

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.

Father God and Mother Nature.

S. S. RICHARDSON, WIS.—BROTHER DAVIS: Having read your productions, at least the most of them, I am constrained to believe that you do not make any very plain distinction between matter, or nature and God. Yet here and there, I find what seems to be considerable distinction. Can you very soon express your views more clearly on this subject? Will you explain the difference, if there be any, between the laws of matter and the laws of God?

ANSWER: For the fabrication of that complicated and wonderful piece of mechanism, the human body, Nature and Nature's God brought forth their best tools and the finest of all material substances. But the principles by which they were governed, in the construction of this symmetrical organization, are simple as eternal truth itself. The essential principles of man's body and mind are the same as the essential principles of Nature and of Nature's God. For a better comprehension of the subject we would delineate the principles of man's being as the fixed life-energies of both God and Nature. Men seek in vain, and strive ineffectually with their ambitious logic, to separate the Deity from the principles of Nature. But we are more and more persuaded that the higher and grander the intellect, the less and less does it attempt to draw a line of distinction between the Laws of Nature and Nature's God. The conception of an omnipresent intelligent spirit—which is the professed conception of all Christians—is nothing less than a conception of everywhere intelligent principles. Bean vines are, therefore, intelligent in climbing poles; and potatoes are intelligently "impressed" to take a different course; that is to say, the vines and the potatoes cover principles that are self-intelligent, in accordance with which they grow and arrive at their legitimate fruition.

All science is concerned exclusively with phenomena. Philosophy, on the other hand, proceeds to cultivate an acquaintance with Principles. A material philosophy will discover only those laws by which matter and mechanism are universally regulated. But a spiritual or internal philosophy will probe the mountains of materialism—will sweep over and all through the vasty deeps of matter's "pomp, show, and circumstance"—and cannot arrest its flight till the DIVINE HEART is felt, and the CENTRAL BRAIN is seen, as the fountain-source of all recognizable embodiments.

Thence flow all the love of life and all the wisdom of order. The brain elaborates the order of the universe, and the Heart circulates all the principles of living love. Thus, all bodies are actuated to and from one another. This explains the secret of gravitation between bodies in space. For want of better combining language, we venture to name the Divine Heart "Mother Nature," and the Central Brain "Father God." Wherefore it is unnecessary to make any absolute distinction between God and Nature, but it is, at the same time, wholly unphilosophical to affirm that *Matter* is either Nature or Deity. For Nature is no more matter than God is Nature. Matter is the chariot in which both "Father and Mother," with their innumerable angel-family of all worlds and spheres, drive through the immeasurable fields of the universe, distributing the principles of love and wisdom.

All the foregoing has been written for those who are painfully groping their way through theories and creeds, asking—"Where is God, and what is Nature?" Our words are no doubt poor instruments for the transmission of our impressions, but we have, as far as possible, avoided circumlocution and useless redundancy. Perhaps the reader will discern the meaning of our words; if so, he or she may also discover wherein more light is required. Let each contemplate reverently, and fraternally consider, the everlasting and incomprehensible subject before us.

Out of the Church.

WILLIAM G., IOWA.—We congratulate this correspondent upon his recent birth from the soul-cramping womb of sectarianism. He now lives and worships in the holy light of Nature's immutable principles: Freedom and felicity walk hand-in-hand through the once unfertile gardens of his mind. His son has

also been developed as a reliable medium. Blessings, once supposed to be beyond the reach of earthly children, come in among them, through the doors and windows like the heat and light of the impartial sun. He is not a man to desire notoriety, or to court the excitement consequent upon journalism; yet we think he might noiselessly unlock the cabinet of his spiritual experience. Others, still in sectarianism, may thereby be instructed and encouraged in the path of investigation.

Not Open to Poor Fun.

MILLER W., NEWCASTLE.—This semi-inspired and rather chaotic writer, is hereby informed that our departments are already numerous and well-supplied with profitable contributions. It is, therefore, impossible for us to inaugurate a special division to be styled the "Fools Corner." It has for a long time seemed to us quite sufficient for every wit, novelist, dramatist, magazineist, satirist, and honest man, to keep in his own private brain a spacious "corner" for the safe storage of all the ordinary fun and unresolved nebula of his growing intellect. From this nebulous depository each wit might extract sufficient amusement for an hour's conversation. But it is really too bad to write letters for the public from the inspirations of that nebulous corner. We like wit, and believe that decent merriment is healthful, but we do earnestly protest against getting up fun just as a boy would soar his kite. True wit is spontaneous. A recital of the bloody horrors of the battles of Alma, Balaklava, and Inkermann, would about as quick excite laughter as would some of the dreary, disjointed jokes which now and then get into print. If we should come to believe that our readers are really suffering for want of fun, we may be tempted to appeal to their organs of mirth by quoting theological platitudes from the New York Observer. But for the present we beg to pursue the even tenor of our way.

Whisperings to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

SETH S., ELGIN, ILL.—Do you not remember that the question of "Whatever is, is right," was answered by us in number fourteen? See a correspondent's question entitled "What is Evil?" If that reply does not satisfy you, Brother, will he state exactly wherein it is not satisfactory? Persons are never absolute, never perfect. Perfection and absoluteness are qualities attributable only to impersonal principles.

M. A. C. A., EASTPORT, ME.—Your loving thoughts and words of cheer arrived at their proper destination. It certainly is not best that you should be influenced from the other sphere. Your spirit is unfolding its petals in a more unimpeded manner. This quiet and unobtrusive "influence" is the finest and most productive of genuine progress. It thrills our souls with delight to learn that your "house is one of the happiest little kingdoms on earth."

B. T., MICH.—Write to Dr. B. T. Hallock. He is duly authorized to make engagements for Dordworth's Hall platform. This friendly correspondent is somewhat annoyed with "some people." He says: "It is amusing to think of what an awful amount of responsibility some people seem to think rests upon their shoulders. If they had a commission from God Almighty, as vicegerents of all things here below, they would not or could not well be more meddlesome or fault-finding."

HENRY S., BRAVER CREEK, ILL.—Glad to get a brotherly message from a live man—one who works his farm six days every week, and then, on the seventh, preaches the gospel of individual immortality and progress.

"JEFFERSON," N. Y.—It is not necessary to "give yourself wholly up" to spirit-control, except during that holy hour of the day when you desire to receive conscious evidence of such angel ministrations. Be prompt and systematic in all your spiritual and temporal relations. There is no progress in abandon and chaos of character.

FANNIE A. G., BATTLE CREEK.—Angry is sometimes better than luxury. Your affection for the departed darling boy is stronger than your love of immortality. Now, Sister, will you not honor the highest faculties of your deathless spirit by voluntary devotion to the cause of good will and peace on earth? By wedding your spirit to what you dearest love, for the whole world's sake, you become a magnet irresistibly attractive to your angel boy. Remember that, in this sphere, death separates us only from the external association of our beloved.

"Nothing is our own: we hold our pleasures Just a little while, ere they are fled; One by one life robs us of our treasures; Nothing is our own except our dead. They are ours, and held in faithful keeping. Safe and forever, all they took away."

S. E. B.—Your letter and Poetry are received. He shall give his angels charge over thee, to keep thee in all thy ways." Beyond the clouds and darkness of the present, gleams the clear sunshine of happiness. Never despair.

CAROLINE B., M. D., UGICA, N. Y.—Thanks for your kind note and generous appreciation. The missing numbers are now forwarded to you from our office.

E. J. B., CRYSTAL LAKE, McHENRY CO., ILL.—Let us have another letter from "Cousin," with the "Now and Forever" notice revised and improved. Then you shall hear from us if desirable.

N. D. U., BERLIN HEIGHTS, OHIO.—Suffering friend: let the forests and the low music of autumn winds and the calm sunsets and the beautiful sky

speak to thee and console thee. Harken to Nature's voices, for they bring consolation; and by and by they will teach thy anguished heart the truth that thy darling child lives and loves thee. Reflect that, through thee, immortal life and happiness have become the bright light of thy precious one, who is now rejoicing in the Better Land.

"Dreams cannot picture a world so fair—Sorrow and death may not enter there; Time doth not breathe on its fadeless bloom. For beyond the clouds, and beyond the tomb, It is there, it is there, my child!"

J. P. C., LONDON, MARCON CO., OHIO.—Your music for "Eventide" has yielded place of appreciation. The recipient sends you her grateful acknowledgments.

"AMELIA."—We have carefully read your sisterly epistle. Its autobiographical information is instructive. Your early reverence for certain forms of truth was healthily enlightened and emancipated by a better knowledge of truth itself. Wise as philosophers and "harmonious" as "doves," should be the motto of every true reformer. The cunning of "the serpent" is cultivated by zealots and fanatics. Let us labor to enlarge the heart and improve the mind of every human being.

GEORGIA R. K., SANTA CRUZ, CAL.—Your letter respecting the Mansfield case is received. We do not just now know how to answer you. "Let time and chance determine." Perhaps we will refer to your experience again; when we come to make up a judgment on the "moral question."

T. WOODRUFF, IYAL.—Your questions, Brother, will be answered when the right hour shall dawn upon them. We remember you—on the Court House steps at Waukegan. The next meeting may be in the far-off spheres of eternity. But always let the fraternal and the universal loves rule between us.

"COUNTERFEIT PRESENTMENTS" are received. They may come into a discussion about to be opened in certain quarters.

WILLIAM T., KANEPAKE.—We are compelled to ask the indulgence of every sick one who has written for general instructions. It is our design to cure as many as is possible without infringing upon the physiological laws of a human being. We shall soon reach the case you mention.

J. B. W., BURLIN HEIGHTS, writes that "a group of about twenty men, women, and children first have the reading of our HERALD. It is then circulated among other groups, and some of the copies are subsequently sent away to distant friends." Such an appropriation of our labors awakens the liveliest emotions of gratitude.

"MUSIC," ST. MARK'S PLACE, NEW YORK.—We can with confidence refer you to Mr. J. J. Watson, who is now prepared to receive pupils, on the Piano, Guitar, and in the cultivation of the Voice, at his residence No. 39 Hudson Place. Of course, you must know that no teacher can manufacture a musician.

G. RICHARD B., PORTSMOUTH, VA.—On reading your fraternal letter, or rather a moment before subjecting it to a psychometric impression, a black cloud settled down upon our table. The darkness was deep and dreary—a true index to your present conditions and spiritual circumstances. But slowly the cloud was penetrated by a glittering shaft of heavenly fire, until the cloud appeared as we fancy "the burning bush" must have seemed to Moses, and then the dazzling vision vanished, leaving the table and our paper distinct as before. Now all this was simply a subjective illustration of your present state and of your nearing future. We therefore urge you to cultivate an aspiring spirit for Love, Wisdom, and Liberty. Read and think and live; do not sit for spiritual influence; and let the fruit of a well-ordered life grow as fast as it can. Brother: Worship at the shrine of Harmony! The path thither is Progression.

N. B., SPRINGFIELD, ILL.—We look with grateful admiration upon that Brother and Sister, who on the very threshold of a supposed true marriage, pause for a moment to consider the rights and to consult the honest feelings of sincere friends. But far more do we rejoice over every fresh evidence given that believers in the Spiritual Philosophy enter upon the marriage relation with intelligent convictions that the world may be advanced or trampled by their offspring. We have written out the gospel of conjugal mating, and how to improve the children of such unions, in the fourth volume of *Harmony*.

THOMAS J. H., NASHVILLE.—Thanks for the "Few Thoughts." We think they will appear.

HERMAN S., ROCKFORD.—Your remittance, kind Brother, is added to the fund for procuring spiritual books and progressive pamphlets for the prisoners at Sing Sing and elsewhere.

Dr. E. A., sends us a philanthropic whisper, which may be interesting to all our readers. We give it entire:

EDITOR HERALD OF PROGRESS, DEAR SIR: Not long since, a disembodied person spoke to me in an audible voice, in the presence and hearing of several responsible persons, and spoke thus: "My own dear Father whatever you have to do, do it with all your might, for your work will soon be done."

"What better work can I do, than to contribute a trifle now and then, to make known to some poor Brother or Sister, through such papers as yours, the particulars of that divine gospel which is for the healing of all nations."

"For that purpose I enclose—with fraternal regard,"

LEONA H., GOLDEN HALL, LA.—Your piece have been mailed to your brother in Ohio. They contain broadly liberal views, just statements, and pour forth a genuine strain of good will to man, but we decline them solely because we have in our

possession numerous contributions which better and more fully state your leading positions. But there are joy and light over your head, good friend; the inspirations of which we would have you send us for publication.

"BATON POINTERS," ON THE SQUARE, NEW YORK.—We have no knowledge of the case of "dishonesty" to which you call our attention. We know nothing of the compilation from "Marble Heart." Please write to the journal wherein you met with the almost verbatim copy.

E. W. K., GREEN'S FALLS.—The vision was remarkable, and beautifully significant. The reason why you do not see more is explainable on the ground of cerebral excitement; whereby the impressive surfaces of certain faculties are, for a season, obscured and perhaps wholly eclipsed. You will not be disremembered.

GEORGE B.'s communication is brimming over with the milk of human kindness; but why, why should the milk be mixed with so much water.

"FEMALE EMPLOYMENT," BY B. C. M., SAN ANTONIO, TEXAS, is filed for appearance at the appropriate time.

"ORTHODOX CATECHISM" is expressively characteristic of the melancholy theme. You may look for its publication soon.

"ALCOR," VERMONT.—It is hardly possible in this lower sphere to escape the capricious and flattering attachments of blood-love, but no soul should sacrifice its choicest devotions upon a shrine so unworthy. By thy letter we learn that thou hast not yet taken a single step toward the deeps of discord and sorrow. You will not, will you? Be strong and silent yet longer; wait the development of existing circumstances. We expect light for you in a few days; then you will hear from us by letter. We think your prospect is lighted with a reasonable probability.

FRIEND HADDER, OF RICHLAND, will accept our thanks for the facts, just received, of his late Church trial. We congratulate him on his escape from the ordeal of an ecclesiastical inquisition. It is perfectly right and equitable for a religious body to govern its own affairs, and to exercise jurisdiction over its members in accordance with the laws of organization, and it should be deemed just as equitable and proper for a person to withdraw peaceably whenever so inclined. Such an event ought not to generate any ill will between friends and neighbors. It is as natural for the intelligent human soul to outgrow a creed as it is for a child to walk forth from the confinements of cradle and the nursery. Who blames the child? Who condemns the man? Answer: The lesser children and the creed's supporters.

W. O. J., PHILMONT, N. Y.—This correspondent asks why we do not transform our HERALD into the shape and style of the "Scientific American?" He thinks it would be more convenient for preservation.

ANSWER: We have deliberately concluded that, for a time at least, the present form is best fitted to the necessary attributes of our publication. What shape we shall hereafter assume doth not yet appear.

—We do not know of a resident clairvoyant whose powers would serve your purpose with certainty.

O. C. H., NORTH GROTON.—The Ambrotypes have reached us in good condition. We shall publish them, difficult as it may seem to the uninitiated. The pictures are life-like. When your instrument is again in order, and the retrospectional light is good, please take a few more "views."

JOHN GERMAN, OF MR. MORRIS, N. Y., is informed that the Brother, with whom he desires to open a correspondence, may be addressed, thus: "S. W. Butler, Charlestown, Ind."

DAVID T., PERRY CITY.—We will keep our upper windows open for the admission of any practical light in your behalf. Already it is your privilege to occupy a plane of thought greatly superior to many popular scholars. More anon.

—We would like to see a specimen of Dr. Dick's handwriting. It shall be promptly returned to you after examination. Your biographical sketch of the excellent philosopher is appreciated by the most of our readers. The subject matter will attract very general attention.

"ANTHROPOLOGY."—This term signifies the Science of Man. "Eosterio" is a Greek word meaning private or hidden. The early philosophers gave esoteric instructions to their students, at which times the public was never admitted. The primitive Christians held similar circles of inquiry and communion. See Josephus' account of the Essenes.

PRO-PRESIDENT DOUGLAS.—An intelligent lady—Mrs. S. C. M.—writes us from Richland City, Iowa, as follows: "The third day of August, as I was reading in the Cincinnati Enquirer an account of the reception of Stephen A. Douglas, in Vermont, (my mind being very much absorbed in what I was reading,) I heard a band of music playing a lively march. It sounded as if there were as many as thirty or forty musicians. The music and time were perfect—so plain and vivid was it that I almost saw the crowd and the musicians. I looked over the Enquirer's piece carefully to see if the word 'music' or 'band of music' was mentioned, but it was not. Then I interpreted the vision this way: that Mr. Douglas was marching on to victory, that he would carry Vermont at the next election, his native State also, and would be our next President." [REMARKS: We would that Mr. GREELEY of the Tribune could be influenced to solve the mystery involved in our correspondent's involuntary vision. Wherein, O Horace! is the radical error—in the vision, or in the lady's interpretation? Please examine and elucidate.]

The Teachings of Nature.

"All are but parts of one stupendous whole."

For the Herald of Progress.

Whatever is, is Great.

QUESTION: SHALL WE STRIVE TO BE GREAT, AND REFUSE TO BE LITTLE?

BY A BIG CHILD.

"And, spite of pride, in erring reason's spite, One truth is clear, WHATEVER IS, IS RIGHT." Pope.

"Look next on GREATNESS: say where greatness lies!"—*Ibid.*

There is no such thing as littleness; all things are great. The smallest things are as great as things that are greater. All distinctions between things, relative to their size, have their origin in misconception and ignorance. Everything is great—everything has size—and the size of one thing is just the size of another thing. Far back in the infinite depths of the unknown ocean of unexplored immensity, there is no such thing as littleness—small things are not—everything is great, and as all things out-roll from this great ocean, in which nothing small is found, everything must be great that comes therefrom. As all things tend toward the great, boundless, unmeasured, and unknown ocean of futurity, everything that is to compose a portion of that ocean must also be great, for if there should be anything little therein, then the greatness of that ocean would not be infinite.

Everything is great—everybody is great. Squashes are great, nutmegs are great—and there is no greater. Mountains and mole-hills, elephants and ants, the ocean and the duck-pond, are alike great—in fact there is no difference between them; they are all of a size. The "breath of life" is a steady, uniform breeze—it breathes upon and inflates all alike—there is no partiality in nature—our capacities are all the same size, and we are inflated to their utmost extent. I would not have you infer that I limit these capacities—no, they are as unlimited as nature, and we are therefore great as nature herself.

I am not greater than you, and you are not greater than I. What though you measure my bodily corporeity by the slender tape-measure of earth—and then clasping the same narrow ribbon around your own tenebrous of clay, pronounce yourself smaller than myself—such terms are all of earth, they mean nothing, they belong to an undeveloped condition of society. You are equally great with me, and we are both great alike. Boston Common is no greater than the New York City Hall Park, and the "hub of the universe" is as great as all the rest combined. Daniel Lambert, the fat man, and Thomas Thumb, the diminutive boy, are both great. The inhabitants of the spirit world "where there is neither time nor space," look down upon them, and assure us that they are equally great curiosities, and that both are equally "coming to time" in the great race of progression.

The idea of littleness in respect to Thumb, or greatness in respect to Lambert or the fat boy, can only be entertained by persons on the Barnum or external plane of existence, who "walk in a vain show." Sincerely and unhesitatingly I affirm that they are both of a size—the same pantaloons would fit them, and with the Jewish merchant of Chatham-st. I can exclaim that Lambert's coat is for General Thumb "just a fit—a beautiful fit." Is nature partial?—has she made one man greater than another?—no! no! The miser who steals the coppers off from a deceased colored gentleman's eyes, has just as great a soul as the poor widow who gave up her only boy for him to die on.

When this beautiful philosophy shall everywhere prevail, what a revolution it will create in society. Mothers need no more lay off their children's small clothes for larger ones—they will perceive that the little jacket and breeches are just as large as coat and pantaloons—garments of one measure, in short, will answer for the whole family, for they are all equally large. Procrustes! thine was the true idea of greatness, and thy famous bed, the measure of all men. The great diversity of ideas that now exist, will melt into one, and no man shall say unto his brother, "entertain great ideas," for all shall possess the one idea—that all things are equally great.

I am about to publish a book of 2,500 pages, as that will be no greater than one of 10 pages, in which the above ideas will be diffused through as many forms of speech, or construction of sentences, as the English language will afford—though those forms will none of them be greater than the ones employed in this article.

Tidings from the Inner Life.

"And the angel said unto them: 'Fear not; for behold, I bring you good tidings of great joy, which shall be to all people.'"

For the Herald of Progress.

Doctor Thomas Dick.

BIOGRAPHICAL SKETCH.

BY DAVID TROWBRIDGE.

THIRD ARTICLE.

In 1840 appeared his *Sidereal Heavens*, which may be considered as a supplement to his *Celestial Scenery*. This volume, as its title imports, describes the starry heavens. It also contains a description of Comets, and of Meteoric Phenomena. The author here resumes his arguments for a plurality of worlds. He then adds a chapter on "The Physical and Moral State of the Beings that may inhabit other Worlds." After remarking that some may think that he is here going beyond the legitimate sphere of human reasoning, he says, "But there are certain general and admitted principles on which we may reason, and there are certain phenomena and indications of design exhibited in the structure of the universe, from which certain general conclusions may be deduced; beyond such generalities I do not intend to proceed, nor to indulge in vain conjecture." His reasoning that follows respecting the physical state, seems to be entirely conclusive.

I can do no better than to extract a passage or two from this work. "Whether we may ever enjoy an intimate correspondence with beings belonging to other worlds," says Dr. Dick, "is a question which will frequently obtrude itself on a contemplative mind. It is evident that, in our present state, all direct intercourse with other worlds is impossible. The law of gravitation, which unites all the worlds in the universe in one grand system, separates man from his kindred spirits in other planets, and interposes an impassable barrier to his excursions to distant regions, and to his correspondence with other orders of intellectual beings. But in the present state he is only in the infancy of his being; he is destined to a future and eternal state of existence, where the range of his faculties and his connections with other beings will be indefinitely expanded. 'A wide and boundless prospect lies before him,' and during the revolution of interminable duration, he will, doubtless, be brought into contact and correspondence with numerous orders of kindred beings, with whom he may be permitted to associate on terms of equality and of endearing friendship. . . . But should the laws of the physical system, and the immense distances which intervene between the several worlds, prevent such associations as I have now supposed, there may be another economy, superior to the physical, which may consist with the most extensive and intimate intercourse of all rational and virtuous beings. There may be a spiritual economy established in the universe, of which the physical structure of creation is the basis, or platform, or the introductory scene in which rational beings are trained and prepared for being members of the higher order of this celestial or intellectual economy. It appears highly probable that the first introduction of every rational creature into existence is on the scene of a physical economy." I have not room for further quotation here. Let the reader turn to the 18th chapter of his *Sidereal Heavens*. The extract which I have made will show the reader what a deep insight into the principles of Nature the learned Scottish philosopher had. The last period will show how far he had arisen above the orthodox idea that certain beings are created in heaven. Also in this: "We may assume it as an axiom that every rational being, when first ushered into existence, is placed in a state of innocence or moral rectitude, without any natural bias to moral evil."

In his chapter on "A Summary View of the Universe," he gives us some idea of the magnitude of the visible universe, and the number of beings that may people all the worlds that circle around the many suns that the telescope reveals. "If this earth, then, which ranks among the smaller globes of our system, contains such an immense number of living beings (30,000,000,000,000) what must be the number of sentient and intellectual existences in all the worlds to which we have alluded! We assured, on certain data, that 2,019,109,000,000 worlds may exist within the bounds of the visible universe; and, although no more beings should exist in each world, at an average, than on our globe, there would be the following number of living inhabitants in these worlds, 60,573,000,000,000,000,000,000,000; that is, sixty quadrillions, five hundred and seventy-three thousand trillions, a number which transcends human conception." The Doctor's organ of sublimity has found ample scope in this department of his work.

In 1845 appeared his *Practical Astronomy*. This, as a scientific work, stands highest of all Dr. Dick's writings. This work was intended for the information of general readers, especially for those who have acquired a relish for astronomical pursuits, and who wish to become acquainted with the instruments by which celestial observations are made, and to apply their mechanical skill to the construction of some of these which they may wish to possess. This volume contains a description of the refraction and reflection of light; history of the invention of the telescope, the construction of the refracting and reflecting telescope, and an account of the

great telescopes that have been made. It also contains an account of a method of grinding and polishing lenses and specula for telescopes of a moderate size. Any one wishing to try his skill in constructing a telescope, will find in this volume sufficient information to enable him to make one. The book is full of useful information.

I have not learned the date of publication of his next volume, *The Solar System*, but it was not far from the beginning of 1848. This volume treats the subject of astronomy in a somewhat different manner from that in his *Celestial Scenery*. The numbers relating to the magnitudes, distances, &c., are, however, necessarily the same.

Another volume, *The Atmosphere and Atmospheric Phenomena*, appeared soon after *The Solar System*. This is a valuable and interesting book. These last two volumes are smaller than his other volumes. They were written more especially for young readers. Besides the books which I have enumerated, the Doctor says, "The construction and use of the telescope and microscope, &c., besides a variety of communications, which have been inserted in *Religions, Literary, and Scientific Journals*, were they collected, would fill a couple of volumes." Would it not be well to collect them?

When we recollect that Dr. Dick was forty-nine years old when he published his first volume, and that a considerable portion of his time was consumed in his other duties of life, it will be seen that he must have improved to the best advantage, such time as he could devote to his literary labors.

Although Dr. Dick was familiar with the results of calculating astronomy, it does not appear that he ever devoted much time to mathematical studies. We find no notes, or any part of his works, that contain any calculations that involve higher principles than Plane Trigonometry. And besides he speaks of Geometry and the higher departments of mathematics as being dry and difficult studies. But he has indicated, in my opinion (it being a course that I have pursued,) the best course for pursuing such studies; namely, to first pursue the study of some science, as astronomy, till the student can proceed no farther without mathematics, and then when he takes up such studies, he will know what he is going to do with his knowledge when he gets it; something that most students know nothing about.

(To be Continued.)

Brotherhood.

"Let no man call God his Father,
Who calls not man his brother."

For the Herald of Progress.

Unitary Homes.

INTERESTING FROM HARMONY
SPRINGS, ARKANSAS.

FRIEND DAVIS:—Thy many-tongued *HERALD OF PROGRESS* meets a hearty welcome by the Harmonists of this place, because of its truly reformatory and progressive spirit, and thy willingness to let all be heard, whether they be Spiritualists, Quakers, or what not. The course thou art pursuing as a journalist, is indicative of the largeness of thy heart—the broad scope of thy intuitive perceptions, and, it seems to me, cannot fail to give thy journal the widest circulation of any truly reformatory publication in the land.

A recent letter in the *Banner of Light*, signed "Rambler," giving the reformatory public a brief sketch of the history, mode of life, diet, &c., of the Harmonical Society at this place, has sent upon us a flood of letters from the friends of Progress all over the land, asking for further details of the workings of our Unitary Home system. To satisfactorily answer all our correspondents by private letter, would be too great an undertaking. And as thou hast, in a recent number of the *HERALD*, sent thy "salutations, spiritual and fraternal, to all the brothers and sisters of progress" in our society, I thought I would, as one of said brothers, give the reformers of the land the desired information on the important subject of *harmonious unitary action*, through the columns of thy widely circulated sheet.

The pioneer reformers of Christendom are anxiously watching every effort now being made to actualize a social condition which shall relieve mankind from the effects of a false education and worse theology, a corrupt and demoralizing public opinion, and a state of society, generally, which is every way repulsive to the finer feelings of our nature. But the attempts at such actualization which have heretofore been made, have generally proved a failure, from the fact that the organizations founded for that purpose have been conceived and controlled by fallible, selfish men. Whereas, our Harmonical Union is founded on Principle, and not on a joint stock, or selfish basis. *God is a Principle*; and inasmuch as our foundation is an eternal one, we believe that the Harmonical Society can never cease to be. The structure which we are rearing upon that foundation is not composed of perishable material, as the traditions of men, heathen mythology, superstition, bigotry, selfishness, hatred, malice, envy, jealousy, &c., but of those "polished stones," life, love, order, justice, wisdom, knowledge, and power, which are coexistent with the eternal Father. We claim, nay, more, we know that our organization was founded by angels on Christmas day, 1855, and those angels still preside over it, and direct us in all our movements, it being emphatically *their* society. Their wisdom is unimpeachable,

and their integrity beyond suspicion. They fully understand all of Nature's laws, and possess the power to trace causes to effects with unerring precision. In the augmentation of this society, they seek not money, but men and women whose spiritual aspirations draw them into harmonious relations with each other, thus forming a common brotherhood, among whom angelic wisdom and order can be freely unfolded. They seek not the worldly-wise, nor the rich; but those only whose love for truth is stronger than that for gold. "Not many wise men after the flesh, not many mighty, not many noble, are called."

Our society have for years practiced various reforms which I have never heard of being practiced, or even advocated, by any other people. We are orderly and systematic in all our movements. We work but eight hours per day, spend seven in bed (from half-past nine to half-past four), and the remaining nine hours are devoted to meals, recreation, meditation, and to mental and spiritual culture generally. We eat four times per day—two full meals and two lunches, the meals being only four hours apart, and occupying a half hour each. We do not abuse our digestive apparatus by eating between meals, not even so much as an apple. In sitting down to our meals, we all join in singing what our "orthodox" friends call "grace." The verses sung are composed by the members of the circle, in turn, none being excused; thus, we have a new verse at every meal. Allow me to give thy readers a sample or two:

"Eat carefully, eat sparingly—
Eat thoughtfully and slow;
Share equally, and peacefully,
Life's blessings as they flow.

Live lovingly, work cheerfully,
And all your time employ;
Speak truthfully—more orderly—
Then life you will enjoy.

If we will all control our minds,
And try to be contented
Without the many, unkind
Which are by taste created.

Our bodies will in health abound,
Our minds be free from thinking;
In sickness we shall ne'er be found,
From eating or from drinking.

The last two verses were written by sister Emma, aged 12. And here let me add, we call no man "master," much less "mistress." In speaking to, or of, our brothers and sisters, it is always James, Henry, John, &c., or Martha, Mary, Ruth, &c. We aim to forget our surnames entirely, having "a new name written, which no man knoweth saving he that receiveth it."

Our recreation consists of music, dancing, gymnastic exercises, walking, riding, reading, singing, and the various bodily exercises embraced in the "Movement Cure." We are pleased to see that thou art interested in this cure, and also, that the *HERALD* favors the Phonetic Reform. We have a class in phonography, who are fitting themselves to report verbatim the semi-weekly lectures of our guides.

All our labor ceases at 6 P. M., throughout the year, excepting during the hot season, when we improve the early morning and evening hours, and lay by from 12 to 4. We have a regular round of evening exercises, the order of which, at the present time, is as follows: Thursday evening, lecture from our guides, through our media; Friday evening, public readings; Saturday evening, extemporaneous speaking and declamation, from the rostrum in the assembly-room; Sunday evening, lecture from the guides; Monday evening, public readings; Tuesday evening, speaking and declamation; Wednesday evening, vocal music exercises upon the blackboard. In addition to the foregoing, the hour from three to four P. M. each day, is now set apart for school exercises, &c., as follows: Thursday, lesson in grammar; Friday, prayer meeting; Saturday, lessons in anatomy and physiology; Sunday, lesson in penmanship; Monday, reading; Tuesday, spelling; Wednesday, grammar. Thus, it will be seen that our society is a constant school, for old and young, all having an equal chance to acquire an education, and that, too, of the most practical and useful character. If any are not well educated, it can alone be attributable to their own want of energy. Our select school, for our own and the neighborhood children, has two sessions per day—from eight to ten A. M., and from three to five P. M. We hold only two public meetings for worship during the week; these are on Thursday and Sunday mornings at 11 o'clock, lasting an hour and a half each. Among ourselves, however,

"Our congregations ne'er break up,
And Sabbaths have no end."

for every day is a Sabbath to us, in the true sense of the term.

Our sisters have also adopted a reform in horseback riding; that is, they ride as nature intended they should, instead of being awkwardly and unnaturally stuck upon a pike, or strapped to the side of the horse. They also wear the new American costume, known as the *tunic and trousers*, invented not in Paris, but at Harmony Springs, Benton county, Arkansas, by Dr. J. E. Spencer. The tunic falls only to the knee. This dress they wear at home and abroad, on all occasions. I would give thee a description of this new costume, did I not fear it would make this letter too long for publication.

Our clothing, our purely vegetable diet, and all our habits of life, are in keeping with the daily suggestions of angelic wisdom. The thoughtful reader will hence conclude that

our habits are totally different from those of the world at large. What reformer has not long felt that society needed to be reorganized before the world can make much progress? We are endeavoring to set an example worthy of imitation. We have commenced the work of reorganization, by first getting ourselves into order. And, my brother reformers, what may we not expect to accomplish—what barriers may we not overcome, while under the daily guidance of angels? For nearly five years our progress as a unitary family, physically, mentally, and spiritually, has been steadily onward; and the workings of our Unitary Home system are every way cheering and satisfactory to all our members. Our society now numbers between forty and fifty members, and applications for membership are coming in upon us thicker and faster. When we contemplate the vast numbers who desire to cast their lot with ours, it is a matter of rejoicing to us to know that our guides "need not that any should testify of man, for they know what is in man," and can tell at a glance whether the multitudes are attracted hither by the truth, or by "the loaves and fishes."

In conclusion let me say, that we claim it to be our prerogative to gather instruction from every source of knowledge, and to practice every amusement found in the broad field of nature; for we feel that nature affords instruction and amusement sufficient to meet the legitimate demands of every organ and department of our intuitive aspirations. Successful progression is ours as long as there is one untold page in the great volume of infinite wisdom, or one unsurveyed corner in the illimitable fields of knowledge. Therefore, wheresoever wisdom, knowledge, and virtue goes, thither will we go also, for we are untrammelled investigators of all that is before us. Such is our work; and in Dr. Spencer and wife, in connection with our reliable guides, we have earnest and faithful co-workers.

And now, Brother, if the foregoing appears to thee to be worthy of a place in thy columns, thou wilt confer a favor upon many earnest inquirers after our Unitary Home principles by giving it publicity.

Thine, fraternally,

F.

HARMONY SPRINGS, Aug. 3d, 1860.

Laws and Systems.

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

Harmonial Light in the South.

FRATERNAL EPISTLE FROM A
SOUTHERN MAN.

HILLSIDE, Henderson, Ky., July, 1860.

MR. A. J. DAVIS: A sense of gratitude and a desire to strengthen your hands in the arduous labor, to enlighten and help your fellow men, which you and your coworkers have undertaken, compel me to present my acknowledgments and send forward my verdict upon the conduct, thus far, of the "HERALD OF PROGRESS."

I have read all your published works that I have heard of, and I hesitate not to say, that they have given me more light, upon the subjects they treat, than the writings of all other authors that have come in my way. The Harmonial Philosophy, as developed and expounded by you, presents to my mind the most rational theory of God, of the Universe, and of man and the relations existing between them, of all others; and I say this after an investigation, as thorough and candid as my time, opportunities and ability would allow, of all the popular theories. I think I understand the systems of supernaturalism as represented by the papal establishment on the one hand, and by the various orthodox protestant sects on the other, and I think I comprehend the issues between each of these and between both and the Harmonial Philosophy. I accept the latter, and of course am willing to say, to-day, that in its principles and teachings I abide in weal and woe, in life and death, in this world and that to which I hasten. If, to-morrow, I have other convictions they shall have an equally open expression. Of Spiritualism, *per se*, I can only say that I am a student, yet I freely confess that, taking all the reports of modern facts and phenomena in connection with the history of those of the past, the Spiritualistic theory appears, to me, the most rational and consistent explanation.

Without seeking mediums, I have rested upon the reports of the various strange and semi-miraculous manifestations, proposing to our "many-coated brethren" of the churches, that whatever theory would explain away or demonize modern "miracles," could equally explain away or demonize ancient miracles, in which they are such firm believers.

The *HERALD OF PROGRESS* is a welcome visitor, its pages furnishing information and instruction nowhere else to be found. Free and outspoken, yet charitable and brotherly in its columns, with no pretension to being an infallible guide and rule of faith and practice, it concedes to all equal freedom. The advocate of no party, the organ of no sect, it has a right to discuss all questions and all measures concerning humanity, ever aiming to educate and elevate its readers and bring about the universal brotherhood of man. I perfectly agree with you when, in your remarks on the letter of R. B. Ligon, No. 21, you say: "Freedom of the Press is an idle boast, a hypocritical pretense, if any human institution is too sacred for candid criticism or for candid defense."

As regards the great and exciting question of human liberty, I accept all you say upon it in your works that I have read, as you say nothing stronger than is to be found in the Declaration of Independence which was read and enliterated from a thousand public stands, a few days ago, throughout the country.

On the subject of Negro Slavery in the United States, I object to nothing said, as yet, in the *HERALD OF PROGRESS*, and I say this as a citizen of a Slave State and a slaveholder. I desire you to discuss it in all its aspects, because my politics is a part of my religion, but, I trust in doing so, you will not misrepresent patent and notorious facts.

From what standpoint friend Ligon sees the slaves of the South to be "happy and free," I cannot imagine, unless from the standpoint of hallucination. A citizen of a Slave State and a slaveholder, as before stated, the slaves present no such aspect to me, and such statements, I should think, as Mr. Ligon makes, will do mischief to the pro-slavery cause. But it is no longer a question purely of Negro Slavery, for, when a large portion of the slaves of the South have the blood of the white man flowing in their veins, and when white men can see, at almost any public slave sale, their own blood relations knocked off by the auctioneer, it ceases to be a question of Negro Slavery only.

But here let me say one thing for the ear of the great Northern States. Can you say that you have reached the highest point of civilization? Is there no barbarism among you? Have you no institutions that tend to perpetuate social discord and inequality, castes, classes, aristocracies, and oligarchies? No institutions that tend, as if by design, to injustice and wrong punishing the innocent with and for the guilty? Behold your hotel palaces, and degraded "hells," your splendid saloons, and miserable rum-shops, from whose infernal fumes an influence is sent abroad "wholesale and retail," poisoning the whole atmosphere, and causing the widow's moan and the orphan's cry, and filling the land with pauperism and crime!

Behold your theological institutions, your precious churches, that divide the human family into sects and parties, priests and people, sheep and goats, lost and saved, blessed and damned, thus stultifying the intellect, beclouding the reason, and weakening the sentiment of brotherhood, while claiming the universal Father God as the founder of your horrible distinctions! Verily, Mr. Davis, when the Northern people shall have been educated and civilized to that point that they can be just and do justice to all men, the year of jubilee will have come to the slaves of the South, aye, to the world.

I wish you, for me, to thank "Prof. M. Durais" for giving to the world his criticism upon the New Testament, entitled the "Miracles of Jesus."

Respectfully yours,

S. W. L.

Voices from the People.

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

For the Herald of Progress.

THE WIZARD ANDERSON.

MR. EDITOR: I went last night to see this magician at the Winter Garden expose Spiritualism. His exposure consisted in wholesale charges sustained by no proof, and the most extravagant statements in regard to the phenomena, and the character of mediums. It is the most damnable humbug, in his opinion, the world was ever cursed with. When in California he said that he saw thirty lunatics in the Asylum, all made crazy by Spiritualism. He considered it his duty to expose the infernal delusion wherever he goes. He claimed to be as good a medium as any in the world, having been in all parts of it, and seen all the mediums. "Do you suppose," he asked, "that the Almighty would allow a spirit from heaven to come down here and degrade himself by rapping on a table?"

After proceeding in this abusive strain for some minutes, a part of his audience began to hiss, and others to stamp, creating not a little disturbance, and indicating to the amazed Wizard that many Spiritualists were present. He had before asserted that he was as good a medium as there is in the world, and he now reiterated that they were all humbings, charlatans, and receivers of money under false pretenses; (Is it in this sense he is a medium?) and presently rolled out a table on brass rods, and offered to give any medium \$1000, who would produce any raps he could not explain by natural law. Being asked to set his table off the rods, and then make the raps (which he was endeavoring to do by electricity) he became quite angry, and threatened to have the gentleman who had made the request put out of the room for interrupting his performance. "He would let him know," he said, "that he allowed no one to talk at his exhibition but himself." Such is a sample of the candor and fairness of the Wizard.

His best performances are utterly insignificant, when compared with the spiritual phenomenon of the tangible spirit hand which is seen and felt in some of our circles. There is this remarkable difference also between the Wizard and the genuine medium. The Wizard is (1.) a professional deceiver of the senses; (2.) he knows all the means by which he deceives; (3.) he knows beforehand all the phenomena which are to occur at an exhibition. But the Spiritual Medium professes (1.) to accomplish nothing; (2.) even in the case of the simple raps he does not know how they are produced; (3.) at a given sitting, he does not know what specific phenomena may be expected. Our mediums do their best things unconsciously. The Wizard does his best things by studied art.

It were no wonder, if this Professor of Jugglery, in his journey about the country, were to meet with exhibitions from mediums which may prove to him that there are mysterious facts which legendry can neither explain nor decently imitate. He performs two good feats; one is the suspension of a girl in the

air, she seemed, in defiance of gravitation, actually to lie upon it. The other is the ennumerating of twenty six articles in a box by an apparent clairvoyance. Whether this latter feat is accomplished by collusion and trick, or by a real clairvoyant faculty, it at least calls the attention of people to the fact of a real clairvoyance; just as the exhibition of a cunningly counterfeited coin, must awaken inquiry into the appearance and properties of the genuine article.

The Wizard, we have no doubt, is doing a good work for the Spiritualists, especially in exposing our new phenomena as "humbug." For the more they are "exposed," the more they will gain credit. A SPIRITUALIST.

NEW YORK, Aug. 28, 1860.

For the Herald of Progress.

A CALL FROM CALIFORNIA.

SACRAMENTO, Cal., June 15th, 1860.

MY DEAR SIR: Your paper, for which I subscribed some time ago, reached me yesterday, at which time I was sick, downcast, and desponding, in doubt as to any motherly care over us, and indulging some distrust of the great, good and glorious Being, who, holding us all in the hollow of his hand and knowing what is best for us, will, ultimately, open the eyes of all his creatures and make them, truly, "look through nature up to nature's God." Thus my eyes being opened, and the reality of things revealed to me, I am impelled to address you—though I was sent here as a *speaking* rather than a writing medium—and to wish you God-speed in the good work which you have commenced in so excellent a manner.

As you have a *Herald* at your command through which you can proclaim this fact, you will be doing a favor to all the advocates of reason and sense in this section of the country, by letting it be known that, at present, we are badly in need of a good lecturer in this city; so that if there is one at the East who has really the good work at heart, advise him by all means, if possible, to come on here, and by disseminating the "glad tidings of great joy," to do good to himself and his fellow man.

Another thing: One or two test mediums who are capable of showing to the benighted souls of ignorant men, in a manner *undisputable*, the true glory of omnipresent God, are also sadly needed here, and I feel strongly impelled to say that *true religion* will make but slow headway until we have at least one in our midst. Yours respectfully,

XENOPHON.

Spiritual Lyceum and Conference.

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

[Reported for The Herald of Progress.]

ONE HUNDRED AND FIFTEENTH SESSION.

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

QUESTION: What are the elements and the uses of the Spiritual Circle?

DR. GRAY: We have a spirit organism to nourish as well as an earthly one; we have to provide other defences and supports against the assaults of nature's elements besides those which the physical form demands at our hands. There are hungerings and thirstings of the soul; and there are fears and hopes, joys and sorrows therein, which neither spring from nor end in the sensuous plane of our being. For the spirit too we must build houses as well as for the body; and we must receive into them all such as by the Divine Providence have become, or may hereafter be, the partakers of our Faith, our Justice, our Wisdom, our Sympathy, or of whatever other real material we build into these other houses.

We have to provide for our inner life, fortitude in physical pain, in heart-sorrows, in labors of body and spirit, in the hour of death.

We are surrounded by crowds of sufferers from various and conflicting superstitions, and if we ourselves are wholly freed from them all, we are called upon by a need of our deepest being to succor each and all of those myriad sufferers, if not by our facts and philosophy, certainly by our calm and truthful lives, by the beacon lights of our characters. Such lights shine even into the wards of Insane Hospitals and the cells of condemned criminals.

Moreover, we have to guard, purify, and strengthen our spheres, so that they flow from us in waves of health and gladness, by night and by day, whosoever our wills, or those of the better ones with us, may direct them.

These, dear friends, are our duties, because by using aright, that is to say, naturally and diligently, the *spiritual circle*, they are all within the legitimate scope of our powers. Open and orderly intercourse with the spiritual world creates just as much newness of duty as it confers newness of power to execute the real demands of our sphere. We must begin our adult culture of the spiritual organism by a knowledge of its physiology. If it have eyes, ears, feeling, smell and taste, under what conditions can these functions be discharged?

If it have alimentiveness, what is its natural food, what shakes its thirst? If it have powers of procreation, what are its products; what does it create that goes on like his offspring paripassu with its own unfoldment, and forms a part thereof?

The child exercise of the spiritual organs may and must be done without science or reason; it frequently happens that the infant Spiritualist not only ignores spiritual physiology, but even contradicts it, as we see in the present attitude of the clerical profession toward the investigation of the laws of inspiration and of spiritual relation.

That we have a spiritual body as well as a physical or natural body is demonstrated by the facts of the *spiritual circle*, and the physiology of the spiritual body is to be studied as therein manifested. The fewest elements of

the spiritual circle are one individual in this life and one in the other life, the one positive, or in the desire of imparting, the other negative, or in the state of listening or receiving. A spiritual circle thus constituted is possible to all men. With the ancients, the spiritual circle consisted of but one earth man. Pythagoras, Socrates, the Jewish prophets, Jesus, and many others, are examples both of the fact and the uses of this spiritual circle. Another degree is where numbers join in the same way. This usually produces either strong mental or physical manifestations, and to them we are indebted for the elements of a true spiritual physiology, on which is to rest a sound philosophy of religion. It is because of a growing neglect on the part of the true spiritual circle and its uses, that the present question was proposed. This Conference ought to be the place where the carefully recorded facts and experiences of hundreds of circles are received and carefully digested.

Mr. W. P. COLES desired to know if it was essential to the orderly constitution of a spiritual circle that minutes should be kept. He thought that circles might be formed with profit though no written records were made. He had attended a circle without any minutes for some three years, and still continued.

Dr. GRAY: A circle may be formed for the love of communion alone. But for scientific purposes minutes are necessary.

Mr. ODELL: It is his experience that he feels an increasing interest and delight in Spiritualism with a decreased inclination for attending circles. This he thinks is from the long neglect of thus attending. It is quite probable that we have erred in this matter. He has attended a circle but a few times within the last three years, and doubtless many of us have been alike neglectful; but we need the unselfishness of mind which the true spiritual circle promotes. The theory of the prayer-meeting is, that it is for the good of others; we need so to act, and the spiritual circle as is demonstrated from past experience not only quickens this fraternal feeling, but furnishes both the facts and the philosophy required to make that action humanly efficient.

Mr. BLISS: "To do good and to communicate" is godlike. Without the power of the spiritual circle, whether or not it be recognized, we can do nothing. The world is covered with the debris of unfulfilled resolutions. Says the poet, "How beautiful the life we never shall lead!" He feels no disposition to manufacture high-heeled shoes for dwarfs in holiness; but we do wrong to condemn the efforts of denominational Christianity. The churches have done what they could with the light they had. While he was a church member he knows that he was not a hypocrite.

Dr. GRAY: With the exercise of the spiritual senses in the olden time, and with its results, we have no controversy; this, however, must be stated as a fact, that when we show that every man has these senses, we are charged with infidelity. Our efforts to ascertain the physiology of the spirit is deemed profane. But it is as well in true order that we try to ascertain the nature and laws of the spirit, as it is that we have faith in spiritual existence. We need to know, for example, that bread from heaven is not to feed the body; in other words, that no man, whether in the past or present ever did, or can, establish communion and intercourse therewith; for other than heavenly uses—that the craving after truth for any other end than that for which the truth is given, *shuts out the truth*. We need to know that organization, leadership, earthly thrift, ambition for distinction in all its forms, is the destruction point; that to attempt to pervert, or to monopolize the light of the spiritual world, cannot but result in our own loss of sight; that to get truth from heaven at the expense of good upon the earth is against the law of the universe.

Dr. YOUNG: From his own experience he regrets to say that it is not so easy to establish a spiritual circle as the remarks of Dr. Gray would seem to indicate. As it is with boring for oil in Pennsylvania, success depends upon striking the vein. A good medium constitutes the elements of a spiritual circle, and unless such an one is found, we fail. To preserve this circle when found, and to render it prolific of neighborly uses (and that it is a use of the highest importance is seen in the fact, that until we had this circle, all was doubt and confusion and unbelief with respect to the future life) we must know how to preserve the purity of mediumship, which is its essential element. Experience shows that when circles were free and mediums made no charge, manifestations were more abundant, and communications more reliable. It is obvious that the fewer the disturbing causes from the earth side the more perfect will be the rapport with the spirit side of the circle. For this reason, a medium so circumstanced as to suggest the question, am I to make one dollar this evening or five dollars? is not in the best possible condition to fulfill the uses of mediumship. He thinks that to answer the ends or uses of the spiritual circle, it must be free as at the beginning when its uses were most apparent. To establish and secure this freedom, those who have the means should contribute to the support of mediums, so that the question of money need never intrude itself upon the consecrated hour. The love of money and the love of man are incompatible; where it prevails prosperity is at an end. It destroys the conditions of the spiritual circle; it shuts out the love of heaven from the soul and the light thereof from the understanding.

Mr. PARRINGTON: The construction or philosophy of the spiritual circle needs to be studied. All over the land we have what are called such, but the fact is not to be disguised

that results are too often less than satisfactory. The uses of the circle are perverted because its philosophy is not understood. Now, when we speak of spirit we refer to that which is inmost. Hence Spiritualism relates wholly to the inmost realities—to the spiritual nature and its laws—and communication with, or manifestations from, that inmost or spiritual world must have relation to inmost or spiritual uses, and to such uses only. If this be so, then, to turn this intercourse to the conservation of earthly or selfish purposes should be fatal to the circle; and it is so. Our facts accord with the theory. All the genuine facts of the spiritual circle show a deep spiritual import, and their normal result is a growth of the spiritual in us. The uses of the circle are not to increase capital, to secure bank stock, or to discover hidden treasure, but to promote spiritual growth; and a mortifying experience has demonstrated that efforts at other than this legitimate purpose of the spiritual circle has invariably ended in disappointment.

The question is continued. Adjourned.
R. T. HALLOCK.

Childhood.

"Then later revelation! Silver stream,
Braking with laughter from the lake divine
Whence all things flow!"

For the Herald of Progress.

The Wonders of Nature.

FOR THE LITTLE ONES OF THE HOUSEHOLD.

BY HUDSON TUTTLE.

NUMBER TWO.

(The following is a continuation of the conversation printed in our sixteenth number.)

"I saw you reading yesterday a description of what has poetically and truly been called the Island World of the Pacific."

"Is it not charming, papa? Such warm seas, and balmy breezes, and great tracts of shallow ocean, clear as glass; so clear that you can look down into its crystal depths and see rich carpets of rarest dyes, such varied forms and fine coloring do the corals, and sea-anemones, and asters assume; and then the low islands, with their fluttering palm trees—most elegant of plants—in the mirror-bosom of the long Pacific swells. And just think, papa, the groves are loaded to breaking with oranges and coconuts!"

"Ah, Rosa, I fear you think more of the oranges and coconuts than the wonders of the deep you so picturesquely described. I have a drawing here of these wonders. You look down into the warm and tranquil sea, and behold the strange forms of that mystic realm. You see here the nautilus. It has been up to the surface, and the gentle winds have wafted it a long journey in its magic boat, until it became weary, folded its sails, folded its oars, withdrew itself into its vessel, and gently sank to rest on the mossy bed of the sea. Above and around it grows many a traveling coral, and on the opposite side you see a sea fan, such as the fabled mermaids were once supposed to fan themselves with after being weary roaming the diamond halls of the ocean. And the purple mullet and cuttle-fish are also represented sporting among the branches of the coral."

"Perchance has poetized your poetical prose, papa, and if you will allow me I will repeat what he says of the Island World."

"With pleasure I will listen, if you will strive to repeat it so well as to give the poet's full meaning and feelings. The beauty of poetry depends very much on the manner it is spoken."

The floor is of sand like the mountain's drift,
And the pearl shells spangle the flinty snow;
From coral rocks the sea plants lift
Their boughs when the tides and billows flow.

The water is calm and still below,
For the winds and waves are absent there,
And the sands are as bright as the stars that glow
In the motionless fields of upper air.

There, with its waving leaf of green,
The sea-flag streams through the silent water,
And the crimson leaf of the dulse is seen
To blush, like a banner bethel in slaughter.

There, with a light and easy motion,
The fan-coral sweeps through the clear, deep sea,
And the yellow and scarlet tufts of the ocean
Are bending like corn on the upland lea;

And life in rare and beautiful forms
Is sporting amid those bowers of stone,
And is safe when the wrathful spirit of storms
Has made the top of the waves his own;

And when the ship from his fury flies,
When the myriad voices of ocean roar,
When the wind-god frowns in the murky skies,
And demons are waiting the wreck on the shore—

Then far below in the peaceful sea
The purple mullet and goldfish rove,
And the waters murmur tranquilly
Through the bending twigs of the coral grove.

"Very well spoken. Your mamma has been a faithful teacher, and you an apt scholar."

"Is it not fine, unsurpassed, charming?"

"Indeed, very beautiful, and we rarely find such a gem. It was not, however, the corals of the Island World to which I desired to call your attention, but to one of the largest volcanoes, Kilanea, situated on Hawaii, one of the Sandwich Islands. It is one of the most active of volcanoes, and has thrown up a very high cone or mountain."

"Are mountains thus produced?"

"Volcanic peaks are not always, but generally thus formed. Sometimes the earth is upheaved and a mountain formed, as a bubble rises on water, or as a blister after a severe burn, and the crater or mouth of the volcano is placed on the summit; usually, however, a fissure or opening is formed in the earth, and lava and ashes flow, or are thrown out,

piling up around the mouth higher and higher, until a cone is formed—sometimes, as that of Cotapaxi in South America, the highest volcano of the Andes, as perfectly rounded as though turned in a gigantic lathe. Kilanea is said to have poured forth a vast stream of lava or melted rock, and travelers who visited it several years afterwards, found that although they could walk over it, a rough crust having cooled over it, only a few feet below it was yet melted."

"I read the description, but could not understand how it can be so. At the furnace, when the liquid iron runs into the molds, it soon cools, and the lava can certainly be no hotter than the iron."

"Yes, it is much hotter, for the furnace in which the iron is melted is made of rock, which of course is not melted with the iron. Lava is such rock melted, so that it must be hotter. But this is not the reason for the effects you observe. At the ice-house why does not the ice melt during the heat of summer, when the sun pours its burning rays on the roof, and the surrounding earth is parched and dry?"

"Because you have surrounded it with sawdust, which you say keeps the heat out."

"Exactly. The sawdust keeps the heat out, and thus preserves the ice. Now, did it ever occur to you that if the heat was in the place of the ice, and the ice on the outside, the sawdust would then keep the heat in?"

"Why, papa, your rule works both ways!"

"Not at all. It acts the same, always. If the ice-house were filled with melted iron, it would be a very long time in cooling if the wood and sawdust could be preserved. The same effect would result if we made our ice-house of some material which prevented the passage of heat equally well. A very extensive bed of ice was found on the side of a volcano, preserved by having a thick layer of ashes spread over it. Lava, when cooled, or ashes blown from craters, are good non-conductors of heat."

"Why are some substances so good and some so bad for this purpose?"

"I cannot explain the cause to you, but I can make you comprehend the facts. When bodies allow light to pass through them, as glass, we call them transparent because we can see through them, but a piece of wood will not allow the light to pass through it, and we call it opaque. So some substances allow heat to pass through them readily, as the metals, and we call them conductors; while others, as wood, will not allow it to pass, and we call such non-conductors. For a moment we will imagine ourselves walking on the lava-stream described by this traveler. It is of a dark-brown ash color, full of cracks and fissures which we must carefully avoid, or you will fall into them. It is hard and rough on the surface, and gives no appearance of internal heat. Presently we come to a deep fissure, and we can look far down and see the crust growing red hot, and lower still becoming melted."

"My traveler says that he carried some eggs and coffee with him up the mountain, and placing a kettle over a fissure he boiled his beverage, and placing the eggs in another small fissure, and covering them with ashes, in a few minutes had them nicely roasted."

"Did you ever consider, Rosa, how the volcanoes came; what makes them spout forth such vast volumes of molten lava sometimes—as in the case of Hecla—several times the entire mass of the mountain?"

"Please tell me."

"The lava comes out of the interior of the earth. If we could descend into the earth we should find that for the first few feet the thermometer would show an increase of cold, but we would soon reach a depth where a constant degree of heat is maintained, that the heat of summer nor cold of winter changes not. After we passed that point the heat would increase one degree for every fifty-four and one-half feet. In deep mines and artesian wells this is always found true. I will state the question and solve it with your pencil on this piece of bark. We are on a partially cooled lava-stream. I put the thermometer in a deep fissure. I find for every foot I lower it an increase of 100 degrees. Supposing lava becomes melted or fluid at 7,000 degrees, how far must I go down through the crust before I shall come to the fluid matter?"

"Just seventy feet."

"Very well. We are now resting on this hillside. Suppose a well to be sunk at our feet to an undefined depth. The thermometer now says eighty degrees—a very warm day. If I should lower it into this well fifty feet it would read, say 40 degrees. We will take this temperature and depth as a standard, although it is rather unsettled and ill-defined. If I should lower the thermometer 54 feet deeper, when I drew it up it would read 41 degrees."

"So I might continue lowering the thermometer, reading at each pause one degree more. Now suppose the rocks through which our well descends, are melted into lava at 7,000 degrees, how far must we go down before they are melted?"

"Water boils at 212 degrees, so that at the depth of 9,420 feet water would boil, and at the depth of 351,555 feet rock would melt and become lava. Oh, papa, what have you made my figures tell?"

"The truth, child. You are startled when you think that we are standing on a partially cooled lava-tide; that all beneath is fire. A thin crust which you state is only 351,555 feet thick, keeps the boiling lava from devouring us."

"I shall never enjoy myself again, it is so frightful!"

"You never thought, did you, when in a vessel, that a few inches of wood kept the water from drowning you? The danger apparently is great, but not really. So of this crust; it is thin and yielding, and beneath is 7,000 miles of lava, yet there is not the least danger. When there is danger, the volcanoes give vent to the confined lava and earthquakes, which generally do little damage, is all we have to fear."

"Please be more minute."

"You desire to know so much about everything, I begin to find how great the task is I have assumed, and you will be fully satisfied with the length of my story. Again we will call fancy to transport us to the Island World. We will rest beneath the shade of an orange tree which fills the air with the fragrance of its blossoms and ripened fruit. Rather a large-globed orange. It is of the exact form of the earth—a sphere slightly flattened at the poles. Its rind represents the earth's crust; its pulp, the internal, melted portion. Cut a small hole in its side. That perfectly represents a volcanic vent. Now when you press the orange what takes place?"

"The juice flows out."

"What, then, would occur if the earth were pressed?"

"Lava flow out, I suppose; but papa, I press the orange with my fingers, but by what means is the earth pressed, or who grasping it, can give it a gripe that will send lava sparkling and boiling to the top of Cotapaxi, Vesuvius, or Etna?"

"No one grasps it in that manner, but there are causes which produce the same effects. You know everything becomes larger by heat and smaller by cold. The earth's crust formed once liquid lava. Now, you know that this cooling process is yet going on, and the crust constantly thickening by additions to its under surface. As the crust cools, it contracts, and, of course, presses on the enclosed lava, which cannot escape except at the volcanoes, just as you press the orange the pulp flows out. Thus you see I have a power sufficient to account for the effects, without a gigantic hand to clasp the globe in its encircling palm, and with tremendous gripe force the lava out of its numerous rents and fissures."

REMARK.—I have given the usual determination for the increase of heat as we descend into the earth's crust, without further illustration, as the subject is too intricate for a child's comprehension, but I would state, in case the mature reader should criticize, that this increase of heat cannot follow a given ratio, but as the center is approached the increase must be slower, so that the crust is probably more than twice as thick as the computation shows it to be. The number 34 feet is the means of numerous observations, which vary from 40 to 150 feet for a degree, according as the subjacent rock is a better or worse conductor of heat.

For the Herald of Progress.

LIFE-LIKE PICTURES.

BY ORSON KNIGHTLEY.

AMBIOTYPE NO. 1.

Field Talk. Side View.

"Come George, seven cows milked and a half acre of grass mown, and you just up? I wish I had a child in the world as smart as the old man is. Here it is, this good hay weather and nearly half past five, and you almost a man—just out of bed. You feel now more like yawning and stretching than you do like mowing. Why don't you get up sometime? I wish I had a child that took some interest in the work."

George made no reply, but commenced mowing, for he knew that, with his father, all of this life was work! work! work!!!

Moral. "It is not well to let one faculty of the mind be master, and all the rest slaves."

—MESSRS. FOWLER.

Another Side of the Same Picture.

Back View. Ten years after.

"Well George, haying is done. I don't see how you finished so soon. You never seem in a hurry. Well, you have good health and are strong. I was once. But, ah! I am now a broken-down staff—not strength to earn my lodging. Ah! how much would I give if I was well, and could work as I did ten years ago."

"No you would not, father," replied the young man. "You would do just as you have done. You would now, if you could, notwithstanding this experience. You worked for wealth; I work for health. Some one says, 'We get just what we work for.'"

Moral. "Keep the circulation equal and you have better health.—THE DOCTORS."

SCHOOL GIRLS AND THE CHERRIES.

AMBIOTYPE NO. 2.

Side View.

"Mrs. Hall, please may we have a few cherries?" asked the girl at the head of the group, "just a few to eat?"

This was asked in a pleasant and child-like tone. Mrs. Hall rallied from the effect of the child's simplicity, and replied in a middle tone for her: "We have but few cherries, and I don't think we can spare any."

"Let the children have a few," said a grum voice from the kitchen.

"We can't spare any. Haint no cherries to give away. Children! you must not get any," retorted Mrs. H.

This last was said, as a clincher, before the girls were out of hearing.

paratively quiet—that is, when it is about midway between the two extremes—is exceedingly false to the requirements of either body and soul. For example: Suppose you ascertained last night, for the first, that your lungs are covered with "a cold." That is a sufficient proof that you will feel the same thing more severely to-night than at any time during the day. Therefore your soul-principle is not very much disturbed, is not struggling vehemently to expel the invader, except at that particular period of the evening or night. But at the appointed hour, prompt and true as the clock on the mantle, your soul-energies summon all their available forces to overthrow the enemy. The Self-Healing principles exert their wisdom and their power alike for the reproduction of harmonious conditions. But suppose you—the yet more interior Man—neglect to "second the motion." What then? Suppose you, either thoughtlessly or culpably, withhold your encouragement. Suppose you do not exert your Will to cheer on the struggling soul in its gracious efforts to abolish the "cold," what will be the consequence? ANSWER: An increase of the original disturbance, a deeper penetration of the enemy, a more hampered condition of the physiological functions, a more complete overthrow of the soul energies.

This is the biography of every case of chronic disease. Consumption, dyspepsia, &c., are generated in no other way—namely, by a disregard of the periods when the Self-Healing Energies (the soul-principle) exert themselves for the reestablishment of right physiological conditions. Look out in the fields. The earth performs her functions periodically. She joyfully receives the profligations of the sun every spring; her beautiful bosom enlarges from month to month; the rivers of life flow through all her veins and arteries; she becomes pregnant with a million harvests; they are born amid thunder and lightning and storms; she then throws her autumnal and winter garments upon her offspring, clasps her myriad darlings yet closer to her bosom; then she feeds them lovingly till spring returns with all its impassioned smiles, when she again responds to the engendering visitation of the sun and the showers. All is periodical. Night and day, seed time and harvest, disease and health, reciprocating each the other's life. Disease is but the disturbance of the soul-principle. But the effort at equilibrium is made squarely to the law of periodical changes. And we hold that all true treatment for the Healing of all diseased organs or parts will be governed by the kind, period, and degree of effort which the soul is putting forth in the physical economy. When you suffer most, the Soul is then making the strongest effort in the direction of Health. Of course, therefore, your soul-principle is struggling less with the disease whenever the disturbance is least realized. The middle state is a sort of temporary health-period. During such a period never take either medicine or magnetism. Be very still, or else resume your occupation, but always do everything with reference to the period of struggle.

What is Doing in the Reform Field.

The Commonwealth Association—whose plan of organization and Board of Officers will be found on our eighth page—propose calling an "Industrial Congress," to meet in this city early in November, to discuss propositions connected with the movement, to be proposed by the "Commonwealth."

GROVE MOVEMENT.

Mr. A. B. French, of Clyde, and Dr. James Cooper, of Bellefontaine, Ohio, will hold a Grove Meeting on the camp ground at East Liberty, Logan Co., Ohio, on Saturday and Sunday, September 22 and 23. All Spiritualists and friends of Progress are requested to be present.

INFIDEL CONVENTION OF 1860.

The Infidel Association of America, will hold their next annual meeting in the city of New York, on Sunday, the 7th of October, in the City Assembly Rooms, 446 Broadway, commencing at 10 o'clock A. M. All Infidels and Liberals are invited to attend.

Per order HORACE SEAY, President.
J. M. BECKETT, Secretary.

INQUISITORIAL PROCEEDINGS.

[The following letter, which has just come to hand, will interest our readers as illustrative of passing events, being recorded on the pages of history.]

FERRYSBURG, Mich., Sept. 10, 1860.

A. J. DAVIS, DEAR BROTHER:—The Spiritual Convention held at Lyons, Michigan, on the 1st and 2d of September, was numerously attended. The weather was pleasant, the speaking excellent, the feeling harmonious, the inspiration of a high order, and the whole closed up with a unanimous expression, "It is good to be here."

The Davenport—the father and two sons—were in attendance, and held circles each evening at the request of the Convention.

On Monday, the three, together with Melville Fay, a trance speaker who has been some time in their company, were arrested upon a warrant, issued by the police justice, upon the charge that they were shown acting without license. To that charge they pleaded not guilty, and demanded an immediate trial by jury. Twenty-four hours were consumed in the selection and empanelling of a jury, when the complainant withdrew his suit, and they were at once re-arrested on a like complaint before a Methodist preacher,

who, it was alleged, had the right to examine and commit for trial in the circuit court, but not the right to try and decide the case. This change of courts was obviously for no other purpose but to persecute the defendants with needless and expensive delay. More than four days were consumed with the examination, and on Friday evening, when I left, it was yet undetermined. I expect, however, that sectarian prejudice will prevail, and the defendants will be committed to jail, unless they shall give bail to appear at the next circuit. These struggles of superstition and prejudice serve to weaken themselves, and are, therefore, to be welcomed rather than regretted.

It is proposed to publish a full history of this *Church* trial, in order that the world may see how much resemblance there is between the superstition of modern and ancient times.

In haste, fraternally yours,
IRA PORTER.

THE FRATERNITY LECTURES.

The usual course of lectures before the Fraternity of the Twenty-eighth Congregational Society, Boston, (late Theodore Parker's) commencing Oct. 1st, will embrace the following array of talent:

Rev. Charles Sumner, Rev. James Freeman Clarke, Rev. Thomas W. Higginson, Caroline H. Dall, Rev. William R. Alger, Wendell Phillips, H. Ford Douglass, Ralph Waldo Emerson, Rev. Henry Ward Beecher, Sarah Jane Lippincott, (Grace Greenwood), Carl Schurz, Rev. Edwin H. Chapin, George William Curtis.

Persons and Events.

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

BRIEF ITEMS.

—A significant illustration of the extent to which Canadians carry their fawning sycophancy is seen in the publication of the "only correct and authentic list" of the Prince of Wales' partners at a recent ball. The imputation is, that the "honor" was likely to be claimed by too many. How many American ladies would go down on their knees for the privilege of dancing with this sprig of royalty?

—Eight minutes, it is estimated in a railroad letter, by N. P. Willis, forms the average American feeding time. Two or three minutes suffice for many, while a few occupy full twenty minutes.

—The *World*, the new religious daily, received the first editorial recognition from the *Tribune* last week.

—Nearly every number of the French mechanical papers contain some account of inventions made by women. The last number of the *Paris Le Genie Industriel* has an illustrated description of an improvement in a complicated machine for stamping dies, invented by "Madam, the widow of De La Chaussee."

—Mr. Henry Drummond, in a parliamentary speech, relates the answer given by a clerical editor of a review to a brother clergyman, who, having been solicited to take charge of a religious journal, asked his more experienced brothers' advice as to the necessary qualifications. The reply was, that other things being fit, he must have "a touch of the Devil in him." Few editors of so-called religious papers in this country can be accused of lacking this element.

—An English paper states that the Rev. W. Booth having been laid aside by indisposition for a week or two, Mrs. Booth officiated for him in Bethesda Chapel, Newcastle, England. The large audience which had congregated to hear, at with evident interest listening to her eloquent and fervid eloquence for upwards of an hour. The service was a very effective one.

—An editor in the West boasts that his enemies will find him a "young David." Very few read his paper without feeling disposed to exclaim: "Go, har!"—*Ex.*

—A Mr. Hamilton, of Vergennes, Vt., says the *Troy Times*, was relieved a few days since of a large green lizard, which was drawn from his stomach by the use of a pump. His physicians had "called" his case consumption, and he was given up to die. He was only saved by the persistence of a brother who would not believe the doctors.

—There are now living in the Ohio State Prison 67 convicts who are serving out life-time sentences. Of this number, ten are hopelessly insane, four have died from that cause during the past two years, and others are verging in that direction.

—The police of New York, exercising a spasmodic efficiency in the arrest of "vagrants," a lady suggests as a proper class to be taken in charge, the loungers in front of the St. Nicholas and other Broadway hotels. Their incessant smoking, with its filthy accompaniment, and rude gazing, say nothing of coarse and rude remarks, fairly entitle them to be regarded as a "nuisance" to be abated.

—Dr. Jarvis, who has just visited the English Insane Institutions, reports that their system is far more humane than the American.

—The papers represent that Rev. Gibson Smith, of Camden, Maine, has brought the "priests" down on him by advocating the repeal of the "ministerial exemption law" of that State. His position is a creditable one.

—The *Tribune* is no longer published by "Horace Greeley & Co.," but by "The Tribune Association." Mr. Greeley contributes to the columns of the paper, generally under the signature of H. G.

—The city papers mention the formation of an association of "Milk Producers" for purposes of self-protection. We infer that they will soon record the proceedings of a "convention of cowards" (cow-herds).

—A young lady of Virginia has recently been committed to an Insane Asylum in consequence of reading Milton's "Paradise Lost." We hear of no proposition to prohibit its publication.

—Theodore Tilton's appeal for a library for the Sing Sing prisoners has elicited a response in the shape of eight hundred volumes, and a sum of money to buy more.

—The first Wednesday of October, at 3 P. M., is an hour proposed in a circular issued for that purpose, for all mothers to join in prayer for their unconverted children.

To those who fear eternal misery, and have faith in prayer, the occasion affords extraordinary inducements. We would recommend all mothers to try instilling correct precepts into the minds of their children, enforcing them by a consistent example every day in the year.

—Fell & Wyckoff's Caloric Gold and Silver Amalgamator seems likely, if generally introduced, to increase the annual gold product of the world beyond all calculation. It is an instrument for boiling crushed quartz with mercury. By the use of it, more gold is extracted from the so-called "tailings" rejected by the miners, than from the original mass of quartz. The results of the employment of it, prove that far the larger portion of the gold distributed through this rock, exists in microscopic flakes which when put upon water actually float upon it. This phenomenon Mr. Wyckoff exhibits occasionally to those who visit his rooms, No. 57 Ann St., New York.

FOREIGN ITEMS.

Our latest advices from Europe are to Sept. 2nd. In England the adjournment of Parliament had occasioned a complete cessation of political excitement. The only events of recent importance there, have been a great review (Sept. 1.) in Lancashire of 10,000 volunteers at Knowsley Park (belonging to the Earl of Derby) near Liverpool; the termination of the strike among the weavers of Coventry; and the opening of the first English street-railway at Birkenhead, on the 30th of August. This method of conveyance is likely to be soon introduced in London, Dublin and Manchester. Among the extraordinary feats of the Lancashire Volunteers on occasion of the review above mentioned, was the dispatching of five tons of peas; no fatal consequences are reported to have ensued.

The French emperor and empress had reached Anney in Savoy, and were to remain there till the 1st of September. Two more regiments, according to the *Patrie*, were to be dispatched to Rome to protect the Holy Father against his loving subjects. The stock market in the Paris bourse was unagitated, and general tranquillity prevailed throughout France.

In Calabria nothing of importance had occurred since the date of our last intelligence. Garibaldi had left that region; his destination was unknown. A report was current that he had entered Monteleone. His troops still remained in Calabria, and the rural population was flocking to his standard. A rumor has gained ground, that several of the Neapolitan ministers had declared that they would not fight against their countrymen, and in the event of a general rising, they would not oppose it.

Kossuth had arrived at Bellagio on the Lake of Como on the 26th of August. He was received with great enthusiasm, but his intended movements were unknown.

In Spain, the cholera was prevailing to a serious extent, and fifty persons had died at Malaga in one day. According to a Madrid dispatch, the Emperor of the French, on his return from Algeria, was expected to have an interview with the Queen of Spain.

The Austrian government fearing an attack on Venice, was connecting the Venetian railways with those of Germany, in order to facilitate the transport of its troops into that territory. Rumors were current of an approaching interview between the Emperors of Austria and Russia, and the Prince Regent of Prussia.

From Asia we learn that 167 persons were executed in Damascus on the morning of the 20th of August, having been implicated in the late massacres of that city. Of these 57 were hanged in the most populous quarter of the town. Though there is at present an apparent quiet in Syria, the Christians throughout the Turkish Empire, are said to stand in continual dread of a universal outbreak of Moslem fanaticism, which the recent landing of French troops in Syria, tends rather to hasten than prevent. Even the Sultan was induced by this fear, and had strengthened the guards of his palace, as well as those stationed to protect the various foreign embassies.

OUR BOOK LIST.

It will be seen by reference to our advertising columns, that we have largely increased our assortment of Spiritual and Reform Books. The additions to our list are mainly volunteered by Bela Marsh, Boston, among which will be found some of the most valuable works published. We have made an arrangement with Mr. Marsh, by which all of his publications can be procured direct from this office.

No Reformers' library is complete without a large selection of works bearing the name of Bela Marsh as publisher. His books, however unpopular, are rarely found wanting in real merit.

We shall be glad to fill orders for books in this list, and also for any progressive works not mentioned.

A complete assortment of Spiritual and Reform publications, including those in our list, may be ordered of Bela Marsh, 14 Bromfield street, Boston.

MUTUAL IMPROVEMENT SOCIETIES.

A correspondent at La Salle, Ill., writes that the liberal minded ladies of that place have formed an association for the purpose of mutual benefit. The meetings are held semi-monthly, and an increasing interest is manifested. The exercises are music, reading of original essays, discussion of a question previously selected, and general conversation.

The plan is an excellent one, supplying a need too long felt among intelligent women. We trust the example may be followed in many neighborhoods. We have known of much healthful agitation to grow out of similar movements. Wisely conducted they cannot fail to yield a rich return not only to the active participants, but to their families, and to society at large.

A Bid for the Churches.

It will be remembered that at the height of the revival excitement a year or two since, the *N. Y. Tribune* issued a "Revival Extra," which is confessed to have been a commercial, if not an evangelical speculation. With accustomed enterprise, the winter season is inaugurated by a "bid" for sectarian patronage, of two or three columns under the heading—"Reopening of the Churches." Some twenty different ones are noticed, and the more strictly orthodox, who might take exceptions to a half column sketch of Dr. Chapin's Universalist discourse, are mollified by a quarter column report of H. W. Beecher's opening sermon, with sundry brief notices of other, less popular and more conservative preachers. The reopening of the city churches is thus tersely recorded.

"The regular religious season was opened yesterday, under the most encouraging circumstances."

Religion, then, as well as amusements, has its "season," and thrives best in cool weather. As the thermometer rises, piety declines.

We quote again:

"The bells rang out across the houses of the rich and poor, the happy and the forsaken, inviting all joys and all sorrows to mingle at the shrine of eternal mercy."

That is, provided they come robed in silk and broadcloth. No rags, no outward filth, though covering inward purity, do those bells invite.

"The holiday of the good pastors and their people has its limit fixed by the rule of the world. The recreation of body and spirit is as one. It is not so much curious as interesting to observe how closely religion conforms to fashion, defers to its wise regulations, and obeys its just decrees, and so by assimilation gains the vantage ground of influence."

It is very interesting, and to us seems rather curious, to observe "how closely religion conforms to fashion." But it would be far more interesting, to lovers of that unpopular commodity "pure and undiluted religion," to observe fashion conform to religion, "defer to its wise regulations, and obey its just decrees." We are so very unfashionable as to regard the regulations of true religion better entitled to be called "wise," and its decrees to be termed "just," than those of that very capricious goddess, Fashion.

And we are so simple hearted as to have supposed that "religion" was a something that did not "conform," and "defer," and "obey," but which asserted its own authority, required conformity, and exacted deference. Such indeed was the old-fashioned definition of the word, and we remember reading an injunction like this—"Be ye not conformed to the world, but be ye transformed."

We are inclined to think, however, that there is a world of truth, and it may be, but truth nevertheless, in the assertion of the *Tribune*, that popular religion gains its vantage ground of influence by "assimilation," conforming closely to fashion, deferring to its (O how!) wise regulations, and obeying its (O how!) just decrees!

We fear unless the *Tribune* guards well the tendency of its Reports to make use of irony and sarcasm, its "bid for the churches" will not prove as successful as the "Revival Extra."

A COLD SHOULDER; AND WHY.

The *Independent* echoes the complaint of a Missionary in Turkey, for the neglect with which American Ministers traveling in the east treat their brethren in the mission-field. They are so intent on sight-seeing that they find no time to see and encourage missionaries by a word of sympathy and of counsel.

The writer alludes to nine different clergymen, some of them "leading ministers," and one sustaining at home "an important relation to the missionary enterprise," all of whom "kept entirely clear of the missionaries." "They visit all the old tombs of dead heroes, but come not to inquire after the living servants of God, and the work they are doing for Christ their common master."

"This neglect," says the writer, "sinks like lead upon our hearts." Nor can we wonder that self-denying missionaries, who have forsaken home, friends, civilization and all, for the sake of carrying the "gospel" to the heathen, feel "wounded to the quick" when those who profess with them to "stand between the Lord and his chosen people," thus betray their real indifference for the "Master's Work." The thought of such hypocrisy in those from whom we had expected better things, is painful to us. It compels us to think worse of humanity than we desire. We had hoped for greater sincerity—more devotedness to truth.

The dark side of human character is quite too often revealed to us. We much prefer the reverse picture, to contemplate noble actions, self-renunciation, integrity, singleness of purpose, devotion to right.

We cannot see so clear an evidence of heartless indifference in "ministers of righteousness" for what is professedly the central purpose of life—the salvation of souls—without a sinking feeling at our heart.

The secret lies just here. These were ministers whose incomes enabled them to travel, pastors of flourishing churches, popular and well-salaried! How strong the temptation to dishonesty!

We can only repeat the question of the unknown missionary: "Can it be strange that the church grows remiss in the work of the Lord, when her standard bearers thus turn to it a cold shoulder?"

C. M. P.

Attention is directed to the advertisement of Holmes at Hammon, N. J. We are advised by those who have visited there, that the location is most desirable.

Doings of the Moral Police.

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

Our correspondents and the newspaper press have filled our drawer with interesting records of the acts of our Moral Police. We give a short installment this week, promising more extended records hereafter.

A LESSON FROM A DOG.

We find in an exchange an interesting account of a noble act performed by a dog, which entitles the dumb animal to a place in our Moral Police force:

"My oldest son was crossing the fields in the country, some distance from any dwelling, when he was pursued by a large and fierce dog belonging to the gentleman whose land he was crossing. The lad was alarmed, and ran for his life. He struck into a piece of woods, and the dog gained upon him, when he looked around to see how near the creature was, and tumbling over a stone, he pitched off a precipice and broke his leg. Unable to move, and at the mercy of the beast, the poor fellow saw the dog coming down upon him, and expected to be seized and torn; when, to his surprise, the dog came near and perceiving the boy was hurt, he instantly wheeled about and went off for aid which he could not render himself. There was no one within reach of the child's voice, and he must have perished there, or dragged his broken limb along, and destroyed it so as to render amputation necessary, if the dog did not bring him help. He held up his leg, and it hung at a right angle, showing him plainly the nature of his misfortune, and the necessity of lying still. The dog went off to the nearest house and barked for help. Unable to arrest attention, he made another visit of sympathy to the boy, and then ran to the house, there making such demonstrations of anxiety, that the family followed him to the place where the child lay. Now observe that this dog was pursuing his boy, as an enemy; but the moment he saw his enemy prostrate and in distress, his rage was turned to pity, and he flew to his relief. Here was true feeling, and the course he pursued showed good judgment. He was a dog of heart and head. Very few men, not all Christians, help their enemies when they fall. This dog was better than many men who claim to be good men. I do not say that he reasoned in this matter; but there is something in his conduct on this occasion that looks so much like the right kind of feeling and action, that I think it deserves to be recorded to his credit. As few dogs will read the record, I commend the example to all MANKIND for their imitation.

A KIND ACT REMEMBERED.

Some fourteen years ago, in a certain town in Connecticut, a store, belonging to a young man, who had but recently started in business, was one night burned to the ground with all its contents. How the fire originated remains a mystery to this day. It was a misfortune so serious, that a subscription paper was soon started and some hundreds of dollars were collected. This was an instance of present misfortune proving a future benefit, for the young man was enabled by the assistance given, to start in business in another place, and has been uncommonly successful, and to the honor of human nature let it be recorded, has paid back every dollar of the above mentioned subscription with compound interest!

COMMUNICATED.

WORTH MENTIONING.

A blind black man was here, on Wednesday, endeavoring to beg a ride on the train to Portland. He was unsuccessful in his first application. Little Master Peter Whitney, son of Mrs. Whitney, on Main Street, aged eight or ten years, took him in charge, conducted him to the depot, procured the passage for him, and did not leave him until he was seated in the car ready for the start. The little fellow said he was awfully hungry, but would not leave him until fairly under way. That boy has a heart.—*Brunswick, Me., Telegraph.*

TRUE HEROISM.

Charles McReynolds, son of the R. R. Agent at Enclid Station, Ohio, saved the life of a child a few days since, at a fearful risk of his own.

"The mail train going west was fast approaching a child of Mr. Cowdry, between one and two years of age, which was playing on the track. Bystanders called the attention of this young hero, to witness its destruction, who saw some hope of saving its life, and ran some distance towards the train, and snatched the child almost from under the engine, to the great astonishment of those who were looking on.

IN MEMORY OF A HERO.

The recent loss of the Lady Elgin, on Lake Michigan, bereaving hundreds of families, and saddening whole communities, has served to place on record many acts of noble self-forgetfulness in time of danger, among which a writer for a Western paper, mentions the following:

"All the survivors unite in according to Capt. Jack Wilson, the commander of the ill-fated steamer, praise for bravery and daring, such as often sheds upon the fame of the brave sailor, laurels that time cannot dim. True to his duty and his manliness, he was throughout and out foremost in confronting danger, and collected in its encounter, instant and earnest for the safety of his passengers. For a long time in that company of fifty on the raft he held in his arms a young child of a lady passenger, cheered his companions in peril, and his last words as he neared the fatal line of surf, were of encouragement and cheer: 'Now, boys, look out for the breakers ahead!' Warning timely but vain, the raft parted, and Captain Wilson went down in the angry waters, his last act being an attempt to save two children."

The Spirit's Mysteries.

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

(From the Hesperian.)
PROPHESIES.
 BY CANTON.

Coming events cast their shadows before.—CAMERON.

There is a faculty of the human mind which enables it to predict the future, sometimes with mathematical certainty, always with moral probability. Hence it follows, as a mental faculty, that the most gifted with cool reflective reasoning powers, are the most successful in the race of life; whilst the half-impulsive and impulsive, thinking only of the present moment, neglect to provide for the future, because incapable of foreseeing it, and become, finally, a burthen to the State.

There is some reason to suppose that every faculty of the mind is infinite—but owing to the circumstances in which it finds itself, it is unable fully to display its powers. Certain it is, that peculiar gifts in individuals, rise so high in the scale of the finite, as to baffle comprehension, and approach most intimately the line separating finiteness from infinity. There are certain states of the mind and body, which are denominated ecstasies, inspirations, &c., that whenever attained, seem to transform the mortal to immortal, and the human to the divine. In some men this faculty is the memory: in some the imagination; in some the relation of numbers; in others the relation of sounds.

The memory of Mithridates, the Pontic king, who knew personally and by name every individual in his vast army, has always been regarded as one of the standing wonders of the world. Nor was the memory of the late Cardinal Mezzofanti—"that talking polyglot," as he was termed by Lord Byron—who understood more than sixty different languages, any less wonderful. As incomprehensible as either, is the memory of Paul Morphy, who carries in his mind's eye the eventual battles of nine chess-boards with their almost infinite complications, at one and the same time.

In the walks of the imagination, it is only necessary to refer to "The blind old man of Soto's rocky isle," to Milton, conversing freely with demons, gods and angels; to Shakespeare, making every era of the world his own, and peopling the dead old empires, of the past, with real authentic characters.

In mathematics, view old Euler, computing cycles so vast, that the ordinary mind shrinks back appalled from the fearful abysses it is forced to tread. See Kepler, undergoing his patient labor of eighteen years, but eliminating step by step, the three great laws of the universe. Behold Leverrier eclipsing the fame of the brightest, by unburying a world, by the force of his powers of computation; and finally, cast your eyes upon that pale boy, Zerah Colburn, who at the age of nine years, astonished the *savans* of the world by readily and instantaneously solving, mentally, the most difficult arithmetical problem that could be stated.

Nor is that faculty which enables the mind to comprehend at a single glance, the most obscure and varied laws of harmony, any less wonderful to the uninitiated.

To the mind in its ordinary normal condition, the feats performed by such inspired men as Pascal, Mozart and Beethoven, appear almost miraculous. They are incomprehensible unless we admit the infinite power of the mind when divested of extraneous impediments.

The same general law, therefore, which produces a prodigy, in one department of mind, may operate equally in all others. Thus, what in ordinary cases passes for common foresight, occasionally is sublimated into prophecy—and the same faculty which enables one man "to discern the face of the sky," when elevated by ecstasy, may enable another to predict the fall of empires. The finite mind of an ordinary mortal, readily traces effects back to their immediate and sometimes to their remote causes, and as readily deduces future effects from causes already in operation. The sublimated mind possesses the same faculty in an infinite degree, and very often astounds us by giving utterance to predictions, which develop themselves into realities, as the slow years revolve away.

It must be distinctly borne in mind in reading this essay, that no reference or allusion is made to the gift of prophecy, spoken of in Holy Writ; nor is there any, not even the slightest analogy between a remote fact eliminated by reason, and a future event disclosed by miracle. The first is a legitimate result of the laws of mind; the last, a violation of them by God himself, in order to accomplish more important purposes than could be produced by their regular operation.

"Prophecy," says Bishop Hoadley, "was not given to enable curious men to pry into futurity, but to enable the serious and considerate to discern in *past events* the hand of Providence." Hence all inspired prophetic periods are so extremely remote as to defy the possibility of fathoming the abyss by the lead line of mere reason.

The present purpose is to deal only with the legitimate results of the reasoning faculties, and these can only be exercised by contact with the *known* and the *actual*. But within this range the human mind has often put forth the most solemn prophecies, and vindicated its powers by the subsequent events of history. Some of the boldest of these utterances it is now proposed to consider.

One of the earliest, and best known, occurs in Seneca's *Poem of Medea*—

"Veniens amica
 Secula seris, quibus cecidit
 Vincula rerum laxat et egerit
 Paludat tellus, Typhoeaque vapores
 Deleget urbes; nec ulli servit
 Divina iube."

Which has thus been rendered into English, by Anthony Collins—

"Distant years
 Shall bring the fated sea on when ocean,
 Nature's prime barrier, shall no more obstruct
 The daring search of enterprising man.
 The earth so wide, shall all be open,
 The mariner explore new worlds,
 Nor Shetland be the utmost shore."

This prophecy was written about the year 65, of our era; and remained unfulfilled until the discovery of America by Columbus, in 1492. It was a cold utterance, but one entirely within the scope of reason; for nothing could be more probable than that untraversed ocean, which stretched westward to an illimitable extent, beyond the Pillar of Hercules. The poet knew that ship building was then a mere rudimentary art, and must improve in the course of ages. He also knew of the existence of England, and Ireland, and Shetland, and the Orkneys; and had heard the vague traditions of the Greeks so beautifully embodied by Plato, in his *Atlantis*. Besides all this there had been recently drifted on the coast of Norway, a canoe, strangely dug out from an entire tree, with three human bodies partly devoured by the elements, but still showing a strange color, and accompanied by novel and singular implements of war. Driftwood, too, of species unknown in Europe, had frequently been picked up on the shores of Albion and Iberia, and thus directly pointed to another world, or island beyond the sea. The prophecy then of Seneca, was nothing more than a deduction of pure reason.

Prophecy among the Romans was of ordinary occurrence. It has even been recorded by the wisest of Roman historians, that the Sybilline fable was an actual fact; and that her mysterious "leaves" faithfully portrayed the course of events for nearly a thousand years.

We are told by Cicero, in one of his familiar epistles, that there was an old prophecy current at his era, which predicted that at some distant day, and amongst a mighty people inhabiting lands far across that ocean which washed the western shores of Europe, there should arise a great and good man, whose arm should free his country from oppression, and whose fame should eclipse that of Cato and Brutus. This prophecy was more than fulfilled in the person of George Washington.

There is, however, a vagueness about these so-called prophecies which deprive them of all value or even interest, and commend them rather to our curiosity than to our serious attention. Not so with those I now propose to consider—and as being the most remarkable, and at the same time the best authenticated, I shall commence with *La Prévision d'Orval*.

Before introducing the prophecy, or at least that portion of it still extant in print, some account of its origin, and the proofs of its authenticity, may not be deemed inappropriate. As a preface, it must be remembered that only the concluding portions are given. The paragraphs relating to the fate of Louis XVI, and total overthrow of the French monarchy having been entirely fulfilled, have unfortunately been left out of all the printed copies recently published—though we are informed by a writer in Blackwood, who published an article on this subject in 1848, that he was personally acquainted with an aged lady who had seen, and copied from MS., the entire prophecy in the year 1802.

Below will be found an extract from a letter written upon this prophecy by a scholar of Lorraine, who seems to have devoted much time to its investigation:

"The abbey of Orval, of the order of Cîteaux, is situated in the diocese of Treves, on the Luxembourg frontier, where the French army in the time of the revolution blockaded the City of Luxembourg, where Marshal Bender commanded, and where a great number of emigrants from Lorraine had taken refuge. The abbot of Orval and his monks arrived at the place with their archives and other precious effects after some days. The abbot, in arranging the papers which he had saved, found 'Les Prévisions d'un Solitaire,' printed in the year 1544, and attributed to a monk named Philip Olivier. Having shown the document to Marshal Bender, this officer was amazed at it. But the distinguished Frenchmen who were present, took copies of the prophecy, which were circulated through the city, and beyond it. The death of Louis XVI, which is so clearly announced in these provisions, won for them an extraordinary attention. The Countess Adèle de Fiquelmont, Canoness of Porchies, who had emigrated with her father, heard them read at the house of her uncle, Count de la Tour, afterwards Minister of War, at Vienna. On her return to France she married Count Montheroux Fiquelmont. Baron M—, ex-colonel in the service of Austria, who was then in the garrison at Luxembourg, heard the prophecy spoken of at the same period, about the year 1792. The Countess Alexandrina de Raigeourt, Canoness of St. Louis, at Metz, affirms that she heard it read in chapter, at the time of the emigration. Mr.—, Knight of St. Louis, has a copy of it, taken from the one which was in his mother's possession at Luxembourg at the same period. At Trouard, near Nancy, there is an aged nun, who also professes to have a copy of this prophecy. In fine, the Abbe Mansing, Vicar General of Verdun, in a letter to a gentleman of Nancy, dated Nov. 24th, 1831, says: 'The provisions of Orval were made known to me by a very respectable clergyman, who, while yet a layman, had seen it at Orval at the period of the revolution. All the above mentioned persons are worthy of credit.'

A work has been published concerning the authenticity of the prophecy, by James Burns, which appeared in 1848. From it many other facts in addition to the foregoing may be gleaned by the curious reader. I will only add in conclusion, that the prophecy as it now stands was republished on the 20th of June, and again on the 18th July, 1839, in the *Journal des Villes, et des Champagnes*, a Parisian newspaper.

The small type gives the text of the prophecy; and the interspersed paragraphs in larger type are my calculations, explanations, and remarks. I have also taken the liberty to divide the prophecy into verses and to number them.

1. At that time, a young man came from beyond the sea, into the country of Celtic Gaul, shows himself strong in counsel.

Napoleon I. is here most accurately described.

2. But the mighty to whom he gives umbrage, will send him to combat in the land of captivity, Victory will bring him back.

Alluding to the jealousy of the French Directors who planned the expedition to Egypt to get rid of him.

3. The sons of Brutus will be confounded at his approach, for he will overpower them and take the name of emperor.

His victory of the sections, is here predicted, where he put down the Republicans, characterized throughout the provisions as the *sons of Brutus*.

4. Many great and powerful kings will be seized with fear, and his eagle will carry off many scepters and crowns.

5. Men on foot and horse, carrying blood-stained eagles, and de numerous as gnats in the air, will run with him throughout Europe, which will be filled with consternation and carnage. For he will be so powerful that God will be thought to combat on his side.

6. The church of God, in great desolation, will be somewhat comforted, for she shall see her temples opened again to her lost sheep, and God praised. But all is over; the moons are past.

The first act of Bonaparte, after he attained supreme power, was to reinstate divine worship in public.

7. The old man of Zion cries to God from his afflicted heart, and behold the mighty one is blindfold for his crimes.

Pope Pius VII.

8. He leaves the great city with an army so mighty that none ever was seen to be compared to it.

Expedition to Russia, and its consequences.

9. But never will the warrior bear up against the state of the weather, and behold the third part, and again the third part of his army has perished by the cold of the Almighty.

10. Two lustrums have passed since the age of dissolution; the widows and the orphans have cried aloud to the Lord, and behold God is no longer deaf. The mighty that have been humbled take courage, and combine to overthrow the man of power.

Bonaparte was crowned on the 2d December, 1804. Two lustrums, or ten years, was the length of his reign. The grand coalition was formed in 1814.

11. Behold the ancient blood of centuries is with them, and resumes its place and its abode in the great city. The man of power returns humbled to the country beyond the sea from which he came. God alone is great.

Louis XVIII entered Paris with the allies on the 3d May, 1814. Napoleon started for Elba on the 20th April, 1814.

12. The eleventh moon has not yet shone, and the bloody scourge of the Lord returns to the great city; the ancient blood quits it.

Bonaparte reached Fontainebleau March 19, and Paris March 20, 1815; just eleven months from the time he left it.

13. God alone is great! He loves his people and hates blood; the fifth moon has shone upon many warriors from the East. Gaul is covered with men and with machines of war. All is finished with the man of the sea.

In less than five months from the 26th February, 1815, when Napoleon left Elba, no less than one million one hundred thousand men were on the borders of France.

14. Behold again returned the ancient blood of the Cap! God ordains peace, that his holy name be blessed.

Louis XVIII reascended the throne on the 8th July, 1815. Cap is contracted for Capet. Hugh Capet formed the French dynasty in 987.

15. Therefore shall great peace reign throughout Celtic Gaul. The white flower is greatly in honor, and the temples of the Lord resound with holy canticles.

The Fleur de Lis, or Lily, is the coat of arms of the Bourbons.

16. But the sons of Brutus, hating the white flower, succeed in obtaining great influence, which is displeasing to God, on account of the elect, and because the holy day is much profaned.

The rise of the Republicans here alluded to—or the influence of the masses through the freedom of the press.

17. Notwithstanding this, God will try the restoration during eighteen times ten moons.

18x10=180 moons; allowing twelve moons to the year we have just fifteen years for the duration of the Bourbon dynasty. Charles X. was dethroned in July, 1830.

19. God alone is great! He purifies his people by many tribulations, but the wicked will always have an end. At this time a great conspiracy will be secretly carried on against the white flower by profligate societies, and the poor ancient blood will leave the great city, and the sons of Brutus increase mightily.

20. Hark! How the servants of the Lord cry aloud to him. But God will be deaf in that day, because he will remember his arrows, to plunge them soon into the breasts of the wicked. Woe to Celtic Gaul!

21. The cock will efface the white flower; and a powerful one will call himself king of the people. A great commotion will ensue, because the crown will be conferred by the hands of workmen, who will have fought in the great city.

Louis Philip is here most distinctly pointed out. His coat of arms was the cock, and instead of being crowned "King of France," he called himself "King of the French."

22. God alone is great! The reign of the wicked will wax more powerful, but let them hasten, for behold! the opinions of men of Celtic Gaul are in collision, and confusion is in all minds.

23. The king of the people will appear at first to have little power; nevertheless he will prevail against a host of wicked men. But he was not well seated on the throne, and God cast him down.

The Revolution of 1848 is here distinctly announced. Louis Philip owed his overthrow to his insane attempt to break up a banquet of Republicans.

24. How, ye sons of Brutus! Call for the wild beasts that are to devour you. Great God! what din of arms! There is not yet a full number of moons, and behold many warriors are coming.

The Republican régime is also here denominated. The many warriors here alluded to was probably the march of the National Guard upon Paris in June, 1849, being less than one year, or a full number of moons, from the Revolution in February, 1848.

25. It is done! The mountain of God, in its affliction, has cried unto him. The sons of Juda have cried unto him from a foreign land, and God no longer turns a deaf ear.

The sons of Juda certainly refer to the royal family of France, as the tribe of Juda was the royal tribe of Israel.

26. What fire accompanies his arrows! Ten times six moons and less than ten times another six moons have nourished his anger.

10x6=60 moons, and less than 10x6 may mean 59 moons; a period just short of ten years. The time from which to reckon is probably the date of the ascent of Louis Napoleon to the throne as Napoleon III. This would date his fall in November, 1862.

27. Woe to the great city! Here are ten kings armed by the Lord, but already has fire leaped three to the earth; yet the faithful shall not perish. God hath heard their prayer.

Ten kings are to unite for this purpose. But before they reach Paris it is to be burnt to the ground. The Seine is to roll red with blood; France dismembered, and only to be reunited under a prince of the House of Bourbon.

27. Five hath purged the place of crime. The waters of the great river have rolled on towards the sea, all crimsoned with blood. Gaul, which was seen in a dismembered condition, is now to bind together again its disjointed parts.

28. God loves peace. Come, young prince; quit the island of captivity; join the lion to the white flower, come!

The young prince here alluded to may be Henry V. It is distinctly intimated that there may be an alliance between England, represented by the lion and a Bourbon. But the time seems to be left uncertain; most probably in 1862, on the fall of Napoleon.

29. God wills that which was foreseen. The ancient blood of ages will yet put an end to long dissensions. A sole pastor will be seen in Celtic Gaul.

30. The man made powerful by God will be firmly seated. Peace will be established by many wise laws. So sage and prudent will be the offspring of the Cap, that God will be thought to be with him.

A daughter of Victoria may yet be Queen of France. The exile of the Bourbons to England will have taught them the wisdom of popular laws. Cap seems to be used in contradistinction to the cock. Louis Philip's heirs are not to reign in France any more.

31. Thanks to the Father of Mercies, the temples of Holy Zion resound with the praises of the only God, who is great!

32. Many stray sheep will return to drink from the living stream. Then princes and kings will throw aside the mantle of heresy, and open their eyes to the faith of the Lord.

Probably referring to a return to Catholicity by England, Prussia, and Belgium; or possibly Sweden.

33. At that time two third parts of a great people of the sea will return to the true faith.

Here the return of England and Scotland to the bosom of the Church of Rome is predicted.

34. God is still glorified during fourteen times six moons, and six times thirteen moons.

Or 162 moons; this would give the period of revolution thirteen years and six months. Counting, therefore, from the fall of Napoleon III, we should have the 2d May, 1875, as the end of another great event.

35. But God is weary of bestowing his mercies; and yet for the faithful's sake, he will prolong peace during ten times twelve moons.

36. God alone is great! The good is past away. The saints are now to suffer.

If war should not break out at that time, there will be a universal war ten years afterwards, or in 1885. This will result in the overthrow of everything good, and the rise of the man of sin. This phrase is most obscure.

37. The man of sin shall be born of two races. The white flower becomes obscured during ten times six moons, and six times twenty moons. Then it shall disappear, to be seen no more forever.

The Bourbon dynasty will last from the 2d November, 1862, to the 2d May, 1900, when it will go down forever.

38. Much evil and little good will there be in those days. Many cities shall perish by fire. Israel then returns entirely to Christ the Lord.

This may mean either the restoration of the Jews to the Holy Land, or the return of all Protestants to the mother church.

39. The accused and the faithful shall be separated into two distinct classes, clearly distinguished.

40. But all is over. God alone will be believed. The third part of Gaul, and again the third part and a half, will be without faith.

Five-sixths of France, and of the whole world, are to be infidel in the year 1900.

41. The same will be among other nations.

42. And behold! six times three moons, and four times five moons, and there is a general falling off, and the end of time has begun.

43. After a number, not complete, of moons, God will combat in the persons of his two servants. The man of sin shall carry off the victory.

44. But it is done! The Almighty raises up a wall of fire that obscures my vision, and I can see nothing more. May he be blest for evermore. Amen!

Three years and two months from the 2d May, 1900, or on the 2d July, 1903, the beginning of the end of all things shall be ushered in; and in less than one year from that time, universal wickedness is to prevail. Faith is to die out, and nothing but the conflagration of the world shall be able to redeem and purify it.

This ends this singular and most terrific prophecy. In copying it I have not followed any one translation, but have taken some verses entire from the Catholic version, and others from the version in Blackwood. This course was regarded proper because some of the predictions refer to Catholicism, and others to the Protestant world. The translations, however, are almost *verbatim* the same. I find but one important departure from the text of the original, and that consists in the total suppression of what I have designated as verse 35, from the Catholic version. It may have been omitted by accident, but its entire absence looks suspicious.

I may also be mistaken in the method of computation. By allowing twelve moons to the year, the time for the fulfillment of the prophecies has been somewhat postponed. If instead of twelve we allow thirteen moons to the year, it would make a difference of nearly ten years as to the period of the universal deluge of fire, and fix the year 1990 as the era for that ominous event. Still, by counting the way adopted, it coincides better with the transpiring of events already past.

This prophecy was published extensively in Paris, in 1848, after the expulsion of Louis Philip; but it is equally predicted the downfall of the Republic, it was prohibited from circulation by the leaders of that great movement. It was then chiefly regarded as a manoeuvre of the legitimists, and those who aided its circulation were regarded as public enemies. It created a great sensation, and was republished in most of the European journals in that eventful year. Another of its cycles having nearly revolved, it is quite probable that we shall hear more of it than ever during the next three years.

Napoleon III is too well acquainted with the springs of human action to permit it to be republished in France; for when prophecies are known, nothing tends more surely to their fulfillment than the mere expectancy of the events foretold. Nor can it be denied by the close observer of events now transpiring, that Europe is on the eve of another *bouleversement*. The annexation of Savoy to France, in open violation of the settlement of 1815, of the bounds of that empire; the dissatisfaction

tion of the Pope at the disruption of his territories; the rage of Austria at the dismemberment of her Italian possessions; the growing ambition of Victor Emmanuel and the crumbling dynasty of the tyrants of Naples; the secret coalition between Russia and Austria for the spoliation of Turkey, and the seizure of the Italian Duchies; the uneasiness of England at the developing plans of the French Emperor, who still remembers Waterloo and St. Helena, and the utter impossibility of a renewal of the *entente cordiale* between those countries, all warn us of the speedy approach of another political tornado, whose hoarse breath is destined to wreck dynasties and overturn thrones. Should the prophecy of Orval again prove true, Napoleon III will soon be known as the last of the Bonapartes.

Besides the above prophecy there are several others handed round in France, relating chiefly to the condition of that empire. One of the best known is called the *Poetiers Prediction*. But on examination it seems to be a mere imitation of the Orval Predictions, containing "the writings of the Sybil, without her inspiration." In them all, however, one fact of great prominence and constant recurrence is the destruction of Paris by fire. Most of them date this event somewhere between 1855 and 1865, and so complete is to be the annihilation of that proud capital, that "fathers shall walk with their children, and the children shall ask, why is that desolate spot? They will answer: my children, here once stood a great city which God destroyed for its crimes." So sayeth the prophet of Poitiers.

There is one very curious prediction connected with Lamartine, that attracted considerable attention in 1848, whilst he was at the head of the French Republic. During his travels in the "Orient," he fell in with an eccentric and half-demented English lady who made a deal of noise her day—the Lady Hester Stanhope, a connection by marriage of the great Earl of Chesterfield. She believed herself inspired, and professed to have the divine *afflatus* in a vast degree. She was also a proficient in the cabalistic art, and knew, intimately, all the abstruse learning of the astrologers. At the request of Lamartine she cast his horoscope, and astonished the religious, poetical pilgrim by gravely informing him that he was destined, at no distant day, to become an eminent statesman and orator, and to control the destinies of his country. As a lucky hit, this prediction has only been excelled in modern times by the fortune-teller of Martinique, who took Mademoiselle Rose Tascher de la Pagerie by the hand, and after carefully scrutinizing the fine lines indenting the flesh, announced boldly to the astounded creole that heaven had predestined her for the throne of France. When Napoleon placed the crown on the head of Josephine, beneath the dome of Notre Dame, the prophecy was fulfilled.

But these wonderful Sybilline utterances are not all confined to France. England has come in for a full share of them, and we now propose to consider one or two relating to her history.

One of these mystic sayings still rings in our ears from boyhood. It was then published and made to apply to Queen Victoria. 'Tis said that it was long current in England before the happening of the event foretold. It ran thus:

"A. D. eighteen hundred and thirty-seven,
 As ordained by the will of heaven,
 Shall the year pass away without an spring,
 And on England's throne shall not set a king."

During the year it is notorious that "Winter lingering chilled the lap of May," and that Queen Victoria mounted the English throne.

The next prophecy to which attention is directed professes to have been indited by one of the noblest poets of our era, whilst in the ecstatic or cataleptic state. We are assured by a gentleman who took it from his lips, as he recited it, that it was pronounced solemnly, but without hesitation—that Thomas L. Harris, who is its author, was perfectly unconscious of everything around him, and spoke in that fearfully distinct, yet hollow tone, which sometimes startles the sleeper in his dreams.

In addition to its prophetic character, it possesses poetic merit of a high order; and were its author disconnected from that improper reproach of the nineteenth century—as well as its glory—Spiritualism, he might yet aspire to be the *spokesman of the age* his genius seems destined to adorn.

Here is the prophecy, which I have ventured to denominate "England's Doom."

"When English armies fly like beaten dogs,
 Or, held in death-gripe by the Russian bear
 Like faithful mastiffs, do their best and die;
 When, as the ananconda ope's its jaws
 To swallow its doomed prey, whose sinews fall,
 While every nerve is paralyzed with fear,
 The huge, fierce, serpent, bankruptcy, devours
 The nation's wealth; when commerce flies the Thames;

And the huge steamers crowd the docks no more,
 And Parliament breaks up, while anarchy
 Bursts like a conflagration from the deep
 Fire-draughts of squalid want; when harvests fail,
 And three cold summers red the standing corn;
 When Manchester and Birmingham consume,
 First wealth, then credit, and then close their doors;

While, like an inundation, pour the streams
 Of hungry operatives through the streets;
 Let those fly to the mountains, where on high
 Throned Independence waves her flag of stars,
 Who prize home-quiet, peace, and blessed love;
 For surely as the living God endures,
 The day of England's ruin draweth nigh,
 These signs, her dissolution go before!"

Comment upon a prophecy so specific, yet so terrible, is unnecessary. It would be unjust to the seer, however, not to give another extract, preceding that first quoted, in which he seems to give the main cause of the disturbances and ruin he predicts. Like the first, it is overflowing with true poetic beauty.

"Better far go poor
 And honest, than to wear the Austrian crown,
 And share one millionth of the Hapsburg's crimes.

Better with Garibaldi toil for bread,
 Than wear Venetian honors, bought with price
 Of crime against thy soul, oh! Liberty.
 Kosuth is nobler far than Palmerston!
 The lost rules England, and is Satan's thrall,
 The minion of oppression, whose rank heath
 Breeds infamy, as putrid flesh breeds worms.
 The first dwells in that purple mountain Tyne,
 Britannia, as the prophet dwell of old
 In Nineveh, and sees with prescient eyes
 The ruin that awaits it. He discerns
 The future through the haze of present things;
 He hears the tramp of armies in his sleep.
 He sees the great Republic, yet to be,

Whose boundaries shall be the world, whose states
All tribes, all peoples: I, too, see with him
The halo of the race against its foes.
The carnival of sin is almost over,
The world's great Passion Week is near at hand;
Freedom desired, crucified, and slain,
Shall roll the rock from its dark sepulcher,
And throne itself in majesty thereon,
With face like lightning, and with robes like
snow!"

The concluding portions of the above magnificent utterance apply to the whole anti-republican world. For America, there seem to be no predictions extant. As it would be unfair to dismiss this subject without some allusion to her future destiny, I boldly fling out to the criticism of her scholars, and the study of her statesmen, these prophetic tones:

Heaven lifts its veil from my prophetic eyes;
Thus Time shall mark his offspring as they rise,
Year after year, our lustre leaves behind,
Eighteen sixty, as the year of wind,
And ere the goal of Christians shall be won,
The year of storms, called eighteen sixty-one;
The next is sixty-two, and rising higher,
I read its name—it is the year of fire,
Flood shall be christened eighteen sixty-three,
And sixty-four shall bury all we see.

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It will be an object of the association to, as soon as possible, to regulate the wages of labor, that all shall receive the same amount of compensation for the same length of time employed, and so to methodize its business that no part of the product of the labor of the producer shall be diverted to the use of those who do no labor; in other words, to enable the laborer and producer of all that is essential to the sustenance, comfort, or convenience of life, and the consumers thereof to meet face to face, and exchange their various products without the intervention of third parties, who, by the present methods of trade and commerce, contrive to appropriate a very large portion to their own use, and thus bring about the inequalities that exist in the present condition of mankind.

When the association shall have become numerous and powerful enough to prosecute all the various useful pursuits, it will have its farms for the production of food—its factories and workshops for the production of all articles and fabrics that are desirable. It will build and own its own dwellings for the use of its members, and by its methods of production and distribution, enable them to procure for themselves the means of supplying the great essential wants of food, shelter, and clothing at cost, and thus render them independent of capital, which now controls labor and takes to itself a very large share of its products.

As the methods of exchange which the association proposes between its members will entirely free them from all connection with, or dependence upon, the present monetary arrangements of the world, it will cut off the great accumulation which capital now draws from labor by means of interest. And, as the payment of interest on capital by the laborer is the power by which this excessive accumulation which rightly belongs only to the laborer, is taken, and goes to the holders of capital, who do no labor; if this method can be destroyed, as the association proposes to do, it will render the possession of capital by those outside the association, harmless to those who are in it, and of but little use to those who hold it, thus placing capital in its true position, subservient only to the use of those who labor for and accumulate it. When capital cannot command labor, all persons will be obliged to contribute their share of labor to the common fund, and all accumulation of its products will be held for the equal use of all according to their wants.

When this point has been reached, it will be seen that the entire profit on the labor of the association will be held for the use of its members in whatever form they may choose to place it.

If the accumulation of labor is not allowed to be diverted from those who produce it, and if the economies in the methods of living, which association and combination only will enable man and woman to put in practice, can be fully carried out, it would very soon change the entire condition of the world, and place humanity in a position where it could command and use all that its legitimate wants require, and enable it to progress and attain to the highest condition of which it is susceptible in this sphere of existence.

The association has been organized, and has elected the following officers:

Alfred T. Deane, President.
Ira B. Davis, Henry O. Baker, J. Meech Henry, Justus Choller, Samuel Adams, William White, A. W. Smith, Samuel T. Thompson, Trustees.
Horace Greeley, Treasurer.
T. Culbertson, Secretary.
Stephen C. Duryea, Registrar.

Samuel H. Lefere, and Henry O. Baker, Auditors.
The trustees have voted to establish a bakery, and business will be commenced as soon as the necessary arrangements can be made. Persons desiring further information, or to subscribe to the stock of the association, can make application to the Secretary at his office, No. 8, Fourth Avenue, New York city.

GOOD COUNSEL TO PHONOGRAHERS.

Mr. Graham, in the *Phonographic Intelligence*, offers the following sensible advice to students of Phonography:

"Not only avail yourself from the start of the best form of phonography, but learn it thoroughly, and add to that a good knowledge of orthography, punctuation, and as much general information as possible. Above all things, do not fall into the habit of writing long-hand wretchedly because you intend to become a reporter, just as though every profession must have a distinguishing vice; and if you have not acquired the habit or ability to write long-hand both well and rapidly, do so. In some cases bad long-hand writing might lose you a desirable situation, however good your stenographic ability, simply because it is necessary or very desirable that the employer should have neat transcripts of his reporter's notes."

Apotheosis.

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

PORT HURON, Sept. 6th, 1860.

Departed: To the Spirit World, on the 29th of August, from Lexington, Michigan, CHARLES L. TYLER, aged eighteen years and two days. He was the only prop and earthly comfort of his aged parents, who were in an instant, by a fatal accident, deprived of his bodily presence; but, sustained by what is to them the knowledge that he lives again and can return to console them, they bear their loss with a cheerful resignation beautiful to witness. The form that he laid aside, when putting on immortality, was consigned to the grave (in Port Huron) by a little band of Spiritualists and other friends, who were addressed at the house and grave by the writer.

LAURA McALPIN.

[ADVERTISEMENT.]

New Settlement.

A HOME WITHIN THE REACH OF ALL.

FRIENDS OF FREEDOM.

It has been much talked of, and not a little written, by those whose minds have been enlightened, respecting a location where those in favor of all that is right, and opposed to all that is wrong, where land that is good, in a healthy climate, near good markets, with suitable facilities to convey the surplus raised there to can be obtained at a reasonable price. Heretofore no location has been found which has been in all respects suited to the enterprise sought, and although it is ardently desired by thousands, still their desires have not found a suitable response. We have obtained a tract of a number of square miles of good land at Hammononton, 30 miles south-east of Philadelphia, by railroad, in Atlantic County, New Jersey, now offer to those who have so long wished it, an opportunity to obtain that which they desire, bringing it within the means of every steady, industrious individual to have a homestead of their own, where each family can live upon their own land and each individual possesses his proper individuality and property.

At the present time, Hammononton is one of the most successful and prosperous settlements ever started. It only commenced two years ago, and the population now numbers some two thousand people of enlightenment and intelligence. In large part they are from New England and the west, and have cultivated the land and planted extensively a number of vineyards and fruit orchards. The place is supplied with good stores, mills, schools, church services of various denominations, nurseries, brickyard, and all the conveniences necessary to a thriving population.

The crops raised have produced a large and profitable yield, and those from the west claim a fertility for it, equalling the western land. The yield has been from fifty to sixty-five bushels of shelled corn to the acre; two hundred bushels of potatoes, white and sweet, and other crops in proportion. The soil produces the best wheat, rye, oats, and clover, but is particularly adapted to the cultivation of the grape and finer fruits. The latter is the most profitable of any culture, and owing to the large number engaged in the business, a novice can at once learn their cultivation.

The soil is a fine sandy loam, rich in phosphatic matter and marine deposits, and owing to this has proven to be of such durability that many pronounce it to be inexhaustible. It is considered the best of any soil for fine fruits, vegetables, corn, and many other purposes.

The climate is delightful, located in the most temperate latitude of America. It is free from the severe cold of winter and the dangerous frosts of the growing season characteristic of the northwest. The genial latitudes of the atmosphere is such, combined with the invigorating influence of the air and water, that many pulmonary complaints have been cured in a short time, and several physicians have located to treat subjects who visit the place for its healthful influences. Fevers and bilious complaints are unknown.

PLAN OF SALES AND OPERATIONS.

The course pursued has been to sell only to those who actually improve within a given time, and the result has been, that we have a large, flourishing settlement, and land has been known to rise four-fold in value within the short space of one year.

The object of this operation is that of extensive and actual improvement, that the complete success of the settlement may be placed upon

a sure foundation, and at the same time to give an opportunity to many who at present are unable to locate, to make this their future home.

The property has therefore been divided into a Farm Plot and a Town Plot.

The Farm Plot is laid out into good and convenient avenues; on these avenues will be located the five and ten acre fruit farms, and at the cross roads, the acre lots, with public squares in the center. For fruit and garden farms, the lots are of ample size. The five and ten acre lots being as much as one person can cultivate in fruit. The main trunk avenue will be 100 feet wide, and it will be conditional that all settlers plant shade trees in front of their places, that each avenue may become a Boulevard. It is in contemplation by the proprietors to open a passenger and freight railroad directly through the tract, to connect with the Camden and Atlantic railroad—upon which the fare and freight will be moderate.

It is intended to sell the property in land warrants of location, with condition that they shall be located and improved within seven years, as follows:

WARRANTS to be issued for 10 acres at \$200, payable \$50 cash, the balance in installments every three months, within 18 months.

WARRANTS for five acres for \$110, payable \$50 cash, balance in one year by quarterly installments.

WARRANTS for 2½ acres for \$70, one half cash, balance in three and six months.

WARRANTS for one acre Lots for mechanics and others, \$40, cash.

Those who improve first to have first choice of location.

The warrants will be located when paid up, and when parties are ready to improve, and deed delivered when said improvement has been commenced and stipulations in regard to shade trees complied with.

The former embraced the Farm Plot. In the TOWN PLOT, Five-acre Lots sold at from \$175 to \$200, and small Town Lots at \$100.

The above method has been adopted as the most certain and practical way of selling off a large tract of Land, comprising many square miles, and the priority given to those who first build and improve in order that the improvements may be kept together, for the facilities of social intercourse, of schools, of stores, for the success of the settlement and consequent increase in the value of warrant not located. Under this order of arrangements property rapidly rises in value, and vast numbers are stimulated to settle as early as possible.

The warrants of those not locating greatly rise in value by the improvements of others. The practical result of this will be a population of many thousands of the most intelligent classes of people, and the land located upon the warrants, judging from the past rise of property in Hammononton, and what it has been sold for, will be worth at least \$100 per acre. If the mind will lay off a large area of country in five and ten acre lots, improve them, and then imagine the appearance of the place, the avenues set out with shade trees and convenient public squares, for recreation, they will see a vast and continuous town, presenting one of the most beautiful and interesting sights to be conceived by the mind of man. Persons can now see in Hammononton the extent of improvement that five acre lots make, as several avenues have been already improved. There need be no fears of the lots laid out not being large enough, as it has been ascertained that the profit upon one acre of Grapes, over and above expenses, is from three to five hundred dollars, and the same upon many kinds of fruits.

We call the attention of manufacturers also, to this settlement, on account of its being in the center of the great market, and the conveniences of economical living, and the ease with which hands can be procured, it presents many advantages.

An indisputable title will be given to the purchasers. Under the firm impression, that the foregoing arrangement presents an opportunity to thousands to obtain a Homestead, and will bring about a change for the better in the condition of thousands who desire it, and will open up a new country to practical utility and beauty, such as has never been heretofore witnessed, we lay this proposition before the eyes of the world.

In the State of New Jersey there is a liberal Homestead Law, which protects a man's Homestead to the extent of one thousand five hundred dollars.

All persons wishing warrants will enclose the first installments in cash, or a draft to our order, for such warrants as they desire, and they will receive an immediate answer.

Persons wishing to make inquiries by letter enclosing stamp, will be answered cheerfully, as we are happy to give information.

Address or apply to LANDIS & BYRNES, Hammononton, Atlantic County, New Jersey.

AGENTS FOR THE HERALD OF PROGRESS.

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

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., (the Windsor News Agents, Toronto, C. W.) will supply the trade with our books and papers, and also act as Agents for Canada subscriptions.

LOCAL AGENTS.

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Of Writers and Speakers.

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

MRS. ALMIRA P. PEASE will respond to calls to lecture, addressed Delphi, Ind.

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

L. JUDD PARDEE may be addressed care of I. G. Atwood, 88 E. 16th St., N. Y.

A. B. FRENCH, Clyde, Sandusky Co., O., will answer calls to lecture.

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

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

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

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

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. B. STEBBINS will speak at Ann Arbor, Mich., every other Sunday during the year, and in places in that vicinity when called upon.

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

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

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.

GEO. W. JACKSON, Trance Speaker, Putneyville, Wayne county, N. Y., will answer calls to lecture on Spiritualism and kindred reforms in Western New York, Pennsylvania, and Ohio.

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

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. RULETT (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.

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.

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.

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. Stove, Vandalia, Cass Co., Michigan.

Special Notices.

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Rheumatism, Neuralgia, Nervous Debility, Dyspepsia, Female Complaints, Consumption, &c., yield with great readiness to our treatment.

Patients visited at their own residences in New York, Williamsburgh and Jersey City, if preferred.

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TO THE SICK

Who would be cured without Medicine.

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

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

WILLET STRATTON, Healing Medium, is located at No. 155 Sands Street, corner of Gold, Brooklyn, N. Y. Treats patients at their residences if desired.

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

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

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, 506½ Mott St., near Bleeker. Visitors received at all hours, Sundays not excepted.

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

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.

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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Receives visitors every day and evening, at his rooms, 44½ 486 Broadway, cor. of Broome St., N. Y.

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PLEASANT FURNISHED ROOMS,

With or without Board, to be had at Mrs. WISE's, 47 Bond Street, New York.

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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.