

THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

VOL. 1.]

{ A. J. DAVIS & COMPANY, }
274 Canal St. (Up Stairs.)

NEW YORK, SATURDAY, JANUARY 5, 1861.

{ TWO DOLLARS PER YEAR, }
Payable in Advance.

[No. 46.]

TO WRITERS AND READERS.

Our Correspondents will please address all communications sent by U. S. Mail, plainly as follows: "A. J. Davis & Co., Box 3386, New York."

The Editor will be accessible to his friends and the public only on each Wednesday, at the publication office, a few doors east of Broadway.

A portion of our Editorial Staff will occasionally use the photographic characters for signatures, in order to interest our readers in the brevity, utility, and economy of the system.

Let no contributor conclude, because we post-pose or respectfully decline the publication of an article, that we are, therefore, prejudiced against the writer of it, nor that we necessarily entertain sentiments hostile to his. We shall make every reasonable effort to satisfy both reader and correspondent.

Non-official letters and unbusiness correspondence (which the writers design for only the editor's perusal) should be superscribed "private" or "confidential."

The real name of each contributor must be imparted to the Editor; though, of course, it will be withheld from the public, if desired.

We are earnestly laboring to pulverize all sectarian creeds and to fraternize the spiritual affections of mankind. Will you work with us?

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.

S. E. R., JAMESVILLE, O.—"A. J. DAVIS, DEAR SIR: Will you please explain, for the benefit of some of your readers, why, in some instances, when two persons meet, one is attracted and the other repelled?"

ANSWER: Because the two are not in the same spiritual relation to each other. Each, consequently, does not perceive in the other the same or equal cause of attraction. For example: A gentleman, on entering a drawing-room, may be instantly attracted by the voice of a lady musician at the piano; and, fascinated by the one powerful attraction, he may forget her character and disposition with various charming traits and beauties, which she may not in reality possess; while he, on the other side of the question, may present neither voice nor any higher possession capable of attracting her attention or awakening her affections. But whenever two persons are in the same relation to each other, they are then almost absolutely certain to experience reciprocal interests and attractions. In many instances, genuine affections would grow up between persons, and such would become steadfast friends, were circumstances favorable to a true exhibition of the inner life and character.

No Power to Love.

F. M. H., PHOENIA, ILL.—This correspondent says, "I have lost the power to love—no person can awaken in me the holy power of pure affection"—and we are asked to explain the cause and to prescribe a remedy.

Our explanation is, that, some three years ago, this correspondent's mind was nearly deranged by the doctrine of "eternal torment," which he firmly believed was the destiny of a large portion of mankind. This terrible excitement passed away at length—for the facts of Spiritualism came to his relief—but the shock to the affections was too severe for them. Their gentle energies were prostrated as by violence, and the thinking faculties have temporarily appropriated their life. This condition may continue for two or three years longer, but we think the reaction will be favorable to progress and contentment. Many persons have periods when they can truly love nothing human. Such periods are sometimes propitious to the growth and expansion of the intellectual powers. A solace in the soul is not unnatural.

Thoughts for Thinkers.

H. C. C., NEW ORLEANS.—"MR. DAVIS: In your reply to M. T. H., a few weeks since, you mentioned the lasting influence which a single short sentence sometimes exerts upon the human mind. May it be useful for you, in some of your answers, to embody sentiments or definitions for others to think upon?"

ANSWER: We do not like to affirm, to give precepts, and to repeat proverbs, unless the subject before us may be illuminated, as it were, by a single flash of lightning. A vast philosophical argument may be dark and dreary as a forest, until lighted up by one short comprehensive sentence; then its magnitude and profound depths are revealed to every beholder. Perhaps a few short sentences may have this effect upon many minds:

1. Truth is the immutable vitality of things and principles.
2. Things, or the innumerable forms of matter, are the evanescent garments of fixed Principles.
3. Fixed Principles are the constitutional habits of God.
4. God is the boundless Good—the most intelligent Force.
5. The most intelligent Force is Love.
6. Love is the life of Wisdom.
7. Love is powerless to compel—as an attraction, it is omnipotent.
8. Wisdom is Truth's alembic—the crucible, the retort, by which all principles are digested and harmonized with each other.
9. Passion is a pool of fire about the heart of human Love—Love's subversive cancer—when it is out of beat with the harmonious pulse of Wisdom.
10. Attractive industry is the best amusement.
11. Pure sleep is the simplicity of inward action.
12. Inward sleep is external death—the moment of translation to a higher Sphere.

The Ancient Animals.

An esteemed reader of our HERALD, who calls himself "unscientific," but declares that he is willing "to learn"—wants to know something in regard to the habits, &c., of the early brute occupants of the globe.

In answering our "unscientific reader," we will refer him to the testimony of investigators in the wonders of geology. Dr. Buckland gives his testimony to the effect that more than nine thousand different kinds of animals have been changed into stone. The races or genera of more than half of these are now extinct, not being at present known in a living state upon the earth. From the remains of some of these ancient animals, they must have been larger than any living animals now known upon the earth. The Megatherium (Great Beast) forms a skeleton nearly perfectly colossal. With a head and neck like those of the sloth, its legs and feet exhibit the character of an Armadillo and the Anteater. Its fore feet were a yard in length, and more than twelve inches wide, terminated by gigantic claws. Its thigh bone was nearly three times as thick as that of the elephant, and its tail, nearest the body, was six feet in circumference. Its tusks were most admirably adapted for cutting vegetable substances, and its general structure and strength were intended to fit it for digging in the ground for the roots, on which it principally fed.

The Necessity of War.

D. E. A., NEW YORK.—"FRIEND DAVIS: Is war a necessity under any circumstances? It would seem that war is a natural process, because, by means of war, the world has made civil and religious progress. Is not this true, or am I mistaken? Does not all Nature teach that death is necessary to life?"

ANSWER: Nature's heart is filled with forces and principles of perfection, and nothing can resist their ultimate manifestation. A strong, constituted man, for example, will recover from sickness in spite of blue pills and the lancet. So the whole body of mankind, being filled with every adequate energy, and with conquering principles, will make progress in spite of earthquakes, epidemics, bad religions, oppressive governments and destructive wars. It is true, however, that sections of Nature (below the spiritual man) constitute kind of War Department—a West Point Academy—where the quadruped brain (which yet remains in some men) acquires the art of living by means of violence and bloodshed. Life feasts upon death. Construction employs Major General Destruction to superintend the progressive advancement of organic existence. The which lives in the world depends upon that which dies in the world. Destruction spreads the table for the support of construction. All departments of Nature, therefore, are regulated by the mutually operative wings of Progress, viz: Destruction and Construction, or Death and Life, or War and Peace. The bird eats the fly, the owl kills the hawk, and so all the way up the steps of the organic growth; and yet we hold that Human Beings are not designed to be influenced and educated by our inferiors—by the fish, and birds, and animals, that live and breathe at the foot of the throne on which mankind sits—"a little lower than the angels."

Minerals, vegetables, and animals climb up to the production and position of Mankind by means of force-won possessions. Beasts have war establishments in their brain, and teeth and claws. Race eats race, as streams run into streams, to make the ultimate. Force and violence are natural, until the spiritual is reached; then the spiritual is the natural, and force and war are monstrous and unnecessary. Let each reader ask himself this question: "Is war congenial to my reason and affections?" If the spirit within shall whisper "yes," then blushing and sadly we write the verdict, that your development is not spiritual.

A Short Answer to a Short Argument.

[A correspondent sends us the following Christian "argument," taken from the *Herald of Truth*, with a request that we will furnish a reply through the *HERALD OF PROGRESS*.]

"(1.) The Scriptures are the work of bad men, or devils, or good men, or God."

"(2.) Bad men always hate the Bible, often persecute it, and would never have been the authors of a book enjoying such strict holiness, and laying sin under such an awful curse."

"(3.) Devils would never have originated a book which exposes their hateful character and uses such a blow at the heart of their kingdom."

"(4.) Good men, though the amanuenses of God, were not the authors of the Scriptures, for they profess to write by divine inspiration, which, if they did not, they were gross impostors and not good men."

"(5.) The only remaining supposition is, that God is the real author of the Bible."

ANSWER.

1. The Scriptures are the work of bad men, or devils, or good men, or God, or good and bad men jointly.

2. Very bad men sometimes love the Bible, adore it, receive it as authority, and *personate* as infidels, good men who do not receive it. If bad men love the book, bad men may have contributed to its composition. Those who denounce the most "awful curses" upon their fellow men, are generally the most grievously wrong; and the acts considered the greatest

sins in one part of the Bible, are in another pronounced no sins at all—for example, *Sub-bath-breaking*, and the *entrance to the Holy of Holies by one not a priest*.

3. If there are devils—that is to say, *moral agents incurably wicked*, they could invent no more infernal device for the injury of the race, than a book to be received as infallible in Science and Morals; for the teachings of such a book must necessarily preclude all progress in knowledge and virtue, and must consequently prevent the spread of peace and love.

4. Many good men have thought themselves inspired by God, *when they were mistaken*. On the other hand, no good man can ever know that God inspires him, except in the enunciation of those self-evident axioms of morality which the universal conscience of the race admits—for example: It is right to love our neighbor; never so treat your fellow-man as to utterly disregard his welfare.

Again: very few Bible writers profess to write under divine inspiration; of that few, some consider the dictates of their private conscience as the voice of God, as did Paul.

5. The only remaining supposition is, that God had very little to do with the authorship of the Bible, except so far as he is always present in every effort of the head or the hand, which is prompted by *love to man and guided by wisdom*. The Bible consists of five things substantially—Precepts to direct action—Statements of fact—Statements of doctrine—Utterances of emotion—Predictions of events. The precepts and the statements of doctrine are from God, whenever they are correct and true; and being thus, they are as really inspired, and in the same way inspired, as Euclid's Geometry, or Newton's *Principia*. That the statements of fact were dictated by God, we may believe, but we cannot know, because the utterances of prediction failed.

6. The truth of the prediction, in any case, we cannot know that God dictated them.

In brief, the Bible is not one book, but many books. These books contain History, Poetry, Romance, Epistles, Legal Codes. The history is mingled with fable, and the fable sprinkled with historical facts. The poetry is often prophecy, and the prophecy is always poetry. Its epistles are bodies of doctrine and precept, superseding and suspending the codes of the oldest books; and these codes again are little different from circular letters to the Twelve Tribes. Originating with a people whose main concern was Religion, all its parts treat of religion, and hence there pervades them a certain unity. The idea that this people is the special favorite of heaven, that the universe is administered for its benefit, and that whatever calamities may befall it, there still remain for it a redemption and a Saviour—this is the one dominant thought running through every part of the book. The Bible is, therefore, the natural expression in literature of the life of a people whose genius was religion, and God was the author of it in the same sense that he is the author of all religious literatures, namely, that he suffered them to exist, and to discover and reveal as much of his inscrutable nature as they could. But in order to do this, men of all temperaments, and all shades of morality, were allowed to have a hand in it—men that could write of an enemy.

"Let his days be few; and let another take his office. Let his children be fatherless, and his wife a widow. Let his children be continually vagabonds, and beg: let them seek bread from their desolate places."

Let there be none to extend mercy unto him; neither let there be any to favor his fatherless children. Let his posterity be cut off; and in the generation following, let their name be blotted out!"

And others that could enjoin upon the reader, "Love your enemies." "Return not evil for evil." "Avenge not yourselves."

So too, writers must share in the work capable of that peculiar inspiration that produced the "Song of Solomon," that they might have equal honor in a future age, with the two compilers of the Sermon on the Mount, and with the noble Apostle who commanded his young disciple to "flee youthful lusts."

Neither perfectly good nor entirely bad men, wrote the Scriptures; but men like ourselves, partly good and partly bad, subject to prejudice, having their strong attachments and their pet aversions, who saw "through a glass darkly," and who never desired, and certainly never deserved, to have their writings received with an unquestioning and idolatrous respect as the very teachings of the Almighty. Every statement of Scripture, therefore, should be received, as the statements of other books, on its intrinsic merits, and not accepted as true simply because "it is written."

Whisperings to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

C. P.—Your requests, good friend, are too personal to receive attention.

J. C. M.—You will get a Whisper week after next—so we now expect.

O. C. M.—The atmosphere is teeming with blessings from the other life for you. Can you not discern them?

L. C. B., LANSHINGBURGH.—While some passages in "Winter" are fine, others are too commonplace—have too much of the leaden hue.

W. D. K., KELLEY'S ISLAND, OHIO.—Your Christmas offering was too late for the occasion. The manuscript is subject to your order.

J. B. B., . . .—Your lines, entitled "An Invocation," show a truly aspiring spirit, and are not without merit as a composition. Perseverance is the highway to success.

J. T., WESTFIELD, N. Y.—Your Confession of "Faith" is clear and logical, and useful as "food for reflection," but our columns are too crowded at present to give it publicity.

H. H., . . .—Your theme is worthy of an angel's pen; but, though you have chosen the vehicle of rhyme, "Truth" compels us to say that a plain prose conveyance would better suit our taste.

D. S. K., SACKETT'S HARBOR.—Our experience just before the "Staff" was revealed, taught us a very practical lesson of faithfulness and patience.

INDIVIDUALS must not expect to hear from the Editor by letter. It would consume more than six hours of his time, every day, to respond through the mail to those who apply for special attention.

"James."—It will cost at least \$1,000. Apply to the Agents in Nassau street. Do not present your case to Mr. Greeley. We know that he cannot aid you.

S. S. J., S. . . .—The poetry of the young poet is beautiful in essence. The somewhat facile, Brother, down blessings like the gentle rain of May, . . . wants a "reliable test medium" to visit Knox County this coming winter. He says the people want to be spiritually renewed themselves, and also to save many sinners in that portion of the vineyard.

G. W. G. E., MARTINSVILLE, VA.—If you acquire a perfect knowledge of Anatomy, Physiology, Chemistry, and Pathology at an Allopathic College, you may, after securing your Diploma, diverge into any other system of practice with all the more confidence and intellectual fitness. We think the best physicians of the future will employ need to no medicines.

T. LEA SMITH, BERMUDA.—The Pneumogastric process, if instituted and perseveringly applied by your own faithful spirit, will exert a salutary influence on your muscular and nervous systems. Will we not sing the songs of gladness, Brother, when the law of progress shall have waded as to a higher world? Friends and neighbors there will meet, "and meet to part no more!" unless they want to.

"A COUNTRY BOY" wants to know whether spirits who have departed life from this earth can recognize and converse with spirits who have departed life from other planets.

ANSWER: There are multitudinous facts, in the experience of many seers, which establish a positive "Yes" to your question. The divine law of "Brotherhood" renders commerce of mind with mind as universal as the spirit of Deity.

"NEW YEAR CONGRATULATIONS."—A loved person and an esteemed correspondent, who shall be nameless, sends us heartfelt utterances appropriate to the mission of this journal, with special reference to yourself, which congratulations we do not feel strong enough to publish, except the closing paragraph—a prayerful benediction—as follows:

"May the clouds, which now threaten us and our beloved country, dissolve peaceably and disappear; may the good and noble hearts of the North and South prevail over the rude and undeveloped agitators; and may you, before all, ever vigorous in body and soul, move forward, the luminous torch in your strong right hand, and the peaceful olive-branch in your left, and pour light and love into the darkness and hatred of our civilized age."

JOSHUA J. WHITE, LANS, ORANGE CO., MO., writes that he has noticed in our columns a movement among Eastern people to emigrate westward for the purpose of forming colonies, where land was cheap, the climate mild, the soil fertile, the atmosphere pure and serene as that of Italy, and near to market. Friend White says:

"From a residence of three years in this part of Missouri, I would call the attention of such parties to the counties of Osage, Marais, Phelps, Pottawamie, Miller, Franklin, Gasconade, &c., where lands of every quality, improved, can be bought from five to ten dollars per acre. Land unlimited, per acre, from one dollar to three dollars, and large quantities of fine soil capable of producing the finest of fruits from the blackberry up to the choicest apples, peaches, apricots, pears, plums, and every variety of grapes in the greatest profusion, thence down to the persimmon and papaw. The ridge land is productive of good wheat, and admirably adapted to the growth of the Sorghum, Sugar, and the Imphee. By a glance at the map you will see that the Great Pacific Railroad must in time run through this region of country."

The above address is good for any one wishing to obtain particular information. And we desire to add a word in favor of Missouri—a State ere long to unfurl the flag of Freedom, where the individual may receive compensation for his toil, build up a happy home, and consecrate it to Justice and Liberty.

The Spirit's Mysteries.

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

A Spirit-Visit in a French Castle.

Fashionable Paris has been greatly excited for the past week by the proclamation of the appearance of an apparition in the old Chateau d'Auzoux, near Mans. We can vouch for the truth of the story which is going the rounds of the *salons*; and for the sincerity of those who declare to have witnessed the specter.

The chateau, which has become the almost solely engrossing subject of conversation just now, is situated about two miles from Mans, and belongs to the Auzoux family. In consequence of a division of property, necessitated by French law, on the death of one of its principal members, the chateau had just been put up for sale; and the old gardener and his family, sole occupants of the building, having been instructed to receive all visitors who might wish to inspect the property, were bidden to set the place in order. It seems that hitherto the gardener had continued to occupy one wing of the chateau, while all the rest of the building was left empty and shut up; but in consequence of the extensive cleaning to which he had thought proper to submit the apartment he occupied, he removed, a few days ago, to another part of the chateau.

The first night of this occupation was, however, disturbed by the visit, in the dead of the night, of a lady dressed in the costume of Louis XIII., who, without ceremony, seated herself beneath the wide mantle of the chimney of the room where the gardener, his wife, and two of their sons were in bed; and, bending backwards and forwards, and imitating the gesture of turning a spinning-wheel, began to croon a low, monotonous chant, which seemed like the death-song of some ancient warrior; while the unmistakable hum of the wheel kept on its mournful accompaniment to the song. Terrified beyond description, every individual of the family, wide awake, sitting up in bed, awaited in silence the end of the strangeness. When the chant was over, the lady arose, and looking mournfully through the room, and from the high window into the garden, seemed to vanish into the air; for none beheld her withdraw by the door.

Of course the next day brought the gardener and his family to Paris, to tell the wondrous tale. Young M. d'Auzoux, a captain of the Imperial Guard, rather enjoyed the joke, and uttered several ill-timed pleasantries about ladies who wander about at night; but as the whole family were about to repair to the chateau for the later "season," no steps were taken to unravel the mystery. Meanwhile, the gardener having returned to his old quarters, and remaining, as heretofore, quite undisturbed at night, had almost forgotten his alarm.

The Auzoux family arrived at the chateau on Monday last; and the haunted room was bestowed on the captain and a military comrade who had joined him for shooting. In the middle of the night, young d'Auzoux was awakened by a strong light in the chamber. He was angry at seeing a figure in a long white dress, which he mistook for his mother, standing by the chimney, gazing intently at him.

"What folly is this, mother?" said he; "why uneasy about me? Pray retire to bed; you will catch your death of cold."

But the figure moved not, and he was about to address it again, when to his surprise, he perceived that the deadly pale face turned towards him, was that of a perfect stranger.

Presently a low moan from his comrade's bed startled him, and on turning, he beheld the latter sitting up and staring at the figure with every appearance of terror. It was only then that the story of the apparition recurred to the young man's memory, and he jumped up and rushed toward the chimney; but before he could reach it the specter had disappeared! The vision has been seen by too many persons to admit of a doubt; and this very night a spiritual consultation is to be held in the chambers.—*Late French Paper.*

Spirits Seen in a Mirror.

MANIFESTATIONS THROUGH THE MIRROR.

STURGIS, Mich., Nov. 26th, 1860.

BROTHER DAVIS: Our usually quiet community has been lately thrown into a state of intense excitement, by a visit from the well-known physical medium, Wm. M. Fay, accompanied by the eloquent trance-speaker, H. M. Fay. They held two circles for physical manifestations; the first was composed of some thirty persons, among whom were some of the most prominent church-members of the place, who were inquiring what they should do to be saved. This circle was opened by Mr. H. M. Fay, who was controlled to offer an elevating and soul-inspiring prayer to the angel-world, which was followed by a few pertinent remarks, explanatory of the conditions necessary for the production of certain manifestations, and of the object and design of such as are physical. The manifestations in the several phases of playing on musical instruments, and of the tangible touch of spirit hands, gave general satisfaction.

tion. At the close of this circle, the mediums announced that they would hold another the following evening. At the appointed time the house was crowded to overflowing, many being unable to gain admission. Mr. Fay was soon entranced, gave some directions in regard to arranging the circle, and stated, that, as it would be impossible to produce the manifestations which they (the spirits) had intended to give, in presence of so large a number of persons, it would be necessary for them all to retire except two unbelievers, whom the company should select to remain in the room with the mediums. Accordingly two unbelievers were selected, and the matter was arranged to the satisfaction of all parties. Mr. William M. Fay, under partial control, then directed the two persons selected to stand, one on each side of him, and gaze steadily into a large mirror which was hanging in the room. After some three minutes there appeared in the mirror a relative of each of the committee, which relatives had departed this life some ten years ago. In a few moments the figures began to vanish, and soon entirely disappeared. The gentlemen both state that they saw the figures distinctly as they ever did the living persons before the spirits left the earthly form, and are ready to testify to the facts under oath. Any who wish to make inquiries concerning the foregoing statement, can address H. L. Holt, G. M. Holt, or myself, at Morend, Lenawee Co., Mich.

Medical Prescriptions through the Spiritoscope, or Dial.

CHAGRIN FALLS, O., Dec. 14, 1860.

BRO. DAVIS: In compliance with the solicitation of friends, prominent in the Spiritual cause, I will attempt a brief statement of such facts and particulars, connected with the instrument for spirit communications, now in my possession, as may enable all seeing this sketch to better understand this new phase of spirit manifestations. It is now over four months since I came in possession of a Dial, constructed after the plan or model introduced to the public by the late venerable Prof. Hare, of Philadelphia. Communications of the most positive and satisfactory character, demonstrating the actual presence and communion of spirits, were first given through this little instrument, in my presence, last August. A spirit mother, father, and sister, first held possession of, or moved this dial, giving indisputable evidence of their identity and presence, in a variety of ways. One fact only, among many in this connection, I will mention. While sitting, one day, for communications from a sainted mother, I was startled with the unexpected announcement that a venerable aunt, whom I then supposed well, and living some six hundred miles distant, was present with her in spirit life, and would communicate with me if I chose. Not a little excited at the sudden and unexpected intelligence, with trembling emotion I watched the pointer as it rapidly moved over the face of the dial, spelling out, as it pointed to the various letters of the alphabet, the incidents connected with her departure. This being done, and declared to have been given for a test, I had not to wait long for the full confirmation of all the particulars, for within ten days I received the news affirming the facts, in every point, as spelled out upon the face of the dial.

Some three months since, a spirit-doctor, eminent in his profession while on earth, took full and entire possession of this instrument, since which time communications have been entirely of a medical character. The first case treated was that of an aged friend, a physician, who had been brought to the very verge of the grave. Friends from a distance had been summoned, and relatives gathered around him, as they supposed, for the last time. Eminent medical skill had been brought into requisition, to little or no benefit, and, after all means at command had been exhausted, without any apparent improvement in the case, I was not a little surprised on receiving the following communication, spelled out on the dial, to wit: "I want you to go up to Dr. —, this afternoon, and I will go with you, examine his case, and report through the dial how he is, and whether he can be helped or not." I did as requested, found my venerable friend, whom I had not before seen since he was taken sick, extremely low. He listened to my story with emotions of mingled surprise, hope, and joy, depicted upon his countenance, and when the facts were all explained, connected with my visit, he remarked, (although rigidly orthodox, and a member of one of the popular churches,) that he was willing to obtain relief from any source whatever. Said he to me: "You know that I have always thought you honest and sincere in your belief, and yet I don't think you so much mistaken, after all." Without consuming time, or occupying space greater than absolutely necessary to bring the merits of this case properly before the friends curious to investigate this peculiar phase of Spiritualism, I would say that a number of questions were propounded by my invalid friend, relating to the nature and cause of his disease, the particular organs affected, probable termination of his case, &c., &c., all of which I took down in pencil, and submitted, at his request, to the dial test. These questions, without exception, were answered to the perfect satisfaction of my professional brother, or so he expressed himself. His case at that time came regularly into my hands, and was treated exactly according to spirit direction, until he became able to ride about in his carriage, comparatively restored, since which time, for reasons not necessary to

dwell on here, he has not had recourse to the medical aid by which he was so speedily benefited at first. Much more might be added in connection with this case, yet the above facts are all that are really essential to enable any impartial mind to judge correctly.

Other cases (as I have many) of a more important and interesting character, will soon be reported. Facts are rapidly multiplying, through this dial, well calculated to interest, if not surprise and even astonish the medical world.

In my next I propose noticing some incidents which I think will interest many of your readers; but for the present I will close by stating that in all my intercourse with many of the best minds connected with the medical profession, during a practice of over twenty years, I never have met nor do I ever expect to meet with an embodied or disembodied mind, possessing the knowledge, skill, and ability, exhibited by my spirit friend, through whose kind assistance I am made the humble instrument of administering to the bodily affections of the suffering. The reformatory views of my spirit friend are more in accordance with the Eclectic School, of Cincinnati, than any other system; and remedies are exclusively selected from the vegetable kingdom.

Respectfully yours, &c.,
A. HARLOW, M. D.
N. B.—Persons at a distance may be treated by forwarding a statement of age, sex, and prominent symptoms. Written delineation and prescriptions will be returned for \$1.00, and all subsequent advice in same case will be free.

Calhoun's Remarkable Dream.

"The following remarkable relation," says an exchange, "will commend itself to the attention of our readers, without comment. It is now cut from the Baltimore *Clipper* of about five years ago, which then republished it, as appears from its heading. We cannot vouch for the truth of it, though we see no reason why the incidents might not have occurred as related. As the Italians say, 'Si non e vero, e ben trovato.' At any rate, we have never seen it contradicted."

A SINGULAR STORY.
The following was published several years ago, and we believe proceeded originally from the pen of a Washington letter writer. We revive it on account of its eccentric significance, and commend it to the attention of the *Charleston Mercury*:

The other morning, at the breakfast table, our friend, the Hon. John C. Calhoun, seemed much troubled and out of spirits. You know he is altogether a venerable man, with a hard, stern, Scotch-Irish face, and in its expression around the mouth, a sad smile, which wins the heart. He is tall, thin, and angular. He is very much of Old Hickory. He is honest, no one doubts; he has sacrificed to his fatalism his brightest hopes of political advancement—has offered up on the shrine of that necessity which he worships, all that can excite ambition—even the Presidency of the United States.

But to my story. The other morning, at the breakfast table, where I, an unobserved spectator, happened to be present, Calhoun was observed to gaze frequently at his right hand, and brush it with his left, in a hurried and nervous manner. He did this so often that it excited attention. At length one of the persons composing the breakfast party—his name, I think, is Toombs, and he is a member of Congress from Georgia—took upon himself to ask the occasion of Mr. Calhoun's disquietude.

"Does your hand pain you?" he asked.

"To this Mr. Calhoun replied, in rather a hurried manner—"Pshaw! It is nothing! Only a dream which I had last night, and which makes me see perpetually a large black spot—like an ink-blot—upon the back of my right hand. An optical illusion, I suppose."

Of course these words excited the curiosity of the company, but no one ventured to beg details of this singular dream, until Toombs asked quietly—

"What was your dream like? I'm not very superstitious about dreams; but sometimes they have a good deal of truth in them."

"But this was such a peculiarly absurd dream," said Mr. Calhoun, again brushing the back of his right hand; "however, if it does not too much intrude upon the time of our friends, I will relate it to you."

Of course the company were profuse in their expressions of anxiety to know all about the dream. In his singularly sweet voice, Mr. Calhoun related it:

"At a late hour last night, as I was sitting in my room engaged in writing, I was astonished by the entrance of a visitor, who entered and without a word took a seat opposite me at my table. This surprised me, as I had given particular orders to the servant that I should on no account be disturbed. The manner in which the intruder entered, so perfectly self-possessed, taking his seat opposite me, without a word, as though my room and all within it belonged to him, excited in me as much surprise as indignation. As I raised my head to look into his features over the top of my shaded lamp, I discovered that he was wrapped in a thin cloak, which effectually concealed his face and features from my view. And as I raised my head he spoke:

"What are you writing, Senator from South Carolina?"

"I did not think of his impertinence at first, but answered him voluntarily:

"I am writing a plan for the dissolution of the American Union. (You know, gentlemen, that I am expected to produce a plan of dissolution in the event of certain contingencies.)

"To this the intruder replied in the coolest manner possible:

"Senator from South Carolina, will you allow me to look at your hand—your right hand?"

"He arose, the cloak fell, and I beheld his face. Gentlemen, the sight of that face struck me like a thunder-clap. It was the face of a dead man whom extraordinary

events had called back to life. The features were those of General George Washington; yes, gentlemen, the intruder was none other than George Washington. He was dressed in the Revolutionary costume, such as you see preserved in the Patent Office."

Here Mr. Calhoun paused, apparently much agitated. His agitation, I need not tell you, was shared by the company. Toombs at length broke the embarrassing pause. "Well, we-b, what was the issue of this scene?" Mr. Calhoun resumed:

"This intruder, as I have said, rose and asked to look at my right hand. As though I had not the power to refuse, I extended it. The truth is, I felt a strange thrill pervade me at his touch; he grasped it and held it near the light, thus affording me full time to examine every feature of his face. It was the face of Washington. Gentlemen, I shuddered as I beheld the horribly dead alive look of that visage. After holding my hand for a moment, he looked at me steadily, and said in a quiet way:

"And with this right hand, Senator from Carolina, you would sign your name to a paper declaring the Union dissolved?"

"I answered in the affirmative. 'Yes,' said I, 'if a certain contingency arises, I will sign my name to the Declaration of Dissolution.' But at that moment a black blotch appeared on the back of my hand, an ink blotch, which I seem to see even now. 'What is that?' said I, alarmed, I knew not why, at the blotch on my hand.

"That," said he, dropping my hand, is the mark by which Benedict Arnold is known in the next world."

"He said no more, gentlemen, but drew from beneath his cloak an object which he laid upon the table—laid it upon the paper on which I was writing. That object, gentlemen, was a skeleton."

"There," said he, 'there are the bones of Isaac Hayne, who was hung in Charleston by the gallows. He gave his life in order to establish the Union. When you put your name to a Declaration of Dissolution, why you may as well have the bones of Isaac Hayne before you; he was a South Carolinian, and so are you. But there was no blotch upon his right hand.'

"With these words the intruder left the room. I started back from the contact with the dead man's bones, and—awoke. Overcome by labor, I had fallen asleep and had been dreaming. Was it not a singular dream?"

All the company answered in the affirmative, and Toombs muttered, "singular, very singular," at the same time looking curiously at the back of his right hand, while Mr. Calhoun placed his head between his hands, and seemed buried in thought.

Philosophical Department.

Perfect truth is the only one that is the secret.

BIRMINGHAM, O., Dec. 9, 1860.

BROTHER LELAND: Your article on Spiritualism, (in *HERALD*, No. 39,) reached me in due time, but I have been unable till now to give the subject the attention it merits.

In every direction Nature expands its boundless realms, while immediately before us the majestic stream of life in ceaseless tide sweeps by. To explore the fountain from which this river flows, the ocean into which it pours its universe of waters, is our present study. Godlike the mind that shall ever comprehend so grand a theme. I approach it with awe. Others with superior talent, and far greater facilities for investigation, have failed; how can I expect to fathom these mysteries? But the soul will not be still: its yearnings for knowledge will not be denied; its askings will not be silenced but by a full answer to its prayer. So we step carefully forward and examine. Reason holds the keys of truth, and the temple doors unfold.

In my introduction I defined the objects of our inquiry. The philosophies upon which are based the religions of mankind were to be submitted to the crucible of Science. I expected you to deduce an argument from the general law of development, to prove the existence of the soul after the death, or dissolution of the body. Upon this argument rests the entire fabric of Spiritualism, according to its able advocates, and the whole family of its believers. A Spiritualist who ignores eternal progress as a law of nature—as the law of nature upon which to found his hopes of unending existence, would not be recognized as a philosopher at all. Brother Leland, in common with all the rest, has treated of man as an outgrowth of lower forms making death a simple transmutation, like a butterfly emerging from the outgrown form of the caterpillar; and by an analogous process the race has attained its present altitude upon the ladder of progress. An oyster became a fish, the fish changed to a lizard, the lizard developed to a turtle, the turtle unfolded to a rat, the rat became a dog, the dog an ape, the ape a man, the man a spirit. Stripped of all its embellishment, this is the real skeleton of Spiritualism, and is fast being imbibed by the people as a scientific philosophy.

I have endeavored to show that these transmutations have never taken place in the realm below man; and by this showing, the spiritual argument falls to the ground. You yourself seem to have abandoned this fundamental basis, and now content yourself with the proposition, that whatever be the general law of development, each individual of the human race does, nevertheless, retain his or her identity after the event of physical dissolution.

In proof of this, you adduce "what you call facts, some of which tax our credulity to an intolerable extent;" but admitting them all to be true, I proceed to their examination.

In the first place, facts that can be accounted for in any other way, can never constitute a demonstration of spiritual existence. This celebrated proposition has never been overthrown. Now the cases you relate, as well as all others of which I have ever heard, may be accounted for in one of two ways, viz: as proceeding from persons yet living in the earthly form, or as from beings who never inhabited such forms. It will not be denied that many of the manifestations do proceed from earthly personages; and, certainly, if the soul retains its identical powers after death, it is capable before death of producing all these results. The universal testimony is that the character and capabilities of the spirit are not changed by death. In the *HERALD OF PROGRESS*, No. 12, we have a case taken from the *Terre Haute (Ind.) Journal*, entitled "Another case of Spiritualism not in Owen's book," where all of the parties were living—a case exactly parallel to very many that are relied upon as tests. But there are cases where the facts communicated were known to no one "but myself" and one dead. This is asserting a negative. We know not how many living beings may be perfectly cognizant of us, though we may not be of them; neither do we know positively that all such beings have ever inhabited forms like ours. All we can ever know on the subject must be deduced from the general law of development. Until, as true philosophers, we settle this, we can never say that these manifestations "could be produced by no other agency than that of those who have left the earthly form."

I intended to discuss the spontaneous activities of the mind, by which a large class of these phenomena are to be accounted for; but, as space forbids, I will only remark, that the same developments have accompanied the promulgation of every religious philosophy the mind of man has ever elaborated. Men of veracity equal to any in the list you enumerate, have seen deities of all grades and descriptions, from a cherub to a fairy, from the great Jupiter himself, down to an orthodox Devil; all have been "seen with the naked eye;" and yet, you and I doubt their existence. Why is this? certainly not because the facts are not sufficiently attested. But if they are good as evidence of the truth of Spiritualism, are they not equally good in favor of the systems formerly based upon these mysterious facts? They prove too much, and consequently prove nothing. The testimony of a mind in an abnormal condition can never be received as evidence of literal facts. Judge Edmonds saw Abner Kneeland ascending a hill in the spirit land, and, one week later, saw him pursuing the same walk at the very point where he had left him. Are we to understand this literally? The Judge testifies he was literally true.

Another article I shall be happy to follow you in your investigations in the sciences you propose to discuss; and will give my own peculiar ideas of mental philosophy.

Yours truly, A. WARREN.

What are the Uses of the Spiritual Circle?

LYONS, Mich., Oct., 1860.

BROTHER DAVIS: Having been much interested in the discussion of this question, by the New York Spiritual Conference, I have been moved by an invisible attendant to send you a few thoughts upon the subject.

At the 116th session, Dr. Gould is reported to have given, as his opinion, that "the present phase of spirit intercourse will cease," and to have assigned as a reason, that "the manifestations of to-day were analogous to those of the Apostolic age; and that, as the latter had ceased, the former will entirely pass away."

I am aware that very plausible arguments have been adduced by the investigators of the spiritual philosophy, from time to time, in proof of this position; still, I think there are certain objections that might be strongly urged against it.

First, I believe it is universally conceded that the "quality and quantity" of the manifestations depend upon the conditions and circumstances under which they are produced; consequently, the same cause, under the same conditions, that produced physical manifestations, one, two, or three thousand years ago, will produce the same to-day. Therefore, we argue, that if, as it has been stated, the manifestations of a spiritual character, given to the Apostles, have ceased, it must be from the want of the proper conditions; and we are informed, by historical accounts of primitive Christianity, that spiritual gifts did continue in the Church for several hundred years after the Apostolic age; then superstition, always an offspring of ignorance, with priestly despotism, denying the right of spiritual and religious liberty, conspired to destroy, for a time effectually, the requisite conditions, and, of course, to produce a cessation of them for many hundreds of years.

If, therefore, we now look upon the end of spiritual manifestations as a fixed fact, as many modern prophets would have it, there will most likely be a tendency to so act that the prediction will be fulfilled.

The truth of Mr. Partridge's statement, that spiritual manifestations are destroyed, and mediumship many times lost, by the unkind and unjust accusations brought against the honest and sensitive media employed by those "beyond the bourne" to demonstrate immortality, has been fully proved to me by the observations and experience of three years' labor as a public lecturer and medium.

I believe that physical manifestations, of a more remarkable character than have yet

been produced, perhaps, might now be prevalent, had it not been for the objections urged by many trance mediums, and a goodly number of Spiritualists, that such were only produced by spirits of a low order. I know that this statement has been directly instrumental in causing many of our best (or who would have been our best) mediums to relinquish all claims to mediumship, and their seeking to suppress all manifestations given through their instrumentality. Nor could we expect aught else; for but few would wish it understood that they were mediums for low spirits, even though it might prove the beautiful truth of immortal life.

Materialists, or Atheists of to-day, seek for the evidence of immortality through such manifestations more than any other; and, could mediums of that class be induced to sit for the development of their medium powers, it would, of necessity, be productive of much good.

The call for test and physical mediums, is as great, if not greater, than at any other time, particularly in the missionary fields of the West; and I can but look upon every effort made to suppress the growth and wide diffusion of such manifestations as positively suicidal to the dissemination of the great truth of Immortal Life, which we are so anxious to establish.

How to Prove that the Earth has but One Perihelion.

BELLOWS FALLS, Vt., Dec. 6, 1860.

DEAR *HERALD OF PROGRESS*: I do not wish to share in the controversy now going on between the "Lancaster Circle" and Mr. Trowbridge, concerning planetary motions; they are doing a good work in the way of eliciting thought. But I do wish, for the benefit of your readers, to suggest a plan both practicable and easy of access, calculated to demonstrate the truth or falsity of the proposition of the "Lancaster Circle" that the earth has two Perihelions and two Aphelions.

Let any one on the 31st of December, inst., supply himself or herself with a straight tube, half an inch in diameter and twelve or fourteen inches long, (it may be made of tin, brass, or even of wood,) fix a lid upon one end, and in the center make a hole one-eighth of an inch in diameter, fix a piece of colored or smoked glass on the lid, so as to protect the eye when looking at the sun. Now by the means of a little wax, or other substance, ("Spalding's Glue" will answer,) attach two hairs to the other end of the tube; let them be parallel to each other, and at such a distance apart, as, on looking at the sun, they will just touch the upper and lower limb.

The instrument being all complete, now commence and make careful observations every month, and you will discover the sun to constantly contract in apparent size until the 21st of June. From that time until December again, it will continue to enlarge, and finally fill the space between the wires or hairs, as at the beginning.

This experiment will relieve the mind from doubts on the subject, and at the same time be peculiarly interesting to those who may engage in the observations. The conclusion is inevitable from these facts, that the earth, in her annual rounds, moves from the sun six months of the year; and towards it the same length of time, or nearly so; consequently, the earth can have but one Perihelion and one Aphelion.

Yours, for fact and experiment,
S. M. B.

Labor and the Laborer.

"Labor! all labor is noble and holy; Let thy great deeds be thy prayer to thy God."

The Benefits of Industry.

The idle are always exposed to temptation. Labor is the condition of health and happiness, of purity and virtue. Bishop Hall says: "Put a narrow-mouthed glass near to a bee-hive, and you shall soon see how busily the *bees* resort to it, being drawn thither by the smell of that sweet liquor wherewith it is baited; and how eagerly they creep into the mouth of it, and fall down suddenly from that slippery steepness into that watery trap, from which they can never rise. Now there are some of the bees that never so much as look that way; they pass directly to their hive, without any notice of such a pleasing bait."

"I threw a bauble to the sea, A billow caught it hastily; Another billow quickly came, Successfully the prize to claim; From wave to wave unchecked it passed, Till tossed upon the strand at last. Thus glide into the unknown shore Those golden moments we deplore—Those moments which, not thrown away, Might win for us eternal day."

There is no true nobility without labor. The world would sink into barbarism without it. You see, in the condition of the Indians of our forest, the Africans in their kraals, and the dull, stupid Asiatics, in their voluptuousness, what the condition of mankind would be without labor.

God is always at work. "My father *hitherto* works, and I work," said the Saviour. No cessation, all activity and motion, which are the true conditions of life. Ceaselessly is God at work throughout his mighty dominions. At work in the mineral kingdom, the animal, the vegetable, the moral. "In him we live, are moved, and have our being."

The world might have been dispensed with, or the universe might, at his bidding, return to nothing; or he might so have arranged the system of material nature as to have met all our wants without our daily toil. Our bread might have been placed upon our tables by unseen hands, and we might have been saved the trouble even of eating it. Houses suitable for man might have been erected without the sound of hammer, as noiselessly

as crystallization goes on in the laboratory of the chemist, or in the hidden mines. And He who clothes the lily of the fields with a garment more beautiful than Solomon's, in all his glory, might have arrayed us, too, without the machinery which is now necessary to produce it. The richest tapestry might have been woven of silks and gossamer, enriched with gold and silver, and flashing with the jewelry of heaven, to adorn our dwellings. Carpets more valuable than ever tempted the feet of princes, and couches soft as down, might have been constructed to our hands, and spread for our comfort, and the most luxuriant banquets might have been provided for us. But God does all this for the toad, the viper, and the sloth. He has furnished the earth as a great palace for the benefit of the inferior tribes, and without their care he has enriched it with all things necessary for their well-being and comfort. But the condition upon which man enjoys the good things of this life, and partakes of its luxuries, is labor and toil, "in the sweat of his brow." And this calls for and develops his energy and patience, his self-denial and heroism.

Better by far that the earth was but one savage mass, without any appearance of life, but possessing in itself the hidden resources for our happiness and existence, than to be fashioned in all the elements of beauty and grandeur, and leave us in the brutal dignity of enjoyment without exertion.

Every idler should hasten from his ignoble couch to the fields of labor, either of the head or the hands. It is heaven's great ordinance for human improvement and progress. Her ancient and hereditary honors of the bony hand, and the sun-burnt brow, and the stalwart frame, are more to be prized than the attenuated fingers, the blanched cheek, which, like the peach, has never been crimsoned on "the side next the sun," and the flaunting robes of imbecile idleness and vanity.

There is no excellence without labor. Genius, with the large eye and the exquisite taste, is always slow and painful in the execution of its tasks. Guido never satisfied himself with an eye, nor Caracci with an ear. When Domenichino was reproached for not painting a picture, he said, "I am continually painting it within myself." How often Milton sat under a cedar tree with Eve, and Shakespeare gazed into the passionate eyes of Juliet, before those life pictures received their last touch!

A secluded apartment, with nothing but a desk, a chair, and a single sheet of paper, was for fifty years the study of Buffon; the single ornament was a print of Newton placed before his eyes—nothing broke into the unity of his reveries.

Industry is the feature by which the ancients depicted an eminent character, "incredibili industria."

How incredible the labors of Cicero, Erasmus, Lord Bacon, Usher, and Bayle, and the other great educators of our race!

"All my tragedies," said Alfieri, "I have composed three times. After these three operations, I proceed, like other authors, to polish, correct, or amend."

The historian, De Thou, devoted his life in preparing to write his great work. Even in his dreams he was traveling in distant lands, conversing with the learned, and visiting libraries.

Pope was never satisfied with his productions. No edition of his works ever received the last touch from his hands.

Gibbon tells us of his History, "At the first all was dark and doubtful; even the title of the work." He was often tempted to throw away the labors of seven years.

Cowper's "Task" grew out of his task of describing the Sofa—until the greatest work of the day was evolved from his prolific brain. "The Pleasures of Memory" had for its nucleus a few lines on the subject, but by meditation and labor, after the lapse of several years, that fine poem was brought into being by Rogers.

"Labor conquers all things."

(From the New York Tribune.)

Learning and Labor United.

AN APPEAL IN BEHALF OF A MANUAL LABOR COLLEGE, NOW IN OPERATION IN IOWA.

TO THE EDITOR, SIR: Permit me to call the attention of your numerous readers, both in city and country, to a very humble institution of learning, which has for its object the assistance of the poor, without excluding the rich, to obtain a superior education under healthful moral influences, and at the same time develop a sound physical constitution. This institution is known as Western College, and is situated in Lin County, Iowa.

It was located in 1856, on the open prairie, the primary building erected, and the school commenced Jan. 1, 1857. The village now numbers about 400 inhabitants, and the last annual catalogue shows an attendance during the year of 136. More than 800 persons, of both sexes, have attended the school, though many of these, in consequence of the pecuniary embarrassment of the country, through which the school has waded every hour of its existence, have been compelled to cease when barely able to enter the teacher's profession. But three-fifths of those thus attending were enabled to do so by the assistance afforded in the manual labor department. The following items of information may be of interest:

THE POLICY. All persons connected with the School, whether officers, teachers, or students, are required to labor habitually, either for themselves, the College, or others, as they may choose.

The sessions are three in number, viz: From the first of March to the last of June, sixteen weeks—a vacation of two weeks; from the first of July to the last of October, sixteen weeks—a vacation of five weeks; from the first of December to the last of February, twelve weeks—a vacation of one week. The two terms from March first to last of October, thirty-two weeks, constitute the collegiate year, and it will be seen, comprise the agricultural season. The balance of the year can be devoted to teaching, and thus the graduating classes can pursue their course without interruption, and furnish themselves the means to do so.

A Female Boarding Hall is being erected, and at which they will acquire a practical

knowledge of housekeeping, and at the table of which both sexes will be furnished their meals. By this means young gentlemen can pay as much of their current expenses, in work, as they can spare time from their studies to perform—say one-half, aside from clothing. Wages, eight cents per hour. Ladies also will be able to pay a share of their expenses, besides obtaining a knowledge of housekeeping, a matter too often neglected in the education of females. But this Hall, so essential to our success, two stories of which are now up, is suspended for want of funds. In consequence of this lack, the College cannot furnish more than one-half the labor to students that there is to be done, because it cannot pay them more than their tuition and room-rent, \$2.50 per month, and must hire laborers who can wait till the crop from the farm is sold, which students cannot do. And at this time applications of the most pressing nature are coming in for situations, both from the East and the West. At present the cost of attendance is as follows for thirty-two weeks, viz:

Board at \$1.40 (for meals).....	\$44.80
Tuition.....	14.00
Room-rent, 50 cents per month.....	4.00
Washing, 50 to 75 cents per month.....	\$4.00 to 6.00
Lights, Summer season.....	1.00
Fuel, Summer season.....	2.00
Total.....	\$71.80 to \$75.80

Twenty of this can be paid in work now. Eventually a student can pay full one-half.

THE FARM. is three-fifths of a mile from the College, consisting of 160 acres, 132 of which was tilled last season. The proceeds of this crop will probably be about \$1,500, and the net profit \$400 to \$500. It was \$400 last year. It has been clearly demonstrated that students' labor can be made to pay. There is a good house and barn, with various farming implements, embracing the modern improvements, on the Farm, but others are very much needed.

PRINTING PRESS. We have a hand-press, fifty fonts of type, and other fixtures, and print a monthly educational and miscellaneous paper, medium size. The Western College Advance, circulation about 500. Advertising and job-work considerably help.

MORAL INFLUENCES, ETC. There is not a liquor or gambling-shop or saloon in the place. In the original deeds of town lots, all of which belonged to the College, the Trustees inserted a proviso that any house of the kind kept upon the premises should be a forfeiture of the title; the property to revert. The result has been very satisfactory.

LOCATION AND HEALTH. The College is in the midst of a beautiful and fertile prairie, eight miles south of Cedar Rapids, the terminus of the Chicago, Iowa, and Nebraska Railroad, and sixteen miles north of Iowa City, on the Mississippi and Missouri Railroad, with a tri-weekly mail and passenger hack from the former place, accessible, and yet free from the evil influences of most river and railroad towns. A more healthy location, probably, cannot be found this side the Rocky Mountains.

EMBARRASMENTS. Nearly four years of financial embarrassment has rendered collecting money for the college a task of no small magnitude. Impossible, and especially so with the West. True, our crops are excellent this year, but the surplus, and more too, in many instances, will be needed to pay individual debts, taxes, and supply absolute necessities, leaving but little for benevolent enterprises. Add to these considerations the present depreciation of Western currency (all we have), and our situation, with deferred claims pressing us, may be better imagined than described.

We may have proceeded too fast in the commencement, but the easy times naturally led us onward—of course, without foreseeing the crisis of coming years. The improvement of the farm, erection of the college buildings, &c., occasioned a large outlay, part of which was furnished by loans, relying upon donations, notes, sale of property, &c., to make payment; but the property has not been sold, the notes are mostly unpaid, and the donors are utterly unable to do so now. The debts, however, are pressing us sorely, threatening our very existence, and we appeal to a generous public not to let \$50,000 worth of property be sacrificed, and another, thus far successful, attempt to connect learning and labor fall to the ground, for the want of a few thousand dollars ready money. This must be the result unless help is obtained speedily. The West has done nobly, but cannot, under the circumstances, endure all the cost of this effort for the mental and moral culture of our frontiers.

PREJUDICE. This enterprise has a great deal to contend with in the form of popular prejudice. We tell us—wise men too—"You cannot connect learning with labor." "I have seen it tried." "Every effort has proved a failure," &c. It is thus that many turn away from our appeal for help, and sometimes our hearts sicken, and our eyes grow dim, but we fall back again upon the Rock of Trust, and we find our faith strengthened by the assurance that "what should be done, can be done."

FINALLY. We are aware that numerous calls are made upon Eastern cities for assistance for Western enterprises, and we hope the reader will not be startled at the sight of this one. It most certainly would not have been made, had the necessities of the case not rendered it imperative.

A few facts and I am done. 1st. Though the West is the great producing region, yet almost every dollar's worth of such produce is thrown into market gives a share of profit to this and other eastern cities. On the other hand, nearly every dollar we spend for merchandise is a source of wealth to you. 2d. We are in almost daily receipt of letters from laboring young persons in these cities, inquiring earnestly whether we can furnish them situations where they can educate themselves, and thus become a benefit to the world. 3d. It is a vast work, even with liberal means furnished, to give moral, intellectual, and social position to the frontiers of this or any other nation; and yet without such position what would be their relative value? None but those who have tried it know the trials of faith, the sacrifices, the toils, aye, and the

opposition to be encountered and overcome to reach this great end. Of this we do not complain, but humbly ask our friends and common kindred to assist in bearing these financial burdens.

Capitalists, philanthropists, Christians, and all, we appeal most earnestly to you, for means to save and build up our humble but efficient enterprise. Shall we make our appeal in vain? C. Briggs, Agent. New York, Dec. 3, 1860.

Interesting Correspondence on Spiritualism.

A SKEPTICAL SISTER'S LETTER TO HER BELIEVING BROTHER.

[We have unexceptionable testimony that the following letters are literal copies of a genuine correspondence.—Ed.]

November, 23d, 1860. MY DEAR BROTHER:—Your letter of October 24th was received in good time, and has been the subject of much thought, and the occasion of not a few headaches, by keeping me awake nights. Not that the subject which has produced this effect, and has called forth this speedy response, was new to me by any means. On the contrary, Spiritualism is so old, that I verily thought it was dead and buried years ago.

But that my sober-minded, intelligent, and, as I had supposed, sane brother, was a believer in its wild vagaries, was a new, and, I confess, rather startling idea. It is true, I have not investigated the subject very deeply, and for the simple reason, that to abandon the pure and plain teachings of Divine Revelation, and resort to the obscure, and, at best, uncertain guidance of Spiritualism, seems to me too much like shutting out the resplendent light of a noonday sun, and groping our dark way by the faint and feeble glimmerings of a taper.

You talk of having conversed with our father and sister M., not once merely, but many times since they passed from sight! Now I am not at all disposed to question your veracity; I presume you think so; and I as sincerely think that you are awfully deluded. At any rate, I have not enjoyed that privilege, nor do I expect to until I, too, shall put off this mortal body. Then I hope, through the atoning merits of the "Crucified One," to join the "General Assembly and Church of the First Born" in heaven, though it seems almost too much for such as I to hope. If I am so unexpectantly happy as to realize this hope, I expect to see and recognize those whom I have known and loved on earth, and to unite with them in adoring the riches of that grace that has redeemed us from our sins and brought us to glory. But I find nothing in the Bible (the only sure guide, as I conceive, in all matters of religion) that promises or warrants such a prospect.

Are you aware, my dear Sister, that a few very respectable bodies of Orthodox Christians, in the Illinois Street Central Church, in this most Christian city, have concluded to resolve that a new edition of the Scriptures was imperatively demanded, that they had more issued a pamphlet, and circulated it throughout the city, and I know not how extensively in the country, setting forth the startling fact that in our present version of this "sure word of prophecy," ("I think thee," Sister, "for teaching me that word,") there were between twenty and thirty thousand errors! If the teachings of Spiritualists are specially adapted to foster skepticism in regard to the truths of the Bible, what let me ask in the name of all that is rational, ought to be the effect of such an orthodox statement as this? Perhaps, however, these twenty or thirty thousand errors in translation, may account in part for a somewhat less number of flat contradictions to be found in the "sure word."

But aside from all this, I presume you will not deny that the Scriptures, admitting their inspiration, (as I most certainly do,) were given through fallible men, and that they were therefore liable, like the communications from the spirit world in our time, to be influenced, to some extent at least, by the mediums through whom they were given. If you doubt, I must refer you to the marked peculiarities that everywhere characterize the writings attributed to Moses, David, Isaiah, Jeremiah, and in later times to St. Paul and other New Testament writers.

Permit me in this connection, dear Sister, to ask you in all kindness, what ground you have for expecting that "when, through the atoning merits of the Crucified One," you are "permitted to join the General Assembly and Church of the first born," you will see and recognize those whom you have known and loved on earth? Your "only sure guide in spiritual matters" leaves you wholly in the dark on this subject, and to this day, the church has never ventured to assume any certain ground in reference to it. Before Spiritualism demonstrated the fact of our continued personal identity, there were many in the churches, whose spiritual perceptions were to some extent unfolded, with whom this was a cherished idea, and not a few went so far as to believe that their departed friends revisited those they loved on earth and inspired them with pure thoughts, high and holy purposes, warned them of danger, and cheered them in despondency. Now, when all this, and much more, has been proved literally true, some of these have been ready to deny the inspiration of God in their own souls, lest they should be suspected of contamination by this new heresy!

Since Job, many thousand years since, asked, with trembling anxiety, "If a man die, shall he live again?" millions, with aching hearts, have reiterated the question, without finding in all your "sure word of prophecy,"

Your loving Sister, o o o o o THE BROTHER'S REPLY. [The Brother responded as follows:]

New York, Dec. 3d, 1860. DEAR SISTER: Your last is received, and I take this early opportunity of replying, because I have now a few leisure moments and know not when I may have again.

I suppose that in duty to you I ought to try to feel myself almost annihilated by your tremendous broadside, but then the truth

forms so secure a defense, such an impregnable coat of mail, that the sharpest arrows are turned aside by it so that they fall harmless to the ground. I trust, therefore, that you will not consider me boastful when I say that I feel myself fully competent to reply to everything you have said or can advance against the great fundamental truth of Spiritualism, the fact of intercommunication between the spirit world and this. I am not at all surprised at the tone of your letter, and I assure you, I know how, from past experience, to make every allowance for the warmth of your feeling on the subject.

In replying to you, I must begin by saying that I am really very sorry for the headaches and restless nights my poor epistle caused you, and that you may guard against anything of the kind in future, I must exhort you to receive everything that I may say with the most perfect equanimity, and console yourself by the reflection that if there be anything in the truths of Spiritualism capable of ruining me, I am already lost, past all hope of redemption, so that to worry about me would be worse than useless. I am sorry too, that your faith in my sanity is at all shaken, but I hope, before I get through this reply, to convince you that there is at least some reason, if not method, in my madness.

In the first place, allow me to say that the reason you give for not having investigated the claims of Spiritualism, will not, in my judgment, bear a very close scrutiny. This "sure word of prophecy," the "pure and plain teachings of Divine Revelation," which you speak of leaving for the "uncertain guidance of Spiritualism," may not be quite so sure and plain to all as you seem to imagine. Indeed, to me, before I had the additional light which the facts and phenomena of Spiritualism have thrown upon it, your "sure word of prophecy" was little better than a confused mass of statements, postulates, rhapsodies, mysticisms, and dogmas, out of which almost any creed or system of doctrine might be fashioned to suit the peculiar idiosyncrasies, prejudices, and degree of mental and spiritual development of those claiming it for a guide. In proof that it is indeed so, I have only to refer you to the multifarious creeds and systems, diametrically opposed to each other, that have been built upon the Bible as a foundation. Now it will not do to say that we, or our denomination are right, and all the others wrong, because in every sect there are men of profound intellect, sound judgment, and pure and earnest lives, who are every way as well calculated to arrive at just conclusions in regard to what is right and what is true, as you, or I, or any of us can claim to be. What, then, is the difficulty? Manifestly, it is the uncertainty of this "only sure guide in spiritual matters."

Are you aware, my dear Sister, that a few very respectable bodies of Orthodox Christians, in the Illinois Street Central Church, in this most Christian city, have concluded to resolve that a new edition of the Scriptures was imperatively demanded, that they had more issued a pamphlet, and circulated it throughout the city, and I know not how extensively in the country, setting forth the startling fact that in our present version of this "sure word of prophecy," ("I think thee," Sister, "for teaching me that word,") there were between twenty and thirty thousand errors! If the teachings of Spiritualists are specially adapted to foster skepticism in regard to the truths of the Bible, what let me ask in the name of all that is rational, ought to be the effect of such an orthodox statement as this? Perhaps, however, these twenty or thirty thousand errors in translation, may account in part for a somewhat less number of flat contradictions to be found in the "sure word."

But aside from all this, I presume you will not deny that the Scriptures, admitting their inspiration, (as I most certainly do,) were given through fallible men, and that they were therefore liable, like the communications from the spirit world in our time, to be influenced, to some extent at least, by the mediums through whom they were given. If you doubt, I must refer you to the marked peculiarities that everywhere characterize the writings attributed to Moses, David, Isaiah, Jeremiah, and in later times to St. Paul and other New Testament writers.

Permit me in this connection, dear Sister, to ask you in all kindness, what ground you have for expecting that "when, through the atoning merits of the Crucified One," you are "permitted to join the General Assembly and Church of the first born," you will see and recognize those whom you have known and loved on earth? Your "only sure guide in spiritual matters" leaves you wholly in the dark on this subject, and to this day, the church has never ventured to assume any certain ground in reference to it. Before Spiritualism demonstrated the fact of our continued personal identity, there were many in the churches, whose spiritual perceptions were to some extent unfolded, with whom this was a cherished idea, and not a few went so far as to believe that their departed friends revisited those they loved on earth and inspired them with pure thoughts, high and holy purposes, warned them of danger, and cheered them in despondency. Now, when all this, and much more, has been proved literally true, some of these have been ready to deny the inspiration of God in their own souls, lest they should be suspected of contamination by this new heresy!

Since Job, many thousand years since, asked, with trembling anxiety, "If a man die, shall he live again?" millions, with aching hearts, have reiterated the question, without finding in all your "sure word of prophecy,"

or in the church that professes to be founded upon it, or anywhere else, a satisfactory response! Do you say that this is not the fault of the "sure guide," that it promises a future life to all? Let us see. There is a Christian sect in this country, having at least one respectable society in this city, including men of intelligence, education, and not a little biblical erudition, who claim the name of Christians, par excellence, and who contend to the very letter for the plenary inspiration of the word, and who nevertheless assert that the Bible gives no promise of a life beyond the grave, to any except such as are united to Christ by some mystical relation, not easily comprehended by the multitude! Now, if you examine the New Testament with this in view, you will find that Christ is represented to have said a great many things that seem to favor this idea, and that these people have a much broader ground for their faith than, without examination, you would imagine. How, then, am I to know that I am one of the elect, and thus secure against the annihilating scythe of death? If "it seems almost too much for such as you to hope," it is entirely too much for such a heretic as I am to pray for!

In view of all this, if, when my heart is agonized to know whether my dear child, who has passed forever from my external sight, still lives—whether his spirit has returned to God who gave it, and been absorbed in his infinitude, or whether the frail bark he put forth so tremblingly, a few years since, upon the untried ocean of the future, has foundered upon the Scylla of an eternal hell on the one side, or been wrecked upon the Charybdis of utter annihilation on the other—if, I say, under such circumstances I seek the only method by which I can gain any certain intelligence from the dear one himself—aye! though it be but the faintest hail from his little bark, far off on the waters, must it be intimated that I am "shutting out the resplendent light of the noonday sun, and groping my dark way by the faint and feeble glimmerings of a taper?"

In regard to the purity you claim for the "plain teachings of Divine Revelation," if we are to understand by that phrase the whole of the Bible, perhaps the less we either of us say the better. I will, however, venture the assertion, that if any medium of our time were to publish a book containing one-half the undisguised licentiousness and vulgarity found in some parts of the "pure and plain teachings," it would be promptly suppressed by the authorities, as having an immoral tendency, and unfit to be circulated in decent society! While this is most unquestionably true of some portions, especially of the Old Testament Scriptures, it is also true, I am happy to be able to say, that other portions are remarkable for their purity and great moral beauty and excellence.

In your enumeration of cases mentioned in the Bible, where departed spirits have returned to converse with mortals, you seem to have overlooked one of the most interesting and instructive in the whole record. I refer to the angel that conversed with John in the Island of Patmos. "And I, John, saw these things and heard them; and when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me: see thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." (Rev. xlii: 8, 9.) Here it seems that the angel was only a man after all, and I think it very probable that there are no angels in heaven, except such as have, at some time, been either men, women, or children, on the earth. "Yea, while I was speaking in prayer, even the man, Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation." (Dan. ix: 21.) "Take heed that ye despise not one of these little ones; for I say unto you that in heaven their angels" (or spirits) "do always behold the face of my Father which is in heaven." (Mat. xviii: 10.) "And it came to pass that the beggar died, and was carried by angels into Abraham's bosom." (Luke xvi: 22.) "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. i: 14.)

If the Bible anywhere teaches that the angels are an order of beings distinct from humanity, I should be glad to have you, or any one, tell me where it is, for I have never found it. The term angel, as you are doubtless aware, signifies messenger, and I have quoted texts enough to show that it is sometimes, at least, applied to human spirits, and why may it not always be?

That a purely spiritual being has ever been really seen by mortals, except when in a clairvoyant state, I do not believe. But there are hundreds, if not thousands of persons, now living in our own country, who have this power of clairvoyance, or interior sight, developed to such a degree that they see angels, or spirits, almost every day of their lives, and are often able to recognize and converse with them, and to describe them to others with sufficient accuracy to have them recognized even by those who do not see them. Now it does not require a vast amount of credence to believe that the persons spoken of in the Bible, as seeing and conversing with spiritual beings, were gifted with clairvoyance. John expressly says that he was "in the spirit" when he had his vision, which, I have no doubt, was his mode of expressing the fact that he was in the clairvoyant or interior state. At all events, those who have no difficulty in swallowing the camels of Original Sin, Total Depravity, Vicarious Atonement,

Predestination, Election, and Eternal Damnation, ought not to strain at the gnat of clairvoyance!

But "if the Swedenborgian notion of the soul's passing directly from the natural into the spiritual body be true, what," say you, "becomes of the Scripture doctrine of a future resurrection?" Well, my dear Sister, what would you have the poor spirits do? Would you keep them naked and shivering out in the cold, waiting indefinite ages for the trump of the "man Gabriel" to sound, that they may reclaim their wasted and worn-out bodies, in order to make good the doctrine of a future resurrection? This would be positively cruel.

When Galileo, by means of his telescope, first demonstrated the truth of the Copernican system of astronomy, the priests and ministers of religion were loud and fierce in their denunciations of the whole theory, because they supposed that if the sun were really the center of the solar system, and the earth and planets moved around it, the "Bible doctrine" of creation would be entirely overthrown. (Moses, you know, makes God create light and darkness the first day; the firmament, or *voeyney*, the second; the earth, with all its grass, herbage, and fruit trees, the third; and the *sun*, as a kind of afterthought, to give a little extra light to the earth in the day-time, the fourth!) If the earth moves around the sun, and on its own axis, what becomes of Joshua's command to the sun to stand still? Why, the man was an ignoramus—he should have addressed himself to the earth! So poor Galileo was forced to recant. "But the earth *does* move though!" as he exclaimed in spite of his recantation, and who now doubts the truth of the Copernican system of astronomy?

So, when geology first demonstrated that the crust of the earth had required for its formation many thousand years more than the whole period supposed to have elapsed since the creation, according to Moses, its study was denounced by many zealous religionists, as "specially adapted to foster skepticism in regard to the truths of the Bible." But geology has weathered the storm, and is a flourishing and instructive science yet.

I think it must have occurred to you before this time, my dear Sister, that the truth, especially when it can be demonstrated to be such, is *exceedingly true*, and must always remain so, whatever may become of our cherished theories.

But you were most singularly unfortunate in selecting your "future resurrection" theory, as the grand "Bible doctrine" that is to interpose an impassable barrier to the onward march of spiritual truth. I must beg leave to inform you that I, in common with probably the largest half of all who claim to be Christians, at least in New England and New York, believe that the Bible teaches no such doctrine. If the doctrine be really taught in the Bible, then I must say, as Mr. Parker did, in reference to its sanctioning slavery—"So much the worse for the Bible, and not so much the better for the doctrine." I presume that Job, the man who didn't exactly know whether he should ever live again at all or not, might have had some such idea, when he said, "Though, after my skin, worms destroy this body, yet in my flesh shall I see God." But this idea is very pointedly and properly rebuked by Paul in his assertion, that "flesh and blood cannot enter the kingdom of God." Martha, too, seems to have been somewhat of your opinion, for she said that she knew her brother would "rise again in the resurrection at the last day." But Jesus at once endeavored to set her right, by saying, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die." How could there be any resurrection from the dead in such a case? In the then condition of Martha's mind, Christ seems to have been aware that his statement was rather a poser to her, for he immediately puts the question direct, "Believest thou this?" But Martha's sadly *mal à propos* answer shows that she comprehended very little, after all, of what he was trying to teach her.

The fullest and clearest exposition of the doctrine of the resurrection, or spiritual birth, to be found in the Bible, is probably that given by St. Paul, in the fifteenth chapter of first Corinthians, although, to my apprehensions, Christ is equally explicit on the same subject, in his conversation with Nicodemus, found in the third chapter of John. Paul, you know, draws upon the vegetable kingdom for an illustration of his subject. The seed sown in the ground is quickened at death, and the new, which has its germ in the old, springs up into its likeness, though it is clearly not the same body. So our mortal bodies contain the germ and likeness of the new forms in which our spirits clothe themselves immediately on leaving the earthly tenement. Paul says, "In this," (that is this body.) "We groan, earnestly desiring to be clothed upon with our house which is from heaven; not for that we would be *unclothed*, but clothed upon, that mortality might be swallowed up of life." (2 Cor. v: 2 and 4th).

Christ, with less erudition, and less fondness for metaphysical discussion, plainly tells the "Ruler of the Jews," who is looking for the establishment of the kingdom of God in this world, and who, probably, had no knowledge of or belief in an unseen spirit world, that "except a man be born again—born of the spirit—he cannot see the kingdom of God." "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." All this seems to have bewildered the external, unspiritual Jew, as we perceive

from the question he asked—"How can these things be?" But Jesus beautifully and forcibly illustrates the subject in what follows: "Marvel not that I said unto you, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the spirit." Truly the freed spirit is invisible to the natural eye, as is the wind, but it is as easily recognized by the effects it produces.

So much for the Bible on this subject. Now what say reason and common sense? We know that our bodies very soon decay, decompose, and are resolved back to their original chemical elements. These enter into the formation and growth of plants, grain, grass, &c., which are consumed, perhaps, by animals, forming flesh, which is consumed again by men or other animals; so that before the resurrecting trump shall sound, the particles of matter that composed our bodies at our decease may have passed through many generations of men. Thus, if your theory of the resurrection obtains, there must then be myriads of naked spirits, from a sheer want of bodies enough to clothe them all!

But I know you will think this very absurd, yet you must remember that the absurdity is the result of your theory and not mine.

You are doubtless sincere in thinking me "awfully deluded." But if, from a desire on his part that my soul should be lost, God has "sent a strong delusion upon" me "to believe a lie," for the express purpose that I "might be damned," what can I do? I must say that I do not think it would be kind on his part to do so, nor do I believe that he has done it. No. If I am deluded in regard to the fact of having conversed with spirits, then I must conclude that all the faculties by which we take cognizance of facts are unreliable—that life itself may be a delusion, and that it is extremely doubtful whether I ever saw and conversed with you, my father and mother, or any of my dear brothers and sisters in the form!

I do not believe in any of the "vagaries" of Spiritualism, nor do I believe in the more absurd vagaries of many of the modern exponents of Christianity. For my faith I have a substantial foundation of demonstrable facts, which is certainly more than can be said of a belief in the dogmas of Calvinism.

Allow me, my dear sister, in closing, to say, that I think you should modify your statement; that you "have the happiness to know that the Bible will remain and be a guide and solace to every sincere and humble inquirer after the truth," &c., because I do most certainly know that there are many sincere and humble inquirers after truth, to whom the Bible is neither a guide nor a solace, for this simple reason, if for no other, that it is utterly impossible for them to believe it. In regard to the individuals who have risen up to draw them, I will only say, that I love the truth as it is, and I believe that they have an intelligent belief in as many of the Bible as many of those that make the Book an object of veneration and idolatry. You have certainly read Swedenborg to very little purpose, if you imagine that he did not sufficiently exalt the "precious volume" you so much esteem.

Please excuse my appropriating your language again, in expressing my honest conviction, that many of the writings of the very men you have named, "will remain and be a guide and solace to every sincere and humble inquirer after truth, when all the dogmas" that now form the staple of orthodox theology, (Devil and all!) "will be forgotten or remembered only" as we now remember the mythology of the Greeks and Romans! But I have done for the present.

May the Great Spirit enlighten our minds and guide us into all truth!

Fraternally yours, o o o o

Poetry.

"The finest poetry was first experience."

For the Herald of Progress.
THE LAW OF THE SPIRIT.

BY T. A. WORELL, M. D.

Behold a life power, not of earth,
The heav'n born, teaching what is true!
To take us through the second birth,
And make the old life new.
Who framed the law, unerring guide,
Not with a pen of gold or steel,
But written deep, in letters wide,
Where all can know, or feel?

Not oracles, nor symbols bold,
As life-guides to the soul are given;
A spirit can alone unfold
The spirit-life of heaven.
In silence learn submission still,
The heavenly be our constant theme;
So shall man learn God's hidden will,
And spirit reign supreme.

Still first, still last, the soul survives
Above all sorrow, woe and care;
In love it breathes, in light it lives,
Beyond the need of prayer.
Ascending through primal life,
Up to the extreme of sense and thought,
Above all mortal strife.

That which can never feel decay,
Nor know oblivion's lengthening night,
Is spirit, which all worlds obey,
In being's unquenching light.
Nature may fade and sink away,
While flowers from the grave will spring,
Even life emerges from decay,
But Soul's a deathless thing!

HERALD OF PROGRESS.

ANDREW JACKSON DAVIS, EDITOR.

NEW YORK, SATURDAY, JAN. 5, 1861.

TERMS OF SUBSCRIPTION:

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A. J. DAVIS & CO., PUBLISHERS,

Box 3366, New York.
Office Hours, 9 A.M. to 4 P.M. Publication Office located a few doors east of No. 415 Broadway.

HON. JOHN C. CALHOUN'S remarkable "Dream" is published in this number.

"THE BENEFITS OF INDUSTRY" are too self-evident to be passed over by our readers. We love our work. Labor is prayer.

"A SPIRIT-VISIT IN A FRENCH CASTLE," on our first page, is a case suitable to Mr. Owen's "Footfalls on the Boundary of Another World."

"PROPHECIES," uttered and published several weeks since, are (some of them) nearly or quite fulfilled. At the request of the public, we will reprint a portion of them next week.

"THE DEVELOPMENT CONTROVERSY."—Mr. Warren's reply to Mr. Leland is revived in this number. The controversy has the effect to elicit fresh facts and suggestive reflections from both parties.

It is highly gratifying to be able to announce that every day's mail adds valuable names to our already large subscription list. We shall repay the earnest efforts of our friends by increasing industry for the redemption of Humanity.

THE COMMUNICATION FROM S. M. B. deserves a careful reading. The experiment therein recommended will give due a practical proof of an astronomical fact, and aid the reader to decide between

of open members, and also the sublime portals of the Celestial Spheres.

"MANIFESTATIONS THROUGH THE FAY BOYS," as detailed in this number, seem to fix the certainty of their mediumship. The presentation of a spirit-form in a mirror, must have impressed every beholder that the "spiritual" body is a material organism. Shadows are never produced without a substance.

We ask the attention of parents, and particularly young men and the daughters of the land, to the statement on our third page, which discloses the existence of a "Labor College" in Iowa. We shall be very thankful for any reliable information from the source of the effort.

The veritable correspondence between an unbelieving Sister and a believing Brother, on our third page, will be read with interest. The reply forms a valuable document for circulation among opposers and skeptics. Many of the points taken are new, and all of them are stated with intelligence and candor.

"THE CLANDESTINE MARRIAGE," an original story in this week's Miscellany, is a sad picture, not only of the severe trials of the writer of the tale, but of the experiences of many other unhappy wives and mothers who have been led into hasty unions with such husbands as are disposed to take advantage of the unjust statutes relative to woman, with which our common law abounds.

"THE SPIRITSCOPE," reported on our second page, may be a useful instrument. Dr. Harlow, a well-known resident of Chagrin Falls, O., assures the public that his "Dial" will respond to the power of spirit-physicians. We do not see why good may not be accomplished in this manner. We would suggest to friends in different localities the propriety of establishing their own Spiritoscopic intercourse.

THE HERALD OF PROGRESS may be obtained in New Orleans of R. Coburn, Holle & Co., and A. Doremont, news dealers.

The latest news from Charleston is to the effect that Maj. Anderson had evacuated Fort Moultrie—spiking the guns and burning the magazines to avoid its capture and occupancy by the secessionists. The entire U. S. force is now concentrated at Fort Sumter, which is deemed impregnable.

The Causes of Social Agitation.

In every system of agencies that act in combination, harmony is maintained only by an equilibrium between the united action of all the parts, and the individual action of every one. Harmony, in the combined action of any agencies whatever, is a thing dependent upon a distribution of power to parts, in accordance with some ideal law of proportion. If the concentration of force in any one part, is in excess, the whole system is deranged, and before it can work peacefully, that excess must be abated. Or conversely, if the energy of the whole is out of proportion to the end which the whole subserves, the separate parts will lose their proper amount of force successively, and the system will run to ruin.

We see these principles most clearly exemplified on a grand scale in the solar system, where, as in large type, we may read the laws that govern the Universe in its greatest, as in its least things. The force that constitutes the unity of the system—Attraction to a common center, is balanced by the united tendency of all the planets, comets, and meteoric masses to fly from their orbits. A certain margin being allowed for oscillation, we find all permitted abnormal action in any planet compensated at some point in the system by a counter movement; but it is quite clear to every astronomer that there is a limit to tendencies to diverge from the common center, which, if ever over-passed by a globe, would ruin the transgressor, and disorder the movements of all the rest. And, to descend from large type to small, in the system of forces and elements that constitute the human body, all the organs and functions subserve a common ideal end, and when all work to that end in due proportion, we have the harmony called health; but if any organ absorbs to itself more vital force than is its due, or if the whole body is worked under too great a tension, we shall, in either case, have disease. In other words, the equilibrium between the whole and the parts, will be disturbed, and a struggle is at once inaugurated to restore the lost balance. A very singular phenomenon in connection with all purely natural systems, is that the equilibrium between Attraction and Repulsion, or between the tendency to unity and the tendency to dispersion, is not dead and immobile, but that a disturbance is normal within certain limits. The reason of this great mystery is as yet concealed from the eye of science. We should think that in a system which rested theoretically on a perfect balance of forces, that the least disturbance would destroy it; but the fact is otherwise. Even the arms of a grocer's scale may, to a certain extent, be thrown out of position, and yet recover their horizontal level; but no philosopher has shown how this should be possible.

In the light of these illustrations, let us cast a glance at social phenomena. Society at large may be considered a system of balanced forces. The chief factors in it are the common interest of all, and the private interests of individuals. The common interest organizes itself, is called Government; the interest of the individual, Public Order. So that Public Order is always balanced against private interest. If the private interests are in too great excess, there is no public order; or if the latter is in excess, private interests are sacrificed. Now the quality of the interest that inspires Government, and the quality of the interest with the intelligence that actuates individuals, always measure the degree of social progress. If the interest that predominated in the people at large is Ambition, the Government will be aristocratic or despotic—as in Rome, which had but these two phases in its entire career. That is, its public order subjected the people at large to the will of a ruling class, or that of a single person. If the predominating interest among the people is Ceremonial Religion, as among the Jews, the Government will be a Theocracy in substance—that is, despotic. If the ruling interest is Property, the Government will be changeable in its form, but the people will be partners in the concern. If the ruling interest is the "Rights of Man," the Government will be a Democracy, with a constant tendency to a condition in which it shall become a simple advisory council. This is the ideal goal to which political society is tending, and toward which it may perhaps forever move, but which it may never ultimately reach.

The highest welfare of all, the satisfaction of every natural want of man, woman, and child, so far as society can contribute thereto, is what is meant by the democratic rallying-cry—"The Rights of Man!" It is the tendency of Public Order to be fashioned according to this common interest, that constitutes social progress. From age to age, new interests have developed among men. On a large scale, within the historic period, we recognize the evolution successively of two interests, Religion and Ambition. These have been followed by the Property interest, which is attended, at present, by that of Human Welfare, to which property is at last to yield. Not that the other interests have ceased to be active, but they are destined to be quite subordinate to the passion for human good, as time advances.

We see now the grand reason for social agitation. Different passions in succession arise to the control of society. The rise of every new one displaces its predecessor, and thus the whole system is agitated. Just as in the solar system, if a new planet of the size and weight of Jupiter were suddenly to issue from the sun, and assume a place among the rest, the orbits of all its fellows must be changed, and thus disturbance would prevail, so the evolution of new interests must disturb society. But this kind of agitation is in the order of nature, and not to be deprecated. As long as society is not organized, on the basis of the highest welfare of all, there must be disorganization and reorganization in endless alternation, till Government embodies that principle. In different language, and to refer to the illustrations with which we set out, the equilibrium between Public Order and private interest is in a state of normal disturbance incident to the purification and elevation of Government itself. Private interests, in the shape of natural rights, are encroached upon by Government, which provokes a series of conflicts, the end of which is, that Government is reformed, and Justice enters more and more largely into every ramification of society. The cure of agitation of course can only come from the establishment of Justice, and the abatement of all institutions that are not penetrated with its spirit. But if agitation occur, it is not to be met with dismay, or run away from as the last and most incurable of evils. Social agitations, at this period of the world's history, are allowed for in that margin of oscillations which God has made part of all natural systems. They will come, whether we greet or dread their coming; and our only concern should be to bear ourselves manfully, and hold on to the Right though the heavens fall, for if we sink, it is only to a fairer sea. D. L.

The Physician.

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

MEDICAL WHISPERS.

BY A. J. D.

Illustrations by A. J. D.

To P. T. R.—Your disease is an inordinate desire to become wealthy at the expense of those in your employ. Your selfishness has produced sick headache.

To J. C. M., New Boston.—In a former number of this journal we have covered your case in the article entitled, "Blood, Bile, and Bowels." Please see it, and follow the prescription.

"Dullness and Sleepiness."—REMEDY: Diminish the amount of your food at least one-half, and increase your bodily exercises before going to your sedentary occupation.

"Sour Stomach."—The causes are various. The remedy is simple: Use a few drops of pure lemon acid just before eating. But your food should be plain; no sugar, or sweet, or pastries; eat plenty of rye bread, and sometimes chew camomile flowers.

"Pain in the Right Side."—CHARLES M., BROOKLYN.—As a general remedy for right side pains, we recommend a thorough manipulation of the left side, from the shoulder down to the hips, so as to affect the action of the spleen, kidney, heart, stomach, and intestines. These organs and parts, by being invigorated and surcharged with functional activity, will send aid and health to the suffering on the opposite side. This is the best method, often, when one side is healthy and the other diseased. Surcharge the healthiest parts and they will naturally magnetize their disabled neighbors in the visceral cavity.

"Heart Disturbances."—MR. THOMAS C., PROVIDENCE, R. I. Your heart troubles are occasioned by dyspepsia. For long years you have swallowed enormous quantities of coffee every day. Your temperament is motive mental; that is, you are overflowing with mental activity, and with nervousness contrary to all the laws of health and longevity. You are wearing out and wasting rapidly away. REMEDY: Put yourself under the discipline of the WILL. The effect should be motion only when motion is required by your occupation. When you can, take Rest in Spirit—do not "fret," and "stew," and "worry" the life out of those about you. This will soon relieve the "heart disease." No patent medicine in America can furnish you with the elements of health.

"Pain between the Shoulders."—MRS. T. M. I., BRIDGEPORT.—Your excruciating shoulder-pain is caused by a derangement of the hepatic functions. The pneumogastric nerves report your liver disturbances in the shape of pain, and a fatiguing ache on the right shoulder, near the neck. The nerves of the head sympathize and throbb with the confusion of sensations in the system.

REMEDY: Adopt the Will Cure at once. Straighten the body, and breathe deeply several times in the fresh air before breakfast, which should consist only of one boiled egg and a piece of stale bread. Not more than one cup of any warm drink. Practice throwing your arms backward, and, meantime, give your shoulders a variety of sidewise and churning motions. Indigestion is the cause of the whole disturbance. Let some good friend pound and pommel you about the waist before going to bed.

"An Infallible Cathartic."—The Eclectic Medical Review gives the following, from a young lady who was fashionably educated at boarding schools, and indulged in idleness at home, so that there was neither strength nor elasticity in her frame:

"I used to be so feeble that I could not even lift a broom, and the least physical exertion would make me ill for a week. Looking one day at the Irish girls, and noticing their healthy, robust appearance, I determined to make a new trial, and see if I could not bring the roses to my cheeks, and rid myself of the dreadful lassitude that oppressed me. One sweeping day I went bravely to work, cleaning thoroughly the parlors, three chambers, the front stairs and hall, after which I lay down and rested until noon, when I arose and ate a heartier meal than for many a day. Since that time I have occupied some portion of every day in active domestic labor, and not only are all my friends congratulating me upon my improved appearance, but in

my whole being—mind, body, and spirit—do I experience a wondrous vigor, to which I have hitherto been a stranger. Young ladies, try my catholicon."

"The Disgusting Habit of Chewing."
"Go where you will," says Dr. Dixon in his *Sage*, "on board of any steaming habit of chewing, and you witness the disgusting habit of chewing variety of unhealthy mess, nuts and candies, that may be offered by traveling lucksters, and immediately it is transferred to some human mouth. It would almost seem that everybody in America is half starved; the chewing, munching, spitting, and tooth-picking, has become disgusting to every decent foreigner. Nature requires food periodically; there is no mistaking the call; when hungry, the stomach and salivary glands are prepared for it. As a general rule, instinct indicates what is wanted, and when it is wanted; and whoever habitually eats whenever food of any description is placed before him, will never reach middle life in health. Even animals know better, for when their hunger is appeased they will stop."

"Corruption and Grooms."—Mr. Emerson, in his late volume on the "Conduct of Life," says: "There is one topic peremptorily forbidden to all well-bred, to all rational mortals, namely, *their distempers*. If you have not slept, or if you have slept, or if you have a headache, or sciatica, or leprosy, or thunder-stroke, I beseech you, by all angels, to hold your peace, and not pollute the morning to which all the housewives bring serene and pleasant thoughts, by corruption and grooms. Come out of the azure. Love the day. Do not leave the sky out of your landscape. The oldest and the most deserving person should come very modestly into any newly awakened company, respecting the divine communications, out of which all must be presumed to have newly come. An old man who added an elevating culture to a large experience of life, said to me: 'When you come into the room, I think I will study how to make humanity beautiful to you.'"

"Negative Condition of the Lungs."
—This condition is a cold state of the pulmonary membranes. The small vessels in the chest are swollen and incapable of discharging their duties. The symptoms are oppressive breathing, asthma, throbbing at the heart, and headache at night.

REMEDY: In any case or climate the sweet oil bath is first necessary—that is, anoint the back and body thoroughly with olive oil and turpentine, warmed together and mixed by means of alcohol. Then apply a coating of raw wool over the entire back and lungs, including the throat, and cover it tightly with a suitable bandage. A temporary wool jacket might be constructed for this purpose; but it will be necessary to use fresh wool after wearing it a few days and nights. The effect of this bandage is legitimate and beneficial when the surface covered by it is heated almost to a sweating temperature. It should be removed every night, previous to going to bed, for the purpose of re-oiling the skin or cleansing of the perspiration. Then replace it as before and sleep in it.

Paraphrased.

"Life is but an endless flight of winged facts or events, a series of surprises."

3386.

Having at length procured a Post-office box for the reception of our letters, we desire our correspondents to address us, "Box 3386, New York," instead of to our street number, as heretofore.

By heeding this suggestion our friends will do us a favor, and obviate the necessity for that little penny stamp, since we are now saved the cost of delivery.

A LESSON TO MECHANICS.

The Glen Forest Journal (Yellow Springs, Ohio) makes an example of a delinquent carpenter of that place in a way that should be a lesson to some shoemakers and other tardy mechanics.

In a recent issue it announces the death, of "Constitutional fatigue," of Mr. A. W. Green. The next week the editor corrects the mistake, and details the circumstances leading to it as follows:

"Mr. Green promised us, upon his honor, to perform a certain piece of work on a certain day, if he was alive. He failed, however, to appear, and knowing him to be a man of undoubted truth and veracity, the painful conviction was forced upon us that he was dead!"

LECTURES ON THE BIBLE.

ORRIN ABBOTT, No. 421 Sixth Avenue, New York, proposes to visit towns and school districts at a convenient distance from the city, and prove the following, with other propositions:

1. That the books of Moses were written by Ezra, a spirit medium, one thousand years after Moses' death.
2. That the historic part was written as a fable to introduce the Jewish law for a good purpose.

Mr. Abbott claims to vindicate the true sense of the Bible in opposition to the damaging errors which mistaken orthodoxy has imposed upon it.

Those desiring his services, and willing to defray his expenses, will address as above.

RELIEF FOR KANSAS.

According to the reports of the Kansas Relief Committee, there were received, for the week ending Dec. 12, from Illinois, Indiana, and Ohio, 149,393 pounds flour, meal, beans, corn, and wheat, for distribution, and 113,186 pounds distributed.

The Governor of Illinois, by official proclamation, appointed Sunday, Dec. 23d, as a day for special effort in behalf of the sufferers in Kansas.

From the Freeport (Ill.) Journal, of Dec. 19th, we learn that the citizens of Rock Run

Township, Stephenson Co., have already contributed one thousand bushels of wheat and corn. The Journal thinks Stephenson County will furnish "not less than four thousand dollars to the relief of her starving brothers and sisters in that Territory!"

In this time of poor securities, the generous people of Stephenson County cannot make a better investment. "Whoso giveth to the poor, lendeth to the Lord."

But a few days more remain in which our friends are to compete for premiums. Gratifying results have already followed, and we hope for still greater returns during the remainder of the time allowed. The offers will be withdrawn after the 15th of January.

THE BENEVOLENCE OF TRINITY.

On Christmas day, so the daily papers record, the charity of Trinity Church was dispensed from the vestry.

The poor people flocked around the door to the number of about one thousand. All applicants were examined as to their church-going habits, and those who had failed to occupy a place in the poor seats of Trinity during the year were turned empty away. The net result was just about one hundred, or one-tenth of all who applied, received anything. The elements thus distributed were turkeys, geese, chickens, bread, and other comforts. Thus fared the poor who "have the gospel preached to them" at Trinity.

We are curious to know how poor the "poor seats" of Trinity are, and how large the bounty of "comforts" distributed as a bonus for occupying them! And what of the relative chances for the "hereafter" between the "good" and "poor" seats of Trinity? Is it true that the "last shall be first, and the first last" up yonder? If so, what's "the difference" 'twixt Mrs. Lofly's wealth and mine?"

THE REPORT CLERICAL.

Mayor Wood, in giving official endorsement to the Governor's Thanksgiving proclamation, took occasion to express the opinion that there was little to be thankful for.

Rev. Dr. Tyng, Rector of St. George's Church, of which Mayor Wood was an attendant, made an allusion—it was thought—in his Thanksgiving discourse, to the Mayor's thankful suggestion.

A New York letter writer has claimed to discover the correspondence elicited thereby. First, a letter from Mayor Wood to Dr. Tyng, notifying him of his withdrawal from the Rev. Doctor's "uncharitable and impudent" ministrations.

The reply of the Reverend Doctor, has very much the spirit displayed by men of the world. But since it has been declared to be an important part of the modern Christian's work to "conform to fashion, and obey her just decrees," it is, perhaps, not surprising that the spirit of the "master" should be forgotten when clerical dignity is assailed. We quote the letter entire:

"The Rev. Dr. Tyng's compliments to Mr. Fernando Wood, with his regrets that dislike of wholesome and deserved admonition should have moved him to separate from the communion of the Saints. As it is, however, the Rector of St. George's cannot refrain from reiterating on this occasion an unshaken belief in the comfortable doctrine—so often subscribed to by his friend, Mr. Wood—that

"while the lamp holds out to burn, The vilest sinner may return."

Let not those interested in the preparation of a reliable Annual Register fail to send any important facts or memoranda to U. Clark, Auburn, as per advertisement in another column.

Mitchell & Son, T. H. Pease, and W. J. Mills, New Haven, Conn., keep the HERALD OF PROGRESS for sale at their counters.

Persons and Events

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

PERSONAL ITEMS.

J. M. Peebles, of Battle Creek, has sailed for California, to get health and do good. Miss Hardinge is advertised by the Coldwater Democratic Union as "among the most brilliant orators of modern times." Mrs. E. A. Ostrander continues to speak at Allston Hall, Boston. Cora Hatch is giving voice to diverse political opinions at Doddworth's Hall, New York, to large audiences. S. P. Leland speaks at Chagrin Falls, Ohio, Sunday the 13th. We shall publish a challenge from him next week. J. S. Loveland has been speaking for two Sundays at Brooklyn. His address is Willimantic, Ct. Mrs. E. C. Stanton, with other speakers, hold a series of Conventions through this State during January. See advertisement. Gerrit Smith was in Toronto recently, to give advice in the Anderson extradition case.

BRIEF ITEMS.

—It is stated, upon good authority, that the President elect has chosen two members of his Cabinet. Edward Bates, of Missouri, and David Wilmont, of Pennsylvania.
—The London Times, writing of secession, says: "Let there be no mistake as to English public opinion on this subject. If we have paid a sincere homage to the rising greatness of America, it has not been to that which the Southerners are so anxious to conserve, but to that which they are striving to destroy."
—The N. Y. Herald heads its dispatches from Charleston, "Important Foreign Intelligence."
—The inflow of specie into New York between Saturday, Dec. 15th, and Friday, Dec. 21st, amounted to \$5,945,218; of which \$1,000,000 were from California, the residue from Europe.

—The Independent now publishes a supplement adding two pages of reading matter.
—It is estimated that five millions of dollars are annually received by mail by the New York daily and weekly newspapers.

—It is said that many of the alleged converts to Romanism, among Americans at Rome, are such solely for the purpose of securing the best seats at the imposing ceremonies of holy week. There are some converts in this country to Protestantism for the purpose of securing the "best seats."

—One with sufficient curiosity to count, has discovered that in a recent printed sermon of H. W. Beecher's, the word God occurs one hundred and one times.

—The decision of the Court of Queen's Bench, in the extradition case of the fugitive slave Jones, alias Anderson, charged with the murder of a white, who attempted to arrest him, was rendered a few days since. It is in favor of giving up the fugitive to the United States authorities. One of the Judges dissents from the decision. An appeal has been made. The prisoner is strongly guarded. No attempt at rescue has yet been made, but great excitement prevails throughout Canada.

—A Georgia letter writer has the following curious illustration of the effect of secession excitement, furnished by a large dealer in tobacco. He says that he has sold more of the weed for chewing within the last two months than in any six months before, accounting for the difference by the well-known fact that in moments of mental disturbance the tobacco-chewer eats inordinately of his favorite narcotic.

—Don't you know how hard it is for some people to get out of a room after their visit is over? We rather think we do. They want to be off, but they don't know how to manage it. One would think they had been built in your room, and were waiting to be launched. I have contrived a sort of ceremonial inclined plane for such visitors, which, being lubricated with certain smooth phrases, I back them down, metaphorically speaking, stern-foremost, into their native element of out-of-doors. —O. W. HOLMES.

—We find the following among in the New York list of Advertiser letters, John Olen-lambengrapensteinshabenhicker.

—A preacher alluding to Jonah's remarkable visit to the interior regions of the whale, remarked incidentally: "I am of opinion Jonah was an old man, neither smoking or chewing, from the fact that the fish retained him so long in his stomach."

—A Christmas dinner was furnished the Newboys at the Newboys' Lodging House, by the proprietors of the Astor House and Howard Hotel.

—A defalcation in the Interior Department at Washington, has been disclosed, involving a loss to the Indian Trust Fund of bonds to the amount of nearly one million dollars!

—The clear cold days and moonlight nights are being enjoyed by thousands in skating on the Central Park pond. A local writer thus celebrates the skating carnival: "It is a magnificent Ball, without the suffocation, the weariness, the jealousy, the crushed flowers, the cold in the head. Next morning, instead of a dull throb in the temples, a languor in the limbs, and disappointment in the heart, there is clearness of sight, courage, a new strength, and a new spirit."

—A prize of \$20 for the best essay on the effect of Sunday cab driving, has been won by John Cochran, a Longbeach driver. The essay consisted of nineteen thousand words, and was written in the open air on the top of his cab.

—A Frenchman intending to compliment a young lady by calling her a gentle lamb, said: "She is one mutton as is small."

—Many a man thinks it is a virtue that keeps him from turning a rascal, when it is only a full stomach. One should be careful and not mistake motives for principles.
—Rev. Dr. Wise, editor of the *Headline*, having been annoyed by burglars breaking into his office on two occasions, makes the request that they do so no more, for this reason: "We feel heartily ashamed for any decent thief to see how very poor we are. Tell us beforehand your intention to pay us a visit, and we shall place some change somewhere within reach to save the credit of the establishment."

—The Iowa Conference of Wesleyans has resolved that hereafter no person shall receive elders' orders from this body who defiles himself by the use of the vile weed, tobacco.

FOREIGN ITEMS.

By the arrival of the steamers Anglo-Saxon and Canada, we are in possession of European advices to Dec. 16th.

—The capture of Peking by the Allied Forces is confirmed. It is said that the summer palace of the Emperor was completely sacked, and an immense amount of spoils taken, the chief share of the plunder falling to the French. A quantity of the treasure taken is to be divided between the French and English. Some privates are reported to have sold their share for thirty thousand francs. The entire British share, including both treasure and private property, is \$90,000. A dispatch from Peking, by way of St. Petersburg, states that the Emperor had returned to his palace from his flight, that peace had been concluded with the Chinese on the 29th of October, and ratifications exchanged on the 5th of November. This dispatch (dated at Peking, Nov. 9th,) also states that the French and English had evacuated Peking.

—The Earl of Aberdeen had died, in his seventy-sixth year. It was when he was Foreign Minister for England, under the premier ship of Sir Robert Peel, that the Maine boundary question was settled (1841), Webster being the American Secretary of State.

—The Ministry of Gaeta, after a temporary suspension, had been recommenced. French vessels of war are said still to obstruct a blockade by sea on the part of the Sardinian fleet.

—The recent concession of greater freedom to the French Press, seems to be intended in favor of the Emperor; the extent to which this liberty will be granted, will depend, according to the Minister Persigny's interpretation of the decree, upon the moderation with which it is used.

—Chevalier Bunsen, the illustrious critic, philologist, and historian, long a minister of Prussia near the Court of St. James, and the intimate friend of the late Dr. Arnold, died Nov. 28th, at Bonn, in Germany, in his seventy-third year.

—An attempt had been made to assassinate Col. Dunn, of the Sicilian army, which gave rise to a rumor of Garibaldi's assassination.

—It is again reported that the passport-system between England and France is to be abolished.

—There had been a decrease of bullion in the Bank of France, during the month, of 2,600,000 francs.

Doings of the Moral Police.

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

COMING TO THE RESCUE OF AN ABUSED HORSE.

One of the young ladies connected with the Lewiston, Me., Seminary observed a man opposite that institution trying to force along a refractory horse by beating him unmercifully. She bore the sight as long as she could, when she went out into the road and remonstrated with the man, who evidently began to be ashamed of his conduct. She then went up to the horse's head, spoke kindly to him, caressed him for a few minutes, and taking hold of the reins the horse hastened to move on, overcome by the young lady's kindness. The Lewiston gallants ought to make the lady a present of a pretty ambler, a side saddle, riding lat, and habit.

A PRAISEWORTHY ACT.

On Monday last one of the engineers of the Central Ohio Railroad, James Freese, suffered a horrible death, being caught by the legs between the engine and tender, both being thrown from the track by the breaking of a tire of the driving wheel. While in this situation, exposed to small streams of scalding water from the boiler, confined in a small space filled with steam and smoke, the office of alleviating his terrible sufferings as far as human aid could do so, was performed by one of his fellow-employees upon the train, Mr. W. H. Stewart, who went into the narrow opening with the suffering engineer, and held him in his arms and ministered to his continued calls for water until death relieved his torture after a period of nine hours. Mr. Stewart is quite a young man, employed as brakesman upon the train. His fortitude and faithfulness to his unfortunate friend, in assuming a position from which the stoutest hearts would quail, is deserving of all praise. —*Ga. Con.*

LIFE-SAVING ASSOCIATION.

At a recent meeting of the Managers of the Life-Saving Benevolent Association, the President, Thos. Tilston, Esq., presented the following medals to the individuals to whom they had been awarded:

A silver medal, inscribed: "Presented to Denis Galvin, for his meritorious conduct in saving from drowning one of the crew of the steamboat May Queen, on the 27th of June, 1860." The sum of twenty dollars was also presented with this medal.

A silver medal, inscribed: "Presented to P. D. Kelly, for his meritorious service in rescuing a man from drowning in the East River, on the 12th of September, 1860."

A gold medal, inscribed: "Presented to James McCarty, of Far Rockaway, for his courage and humanity in saving numerous persons from drowning while bathing in the surf, November, 1860."

Joseph Walker, Esq., stated the interesting circumstances of the recent saving of a life at the landing of one of the Williamsburgh ferry-boats, and offered the following resolution, which was unanimously adopted:

Resolved, That this Association gratefully acknowledge the services of Mr. Richard Marsh, in rescuing, at much personal hazard, a little boy from drowning, in the East River, near Peek Slip, on the evening of the 21st of November last, and that the sum of twenty-five dollars and the silver medal of the Association, suitably inscribed, be presented to Mr. Marsh, as a testimonial of his courage and humanity.

NOBLE CONDUCT OF A BOY.

The following touching episode in street life—in Paris—is a beautiful gem, and should be in all memories surrounded with pearls of sweetest thought and gentlest sympathy:

"About nine o'clock in the morning, a little boy of twelve, whose jacket of white cloth and apron of the same color, distinctly indicated that he followed the profession of pastry cook, was returning from market with an open basket on his head, containing butter and eggs. When he had reached the vicinity of the church of St. Eustache, the little fellow, who could only with difficulty make his way through the crowd, was violently jostled by a stranger who was passing, so that his basket fell to the ground with its contents. The poor lad, when he saw his eggs all broken, and his butter tumbled into the gutter, began to cry bitterly and wring his hands. A person who happened to be in the crowd that gathered around the little fellow, drew a ten sous piece from his pocket, and giving it to the boy, asked the rest who stood grouped around him to do the same, to make up the loss occasioned by the accident. Influenced by his example, every one eagerly complied, and very speedily the boy's apron contained a respectable collection of coppers and silver. When all had contributed their quota, our young valet, whose distress had vanished in a minute, as though by enchantment, warmly thanked his new benefactors for their kindness, and forthwith proceeded to count the sum he had received, which amounted to no less than 32 francs and 25 centimes. But instead of quietly putting this sum in his pocket, he produced the bill of the articles he had lost, and as its total amounted only to fourteen francs, he appropriated no more than that sum; and then observing in the group that surrounded him a poor woman in rags, the gallant little fellow walked up to her and placed the remainder in her hand. Certainly it would have been impossible to show himself more deserving of the public generosity, or to acknowledge it in a handsomer manner. The boy's noble conduct was greeted with the applause of the crowd, who were delighted to find such delicacy and propriety in one so young.—*Home Oracle.*

Attractive Miscellany.

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

For the Herald of Progress.

The Clandestine Marriage.

A TRUE STORY.

BY A. G. W.

"I don't care what ma and pa say; I think it's a pity if I can't choose a husband for myself. I'm old enough, I should think, to have some judgment about men; and I'll never believe that Edward Allen is what they say he is;" and the speaker, a young girl of seventeen, threw herself angrily and nervously into a chair, and looked defiantly on her companion, who sat looking on in wonder and astonishment to see her young friend so unusually excited.

"Well, Jenny dear, what is the matter with you this morning? This is a strange greeting; you come in like a whirl-storm, with many complaints on your lips of your dear parents, and something about Edward Allen, and your judgment, &c. Come, take off your bonnet and mantle, then sit down coolly and calmly, and tell me what is the matter. I do not understand you, I confess."

The young girl complied with the request of her friend and confidant, Mrs. Gage, and said: "Oh, Mrs. Gage! you must know that Edward and I have been engaged for two months, but pa and ma never knew it until this morning; nor would they have known it then, but I dropped a note from him in ma's room, (it was very careless in me I confess) she found it and read it, and asked me right away if I was engaged to Edward Allen, as she would judge so by the contents of that note, and she hoped her daughter would tell her the truth, painful as it would be. Of course I would not deny it, and owned we were engaged. Ma said Edward had not acted honorably—that he should have come like a man to my parents first and asked permission to address their daughter. But I don't see why he, or any other man, should do that; this is a free country, I hope. And then ma says she don't like Edward's character as a man; that he is not steady enough to make a good husband. But ma and pa are too old-fashioned. I wouldn't give a cent for one of your long-faced, sanctimonious, good young men; I like to see them have some life about them."

"Well, dear Jenny, I have heard your side of the story, and, I think, my dear, you will not feel vexed with your old friend when I tell you I think you are very wrong in your views. You must remember, dear girl, you are young; your parents know the world better than you, and, beside being better judges of men, have a right to control your choice of a life-companion. Remember all their kind and affectionate care of you, from infancy up to womanhood; besides, they are your parents, and you do not forget that the Bible says: 'Honor thy father and mother.'"

"Yes, I know, Mrs. Gage, all about that; but this concerns my life-happiness, and I do not think they ought to refuse a young man merely for being a little wild."

"My dear Jenny, even were he faultless, I hope you would not think of marrying him without the full consent of those who have the right morally to control you. Oh, Jenny! never, never do that, for I tell you, dear girl, you will surely be punished in the future life, if not in this. Oh, heed my advice, dear girl; turn him off if your parents will not consent to your union, or your life will be miserable indeed."

"Why, one would think you had made a runaway match, to hear you talk," replied Jenny, "you talk so seriously about it. But I believe you are siding with mother; if so, I'm off, for it's no use. I will marry Edward Allen. I love him too much to throw him off now."

"Oh, Jenny! do not talk so, you pain me," cried Mrs. Gage. "This young man is a stranger to you; it cannot be that you love him already more than those who gave you life. You know nothing of him whatever: he may be a married man for aught you know."

"Oh, I have no fears of that," replied the giddy girl; "he is the soul of honor."

After a moment's silence, Mrs. Gage said: "Dear Jenny, if you will sit down, I will give you the history of my own life; it may, at least, cause you to think, before you make your whole future life wretched. I have never before told any human being what I shall now unfold to you, nor would I now reopen old wounds, always painful to me, even in thought, but for the hope of benefiting you."

"No girl was ever blessed with kinder parents than I; everything that money could procure, that a girl could wish, was lavished upon me. I was educated in a convent, and as you may know, convent girls are so utterly shut out from the world, that when education is finished, and they come in contact with society, they are as innocent as children of eight or ten years of age, particularly if they are sent there very young."

"I was home once a year, and then only six weeks at a time. Never shall I forget the last time I saw my beloved mother alive. My vacation was over, and my mother and father went down to the boat to see me off. The convent was situated about eighty miles below St. L., and I always went by steam-boat. When the parting came between my mother and myself, she looked into my eyes

and said: "My dear daughter, I feel as if we should never meet again on earth. I know not why, but if I should be taken from you, my darling, try to live on earth so you may meet me above." She kissed me again and again, and left me weeping. I went to my state-room, but had scarcely entered it when my mother returned to bid me good-by once more, and again said: "Oh, my daughter, why do I feel thus; I cannot let you go."

"Here my father interfered, saying: 'Come Kate, dear, you have the blues; you always feel so in parting with Mary.'"

"Oh, no!" cried my mother, "I have never, never felt as I do now. Oh William, should I be taken from her, be kind and tender as you have ever been."

"So speaking, she embraced me for the last, last time on earth, and left me. I threw myself in the berth and wept until I was sick, for I, too, felt a presentiment that I should never see her again. Two days after my arrival at the convent, I was taken ill of bilious fever. Letters were written to my parents, immediately, for I was in a dangerous condition. The letters probably miscarried, as they never reached home; and being out of danger in a few days after, the nuns wrote accordingly. It was then unnecessary for them to come down, knowing that though I had been very ill, I would be well, probably, ere they could reach there. In a week I was sitting up, and could walk about the room. I dwell on these little details to show you there was no imagination in the after events."

"I had been much fatigued during the day on the 2d of Oct., 1842. I still slept in the infirmary; three other girls who were unwell slept in other beds in the same room. The nun who attended the sick slept in a small room, or cell, as they call them, joining the infirmary. It must have been 12 o'clock at night, when, as I lay wide awake, my eyes open, I noticed a light, resembling the top of a burning candle, right over my head in the corner of the room. It commenced slowly moving around the ceiling of the room until it rested where it had started from, then it suddenly flashed out."

"I had heard my father frequently talk of what they termed the death-sign in his family. My grandfather, father, and two uncles having beheld it many times on the death of some one of the family. I know, also, when my father saw it once, he screamed out, saying: 'Oh, Kate! my mother is dead.' It was true; she died at or just before the time he saw the 'death sign,' or the burning light."

"I had been so completely fascinated from the moment my eyes rested on that terrible death-sign, that I had no power to move, scarcely to breathe, until it disappeared. Then I screamed wildly, arousing every one around me. The nuns attended to make me believe it imagination; when that failed, they told me it was sinful to believe in signs of any kind, it was all superstition, &c. My only cry was, 'My mother is dead, my mother is dead!' They were compelled to give me an opiate to quiet and put me to sleep. You can imagine their astonishment, when, two days after, a messenger from my father arrived, saying that my mother and father had started down the river to N. O., on a pleasure excursion; the boat had sunk, my mother and a brother were lost; and now my father wished to have me home, until my mother's body could be found and interred."

"I remained home three weeks; at the end of that time her beloved remains were found; brought home, under her own roof once more, and then laid beneath the tomb. Oh! dear Jenny, I had lost my best friend, and I never thought to be happy again. But I was young and thoughtless, and time wore off the sharp edges of my grief. I returned to the convent and remained until vacation. I felt oh, so sad, on going home. I knew there was no mother to greet me with a warm loving welcome, and my heart ached as I thought it would never ache again. It was well, perhaps, that I could not read the future."

"Imagine my grief and astonishment to find, on reaching home, a new mother. My father had been married three weeks. He was advised by relatives and friends to marry, for he had four children, the youngest of whom was only two years old. I was the eldest, being at that time fifteen, but too young and inexperienced to keep house and control the servants, good and true as they were and devoted to the family. So my poor father acted for the best, as he thought, but oh, it was a death-blow to me, to see my beloved mother's place filled, and so soon after her loss."

"My stepmother was young, being but six years older than myself, and she knew little of children. Between her and myself there was a constant struggle; she was too arbitrary, too stern and cold. Had she been kind and affectionate, and loving to my little brother and sister, I would have yielded to her in everything, but as it was otherwise, I soon only thought of getting away from home, where I should never see her again."

"I had never thought of marriage, until a gentleman to whom I had been introduced, but a few days previous, asked me to marry him. He was a perfect stranger until then. It is needless to detail how it was brought about; suffice it to say, that in less than three weeks we were married, privately, without any one's consent. Oh! bitterly did I atone for that hasty step. He was a Frenchman, I an American. I do not think a marriage between two different nations can ever be productive of anything save unhappiness; I have observed it in many instances."

"You must remember, dear Jenny, I was very young and gay, and having been fondly cared for all my life, I fully expected my husband would be father, mother, and all in one;

but alas! too soon I found out my mistake. He expected me to fulfill the duties of housewife with the skill of older and experienced persons. I knew nothing of work of any kind, and as he went to housekeeping immediately after our marriage, he insisted, at first, on getting along without a servant. I was helpless as a child in everything. He knew all this before, but he wished to train me, he said, but took the wrong course for doing so. I would willingly have learned to please him, had he asked me in kindness and love; this he would not condescend to do, and of course there was constant contention between us. Perhaps I was some to blame, but he knew my incapacity for work of any kind before we married, for I told him I should be a useless wife until I could learn, but then everything was right with him, he said he only wanted me, he did not wish to make a servant of me."

"My husband was a young merchant, in good business, and had he wished, I need not have done anything only for my own pleasure; but he was disappointed in not receiving a dowry from my father, for he fully expected it. Soon after our union, when I had failed one day signally in cooking a dish of which he was particularly fond, he said, in a rage, 'If your father had given you a dozen niggers, as he ought have done, there would be no need for you to be in the kitchen.'"

"And because my father did not do so, is that any reason why I must go in the kitchen day after day, burning my face and fingers, doing my best to please my husband, and then receive his reproaches in return?" said I.

"Yes," said my husband, 'you've got to work; I can't afford to let you sit here with your hands in your lap, or rattling the piano keys all day long.'"

"I had a neighbor living next door to me who, seeing I knew nothing whatever, came in every day to teach me how to cook. As to washing and ironing, that was utterly impossible, so a woman was hired once a week to do this. I would have done all cheerfully had my husband been poor, but knowing the contrary, it felt heavily upon me."

"I was passionately fond of music, and was called in those days a fine musician. Soon after our union, I published a new piece of music of my own composition. I had published several before marriage, which were much admired. My father, at my written request, had sent me my piano and my portion of my own dear mother's silver; it was all I ever asked or received from him. It was fortunate that I had my piano from father, for I think I should have forgotten my music entirely, as my husband would never have procured me one, although abundantly able, as I said."

"Well, my dear, many persons, seeing my new piece of music, (our town was small) thought I must be a good musician, and in a short time I received several applications to teach. Thinking it a good plan, I consulted my husband, telling him I would take enough scholars to pay for servant hire, if he had no objection, as I knew I could teach better than cook. I shall never forget his reply. 'Teach all you've a mind to,' said he, 'for you will have to pay for the servant's eating too.'"

"From that time, for several years, I taught constantly. I had many scholars, and paid all the expenses of the house at last, and clothed myself and children besides. Let me do justice to my husband, so far as to say, I do not think he would have been so penurious had no one influenced him, but he was in business with a mean, wretched man, who instigated him in everything mean."

"This man had made a complete fool of him for years before our marriage, and had he known of his intention to marry, he would certainly have prevented it, as he was now trying to separate us. He was the main cause of all my trouble. He was angry, too, that my husband should have married an educated woman, and one who had been well raised. His own wife was a good-hearted, plain, ignorant woman, a perfect slave to her husband. I have known her to get up at four o'clock in the morning, make the fire, black his boots, cook breakfast, and dress the children, (when she was so feeble she could scarcely stand without staggering,) while he lay in bed, sleeping. How would you like such a husband as that, dear Jenny? Oh, he was a wretched man, but his poor wife is dead and at rest now. She left two children. She took in sewing and often sewed until two and three o'clock in the morning. Remember, this man was the partner of my husband, doing a good business, their profits being about eight or ten thousand dollars per annum, yet he compelled his wife to work worse than any slave in the South, and was influencing my weak husband to attempt the same. He said to him, 'make her work, bring down the fine lady's pride; she's no better than other folks.'"

"Had my husband truly loved me, he could not have acted upon his partner's contemptible advice, but alas! there was little love for me in his bosom. Time passed on; I now received a good income from my scholars, and seldom called on my husband for funds, but when I was compelled to do so, there was a storm of angry words. Oh, it would take years to tell you all the petty mortifications I received through him."

"But all things have an end sometimes. I was taken sick and was confined to my bed for weeks. Of course I had to give up my scholars, and even when I recovered, or arose from my bed, I was forbidden by my physician to give lessons. My health improved, but slowly, and my husband was constantly

urging me to go to work again, saying he was tired of supporting me."

"One morning he remarked, just as he was leaving the house, 'By the by, Mary, I am going to have your piano repaired some little, I will send up for it to-day, and have it taken to the music store.'"

"I thought it strange, and said: 'It only wants a little polishing. The workmen can come to the house and do that.'"

"Oh," he replied, 'they won't do it, they say I must send it down there.'"

"The cart came, and I never saw it again until years after. When a week had passed, I said: 'George, when will the piano be home? I want some music so bad.'"

"Well," he said, 'I guess you'll be wanting it some time, then; I've sold it; no use to have a piano in the house unless you could make money on it, so my partner said I'd better sell it.'"

"Oh, George," I cried, 'how could you be so cruel! my father's gift too; oh, how could you sell it! Just because I have been unable to use it for a time, that fiend partner of yours has urged you to sell it, knowing what a blow it would be to me.'"

"Oh, shut your mouth! the thing is done now, and I don't want any whining about it. It will also be best for you, madam, to be careful how you use my partner's name.'"

"Oh," I exclaimed, 'he is a detestable scoundrel—mean himself, and trying to drag you down to his level, and he is succeeding well.'"

"He was now white with passion, and coming around the table where I stood, his clenched hand raised in the air, he gave me a crushing blow which laid me insensible at his feet. When consciousness returned I was lying on the bed, and the great strong Irish girl who lived with me was bathing my head, and crying like a child."

"When my husband returned in the evening, he came in and said: 'Now, madam, I want no more words on this morning's subject; if you commence again, I will do as I did this morning; it is the only way you can manage a woman, my partner says—the more you whip them, the more they love you.'"

"Oh, how the blood rushed to my heart at these cruel words! I was lying on the bed, but I raised up, looked him full in the face, and said: 'George, I have borne cruelty, coldness, harsh words, and worked beyond my strength to please you; aye! worked until I am able to do no more, for very feebleness; yet I have not uttered one single reproach in anger; but you have gone beyond the mark this time. If ever you dare lay the weight of your hand on me again, I will leave you at once and forever. Please remember it, for I mean it, so help me heaven! He seemed frightened, and at last gave time for an answer, I left the room."

"Two months after this, I missed my silver; whether it was stolen or not I could not tell. As soon as my husband came in, I told him of my loss. He took a bundle from his pocket and opened it, displaying to my view half a dozen large pewter spoons, with the same number of tea-spoons. 'There,' he said, 'those are just as good to use as silver, and better, too, for you are always in fear of having silver stolen anyway.'"

"Yes, but what has become of my silver ones?" I asked.

"Why, I have sold them, madam. My partner uses this kind, and if they are good enough for him they are good enough for us. I wasn't born with a silver spoon in my mouth, and don't care to use one now."

"We were standing near the top of a steep pair of steps; I leaned up against the banisters, for I felt faint with emotion. At last I said: 'Oh, heaven! this is too much—first my piano, then my dear mother's silver, so sacred in my eyes, and the only relic I had left of her. (He had sold my watch previous to this, which had also been my mother's.) Looking at him sternly, I added: 'Had you not better sell your wife and children next?'"

"Yes," said he, 'I'll sell you to the D—l, at the same time giving me a sudden push or slap on the side of my head. I staggered, lost my balance, and went headlong down the long flight of steps. When I arrived at the bottom, I was no longer sensible of my misery. That night I gave birth to two little boys; one breathed a few moments, the other had its head mashed ere its birth."

"That night, nor the next, nor for a week did my husband return to the house. The outraged neighbors, called in by the cries of the servant and my two children, would have done him injury had he attempted it. A week passed; then he returned. He walked up to my bed, with his hands thrust in his pockets, and putting on a defiant air, said: 'Well, I guess you'll keep your infernal tongue another time, won't you?'"

"I only looked at him for one moment, then turned my head without speaking."

"See here, madam! when I speak, I wish to be answered."

"Oh, I was so heart-sick, I had no wish to speak, for I knew I should only make him angry by speaking my thoughts. He spoke again, yet I kept quiet. In an instant, as it were, he had my long hair in his hands and jerked me out of the bed by it, and beat my head against the floor repeatedly. I do not think I gave but one scream, but that must have been terrible. It brought the servant and several of the neighbors in, but they found me lying on the floor, alone and insensible. He had fled. Again he staid away; and oh, how glad I was. I had then fully made up my mind to leave him as soon as I was able to remove, and with the assistance of kind friends, I took my children, locked

up the house and sent him the keys, and left his home forever."

"The moment I could attend to it, I sued him for divorce. He was thunderstruck when he found I had left him; he did not dream I would be so decided. I was then just twenty-one years of age—too young, I thought, to drag out the rest of my days and years with a man who did not know how to treat a wife, and glad am I that I was so resolute."

"He wrote and plead in vain for me to come back. I could not trust to his promises. I knew he would do the same thing over again, as soon as his fit of repentance had passed over. I left the city to rid myself of his importunities, and visited an uncle of mine far up the Missouri river, in the country, and left him in ignorance of my place of residence."

"I remained there a few months, then returned to attend to the divorce case, and now mark how strange. He was taken with typhoid fever a week before the day set for the trial. At two o'clock on that day, the trial was finished in my favor. My lawyer visited me in the evening. I said, 'You have come to tell me my case is finished, have you?'"

"Yes, madam, finished by the courts of man and God. Your husband, poor wretched man, died at the same hour the case was concluded in court. We did not know of his extreme illness until some friend came into court to tell us he was dead."

"After all his cruelty, I could not but weep to hear of his sudden death. His last words were: 'Tell my poor wronged wife to forgive me, as she hopes to be forgiven.' This I have long since done. Ah, Jenny, I was truly punished for my disobedience; yet had I never suffered, I do not think I should be so perfectly happy and contented as I am now. You know Mr. Gage, and know how good, loving, and kind a husband he is."

"Yes, dear friend," said Jenny, 'he is noble and true; there are few men like him in the world. If I were sure Edward would make such a husband as he is, I think I would run the risk of a clandestine marriage, but as I am not sure, I promise you I will not marry him without my parents' full consent. Your life-history has frightened me. I never could go through all you did; I should have fought him back, or done something awful, I know. Just to think of selling your piano, your mother's watch and silver! Oh, I would have felt like killing him!'"

"Oh, Jenny dear, do not talk thus: you are not fit to become a wife yet, for you cannot bear nor forbear. I fear; and as this is a necessity in married life, if a couple wish to live happily at all, I think you must begin your training even now."

"Don't you and Mr. Gage ever have quarrels?" asked the young girl.

"No, never, now. When we were first married, and before we knew each other's dispositions, we sometimes had a little disagreement, but for five years, at least, we have lived in the greatest harmony. I am always trembling in fear of death separating us; yet neither of us would long survive the other I know. Yet, since I have received the blessed belief, that the spirits of those who are gone still watch over and commune with us, I do not feel so terribly about death as I did once, nor does my husband, God bless him!"

"Ha! ha! ha! Mrs. Gage excuse me, but you make me laugh; you talk like lovers, or as if you were married but yesterday; how long have you been married to Mr. Gage?"

"Nearly nine years," said Mrs. G., "and I was twenty-one and Mr. G. thirty-two—an old bachelor. Although I was a widow, he is my first love, and I am his. I was too young to know the meaning of love when first married; then, too, I only wished to leave home, and so accepted the very first offer I received. Now, dear Jenny, if you will walk I will go out with you, as I feel wearied with the house and want fresh air. It will do us both good."

The two donned bonnets and cloaks and started out; they had gone but a short distance, when Jenny said: "Oh, Mrs. Gage, there is Edward Allen—he sees me and is coming this way. Look, do you not see him?" Grasping Jenny's arm, Mrs. Gage said:

"Edward Allen! that your lover! great heaven! Jenny, what an escape for you. But oh, you are mistaken—it cannot be."

"Mrs. Gage, Mr. Allen—why, Edward, here, where are you going? what is the matter with you? are you ill? Stop one moment."

"Jenny," said Mrs. Gage, grasping her arm tightly, "let him go, in God's name! The spirits must have impelled me to tell you my history this morning, to show you who Edward Allen really is, or rather H. M. I should say, my first husband's partner, whose wife was worked to death by his own infamous conduct. Oh, what a blessed escape for you."

"Oh, Mrs. Gage, are you not mistaken? it cannot be!"

"Jenny, did not his own conduct tell you he knew me, when, coward-like, he fled?"

The girl was very much agitated, and even yet could scarcely believe her lover was a villain. She never saw him again; he left suddenly. Two weeks ago, Mrs. Gage attended Jenny's wedding. She has won a noble husband, and her future horizon looks bright with joy and hope."

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MRS. HELEN E. MONELL will lecture in the New England States during the winter. Address Hartford, Conn.

MRS. FRANCES LORD BOND will answer calls to lecture, addressed box 878, Cleveland, O.

MRS. M. J. KUTZ will answer calls to lecture, addressed, Laphamsville, Kent Co., Mich.

S. P. LELAND is now lecturing on Spiritualism, Sundays, and on Geology during week evenings. Address, Cleveland, Ohio.

WM. DENTON will answer calls to lecture on Geology, Theology, and Spiritualism. Address, Painesville, Ohio.

MRS. E. A. KINGSBURY will answer calls to lecture addressed 1905 Pine Street, Philadelphia.

MISS L. E. A. DeFORCE will receive calls to lecture South during the winter. Address La Crosse, Wis.

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

JOHN MAYHEW, M.D., will answer calls to speak on the route from Minnesota to New York during the coming winter. Address, Wyoming, Chicago Co., Minn.

E. V. WILSON will spend January, 1861, in Chicago, February in Milwaukee, returning eastward in March. Will receive calls for week evenings till 1st of March as above.

ELIJAH WOODWORTH, Leslie, Ingham Co., Mich., will travel and lecture upon the Phenomena and Philosophy of Spirit Interference, in the East, and Northern Michigan, this winter.

MRS. S. E. WARNER will lecture in Olney, Ill., in Jan.; and in Lyons, Mich., in February. She may be addressed at the above places, or to the care of Ebenezer Warren, Norwalk, O.

MRS. J. W. CURRIER lectures during January, Lyons, Mich.; February, Elkhart, Ind.; March, St. Louis, Mo. Address Lowell, Mass., box 815, or as above.

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MISS MARTHA F. HULETT (Post office address, Rockford, Ill.) will speak during Georgia; January, 1861, Cincinnati, Ohio; February, Toledo, Ohio; March, April, and May in the East.

H. B. STORER, will lecture at Portland, Me., Jan. 6th and 13th; Bangor, 20th and 27th; Feb. 3d and 10th; Bucksport, 17th; Bradley, 24th; Putnam, Ct., five Sundays in March; Providence, R. I., April 7th and 14th. Will speak three evenings per week at places near these towns.

H. P. FAIRFIELD will speak at Oswego, N. Y., in February; Chicago, Ill., in March; Toledo, Ohio, two first Sundays of April; Adrian, Mich., the third Sunday, and Cleveland, Ohio, the last Sunday in April. Address as above, or at Putnam, Conn., care of Abner Plummer.

JOHN PIERPONT will answer calls to speak on Spiritualism in Western New York, Northern Ohio, and Michigan. Address, between the 5th and 12th of January, care of B. F. Rust, Alfred Centre, N. Y.; till the 19th, care Theo. E. Davis, Oberlin, O.; and from the 19th to the 26th, care E. M. Read, Perry, N. Y.

EMMA HARDINGE will lecture during the month of January, 1861, in Detroit, Elkhart, and Attica, Ind. Address C. Waterman Esq., Detroit, Mich. In February, Chicago, Ill. Address Russell Green, Esq. For the ensuing year, in the East. Post office address, care of Bela Marsh, 14 Bromfield Street, Boston, Mass.

LEO MILLER speaks in Providence, R. I., January; Lowell, Mass., Feb. 3d 10th, 17th; Cambridgeport, Mass., Feb. 24th and March 3d; Quincy, Mass., March 10th and 17th; Philadelphia, four Sundays in May. Calls to lecture week evenings should be addressed, Hartford, Conn., or as above.

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SUBJECT.—The Spiritual Doctrine concerning Hu-
man Rights.

MR. HITCHCOCK read a paper, which we con-
dense as follows:

The term Slavery is applicable to all per-
sons who are subject to the caprice, will, power
of another, or to their own passions, either in
a spiritual, mental, or physical sense. Slavery
being the condition of all mankind in a
more or less degree, it becomes us to consider
the best method by which its opposite—freedom—
may be obtained. Now all education, to be
successful, must be adapted to the subject to
be instructed, and as the first development
of the man is in the physical, so all education,
if correct, must be commenced in this depart-
ment.

It is well known that all efforts to Chris-
tianize the black in his native country have
resulted in an almost entire failure. The reason
is obvious, they have been sowing their
spiritual seed upon soil that has never been
prepared by the fertilizing plow of physical
culture. They have been endeavoring to in-
fuse spiritual life into a barbaric body. The
natural consequence is, that it has failed to
take root. You might as well undertake to
grow wheat in a forest, as expect to im-
prove the spiritual nature of man without
first civilizing his physical powers.

A well-arranged system of transplanting
the African upon American soil, where he can
work out his own salvation with fear and
trembling, will do far more to civilize and
spiritualize the race, than all efforts to teach
them spiritual doctrines in their own country.
It is well known to commercial men that
there is a great want of increased physical la-
bor in the Southern producing sections of the
country to supply the increased manufacturing
and consuming interest. The cotton pur-
chasing is virtually paying fifteen hundred
dollars for a laborer to grow cotton, when,
under a proper system of emigration, the same
laborer could be had for a hundred.

If the combined interests of Christianity and
commerce render it desirable that the African
should be gradually transplanted from the
Eastern to the Western hemisphere, it is im-
portant that we should understand upon what
conditions he should come, that will be a mutual
advantage to both parties. Now all men
have an inalienable right to be free. The
boy has a right to be a man. But the simple
declaration of these rights does not make the
boy a man, or the ignorant person a free
man. They must both await their natural
growth. I therefore submit, that in the first
stages of either physical or spiritual civiliza-
tion, an obedience to the dictates of others is
necessary for their development.

But because it is proper that the negro
should come to this country in a state of ser-
vitude, it is no reason why he should always
remain so. Once a subject, always a subject,
was a favorite doctrine with the English Gov-
ernment, but they learned to their cost that
it was not a tenable one. We have the same
lesson to learn in regard to the slave. The
departure of the Israelites from Egypt will
have its counterpart in violent demonstra-
tions of the blacks, should we fail to perceive
this great truth; and our supposed revealed
rights, our paper constitutions, and our Fugitive
Slave Laws will be as worthless as an egg-
shell after the bird is hatched. We have no
right to bring others in contact with liberty
and independence, and then rudely and forever
shut them out from all participation in its
benefits.

Dr. YOUNG: In looking at the question of
human rights through the microscope of
negro wrongs, our friends are apt to forget
that it is the white man who really suffers
most from African slavery. The argument,
therefore, that the Africans have gained from
American bondage, is lame in its best leg; in-
deed, it is brought to a complete stand-still,
from the fact, that what the blacks have
gained in religious and civil culture, the
whites have lost. Neither is the argument
of justification, on the ground of American
and Spanish superiority over the African, any
more solid than a bog-meadow; because our
American civilization has a background of
disciplinary training a thousand years broad.
Now, the African race, subjected to a like
process for eight hundred years or so, it is
but fair to presume might rise to the dignity
of a "sand-hiller," to say the least. But it
will not do to do right to-day; that is, to re-
spect the rights of man as represented by the
colored American man, because his white
brother owns all the land, and to set him
free with nowhere to set his foot would be
but to perpetuate, if not increase, the misery
of his present bondage. Therefore he holds it
an axiom beyond all cavil, that society can
never be well ordered, or just, until it se-
cures to its workers on the physical plane of
being, fitting employment and compensation
equivalent to their needs, enjoyments and
rudimentary education; just the reverse of
what now predominates; rendering human
society a social chaos and human advance-
ment from its own collective or individual
volitions impossible. The obligation of Spir-
itualists, then, is to work in the direction of
liberating the human mind from dogma,

whether religious, legislative, social, sci-
entific, or physical, and their endeavor should
be to create around each individual the secu-
rities and comforts of a domestic hearth, con-
servative of individuality, aspiration and in-
spiration. This is an inventive age, but in-
ventions are so rapidly absorbed by capital,
that, although in no period known to history
has the race had so many improvements and
luxuries, yet in no age have the many been
so disproportionately rewarded, or been so
much left to the merest chance for a subsis-
tence and employment. What then should
we, as Spiritualists, do or endeavor to effect?
I answer, we should add every project that
tends to liberate and cultivate the human
mind and morals, and multiply its capacity
to create mechanical and all other necessities
of life; and he that would act in this direc-
tion, will start from elementary principles of
social and moral rights, and enforce them by
destroying all laws that retard the progress
of society and permit monopoly of any one
of its elements, whether physical, mental,
or political, and erect others in their stead
that shall annihilate caste and unjust and
unequal compensation for labor and time in
the service of each other.

MR. BENNING said he had understood the
question to be, "The Irrepressible Conflict,"
and, under that impression, he had come to
tell us that we know nothing at all about
the blessings, temporal and spiritual, enjoyed
by the descendants of Ham, through the un-
speakable mercy of God, as expressed by the
Carolina rice swamps and the "Methodist
Church South." Of the evangelizing and civil-
izing effect of this truly patriarchal institu-
tion upon the Africans, the North knows no-
thing. He was born upon a plantation and
raised among the negroes, and therefore is pre-
pared to speak by the card. For more than
forty years, in the character either of teacher
or preacher among them, he had been, so to
speak, "their guide, philosopher, and friend." He
knew what was what, therefore. He had
studied this question in the light of its daily
operation. He had looked at it from the pulpit,
in his character of ambassador of the Lord Je-
sus, and had felt that it was blessed. Indeed,
like Baalam of old, he is compelled to bless it
from every point of view. It, (the blessed
institution,) by absolving the African from
all care for the bringing up and disposal of
himself and family, by its relieving him
from all concern for a necessary supply of
hog and hoe-cake, it leaves his mind open to
the mollifying influences of the missionary,
whereby a growth in grace and a knowledge
of spiritual things are secured and enjoyed by
him, far beyond what Caucasian children could
conceive. He had looked at it from his
platform of agent for the American Coloniza-
tion Society, whose work it is to transplant
this luxuriant growth of Christian virtues,
from its indigenous Dismal Swamp to the arid
plains of heathen Africa; and therefore, as an
agent thereof, he is compelled to bless it, and
to bless the American Colonization Society,
too, because of its holy zeal and consistent
logic, as manifest in its ostensible endea-
vor to get this American blessing out of
the country, and transported to the uttermost
parts of the earth as soon as possible. From
his position as committee man, wherein him-
self and certain cognate saints drew the sword
of the Lord and of Gideon, and split the
Methodist Church like a pickled shad—leav-
ing the entire backbone of Christian virtue
and ethical acumen attached to the Southern
half, the North taking the fanaticism with
the caudal appendages—he is called upon, by
all that in him is, to bless it. And now, from
all these heights of observation—mountain
heights, as compared with the opportunity for
looking enjoyed by mere northern white folks
he is prepared to say that Slavery is right for
the negro, though wrong in the abstract; and
now that his mind is good, he must proceed to an-
nihilate this giant of abstraction, which to-day
leads all the armies of the North, by solemn
proclamation, viz., that this country is being
ruined and utterly blasted by abstract truth!

The spiritual condition of the slaves has been
seriously injured by it. Slavery, for the rea-
sons assigned, had made them much more
spiritual than the whites. The absence from
care, the sense of security, the utter freedom
from the necessity of forecast which it en-
genders, are in the highest degree favorable
to the development of spirituality. Conse-
quently there were more mediums among
them; and, in the good old days, ere the
country, through northern fanaticism, was
cursed by abstract truth, the evidence of
their superior participation in, and enjoyment
of spiritual blessings, was abundantly man-
ifest. Then the school-master was abroad;
and he distinctly remembers, that, soon after
cutting his milk-teeth, he had himself cele-
brated the grand event by teaching his old
nurse (whom time and the blessed institution
had twisted into the shape of the letter S)
the alphabet. But, alas! abstract truth has
turned the English alphabet into Greek to
the negro, and made his prayer-meeting a
suspected place. To roll back this destructive
tide of truth has been his life endeavor, and
will be to the end; and his reward is in hea-
ven. He has been told again and again
by the colored spirits, who flock to his circles
like doves to the window, that the brightest
jewel in his celestial crown will be the
blackest.

Dr. GRAY remarked, that, before we came
to the application of the doctrine of rights,
it would be well to inquire what is the doc-
trine. Upon this preliminary inquiry he
promised a paper at the next meeting, and
then the Conference adjourned.

H. T. HALLOCK.

Apotheosis.

"Death is but a kind and welcome servant, who un-
derstands his master's will, and shows us how we love."

For the Herald of Progress.

DEPARTED: From Pultneyville, N. Y.,
Nov. 19th, 1890, MARY, only daughter of
David V. and Deborah Lacy. Mary, though
but nine years of age, had been made familiar
with the great truths of spirit life, by her fa-
ther and mother, and would talk of the pres-
ence of angels and spirits in such a manner
that would overthrow the most inveterate
skepticism. But with a few days' warning,
came the death angel, plucked the beautiful
bud from its parent stem, and transplanted it
into a holier and more genial clime. Thus
another lovely flower, not yet fully opened
to maturity, has been gathered by an angel's
hand and conveyed to that clime where chill-
ing frosts never blight and wintry winds
never chill. How consoling is the thought
to bereaved parents, that their little ones are
guarded and guided by the bright and pure
beings who have progressed beyond the dark-
ness of error, and are commissioned by our
loving Father to watch over the unfolding of
the transplanted bud, and water it with the
dews of everlasting love, that it may bloom
in all its purity and perfection.

Weep not for thy daughter, whose spirit hath fled
To the Father of Infinite Love,
She dwells with the living, and not with the dead,
In the mansions of glory above.

Oh! dry up your tears, and rejoice in the hope
That spirits have rendered so bright!
Their presence still bears the disconsolate up
And cheers you with holy delight.

In that happy clime where her spirit hath fled,
No clouds of thick darkness appear;
No fierce, howling tempest, shall fill her with
dread,
Or check her progressive career.

GEORGE M. JACKSON.

DEPARTED: From his earthly habitation
in Morrisania, N. Y., on Tuesday, Decem-
ber 25th, at three o'clock, P. M., FRANCIS J.
SMITH, aged 52 years.

We cannot refrain from an expression of
our deepest sympathy with the family and
community which have been so sadly de-
prived of the personal presence and moral in-
fluence of a very superior mind. Brother
Frank Smith was a person of fine intellectual
qualities, cultivated, singularly unselfish,
independent in his convictions, frank and hon-
orable in all the relations of life, unobtrusive
under all circumstances, benevolent always,
and his death is a loss to the community.

At his particular request, the Editor of this
journal delivered a brief discourse at the fu-
neral on Friday (the 28th) at Morrisania, on
which occasion the numerous friends of the
departed assembled at the house. The event
was sadly impressive and profitable. At the
close of the exercises, our Brother's deserted
form, with its still features wreathed in the
shadow of a peaceful smile, as if in sleep,
was borne by loving and faithful hands to
flower-crowned Greenwood.

EVERY soul feels at times her own possi-
bility of becoming a God; she can not rest in
the human, she aspires after the Godlike.
This instinctive tendency is an authentic au-
thority of its own fulfillment. Men shall be
gods. Every act of admiration, prayer,
praise, worship, desire, hope, implies and
predicts the future apotheosis of the soul.

Miscellaneous.

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girls to educate with her niece. As the number will
be limited (not exceeding six), those placed under her
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three miles from the city of Montreal, and accessible
either by carriage or railroad. Terms for board, tu-
ition in English, French, Italian, Singing, Piano-Sorte,
Harp, Guitar, Drawing, and Fancy Work, may be had
on application, (post-paid), to Miss Burroughs, Mon-
treal, Canada East.

33-46

No Compromise with Slaveholders.

Conventions in the State of NEW YORK, to be ad-
dressed by Rev. Beriah Green, Elizabeth Cady Stan-
ton, Rev. S. J. May, Aaron M. Powell, Susan B. Antho-
ny, and others, will be held as follows:
Buffalo—Thursday and Friday, Jan. 3, 4.
Lockport—Sunday, Jan. 6.

Albion—Tuesday and Wednesday, Jan. 8, 9.
Rochester—Friday, Saturday, and Sunday, Jan. 11,
12, 13.

Climax—Monday and Tuesday, Jan. 14, 15.
Rome—Thursday and Friday, Jan. 17, 18.
Cortland—Saturday and Sunday, Jan. 19, 20.
Fulton—Tuesday and Wednesday, Jan. 22, 23.
Oswego—Thursday and Friday, Jan. 24, 25.
Port Byron—Saturday and Sunday, Jan. 26, 27.
Syracuse—Tuesday and Wednesday, Jan. 29, 30.
Auburn—Thursday and Friday, Jan. 31, Feb. 1.
Peterboro—Saturday and Sunday, Feb. 2, 3.

The sessions of the conventions will be afternoons
and evenings at 2 and 7 o'clock. Afternoon sessions
Evening sessions 10 cents.

Let there be a grand rallying of the people.
The friends in the several places will give free enter-
tainment to those in attendance from the country.

NEW YORK STATE CONVENTION.

The Fourth Annual New York State Anti-Slavery
Convention will be held at ALBANY, in Association Hall,
Monday evening, Tuesday and Wednesday afternoons
and evenings, Feb. 4, 5, 6.

Wendell Phillips, Hon. Gerritt Smith, Lucretia Mott,
Rev. Beriah Green, Ernestine L. Rose, Elizabeth Cady
Stanton, Oliver Johnson, Rev. S. J. May, Aaron M.
Powell, Susan B. Anthony, and others, will address the
Convention.

Afternoon sessions will commence at 2½ o'clock.
Admission Free. Evening sessions at 7½ o'clock. Admis-
sion 10 cents.

WOMAN'S RIGHTS.

The Second Annual New York State Woman's Rights
convention will be held at ALBANY, in ASSOCIATION
HALL, Thursday and Friday, afternoons and evenings,
Feb. 7 and 8.

Lucretia Mott, Wendell Phillips, Ernestine L. Rose,
Elizabeth Cady Stanton, Hon. Gerritt Smith, Rev. Be-
riah Green, Rev. S. J. May, Aaron M. Powell, Susan B.
Anthony, and others, will address the convention.
Afternoon sessions at 2½ o'clock; admission FREE.
Evening sessions at 7½ o'clock; admission 10 cents.

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Is the Bible of Divine Origin? by S. J. Finney.
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and Self-Contradictions.
The Arcana of Nature, by Hudson Tuttle,
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Vestiges of Creation, and Paine's Age of
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