, if I understand him, is: that, instead of the crude portion of food passing down into and through the "colon," all is digested and passes through the system, and that the waste or decaying portion of the system is that which passes through the colon. . . . your opinion on the subject will gratify a weekly (and I might say weekly) reader of your valuable *HERALD*. G. H. B.

ANSWER: Wishing to avoid repetition as far as possible, we decline giving our philosophy of Digestion in this connection. But instead would refer to first volume of the *Great Harmonia*, page 34, et. seq., where the above doctrine of Digestion is plainly taught. Please read the paragraphs, and reflect.

We cannot avoid gathering from the sphere of your letter an impression to the effect, that more self-centered power is necessary before you can attain certain ends to which you aspire. Your spiritual progress lies through the darkness of the physical organization. Many broken thoughts lie at the bottom of your life-river. Recover the best of them. They will enrich you.

"**A Word to Mothers.**"—Fanny Fern has contributed the following excellent Whisp-er to another journal on the subject of air and exercise: "Consider it your religious duty to take out-door exercise without fail, each day. Sweeping and trotting round the house will not take its place: the exhilaration of open air and change of scene are absolutely necessary. Oh, I know all about 'Lucy's gown that is not finished,' and 'Tommy's jacket,' and even 'his' coat, his buttonless coat, thrown in your lap, as if to add the last ounce to the camel's back; still I say—up—and out! Is it not more important that your children in their tender years should not be left motherless? and that they should not be born to that feeble constitution of body which will blight every early blessing? Let buttons and strings go; you will take hold of them with more vigor and patience when you do return, but not refreshed, and if every stitch is not finished at just such a moment, (and it is discouraging not to be able to systematize in your labor, even with your best efforts,) still remember that 'she who hath done what she could,' is entitled to no mean praise. Your husband is undoubtedly 'the best of men;' though there are malicious people who might answer that is not saying much for him! Still he would never to the end of time, dream what you were dying of: so accept my advice and take the matter speedily in hand yourself."

"**Energy without Strength.**"—MARY B., BETHSWORTH STATION, O., is an active, aspiring, impatient (almost despairing) person, whose finest energies are checked and weakened by a prostration of the visceral ganglia.

REMARK: The initiatory step toward a cure is resignation. Your body and all its nerves will improve when your mind voluntarily yields allegiance to existing conditions. Do so at once! Will yourself into a state of comparative carelessness. Become passive and resigned—not because of necessity, but from wish and intention. It is a sad spectacle to behold a human soul compelled by disease to be passive and tranquil. Such is hopelessness and frail weakness. This is not yet your condition. Listen, therefore, and be strong in your weakness. Resign virtuously and beautifully out of the still fountains of prayer and will. Believe us, Sister, when we style this course the first step to physiological restoration. We do not counsel you regarding food, sleeping, clothing, water, &c., for all these things you have attended to from your youth upward. Only this: *Reign while you can*. Will yourself to become an invalid. Have the luxury of doing while you may before yielding because you must. Observe, now, that we teach you to be passive spiritually, and careless as to the action of medicines, and indifferent whether you get well or go hence. Yet you should continue to take the buggy ride early every stormless morning. Return, and resign to rest: the manipulations will benefit you. Let some friendly hand give your body a thorough castor-oil rubbing once per week; use flannel cloths only on parts of your body most sensitive while exposed to the cold air. You may write us again, say four weeks from this date. [6] The Brother's health would slowly improve under the treatment proposed. His temperament, however, is calling activities or pursuits of a different kind. The \$3.00 you enclosed are put to your credit on account of the Reform Tract Publishing Fund.

"**Aphasia Chronica.**"—SELDEN J. F., PLATO, O., writes as follows: "Thinking you would as soon advise me as others, I take the liberty of asking you what to do for our poor little darling boy. He is one year and three months of age, and is very weak, and poor, and puny, and a beautiful and sweet tempered child. When one month of age he had many severe spasms, but has had none in ten months; still, he is so poor to do him but little good. His flesh is soft and flabby, and the skin looks dead. He sweats nearly all the time when asleep. Can you advise me in his behalf?"

ANSWER: The depleting disease of this Brother's child began in the nervous department. The ganglionic forces were weak from birth. There is, consequently, a preternatural *apathy*—a morbid suspension of the energy of the brain in relation to the digestive processes—and now, we observe an *aphasic* condition of the whole alimentary canal. Physicians usually expect to find evidences of this disease upon the tongue and gums, inside of the lips, and on the palate, in the shape of little white ulcers. With these indications the disorder is commonly termed "thrush." But *aphasia lacteum* is the best and most comprehensive word to convey the whole meaning. This case is remarkable in other particulars.

REMARK: Make a little pudding two or three times a week of equal parts of rice, barley, wheat-flour, and hearts of mullen, all perfectly pounded and macerated together, and boil the whole compound three-quarters of an hour. This will be a curative food for the suffering child. It may be given with milk or in sweetened water. An onion poultice should be applied over the stomach in the early part of each day. Let it remain on about two hours. The onion is capable of invigorating the prostrated nerves of the digestive system. Let the child sleep with its entire body, from the hips upward, considerably elevated. Never give it food more than six times in twenty-four hours.

THE GALLOWS AS A PULPIT.

The supporters and advocates of Capital Punishment are generally found to be full believers in the doctrines of Atonement and forgiveness of sin. They usually too persuade the victims of their unyielding regard for the law of "an eye for an eye," to accept the other and favorite dogma that with "the shedding of (Christ's) blood" there is "remission of sins." Every public execution is made an occasion for the proclamation of this acceptable doctrine, that "though our sins be as scarlet, they shall be white as wool." The scaffold thus becomes a most available kind of adjunct pulpit, and condemned murderers very efficient preachers of Faith in a redeeming Saviour, and signal examples of the excellence of that kind of merit in fitting murderers for immediate and unalloyed bliss in heaven.

Recently at St. Louis, one of these legal murders was accomplished by the marshal, assisted by a clergyman. The victim fulfilled his part of the contract by recommending the hole through which he had crawled, to all murderers in heart, that they might, after committing their deed of wrong, like him, be swung from earth to Heaven.

"I have committed a big crime. I have killed Frederick William Smith, and I shall soon get my deserts. It was a big crime, but our God is a big God, and can forgive big sins. You may punish me, but God will forgive me. I am happy to go, for I have been to the foot of the Cross and prepared myself for this death."

What is Doing in the Reform Field.

LAMARTINE HALL.

Orrin Abbott will lecture at Lamartine Hall, corner of Eighth Avenue and Twenty-ninth Street, New York, on Sunday, Sept. 16th, at 10½ A. M.

Having in the days of his creed-faith been a very zealous and successful revival preacher before protracted meetings commenced, but now a student of nature, he will show the psychological law of protracted meeting conversions. Seats free.

GROVE MEETING AT NEWBURY, O.

EDITOR *HERALD OF PROGRESS*: In pursuance of a notice previously given in the *HERALD*, the Friends of Reform met in a grove in North Newbury on Saturday, August 25th, at one o'clock, P. M., and organized by appointing L. C. Todd, of Parkman, chairman, M. V. Miller Secretary. The convention was then addressed by S. P. Leland, upon the subject of immortality. The position taken was that all mankind are not immortal—but only such as had attained to an intelligent desire for immortality. This position was controverted by M. V. Miller, H. L. Clark, and L. Peck, Esq., who claimed immortality for all on the score of man's intrinsic nature. Their defense of this point was made with vigor and spirit.

On Sunday morning the meeting was again addressed by S. P. Leland. His theme was: "He worships best, who best bestows his powers." He was followed by Mr. Whipple, who discussed in an admirable discourse the question of the progressive development of man. H. L. Clark then contrasted the dogmas of various religions sets with the views of Spiritualists. Mr. Peck tried the churches by the standard of the Sermon on the Mount, and convicted them of being disciples of Moses rather than Jesus. His address was listened to with marked attention. In the intervals between the several addresses, songs breathing the spirit of Progress and Hope, were sung in place of the melancholy psalms of the churches.

In the afternoon, the following themes were the subjects of discourse: "Where shall we look for a guide?" and "Slavery." The existence of this institution was, by the speaker, set to the account of the churches and the clergy, who, it was asserted, find abundant vindication of it in the Bible.

On the whole, the Convention was in all respects satisfactory to those present, and the friends departed feeling that they had had a foretaste of "the good time coming." We send you this brief sketch of proceedings in accordance with a resolution adopted by the meeting.

L. C. TODD, President.
M. V. MILLER, Secretary.

Persons and Events.

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

PERSONAL ITEMS.

Mrs. Ediza W. Farnham is now residing at Santa Cruz, California, engaged in the preparation of a work on Woman.

Judge S. C. Coffinbury, a contributor to our columns, has been nominated for Congress by the Democrats of the Second District, Michigan.

Miss Dorothy Dix, as we learn from the *Prison City Item*, has recently visited the Wisconsin State Prison, at Waupun. She expressed much sympathy with the humane and reformatory character of the treatment of criminals at that institution; but deprecated the size and ventilation of the cells.

BRIEF ITEMS.

—Mr. Hume, the distinguished medium, has recently arrived in France. He made us a visit upon his arrival. We intend to make a draft upon his kindness for the details of certain important facts related of him. We have also been lately informed of the arrival of Mr. Squires, of whom repeated mention has been made in this journal.

The above we take from the August number of the *Revue Spiritualiste*. We were informed a few days since through the kindness of Mr. Partridge, that a letter to him from a friend in London, announced on reliable authority that Mr. Hume had been sent for by the Emperor. It appears from the above, that he had at least gone to Paris; but if this were on invitation from the Emperor, the *Revue*, for obvious reasons, would not be likely to mention it.

—The President of the Academy of Sciences, M. Elie de Beaumont has just officially informed the director of the Royal Museum of Belgium Industry—M. Jobard, that a committee consisting of Messrs. Chevreul, Flourens and Vulpain has been ordered to examine his memoir on *cataplexy, paralysis, and lethargy*, demonstrating the possibility of suspending the life of animals for an unlimited time, of restoring the drowned even after two days submersion in the water, and persons frozen after an interval of ten years, and of substituting artificial cataplexy for the penalty of death.

The theory of the memoir is supported by the practice of the Hindoos, who cause themselves to be interred for months, and by the artificial congelations effected by M. Geoffroy de Saint-Hilaire, and by the experiments of Messrs. Seguin and Dumeril, on restoring animation in toads imbedded for many years in mortar—*Revue de l'Instruction Publique*.

—The Milwaukee *Sentinel* chronicles considerable excitement in Barton, Washington Co., Wis., over strange noises heard there. The rappings were first heard in a building occupied by the Sisters of Charity as a school house. They have been in progress, both in distinctness and frequency, for some time. The school is about broken up, and the excitement has taken on a religious character. The strictest scrutiny has been taken place by all concerned, but yet the agency of these manifestations remains undiscovered.

—Those married men in the city of Janesville, Wis., whose wives have "gone East," and insist on leaving home every summer, held an indignation meeting a few evenings since. They sang "Come ye Disconsolate," Burns' "Cottager's Saturday Night," and "Days of Absence," and adopted a series of spirited resolutions. They are particularly "down" on "eastern cousins" and "gentlemanly and affable" railroad conductors. They have our sympathies.

—The second edition of "La Vie de Jeanne d'Arc" (Life of Joan of Arc) dictated by herself to Emance Dufau (a French medium) meets according to the *Revue Spiritualiste*, with a rapid sale. The work is said to contain details in regard to the actual life of the wonderful Maid of Orleans, of great interest and of the highest probability, known to no author, and which no one could be supposed to know but herself.

FOREIGN ITEMS.

By the arrival of the steamers Prince Albert and America, we are in possession of European news to the 25th of August.

In the English House of Commons, Lord Palmerston had acknowledged the services rendered the Christians in Syria by Abd-el Kader, and stated that the British Consul had been instructed to tender to him the thanks of the British Government. He also, on the same occasion, denied the truth of the report that Austria had threatened to support Naples.

As an item of domestic interest, we may mention the fact that large orders for grain have been sent to this country, and to the ports of the Black Sea.

In France, an imperial address had been issued, opening the French ports for the admission, duty free, of all kinds of foreign grain and flour, irrespective of the flag under which these edibles are imported. Vessels with breadstuffs will be exempted from tonnage dues. This action of the government is regarded as an admission of the great deficiency in the French market. The Emperor and Empress were visiting Savoy and Nice. There is no important addition to our intelligence of the progress of events in Italy, except the announcement of the capture of the Fort of Regio by the Garibaldians. This town is situated on the Calabrian peninsula, over against Messina. The garrison of the fort capitulated on the 21st of August, and were allowed to depart with their muskets and baggage only.

The defection of the army of Naples was considered extremely probable, and it was hoped Garibaldi would enter the city in triumph without bloodshed. It is said that 4,000 Calabrian insurgents had joined his forces.

The reconciliation of Austria and Russia is said to have been fully accomplished, and the Emperor of Russia is reported to have given a grand banquet (on the 18th of August) in celebration of the birthday of Francis Joseph.

From Syria, report is that complete quiet is restored through the energy and skill of Fuad Pasha.

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(a few doors east of the Public Square.) Cleveland, O., has for sale a general assortment of Juvenile and Liberal Books, among which are the complete works of L. Maria Child, Theodore Parker, Andrew Jackson Davis, Baron D'Holbach, Rev. Robert Taylor, Robert Dale Owen, Henry C. Wright, and Thomas L. Harris.

Medical.

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I. G. ATWOOD, the well-known MAGNETIC HEALING PHYSICIAN, formerly of Lockport, N. Y., may be consulted at his residence, No. 88 E. 16th St., near Stuyvesant Square, from 9 A.M. until 9 P.M. He receives patients at his residence or visits them at their homes. He also has first-class accommodations for patients from abroad, with Hot and Cold Baths, &c. He is assisted by a lady of rare intellectual and spiritual development, possessing strong medical seeing and healing powers, and has acted as Clairvoyant and Healing Medium for many years.

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

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

Dr. A. can be consulted at all times, free of charge. Medical and Clairvoyant examinations \$5.

He never treats a hopeless case, or gives false encouragement for the sake of the patient's money, but gives his candid opinion, if he gives it at all, being controlled by the best and purest motives. His pulses of his infallible nostrums upon any, nor warrants cures, but labors hard to bring the best healing influences to bear, within his power to hasten a cure, and thereby has been the instrument by which many a family has been made to rejoice.

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

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Restorative Syrup, quarts, \$2.00, pints, \$1.00. Pulmonaria, \$1.00 per bottle. Neutralising Mixture, 50 cents. Dysenteric Cordial, 50 cents. Elixer for Cholera, 50 cents. Liniment, \$1.00. Healing Ointment, 25 cents. For sale by
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LARRY SUNDERLAND, Boston, Mass.

29-41

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CLAIRVOYANT PHYSICIANS,
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Patients examined, prescribed for, and treated. Examination with written diagnosis and prescription Five Dollars.

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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 send the fee to the address above, and the letter they desire to be answered, 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.

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MRS. R. A. BECK, Spiritual Test Medium, 351 Sixth Avenue, near 22d St., New York. 194f

MRS. W. R. HAYDEN, Physician and Clairvoyant, 1 Waverly Place, Cor. Broadway, New York. Examinations, \$2.00.

MRS. M. L. VAN HAUGHTON, Test and Magnetic Medium, 26 1/2 Mott St., near Bowler. Visitors received at all hours, Sundays excepted.

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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. 274f

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.

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Notices of New Books.

"Talent alone cannot make a writer; there must be a whole mind behind the book."

GOD, RELIGION, AND IMMORTALITY: AN ORATION, delivered at the Paine Celebration in Cincinnati, Sunday, January 29, 1860. By Joseph Treat.

"Beware when the great God lets loose a thinker on this planet. Then all things are at risk."—Emerson. Cincinnati, O.: Published by the Committee. Price, 25 cents. Central Printing Office, corner Fifth Street and Central Avenue, 1860.

The most thrilling and remarkable, but not the least illogical part of this Oration is the motto, which is quoted from Emerson's admirable Lecture on "Circles." The world is fearfully forewarned. A tremendous revolution will instantly occur all over the planet—in fact, the afflicted globe itself is confidently expected to turn completely over every twenty-four hours. God has just unchained and turned out "a thinker on this planet." Noble, fertile, wealthy, independent Ohio! We give you joy! Your labors may have been painful, and your agonies protracted beyond the proper time, but your reward is great. You have produced a wonderful child—a loose Thinker of rare abilities. His style of writing is only equalled by the compactness of his cogitations. But the "Great God" did not let this thinker loose. How do we know? We have our knowledge direct from the Thinker's Oration. [See pages 3, 4, 5, & seq.]

"There is so God! God is the first, great, eternal mistake of the Age of Reason! God is the grand, pivotal mistake of all systems! God is the great central Superstition, round which all other Superstitions cling! God is the sole foundation of Bibles, Sabbath, Churches, Priesthoods, Religions, Resurrections, Judgments, Heavens, Hells, Spirits, Spirit Worlds, all! I strike home at this root!"

"If there is a God, men can know it; but nobody does know it. If there is a God, there must be proof of the fact; but there is no proof. If there is a God, there is a thing; but there is no thing, and there is nothing. If there is a God, what he makes men see that he is; but they never see anything, but always take everything for granted. If there is a God, somebody must have produced some argument for him; but nobody has ever produced one. And, if there is a God, there must be somebody willing to appear as his champion, to defend and substantiate his existence; but there is not one man in the whole world who dare do it! There is not one man in the world who dare undertake to prove the existence of any such thing as God! I defy contradiction to any of the statements I have made."

"God, God, God—there is no God till we know what God is. There is no proof of a God till we know what God is. It is only worth God that shows he is, or that there is a God. God is nothing or something; if nothing, that settles the whole question, he does not exist, there is no God. If he is nothing, why, then, he is nothing! If something, believer in the God, tell us what that something is! You cannot; you do not pretend to; you never, even thought; you only talk about him forever, without thinking at all—for all you can say, he is not anything, and so no man has ever proved that he is anything. Not one argument—that is an argument—in favor of a God, has ever been framed; and not one can be. Nobody has ever proved a thing, a substance, a reality—something that is something. Nobody has ever proved a God, God-he, and God-him, and God-his—but there cannot be any he, till we know what God is. There cannot be anything till we know what God is. And God is not anything. There is no God!"

"There is no need of a God! There is nothing for a God to do. There is no use to put him, or it, or nothing, to. There is no Universe for him ever to create! Talk about the Universe being created! As if everything started up out of nothing! As if it was not always everything! And talk about a thing creating the Universe! Much more, what is not a thing! As if the something or nothing did not need creating itself, as much as the Universe! This Universe is Eternal. It existed away back, always. There never was a time when it could have been created. It always was, already. It never had a beginning. It always was, beforehand. It never came. It still always was, and did not have to come! It eternally had the start of all need to help it." "Call for a God when there is occasion for a God"—but the Eternal Universe has none! And what there is no occasion for, does not exist—and God does not exist!

"There is no room for a God! There is no place where a God could be. People say God is everywhere, but that is false; there is but one thing that is everywhere, and that is the Universe. And that is made up of all things, but all things are not God! And there is no place for God in the Universe, for the Universe fills that place, and nothing else can be there with it. Two things cannot occupy the same place at the same time; and the Universe is everywhere, and then God must be somewhere else. But there is nowhere else—nothing but nowhere! And then he must be there! This Universe is infinite. There is no such thing as getting beyond it; it knows no stop; it is as large as space, and it is space; and then there is equally no room for God in it, nor outside of it—there is no outside to it! The Universe is everywhere, and God is nowhere—not at all!"

"There is something better than a God! Something is better than nothing. A God that is, is more than a God that is not. Swap God for the Universe, and you would have made an infinite gain. But even call God something—say that there is a God—but yet, he cannot be anything to the Universe. Call him a person, he—but yet, he is finite. There is no such thing as an infinite person. An infinite God, or being, or person, is a contradiction. A he that is not just so large and no larger, is an impossibility. And then your God, give him whatever size you will—even expand him to fill a whole solar system—is yet, no larger than that. He is not in any other solar system. And then he is no more to this infinite Universe, than his own solar system is—he is nothing to it! The Universe is an infinite; God, even if he existed, would be an infinitesimal!"

"Men have never believed in a God! But they have believed in Gods—as many as there were men believing! No two men ever believed in the same God; for no two men ever made the same God. It is the men that make the Gods, and not the Gods that make the men; and then the Gods differ as much as the men making them. Every man makes his God in his own image, and then there is nothing but what he makes—nothing but the image; and so men are simply and truly enough worshippers of images! But all their images, singly or together, do not amount to a God; but on the contrary, God has gone out in their images. And men have believed in the images, and in nothing else. If no two men ever believed in the same God, then have they not in any God; for what they believed in was not a God. Men have accepted innumerable idols, but they have never believed in a God."

"God is an evil! He is the evil under which the earth has always been groaning! He is mystery and terror, gall and wormwood, hell and Devil to the children of men! He is the grand central horror, round which all other horrors cling! A good God is a contradiction. Any God dwarfs, enslaves, dehumanizes. A man and a God cannot live in the same Universe! There cannot be a Universe with a God; for God must be everything, and everything else, nothing! God is the annihilation of existence! God is the curse of curses!"

"God will be blotted out! It is written in the book of fate! It is the future of this wide world! Over the whole extent of this wide world—among all its unnumbered millions of inhabitants—and during almost endless ages that shall roll—there will be no God! God will be lost out of the history of the race. Eternal generations will come and go, and never hear of a God; nor know that ever preceding generations talked about one! God will be swallowed up in an infinite oblivion! His very name will die out of human language!"

"No-God will be the world's millennium! Earth will be heaven, when men no longer have something to call them off from making it so. The golden age will be born, when human beings can be themselves. The reign of peace will commence with the reign of reason! Then will indeed be proclaimed that everlasting gospel, 'Peace on earth, good will to men,' when all the dwellers of earth shall lift up their voice together, and say with a shout, 'God is dead, and we are glad of it!'"

All the foregoing our Orator calls "the programme." He then proceeds to "rationalize and illuminate." But we have no space for the "grand argument" that succeeds this marvellous "programme." We hold our breath just long enough to write—"For further particulars see"—the pamphlet itself; read it, and you will not be less surprised nor more persuaded than "the rest of mankind." One point of the argument, however, is worthy of note. This Thinker, which "the great God" did not let loose "on this planet," proves that our editor is mistaken. This insignificant job is done in the following philosophical style: [See page 22.]

"And at last Andrew Jackson Davis, forever ringing the changes on that eternally-reiterated stupidity of his own brain, 'Father God and Mother Nature!' Continually talking something which he knows nothing about, and which he never can know anything about, because there is nothing to know anything about! Equally verifying the Orthodox in 'Something out of Nothing'; and Shakespeare in 'Much ado about Nothing'; Making a God, for thousands of deluded victims to run after, and hunt, and dream they have found, when, after all, they have found only a shadow; but a shadow that has cheated out of life, and themselves, and true happiness!"

The above luminous and extremely convincing passage is quoted from the "grand argument." After this explanation we shall comprehend what Brother Davis means when he says (as he sometimes does) that he is a "Know Nothing." It is because "there is nothing to know anything about." But our Orator expatiates and demonstrates further, until he extinguishes the present system of the Universe; whereupon everything gets desperately wrathful, and plunges headlong into the jaws of Destruction, thus: [See page 52.]

"So that, with Immortality, the Universe disappears! This that is, is no Universe, but only a little bit of a nothing, almost as small as that God, and soon to be quite!" "Andrew Jackson Davis, and all these Spiritualists, and the comprehending fraternity of Immortalists, have no Universe! All they ever dreamed of dwindle to this pitiful pretext, less than the shadow of a shade! And even this will not stay for their asking, but will presently wind itself up, and go out in Annihilation! Mine one Eternity, it will soon be minus the other!"

At length our tremendous Thinker let loose on this planet, (as yet, however, confined to his maternal State, Ohio,) gathers himself together in one place, and looking down upon the literary labors of his hands, joineth the "Self-admiration Society," and exclaimeth:

"What a Rationale! And of all things! Equally taking in all Past, all Present, all to come! Weaving Eternity and Infinity into one transparent web of Truth! A work done for the race that shall never need to be done again! Everything cleared up and written out for all coming time! . . . So farewell, Thomas Paine! Not all thy burning words to the world can avail till men go beyond, and strike down this Holy Trinity, God, Religion, and Immortality! But thou hast done thy part to bring even all! Thou hast led the way, and another has but followed thee!"

Perhaps uncontrollable circumstances will pardon our seeming audacity if we presume to suggest a title, as a substitute for the one chosen by the Orator, as follows:

"MID, RAILS, AND COBBLE STONES: A COMPARISON ROAD; THE ONLY SAFE AND DIRECT ROUTE BETWEEN OHIO AND ANNihilation. By JOSEPH TREAT. Motto: 'Go off the track while the bell rings.' Passage, 25 cents. Tickets not transferable."

TAKES NOTICE: "Only a part of the foregoing Oration" was delivered at the Paine Celebration. Wonder why? And why, also,

was the purpose of continuing the delivery afterwards "frustrated"? Mysterious events! But wonders increase every moment; and "though the preceding Rationale may be said to involve everything, [Very true!] it is infinitely far from containing it." [True again!] Therefore the Orator will write another work, which will contain everything omitted in this Oration. "The work will also contain a reply to the argument of Andrew Jackson Davis in support of Immortality—in the last volume of the Great Harmonia—as well as, in general, a reply to all that Mr. Davis has ever written. Spiritualism will also come in for a distinct and comprehensive refutation."

SPIRITUALISM DEFINED: is the title of a tract by A. E. NEWTON, which should be in the hands of every Spiritualist. The author states first, "The meaning of the Term;" second, "Its practical Aim;" third, "Its relation to specific Reforms;" fourth, "Its bearing on Organization." These clear and comprehensive statements, with the author's brief, candid, and instructive "Remarks" on each of them, form a compend of conclusive answers to many questions relative to the significance and ethical bearing of Spiritualism. This valuable tract is for sale at the HERALD OF PROGRESS office, and we shall be happy to fill all orders on the following terms: 1 cent single; 6 cents per dozen; 33 cents per hundred.

We are in receipt of the "Proceedings of the twelfth yearly meeting of the Friends of Human Progress, held at Waterloo, N. Y." This pamphlet contains a record of earnest and interesting discussions, bold, brave utterances, and suggestive and prophetic "hints toward Reform." When our space will allow we shall gladly make extracts from the excellent series of Resolutions presented to the meeting by the Business Committee, and from other portions of the valued Report.

THE HESPERIAN, edited by Mrs. F. H. DAY, San Francisco, Cal., comes regularly to our office. This is an enterprising publication, issued monthly, and conducted with marked ability. It is well adapted to the new soil in which it had birth; giving, as it does, interesting illustrated descriptions of plants, flowers, and birds, indigenous to the Land of Gold; also, "Sketches of the early settlers of California," from the ready pen of the Editress, with an engraving of each individual thus noticed. The pages of this monthly are likewise enriched with literary gems from various contributors, such as would make it a welcome visitor among the cultured everywhere. In our miscellaneous department will soon be found an instructive selection from the last number.

JOURNAL OF HUMAN SCIENCE. Edited by WM. BYRD POWELL, M. D., Cincinnati, O. Box 185.

The Doctor, having devoted his life to the investigation of human nature, proposes, under the above title, to publish a Monthly Journal, of thirty-two octavo pages, in the best style of the typographic art, at \$2.00 per year, payable for the first year upon the receipt of the first number.

"Dr. Powell's leading object in founding this journal is the introduction to the public of a discovery he has made, which high medical authority has pronounced to be the most important discovery ever made in the nature of man, and it is one about which no member of society can feel indifferent. It is a constitutional incompatibility, that very frequently exists between the sexes, and which entails on children all of those evils which hitherto have been attributed to the marriage of blood relations, as idiocy and all scrofulous forms of disease. It is his object to so enlighten his patrons as to enable them to avoid such marriages."

The first number just received is a good indication of something worthy of investigation. We hope Dr. Powell has "light" to shed upon the estate of marriage.

PHONOGRAPHIC WORKS BY BENN PITMAN, Cincinnati, O.—We have received three books from the Phonographic Institute, under the care of Mr. Benn Pitman, whose name is very generally associated with that of Isaac Pitman, of Bath, England, the so-called originator of the Phonographic system of writing the English and all other languages. Of the merits and peculiarities of Mr. Pitman's works we are not as yet prepared to judge. But we know enough of the economy and other advantages of Phonography, and enough also of the inconsistencies and disadvantages of the popular system, to hail with delight every invention or avenue which promises to relieve both old and young from the tedious routine of spelling and writing the language. We are pleased with many things in these works of Mr. Pitman. "The Book of Psalms" in Phonetic Shorthand, would astonish the Hebrews no doubt; but we have never seen these portions of the ancient Scriptures in a more progressive or attractive light.

THE ARK, AND ODD FELLOWS' MONTHLY MAGAZINE. ALEX. E. GLEN, Editor and Publisher, Columbus, Ohio. One dollar a year, in advance.

This well-conducted periodical is devoted to the holy trinity—"Friendship, Love, and Truth." It contains several good articles, original and selected. "Odd Fellowship—what is it?" is an analysis of the minds of the various members of the order, the object being to hold up to each brother the mirror of true representation, so that the member may detect at a glance whether his estimate of the

Order is of such a character as will reflect honor upon both it and himself.

EVERY SATURDAY.—The first number of this new candidate for public patronage is before us. It promises to be up to the times, and, in some respects, an original magazine. It is devoted to general Literature, Romance, Art, and Education. "Margaret Falconer" is the opening story, and "The Ship Chandler" is commenced on the eighth page. Price—three cents per copy; one dollar and fifty cents a year.

THE SPIRITUAL MAGAZINE, for August, comes laden with excellent articles. The Spiritualists of England and Scotland no doubt highly prize so good an expounder of their faith to the Gentiles. Its contributions indicate a large and varied learning, as well as deep spiritual experience, on the part of those who boldly avow their convictions.

THE SPEECH OF CARL SCHUEZ, delivered at Verandah Hall, St. Louis, Aug. 1, 1860, is one of the most comprehensive Republican speeches made during the present campaign. He shows that the Republican "programme is simple and consistent."

"1. Protection of our natural and constitutional rights.
"2. Non-interference with the social and political institutions existing by the legislation of sovereign States. Exclusion of slavery from the national Territories; they must be free, because they are national.
"3. Promotion and expansion of free labor by the homestead bill and the encouragement of home industry."

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

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

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

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

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

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

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 1928 Catharine st., Philadelphia.

H. B. STORER, New Haven, Ct., has again entered the lecturing field. For engagements, address as above.

MRS. FRANCES LORD BOND will answer calls to lecture, addressed care of Mrs. Thomas C. Love, box 2213, Buffalo, N. Y.

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

G. E. 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.

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

MRS. A. M. MIDDLEBROOK will lecture Sept. 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 Plymouth, Mass., Sept. 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.

H. P. FAIRFIELD will speak in Putnam, Conn., Oct. 7; Warwick, Mass., Oct. 14; Leominster, Mass., Oct. 21; Foxboro, Mass., Nov. 4; and Portland, Me., the three first Sundays of December. Address Greenwich Village, Mass.

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.

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.

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 West Winfield, N. Y., Sunday September 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.

Special Notices.

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MRS. H. F. M. BROWN, 288 Superior Street, (a few doors east of the public square) Cleveland, O., has for sale, "SELF-CONTRADICTIONS OF THE BIBLE." Price 15 cents.

MRS. GRACE L. BEAN, CLAIRVOYANT AND TEST MEDIUM, from Boston, is stopping for a few days at the Smithsonian, room 146. Hours from 10 A. M. to 2 P. M., and from 4 to 9 P. M. Terms \$1.00 per hour.