

THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

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[WHOLE No. 55.]

TO WRITERS AND READERS.

A letter X on the margin opposite this notice is made to indicate to the subscriber that his subscription will expire with the next number. We trust that the interest of no person will expire with his subscription.

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 Phonographic characters for signatures, in order to interest our readers in the brevity, utility, and economy of the system.

Let no contributor conclude, because we postpone 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?

Whisperings to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

R. H. B., DETROIT.—Your entirely "different view of the astronomical question" is accepted.

WILLIAM D.—We acknowledge the receipt of your reasonable revelation of "Genesis" by the light of "Geology."

W. E. P.—"The River of Time" is too long, and we have concluded not to admit it. But, friend William, let us hear from you again.

L. C., WASHINGTON CO., IOWA.—The philosophical eclogue of your friend, D. G. M., is received and will, doubtless, find room in our columns.

W. H. M., GERRY, N. Y.—Your explanation is satisfactory. "To my Spirit Brother" is on file for publication.

J. W. M., WINDSOR.—The poetry from Ann G., though very good, is often crude in thought and expression, and would need much revision for the HERALD.

If your experiences in mediumship are unsatisfactory, would it not be well to suspend for a while all attempts in that direction, so that your mind can attain a healthy equilibrium? The "Confessor" and "Miss Petters" had probably enough medium power to be the instruments for moving a table, but their own mental and physical proclivities so dominated all their states as to justify the imputation of "pseudo-mediumship."

"ARTEMESIA," MICHIGAN.—Our readers will be interested in the "inspiration" just received for you. We shall soon make "public" a few paragraphs from one of your "private" letters.

"THE FARE-OF-COUNTRY," your story for children, will be examined soon. Thanks for that, and also for the fine selections of poetry of which you have sent us copies.

N. H. C., FOREST HOME, VA.—You have indeed made a vigorous onslaught upon "The Dying Dogmas." It is rather too lengthy for our columns, but is worth preserving. The manuscript is subject to your order.

J. J. W., MILWAUKEE.—Your words addressed to our Brother, N. F. W., show a true fraternal regard and appreciation such as a private presentation would make most congenial to his toiling, earnest spirit.

S. A., STERLING.—"The Railroad to Heaven," written by Mrs. F. E. H., is, we think, a very superior article to the one sent to your neighbor by a "Sectarian." We have not room in the HERALD for the poetry, but believe there was good in writing it.

L. M. W., COLD WATER, MICH.—The series of Biographical Sketches which you propose, will be very welcome and opportune. Most truly would our readers enjoy, from thy studio, views of the "Saints and Sinners" of the past. "St. Augustine" will soon appear.

D. H., WINFIELD, N. Y.—We trust you will be favorably impressed with the specimen we send. The lines you enclosed have some poetical merit, and the last verse, with the added note, are quite in the style of "Robert Burns." We may not publish this article, but hope to hear from you again.

J. W., EMERY, TEXAS.—You will find our response in Byron's lines:
"Time, the beautifier of the dead,
Adorner of the ruin, comforter
And only healer when the heart hath bled—
Time! the corrector where our judgments err,
The test of truth, love—sole philosopher,
For all the rest are sophists."

MRS. M. J. W., HAMBURG, CONN.—Your letter is just received, and will be at once transmitted to Mrs. N. May rest and peace descend like the summer dew upon your weary heart. Your prose article, so rich with inspiration, is in press. The poetry we may not perhaps use, but whether we do or not, we feel assured that our Sister will be content.

"An Old Man's Experience," written by "Examiner," is a faithful picture of the journey of a human spirit through the valley of Theological error to the mountain of truth and light. Since we have recently published some records quite similar, from others, and our correspondence is heavily multiplying, we trust our good Brother will excuse the non-appearance of his article in our columns. Shall we return the manuscript?

The Physician.

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

MEDICAL MISCELLANY.

"Swallowing a Drug Store."—Dr. Jackson's circular, emanating from the WATER CURE HOME, Dansville, N. Y., contains the following statistics, showing the dietetic habits and practices of patients:
Of other things of which men and women were in use when they came to us, 2,564 used tea once a day.
2,106 used coffee.
2,716 used meat and butter.
297 used ardent spirits as a beverage.
Of the 3,379 treated or prescribed for at our CURE, there had 2,923, at some time of their lives, taken *Opium*.
828 had taken *Iodine*.
114 had taken *Cod Liver Oil*.
1,166 had taken *Quinine*.
97 had taken *Colchicum*.
184 had taken *strychnine*.
2,786 had taken *Soda*.
2,943 had taken *Magnesia*.
3,006 had taken *Opium*.
2,018 had taken *Patent Medicines*.
1,142 had taken *Homeopathic Medicines*.
687 had taken *Eclectic Medicines*.
292 had taken *Botanic Medicines*.
455 had consulted *Clairvoyants*.
455 had consulted *Spirit "Mediums"*.
289 had been at other Water Cures, either for treatment or advice.
Of the 1,800 men treated for disease, or prescribed for at our CURE, 1,444 had used tobacco. 908 were using it when they came.
Now nearly all of these had dabbled largely in minor medicines—such as Salts, Castor Oil, Rhubarb, "Composition," "No. 6," "Lobelia," and various Bileous Pills occasionally. But of those who had taken *Patent Medicines*, over 500 had taken from three to fifteen bottles of Townsend's Sarsaparilla. One man had taken 104 bottles of Sarsaparilla and 33 bottles of Vaughan's Lithontripic. Over 500 had taken Wild Cherry. 257 had taken Chanchalagua and Yellow Dock. 604 had tried Kennedy's Pasture Weed. One man had taken 64 boxes Brandreth's Pills.
—We do not presume to call in question any portion of the foregoing statistics, but we confess to a still ungratified desire for further information. We want to know how many cases Dr. Jackson's more rational system has failed to cure?
"Truth is Universal."—To die for truth is not to die for one's country, but to die for the world. Truth, like the ancient statue of Venus, will pass down in many fragments to posterity; but posterity will collect and re-compose them into a goddess.
"Benevolence."—Many a malignant old curmudgeon, merely to gratify his hatred of his natural heirs, has bequeathed his whole estate to some public institution, and thus immortalized himself for *Benevolence*!
"Tattooing Prohibited."—The dangers of tattooing, so much practiced among seamen, have been pointed out in a recent report of the Inspector General of Health of the French marine. The loss of an arm, and even death itself, are shown to have resulted from operations of this nature, while minor accidents from this cause are very numerous. Authority calls on sailors, inviting them to abstain from this dangerous practice.
"Impure Water."—Set a pitcher of water in a room, and in a few hours it will have absorbed nearly all the respired and perspired gases in the room, the air of which will have become purer, but the water utterly filthy. The colder the water is, the greater its capacity to contain these gases. At ordinary temperatures, a pint of water will contain a pint of carbonic acid gas, and several pints of ammonia. The capacity is nearly doubled by reducing the temperature of the water to that of ice. Hence water kept in a room awhile, is always unfit to drink. For the same reason, the water in a pump stack should all be pumped out in the morning before any is used. Impure water is more injurious to the health than impure air.
"Some Curious Facts" were presented in a recent lecture of Dr. Thudicum on the Turkish bath. The human body can bear 300° of heat. The perspiration from a clean skin has an agreeable odor or none at all, while a disagreeable one is the product of an ammoniacal salt, formed of urea and volatile acid. The ventilation of the bulk of tissue—cellular and muscular—is the peculiar duty of the skin.
"Absent-mindedness."—The following curious specimens of humor are found in the writings of Hierocles, a philosopher of Alexandria, who flourished in the fifth century. The author is drawing the character of a scholastic, or pedant, whose mind is wholly engrossed with the school learning—a species of knowledge neither sound nor useful. He thus becomes what we call *absent*, and unfit for the common affairs of life.
1. A pedant, on his first attempt to swim, being nearly drowned, vowed he would never touch water again until he had learned the art of swimming.
2. A pedant, desirous of selling his house, took a stone from the wall, and carried it about with him as a specimen of the premises.
3. A pedant, wishing to know whether he looked handsome while asleep, placed himself before a looking-glass with his eyes shut.

4. A pedant, happening to meet a physician, tried to conceal himself behind a wall; the doctor asked him the reason for his strange behavior. "Why," he replied, "it is so long since I have been ill, that I was ashamed to meet you."
5. One pedant meeting another, said to him, "I heard that you were dead." His friend replied, "But you see I am alive."
"So you say," he rejoined, "but the man who told me the news was more worthy of credit than yourself."
6. A pedant, hearing that a crow would live two hundred years, to determine the fact by experiment, bought and kept one.
7. A pedant, on a voyage, being in danger of shipwreck, and seeing the other passengers catch hold of various articles on deck to keep them afloat, seized upon one of the anchors.
"Paradoxical Facts."—An egotist is especially hated by all other egotists. Those who believe that money can do everything, are frequently prepared to do everything for money. The only good that a miser does, is to prove a little happiness there is to be found in wealth. To be angry with a weak man is a proof that you are not very strong yourself. Scandal is the reputation of the wicked. There are men who may be called "martyrs of good health;" not content with being well, they are always wishing to be better, until they doctor themselves into being confirmed invalids, and die ultimately, you may say, of too much health.
"Nativity of Plants."—The following table, giving the native countries of various plants, will be found valuable for reference:
Apple (wild) England; almond, Asia Minor; artichoke, Brazil; arbor vita, North America; arrow root, South America and West Indies; bean, Egypt; beech, England and America; barley, mountain of Himalaya; buckwheat, Siberia and Tartary; broom shrub, Europe; chocolate, Mexico; coffee, Upper Ethiopia; chickory (wild), Germany; clovers, native plants; celery, Germany; cherry, Arctic Turkey; chick pea, South of Europe; cabbage, Sicily and Naples; caraway, Germany; carrot, Asia; cucumber, East Indies; currants, Southern Europe; citron, Media; dill, East; dock, ten varieties, England; duckweed, four species, England; egg-plant, Africa; elder, England; fern, Europe; fig, India; flax or flused, Southern Europe; Fuller's louse, wild in Southern Europe; garden orache, Tartary; garden cress, Egypt; gooseberry, Southern Europe and North America; goosefoot, thirteen species in Britain, and ten or twelve in North America; gourd, East; grasses, mostly native plants; grape, Persia; hazel-nut, Europe; hemp, India; hemp, Indian, North America; hickory, eight species in North America; hops, Germany; horse-radish, South Europe; horse-bean, Caspian Sea; holly, nine species in United States; hyssop, Siberia; koriander, wild, near Mediterranean; lintel, wild, shores of Mediterranean; lupin, from the Levant; maize, America; madder, East; mannel-wurzel, shores of Mediterranean; mandrake, Southern Europe; medlar, Europe; melon, Asia; mistletoe, East; millet, Abyssinia and India; mustard, Germany; mulberry-tree, Persia; myrtle, North Europe; nutmeg, India; nutmeg, Indian, Africa; okra, West Indies; olive, Asia Minor; onion, Egypt; parsnip, Asia; palm-tree, Gulf States, particularly South Carolina; parsley, Sardinia; pear, Europe; pea, South Europe, brought to England 1548; pepper-grass, North America; peach, Persia; planer-tree, Southern States; plum, Asia Minor; poplar, first known in Athens; poppy, from East; potato, Peru and Mexico; pumpkin, North America; quince, Candia; radish, China and Japan; rape-seed, Sicily and Naples; rhubarb, Asia; rice, South Africa; rose, twelve wild species in United States; rye, Siberia; saffron, Levant; sassafras, North America, early become known to the Europeans; spinach, Arabia; snake root, North America; sorrel-tree, United States; spice wood, United States; squash, North and South America; swamp-cabbage, low lands United States; sun-flower, Peru; tarragon, Central Asia; teasel, three species in England; tobacco, Virginia and Lobago; tomato, South America; tuckahoe, Southern States; turnip, shores of the Mediterranean; walnut, Persia; wheat, Tibet; yam, East and West Indies and China.—*The Methodist*.
"Curious Superstitions."—Before scientific investigation had made known the actual properties of plants, the most whimsical fancies were received and firmly believed in. Thus, every plant was supposed to be under the influence of a planet; each planet reigned paramount over a certain part of the human frame, and the herbs under its influence were believed to supply the proper medicine for that portion of the body. Another method of detecting the virtues of plants was that "nature has stamped on diverse plants legible characters, to discover their uses. So yellow flowers were held the natural medicine for yellow jaundice; spotted herbs for the removal of freckles; and the tooth-like shape of the henbane seed was sufficient proof that its juice would cure the tooth-ache. The herbals are indeed astonishing. "Eye-bright" wine will not only enable old people to read without spectacles, but has been known to restore sight to the blind; valerian juice draws iron or wood out of the flesh; cowslip water restores beauty; and a single spoonful of the juice of the mallow is a preservative forever from all diseases! Rue ren-

ders a man subtle, quick, and inventive; sage strengthens the memory, and rejoices in so many virtues, that one of its panegerists asks, "How is it that one who grows sage in his garden can ever die?"
Some curious recipes are furnished by these old herbals. There is one—never in much demand, we opine—"good against merrie gals," and another "to kill a man in such a sort as though he seemed to die laughing." Two walnuts, two figs, and twenty leaves of rue, beaten together and eaten fasting, would preserve against plague or poison for a day. Dogs, we are told, take grass as an emetic; asses, when afflicted with melancholy, recover their spirits by eating milk waste; wild goats expel arrows from their flesh by eating piny; serpents clear their eyes with fennel. Adder's-tongue, put in the left ear of a horse, will make him fall down as if dead, but on its removal, he will become livelier than ever; while if asses feed much on hemlock, they will fall so fast asleep, that "some thinking them to be dead indeed, have flayed off their skins; yet after they have done operating, the beasts have stirred and waked out of the sleep, to the grief and amazement of their owners, and the laughter of others." Mandrake, "that procureth love in poisonous filters mixed," bore a fearful reputation. It was said to spring up under the gibbet, from the blood of the malefactors; to resemble the human form in shape; and not only shriek when pulled out of the ground, but punish any man attempting to remove it with madness or death, so that it was customary to employ dogs for that purpose.—*American Agriculturist*.
"Patent Medicines."—The editor of the *Agriculturist* plants himself on "our side" of the drug system, as follows:
Last evening, in looking over the columns of an exchange paper, we counted fourteen advertisements of parties in New-York, Boston, Philadelphia, and Cincinnati, each one of which advertisements set forth the skill of some "old," "experienced," "benevolent," "humane," "retired physician," or otherwise, and in an earnest, almost irresistible manner, besought the privilege of curing the thousand and one ills and maladies which human flesh is heir to. To-day we have glanced over several hundred exchange papers, and noted the same general class of advertisements, and in most cases they were marked to be inserted six months or a year. There were "doctors," or "sure medicines," for lung diseases, consumption, deafness, headache, loss of sight, loss of manhood, for female complaints, etc., etc., etc.
We called out to hunt up some of these "doctors," "old physicians," etc., in this city, but no one was "at home,"—as is usually the case, when any one calls upon them. Send your money through the post-office, and that will surely find them at home, or at least some one who will answer to the advertised name, which is generally a fictitious one. Somebody pays for the enormous advertising, referred to above, and that somebody is the country people; yes, and city people too—those who will apply through the post-office. Now, friend reader, let us repeat a rule, which we gave sometime since:
We know not of a single ear doctor, lung doctor, eye doctor, female doctor, private disease doctor, or any other doctor, who is in good repute among medical men at home, or who is worthy of reliance, who offers his services or medicines abroad by general advertisement or private circular.
This is a sweeping rule, and we so intend it. "But," says a letter before us, "I experienced great relief from such a medicine." No doubt you did. But here is the reply. These various medicines usually contain some cheap tonic, stimulant, or cathartic, and the person who takes them, at first experiences a stimulating or soothing effect, and believes himself on the high road to health. In a majority of cases, the sickness itself is imaginary, and the advertisement, or the label on the medicine, is all that is needed to effect a cure. The medicine gets the credit of it, and the resulting recommendations cost the country some hundreds or thousands of dollars.
In the case of "Pills"—"bileous," "antibilious," "nervous," etc., etc., etc.—they are nearly all of them, (no matter what the name,) composed of some cheap cathartics, as aloes, scammony, rhubarb, etc. Now, most temporary ailments are the results of derangement of the stomach or alimentary canal, constipation, costiveness, and especially of overloading the stomach, and especially of constipation, (costiveness.) In nine cases out of ten, headache arises from over-eating, or costiveness. As a matter of course, a cathartic pill, producing a movement of the bowels, will temporarily relieve the system; and as every one "feels better" after such an operation, the medicine gets credit and—
Abstinence or partial abstinence from food is usually the best medicine; hence it is thus allowed to right itself. If one is sick enough to need medicine, he needs the special skill of an experienced physician. These universal remedies are contrived to produce temporary apparent good effects, but the after results are quite likely to be bad. In sickness absolutely requiring medicine, and especially in cases where these advertised pills are preferable, the home-made pills are preferable. A simple dose of these, followed by moderate eating, (chewing the food well,) keeping the feet dry and warm, and avoiding cold draughts of air or night chills, will result in a perfect cure in nearly every case of temporary derangement of the system.
Don't read the medical advertisements; they are generally so worded as to make the well think they are sick, and that there is only one cure for them, viz. the medicine advertised.

Philosophical Department.

Perfection and truthfulness of mind are the secret intentions of nature."

For the Herald of Progress.

The World's Notice of Mr. Owen's Footfalls.

A CRITIQUE UPON A CRITIQUE.

BY M. DURAN.

[The following is our promised review of the *Daily World's* recent notice of Robert Dale Owen's book.]
It is some consolation to those who have at heart the progress of their race in knowledge and virtue, that unpopular facts and truths destined to profoundly affect that progress, are sometimes asserted and defended by persons of unquestioned respectability. New facts, that must fight their way to general recognition, for the most part make their advent among persons of no reputation, and set out upon their career of conflict with old prejudices, from some hospitable hotel. They are championed and attended by the common people at first, with here and there a reputable personage to do them homage. As they advance in favor, the respectable classes throng to their retinue, and in time common folks are thrown into the background, and it is made to appear as if respectability had had them in charge from the beginning.
We see something of this process going on in the attention bestowed on spiritual phenomena as they are announced in Mr. Owen's "Footfalls." Journals that have had no word of notice for these facts, except to denounce them as the product of jugglery and fraud, have moderated the severity of their judgment in presence of this book, and have given to its statements a consideration that almost deserves to be styled candid. It matters little whether this respectful treatment has sprung from regard to Mr. Owen, or from some slight glimpse of the immense significance of the facts discussed in his work. In either case, we have evidence that attention is turning more and more to the phenomena, and that a careful and scrutinizing study of them, even in high quarters, is fast taking the place of the contemptuous disregard of them that has hitherto prevailed.
Among the many journals that have ventured upon a lengthy examination of the merits of Mr. Owen's book, is *The World*; and we must say, that the notice accorded it, is in the main fair and manly, and as some of the exceptions taken to its line of argument are deserving of attention, we propose to give them a brief examination.
The notice is mainly occupied with an attempted refutation of the arguments urged by Mr. Owen in behalf of the claims of spiritual phenomena to investigation. Says the reviewer:
"The first claim of this subject on our consideration is drawn from the fact that so many people have embraced what is denominated Spiritualism. But the mere fact that many men—although in this case Mr. Owen greatly overstates the number—adopt an opinion is not of itself a sufficient reason for examining it. For, if it were, it would lead us to examine, in turn, nearly all the religions of the earth—all the different theories of philosophers—a thousand things, which have no practical bearing on our conduct, and which a lifetime would not suffice us to consider carefully."
The mere fact that many men adopt an opinion is not, to be sure, of itself, a sufficient reason for examining it. But if many are seriously led astray by it, a careful study is absolutely incumbent upon those who undertake to correct their errors. Nothing is more tedious than an effort to master the peculiarities of the theology of the Hindoos. But how many missionaries undertake it, in order to understand the errors they are endeavoring to remove? Mr. Owen assumes that the Spiritual phenomena are producing great and beneficent changes in human opinions, or changes that are injurious. On either supposition, they deserve investigation from all who feel an interest in the welfare of their fellows. So does any opinion about them, or about other facts, which produces great social changes by its effects upon action.
In the second place, Mr. Owen claims that, if God does permit communications from another world, it must be our duty to examine them. Here we must simply enter a *non sequitur*. His argument rests upon the supposition that these agencies are themselves good, and introduced to give us valuable information, and this he concludes from the character of God. Now, all analogy goes to show that God, for good and wise reasons we cannot doubt, does permit evil to exist in the world—does permit men to be led into fatal error. However much we may differ as to the origin and design of evil, it is worse than folly for any disciple of the inductive philosophy to deny its existence; and, therefore, any argument drawn from God's perfectness to establish the inherent goodness of

The Evils of our Commercial System.

WHAT CAN BE DONE FOR THE POOR?

WINDHAM, Ct., Feb., 1861.

MR. EDITOR:—I notice that some writers on reform suppose that Banking and Commerce are the chief evils in our social system, whereby the poor are kept poor and oppressed. (1.) Nothing can be further from the truth. Before I proceed to indicate the root and foundation of all poverty in this country, allow me to say one word upon "Buying to sell for a profit."

The foundation of all poverty and distress is the want of a proper education. (2.) The first and greatest obstacle in the way of a general and thorough education is the want of power in the Government. Every child in the country, whether rich or poor, should be educated first of all to habits of industry, and should learn to supply nutriment to its own body, having at least as much knowledge in that respect as a plant has.

I have estimated the cost of two cigars per day for a young man from fifteen until seventy, at three cents each. (3.) If the sum be kept at interest, the amount will exceed seven thousand dollars. It is not commerce, it is not banking, that lies at the foundation of poverty. It is intoxicating drinks, it is tobacco, it is the want of economy, it is the want of being educated to know how to live; these eternal drains upon the labor of the poor to supply the pipe, the beer, the whisky, are the mill-stones around their necks which drag them down to poverty and crime.

EXPLANATORY COMMENTS.

(1.) There are many causes co-operating to produce Poverty. But they fall mainly under two heads: Individual Vices and Social Mal-organization. The system by which Commerce is at present conducted is quite as potent in producing Poverty as the gross vices of individuals. The writer of "Buying to sell for a profit," wished simply to illustrate how Commerce produces such results. It is not denied that profits are lawful in trade, nor that the function of the Merchant is at once legitimate and necessary.

Table with 2 columns: Industry and Profitability. Landlord Industry, Banking, Mercantile, Manufacturing, Transit, Constructive, Agricultural, Hireling.

Now we do not mean to assert that the number of stars set against each industry indicates the true proportion in which the profits of one industry is in excess of those of others, or of what they should be. But an inverted pyramid of stars does illustrate fairly that there is a steady decline in profits down through all avocations of society, from the Landlord to the Laborer.

Prospective pauperism is ill staved off, we know, by a free use of tobacco and rum; but when driven to the wall, men will seek for narcotics or stimulants to drown care. Intemperance far more frequently springs from Poverty, than Poverty from intemperance.

(2.) Nearly all the students of Europe, the educators of the world, are poor, very poor. But assuming that the want of Education contributes to Poverty, in what shall men be educated? The most influential of all educating influences are the customs, and institutions which cramp us in on all sides, and mold us to their own shape. Now the one great custom to which all sexes and all ages conform in our present system of society, is that of exchanging our labor for "what it will fetch."

(3.) But if buying to sell for exorbitant profits were not the rule in society, he would simply have saved by an honest economy a little more than twelve hundred dollars. The system which allows him to make five thousand dollars without any labor of his own, takes nearly that sum out of the labor of others, without returning any equivalent.

Brotherhood.

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

Objections Against Spiritualism.

THINGS TO BE CONSIDERED BY THE OPPOSER.

I wish to write a few earnest, candid words, designed for the consideration of the opposer to Spiritualism, and also of those who are not yet "fully persuaded." At times I have sorrow of heart in view of "unreasonable men," and the sad injury they are inflicting on themselves and entailing on others. If any of them can be reached by means of this article, and induced to reflect, I shall indeed feel happy.

Quite a variety of objections against Spiritualism in this its modern phase have been raised, and the most acceptable probably to the Christian professor, is, that its teachings are contrary to what he has learned of Christ. Taking it for granted that his comprehension of that personage is correct, without further search, he supposes himself sworn to assail what comes in conflict with it, branding it as a rejection of Christ, despite the character of revelations made, and works performed.

Here, then, was a point fixed, a standpoint from which to judge. Jesus was a deposer of "Moses and the law," both in word and practice, also of the traditions of the ancients; how could he do a work that had not Bezeebub for its author or instigator? And the more notable that deed and the more beneficial, the greater seemed to be the cause for attributing it to an evil source.

honored theories, as the Pharisees were, he too would have "hated him without cause?" and without using different arguments from those he now uses against Spiritualism? How does he now know that he would have believed on that humble Nazarene with no greater evidence than a Nathaniel or Samaritan woman had, or even on beholding some more mighty work?

Who is so blind as he that is perfect? Let him that thinketh he standeth in this respect, consider whether he hath not fallen; for does he not reject the same kind of evidence that Christ's opposers did? Does he not treat it with scorn, and say it is through the prince of devils? Does he not carp at it and fling out some unfeeling jest? Does he not strive to make infamous the characters of thousands of pure and noble ones, who, with child-like confidence, have believed? Is not the bitterness of gall too often mingled with his unbrotherly accusation? Alas! now as of old, is not many a just and honest person made "an offender for a word?"

"But," says the opposer, "if you will give the kind of proof which Jesus gave, I will accept it!" No, friend, I fear you would not, for the "doctrines" would be in the way. "I thought one should rise from the dead." It might be as hopeless with you as it would have been with the brothers of Dives. Please listen, while I speak of some of the works beheld to-day by the best of witnesses:

Stranger meets stranger and tells him his whole family history, giving names, dates, &c., with singular accuracy, sometimes relating facts not known at the time but which are afterward confirmed. I was partly convinced by something of this kind. The spirit of my mother came and wrote out through my own hand an occurrence unknown to me, which had taken place in our family, and which by inquiry I found to be true. Prophecies are made and fulfilled; water is turned to wine; persons are inspired to write and speak in different languages, even children of six or seven years; diseases of various kinds are cured, and the lame made to walk; assistance is given to overcome evil, to which I can testify most heartily; also spirits are seen, recognized, and conversed with; besides many outward manifestations that are of less importance.

Now let me ask, Brother opposer, if this is not the kind of testimony that convinced Christ's disciples, and the converts to the Apostles' teaching, and which you so often wonder at the Scribes and Pharisees for rejecting? I do not ask if it is the only testimony presented, but if it was not of a kind, at all events, to be received. If so, consider whether there could have been a right cause producing it then, and a wrong cause now, or in other words whether these things can be done through other than God's appointed agencies. You are now eager, probably, to bring up a passage of Scripture that is sometimes quoted by those who admit all above stated, viz: Matt. vii. 22. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" 23. And then will I profess unto them, I never knew you." &c.

Now, Brother, I am ready with the question: Is there any intimation here that these many wonderful works could be done through what was then supposed to be a devil? None at all as I can see. If we compare the passage with one in Paul's writings concerning charity, a reasonable interpretation may be found. 1 Cor. xiii. 1, 2. "Though I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

It is not said that the gift of prophecy, all faith, &c., come of evil, but, though they exist in a large measure, that harmony of soul which love or charity produces, might be wanting, and hence at decrease there would be an unfitness for higher harmonical circles. I do not hold that the working of so-called "miracles" is inseparable from the cultivation of the Christ principle, which essentially is love, for the gift of healing, for instance, comes not as a direct bestowal of Deity, in view of heart perfection, but is incorporated or accrues by virtue of peculiar blendings in the system, and may be developed, no doubt, apart from other gifts and qualities.

This, with all those mentioned by Paul, can be used, though not so efficiently, I would say, without fostering the grand harmonizer of being—Charity—to any great extent—without walking in that "more excellent way," which he endeavored to set forth in the chapter above quoted from. Charity is called the bond of perfectness, and rightly so, but does it follow that, if other parts are cultivated to the neglect of this, they therefore are of evil? I tell you now, Brother opposer, as I told you before, just as it was with the Jews, it is the "word taught" that is the stumbling block. Jesus asked them to believe him for his work's sake if not for his word, but with them wrong teaching only laid the foundation for Satan to work a good work on.

So, Brother, we teach the progression of all to a heavenly state. "No," you say, "it is not consistent with God's all-wise plans. He would be less terrible than he really is, to do it." We teach One in One! You say, "No; Three in One, or no salvation!" O, Brother, consider finally, whether you do not assume to be to inspiration which you cannot prove to be such. J. W. Twiss.

Voices from the People.

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

H. W. BEECHER AND THEODORE PARKER.

WAKEFIELD, Jan. 4th, 1861.

BROTHER DAVIS: I was deeply interested in an article in No. 50 (page 4) of your paper under the head of "SAFE COUNSEL." It is good to have such things kept before the people. The opinions of the Independent may be all right. If so, let them be promulgated in the HERALD.

The purport of the opinion you quote from the Independent, as I understand it, is this: That it may be safe for old men to be made acquainted with the theological opinions of the late Theodore Parker, but not for young ones.

In this opinion we probably get the exact present latitude and longitude of Henry Ward Beecher, theologically. His position, as I understand it, may be briefly expressed as follows: "Ignorance is often safer than knowledge; error is often more attractive and stronger than truth; that it is the duty of the present generation, who are educating the next, to hoodwink them, to keep blinders upon them, so that they may not see certain objects until they have become well broken to the harness, and are familiar with the road; that theological colts may be allowed to see and even to smell of Henry Ward Beecher's theological opinions, but that 'old stagers' only should be allowed to peep at Theodore Parker's."

This is the old leaven of the Pharisees, and is very well described by Macaulay thus: "The doctrine which from the very first origin of religious discussions has been held by all bigots of all sects, when condensed into a few words and stripped of all rhetorical disguise, is simply this: I am in the right and you are in the wrong. When you are the stronger you ought to tolerate me, for it is your duty to tolerate the truth. When I am the stronger I shall persecute you, for it is my duty to persecute error."

The Independent has changed only the form not the spirit of the expression. Its language fairly interpreted is this: "My opinions are true, Theodore Parker's are false. It is the duty of the church to educate its theological students in my opinions, and to suppress, so far as it can, all knowledge of Theodore Parker's."

A WORD FROM CALIFORNIA.

CHINESE CAMP, Cal., Jan. 8, 1861.

MR. DAVIS: In reading your progressive paper, I came upon the following—"Keep sending us names of all friends of freedom, all temperate, charitable, aspiring, spiritual men and women—all who love good deeds and cherish noble impulses; we wish to fraternize with all these"—after reading the above, it occurred to me that a few thoughts from the mining districts of California would let you know that lovers of the human race are not confined to favored localities, where heaven seems to rain the manna of wisdom, but by my experience shows, that the student of Progress and persons of deep thought are to be found wherever civilization has gained a footing.

In Tuolumne County, where I am most acquainted, all the progressive papers and books are read and digested, private circles are held for sweet communion with those of the upper spheres, and to-night, at Montezuma Lyceum the question is under debate: "Does Nature prove the immortality of the soul?" Lectures have been given before this Lyceum by Mr. P. Gragan and Mr. S. Sayers, on the themes, "Whatever is, is Right," and "The Influence of Mind;" and I may say that the effect of the exertions of a few progressive minds is seen and felt, by the whole community. About three years ago, the hall of progress was set in motion by the humble means of table-tipping. The first burst of light almost tipped me into ecstasies. Like parched ground, I eagerly drank from the pure fountains, until the fever moderated, then a holy calm succeeded. A few choice spirits assemble when conditions are favorable, and enjoy their communion, their feast, fit for the gods, away from the world, in a secluded miner's cabin. A circle is formed, our medium is soon entranced, and lectures are given. Our last took place on the last night of last year, on the "Passing of Time." Towards the close, few eyes were dry. After lecture, we usually close our sittings by asking questions relative to spiritual subjects. Sometimes our spirit friends are described, &c.

I have indicated our methods of self-improvement, for the purpose of showing that we in California search for the gold which perisheth not, as well as for the fellow metal. Mediums are very rare, and I know of none who make it a speciality, as is the case in the States. Possibly there is not enough of the material to sustain lecturers. Mr. S. Sayers, our medium, is in poor health, and we are unable to meet together as often as we could desire. But he is doing, and has done much good, without fee or favor. The main questions which agitate the minds of reformers, are all discussed here, and in some cases as among you, there is room for improvement. But the work goes bravely on; man's higher faculties are being called into action, and truths are taught that elevate and ennoble the character. Even in the mines of California we make progress. Excuse this communication. Fraternally yours, JOHN TAYLOR.

Joy is heightened by exultant strains of music, but grief is eased only by low ones. "A sweet, sad measure" is the balm of a wounded spirit. Music lightens toil. The sailor pulls more cheerily for his song.

Childhood.

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

The Skating Party.

(Concluded from last week.)

SUSY'S VISION, AND THE FRESHET.

BY STELLA.

"O mother! mother! mother!" joyfully cried little Susy, running in from school one afternoon. "I got an angel to come down when we were spelling, and I couldn't stop to skate, I was in such a hurry to tell you;" and she dropped her satchel and skates as she jumped into her mother's lap; "you can't think how beautiful he looked."

"What makes you think it was an angel, Susy?" her mother asked. Susy seemed puzzled to give a reason, but looking earnestly in her mother's eyes a moment, she said: "Why, because you said they would help me if I asked the right way, and so—and so—I knew he was an angel."

"I did not say that you would see an angel; did the angel speak?" "O, please let me begin the beginning, mother. First, you see, Miss Harper wanted us to get all there was left of the W's, so's to get the book through before the committee come in, and we all studied as tight as we could, and then—then when she called us up we spelt 'most faster than she could put out the words till we got to vessel, and I couldn't think how it looked, only in Jimmy's animal book, and that's w double o; but it isn't so in the spelling-book, and Clara Swan raised her hand, and spelt it w-e-a, and I cried because the committee would see my mark, and Clara wouldn't have any mark on the W's. But I thought in a minute what you told us about our lessons, and I prayed in my heart just as hard as I could to have the angels keep me from being naughty; and right away, before it came my turn to spell, the bad feeling went, and I saw one smiling at me out of the air. He was a beautiful man, but I thought he was an angel, too; don't you guess he was, mother?"

Her mother looked very happy, and presently she answered: "Yes, Susy, I think it was some one who is growing to be an angel, and who wants to help you to be good. I think it was your dear father, who is permitted to come from his beautiful home, to help us all—you, and Jimmy, and me. I am glad you saw him, if it will help you to struggle against wrong feelings. Those who love us, in the Spirit Land, are not able always to make us see them when they try to aid us, but when you resist temptation, God always helps you, whether you see His angels or not."

"I wish it wasn't naughty, though, to feel so about the marks, for, mother, I shan't ever want to be marked. Will God always help me when I feel like crying about it?"

"It was not your unwillingness to be marked that was wrong, but your wish to have Clara marked. You know I do not like to have you get good lessons to prevent marks, or to excel the others, but because learning is one of the helps to make you wiser, and happier, and better, as you grow up, and to make you useful to others; and because it is right to do everything faithfully and well. You must not care so much about the marks as to make you jealous of those who do better than you."

"I knew I didn't feel right about it, mother, and that's why I prayed so."

"It makes me very happy, Susy, that you were enabled to conquer the wrong feeling. Now, dear, go and hang up your satchel and skates; and I had rather you would not go upon the ice again, unless it grows colder."

"O! I don't want the ice to melt, and I wish it was winter all the time," said Susy.

Before dark it began to rain very fast, and the warm South wind blew it against the window-panes in such streams that Susy could only see through them the swaying of the trees.

"I hope it won't rain to-morrow, Jimmy, don't you?" she asked her brother who had run home through the rain, and was rubbing his skates dry by the fire, while Brian stretched himself out on the rug and began to lick the rain from his shaggy coat.

"I'd just as lief it would rain as not, Susy, for then we'll have a freshet, perhaps."

"But a freshet almost always does damage to some one, Jimmy!" said his mother.

"I didn't think about that, mother, but I like to see the ice when a great rain breaks it up, and it's so thick this year, it'll be a splendid sight when it goes over the dam." The storm continued two days, and Susy, in consequence, was obliged to remain from school; but the third day the sky was again clear, and one of the neighbors offered to carry Susy, and all the little girls on that street, to school in his sleigh. Susy's imagination was much excited by the stories Jimmy told of the freshet. A bridge had been carried away farther up the stream, and the cellars, in some of the houses nearest the river, were nearly full of water.

She saw huge cakes of ice, on her way to school, that were being borne down by the swift current; and when she arrived at the school-house, almost every scholar had something to tell or to say of the flood.

It was the last day of the term, and the committee's examination kept the children longer than usual; at which some of them were very impatient, for they could see the

HAMMONTON, NEW JERSEY.

We invite attention to the advertisement of Messrs. Landon, North & Co., of land in Atlantic County, N. J. We are happy to be able to testify to the integrity of the advertisers, and whatever statements they may make respecting the advantages of Hammonton, may be relied upon as their honest convictions.

It affords a natural ground for surprise, that so large a tract of land, possessing unquestionable advantages of soil and climate, should have remained unoccupied so near to market. Reformers have no less occasion for gratulation that a large portion of this territory in Atlantic and Burlington counties, has come into the hands of parties removed from ordinary scheming speculators, by humanitarian impulses and progressive inclinations.

We would recommend no one to purchase at Hammonton upon the testimony of others, without a personal examination. Especially should those coming from localities with a different soil, study the peculiar character of this land, to avoid possible disappointment.

But those wishing cheap homesteads, near markets, and within the influence of a liberal neighborhood, should not fail to examine thoroughly the claims of the Hammonton and other tracts of New Jersey lands.

J. N. Chandler, Adrian, Mich., writes us that J. H. Randall, of Massachusetts, whose address for the present is at Adrian, is giving good satisfaction to the friends of progress in that city, by his lectures.

TESTIMONY TO PROGRESS.

We clip the following significant article from the *Charleston Mercury* (the leading secession organ) of Feb. 16:

A LESSON LEARNED.

The position now occupied by the Northern people, and by the upper tier of States in the South, is proof strong as holy writ, if that were needed, to show the narrowness of our escape from the doom of emancipation, ruin, and expatriation. If, while we are treading our destinies, the North would like to coerce and subjugate us for attempting deliverance from its irrepressible aggressions in the Union; and if at this stage of secession, with seven States out, the Border States still refuse to follow us, clinging to their enemies and beseeching the North for some species of pretext or compromise for remaining what we ask, would have been our fate had we postponed action five or ten years? With the institution of slavery completely undermined, shaken and converted into a nuisance in the frontier States by the perpetual agitation and harassments to which it would be subject—with a North pampered at our expense and enormously increasing in numbers, resources, confidence, and insolence, it is not hard to predict our bloody and ignominious fate. Delay in checking the assaults upon the South have brought us to where we are. It has destroyed the conservative influence at the North, and with those the Union. It has brought the South to the verge at least of a war of independence. A little longer it would have been a certain war of broken spirited men against hopeless odds, with inevitable ruin and carnage staring them in the face. These facts should strengthen action.

A beautiful medallion likeness of Miss Katy Fox, executed by S. Ellis, artist, can be seen and obtained at our office.

THE IGNOBLE FIVE SENATORS.

We have at last obtained from an official source the names of the five members of the Senate of the State of New York, who voted against an appropriation of \$50,000 to the starving people of Kansas. Their place is with the twenty-two of the Assembly, whose names we gave last week. All that we said of the twenty-two, applies with equal if not greater force to the five.

The names of these members, with the Senatorial District and County of each, are as follows:

1. EDWARD A. LAWRENCE, Queens.
2. FRANCIS B. SPINOLA, Kings.
3. ROBERT Y. GRANT, Sullivan.
19. WM. H. FERRY, Oneida.
25. ALEX. B. WILLIAMS, Wayne.

One, at least, of these names (the last) is that of a prominent member, and a Republican!

A NOTE FROM MISS HARDINGE.

TO THE EDITOR OF THE HERALD OF PROGRESS, DEAR SIR:—In your issue of Feb. 9th, I see a poem published, attributed by the *Banner of Light* to my authorship. Had I seen the original issue of the above, I would at once have noticed it. As it has escaped my observation until now, I beg you will do me the favor, and the author of the poem—"They rest not here"—the justice to insert this my statement, that the words in question are not mine. I copied or learnt them from some source which I cannot now remember, and set them, under peculiar circumstances, to music of my own; this I furnished to the choir at St. Louis, and the announcement of the piece as my composition, together with my recitation of the words, has, I presume, given rise to the above error.

I am, Dear Sir, faithfully yours,
EMMA HARDINGE.
CHICAGO, Ill., Feb. 15th, 1861.

SUNDAY READING ROOMS.

We observe with pleasure a movement on foot to secure the opening of our public libraries and reading rooms on Sunday. It is impossible to urge this measure too strongly. There are thousands of young men (and women too) whose only leisure is on Sunday; and who would gladly devote a large portion of the day to useful reading and study, were the means made easily available.

The churches acknowledge that but an in-

significant portion of community attend places of public worship, and why not open these places of instruction and improvement? Until the people are provided with innocent recreations, scientific lectures, and useful conversations on that day, to do the work the churches so utterly fail to accomplish, we sincerely hope the libraries and reading rooms at least may be opened to all.

WORK FOR WOMEN.

Scientific pursuits cannot be said to be fairly opened to women here. The two ladies employed on the Coast Survey were employed by special favor, and probably on account of near relationship to the gentlemen who had charge of the department of latitudes and longitudes. Their work is done at home. Some years ago, Congress made an appropriation for an American Nautical Almanac, and Lieutenant Davis was appointed to take charge of it. Three ladies were at one time employed upon the lunar tables. Lieutenant Davis told one of them that he preferred the women's work, because it was quite as accurate, and much more neat, than the men's. In 1854, Maria Mitchell was employed in computing for this almanac, with the same salary that would be given to a man. I may say, in this connection, that a great many extra female clerks have been employed in Washington for many years. The work has generally been obtained by women who had lost a husband or a father in the service of his country; and I am proud to say, such women have usually been paid the same wages as men. During Mr. Fillmore's administration, two women wrote for the Treasury, on salaries of twelve hundred and fifteen hundred dollars a year; but the succeeding administration reformed this abuse, and very few are now at work."—Mrs. DALL.

—The microscope is said to reveal animated insects so minute that twenty-seven millions of them would only be equal to a mite!

—The real estate of the Association at Harmony Springs, Ark., is offered for sale.

—The surface of our bodies is covered with scales like a fish; a single grain of sand would cover over one hundred and fifty of these scales, and a single scale covers five hundred pores; yet through these narrow openings the sweat exudes like water through a sieve; how minute, then, must be its particles!

—Half a million packs of cards are made annually in London.

—The amount of deposits in all the Savings Banks of the State, on the 1st of January, 1861, was \$67,440,379, an increase of nearly ten millions of dollars over January 1st, 1860.

—One of the largest speculators in the Ohio oil wells has become deranged in consequence of his great success.

—The *N. Y. Herald* says "Mr. Seward is the man of the time."

—The contributions of O. S. Presbyterians for religious purposes last year did not exceed two dollars each!

—Judge Low of the land court, St. Louis, has decided that a paper, published in the interest of a religious sect, is not a newspaper, and that legal notices published in such journals are null and void.

—A piece of land was recently sold in London at the rate of \$1,900,000 per acre—sufficient to cover it with silver equal to half a dollar in thickness.

—The Detroit papers chronicle the explosion of a kerosene oil lamp in the hands of a young woman of that city.

—A large and influential meeting of London clergy of the Established Church has been held, to express their alarm and disapprobation of the infidel doctrines recently advocated by ministers in the church.

—It makes a great difference whether glasses are used over or under the nose.

Persons and Events.

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

PERSONAL ITEMS.

Benj. Todd is doing efficient service in Michigan. He is to speak at Battle Creek, Mich., and Orlan, Ind. Mrs. Laura McAlpin has removed from Port Huron, Mich., to Dayton, Ohio. Miss Katy Fox will, it is reported, visit England the coming spring, accompanied by her mother. Mrs. French has been lecturing in Brooklyn, where she will continue to speak for two weeks to come. Mrs. Cora Hatch is still addressing good audiences at Dedworth's. Miss Susan Johnson will respond to calls from the vicinity of New York. R. P. Anshel is coming eastward, will be in New York in May. Dr. John F. Gray will probably leave New York the coming spring to spend a year in an European tour. Judge and Miss Laura Edmonds also contemplate visiting Europe this season. A. E. Newton has been engaged as a special contributor for the *Banner of Light*, which has been removed to this city. Mr. Newton is also employed in the work of aiding emigration to Hayti, under the auspices of the Haytian government. He was in this city recently to accompany a colony about to embark from Boston.

BRIEF ITEMS.

—A German who visited Mr. Lincoln before he left Springfield, says that he blacks his own boots and brushes his own clothes, and intends to adhere to this habit of serving himself after he reaches the White House.

—The *Buffalo Commercial*, alluding to Mr. Lincoln's attendance of Father Beeson's meeting in behalf of the Indians, says: "It shows of what spirit our new President is to be, in his high office—that amidst all the seeking for him just now, and amidst all the fatigue of his journey and receptions, he should leave his hotel and quietly and alone, go to hear of the condition and wrongs of the poor friendless Indians. May God help him to do them justice."

—A human soul passes from earth every second of time!

—A correspondent of the *Independent* records the fact that the people of the little village of Northfield, Minn., a place of less than 500 inhabitants, contributed two hundred and seventy-five dollars in cash for the benefit of Kansas.

—An Irishman sends the *Evening Post* fifty dollars in aid of Kansas, as a slight expression of gratitude for the hearty remembrance by the American people of the starving poor in Ireland several years since.

—Tall men live longer than short ones.

—It has been discovered that a superior quality of gas can be made from cotton seed, adding a little rosin.

—The *Methodist* says the John street Union Prayer Meeting is the only one where females are allowed to take part in the exercises! Queer world 'isn't it!

—In France, meat is now preserved largely in molasses.

—The total number of Old Fellow Lodges is 3,548. The number of members 173,818. The revenue over one and a quarter million dollars. The total amount paid for relief six hundred thousand.

—The city dailies are opposing the repeal of the penal statutes for the observance of the "Sabbath." Effectually protected in their own Sunday labor, they can afford to deny the people innocent amusements, and healthful freedom on that day.

—A child three and a half years old, fell from the top of a four story house in Avenue B, the other day, passing through a tin awning over the sidewalk, which it perforated as neatly as could have been done by a cannon shot. The child sustained no perceptible injury beyond a slight bruise.

—The Detroit papers chronicle the explosion of a kerosene oil lamp in the hands of a young woman of that city.

—Rev. C. P. Nash, of Oakland Co., Mich., has been expelled from the "Christian" denomination, "for believing and preaching that all men will finally become holy and happy in the world to come." A letter endorsing his Christian character was voted him at the same time!

—The right to education—that is, the right to the education or drawing-out of all the faculties God has given—involves the right to a choice of vocation; that is, the right to a choice of the end to which those faculties shall be trained. The choice of vocation necessarily implies the protection of that vocation—the right to decide how far legislative action shall control it; in one word, the right to the elective franchise."—Mrs. DALL.

—The *Attica, Ind., Ledger*, states that half an acre of ground near Perryville, in that State, is on fire. The field over this bed of fire has a covering of green grass, surrounded by a cheerless field of snow. The soil is marl. The smoke issuing from the crevices, may be seen two miles.

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FOREIGN ITEMS.

By the arrival of the Canadian at Portland, we have European advices to the 14th of February.

—A furious gale occurred on the English coast on the 9th, wrecking a great number of ships, and causing a great loss of life. The disasters to American shipping were unimportant. The greatest damage done was on the coast of England.

—A turn-out of the weavers in Blackburn and vicinity was considered imminent. The cotton-spinners and manufacturers in the district held a large meeting, and resolved to resist the demands of the operators; but the latter firmly maintained their position.

—In the House of Commons, Lord John Russell declared that the Government found it very difficult to adopt measures to protect British interests in Mexico, owing to the civil war, which it was hoped would soon cease. He also said that the San Juan question with America was still open, but England had a proposition in a fair spirit, which he hoped would be acceded to. The only correspondence in regard to the fugitive slave Anderson, had been a demand from America for his extradition, and a simple acknowledgment of the demand.

—The GREAT EASTERS, it is rumored, will be again ready for sea in March, and that her destination is to be New York.

—The rumor was revived that Lord John Russell will shortly accept a peerage and a seat in the House of Lords.

—In France, a pamphlet entitled "France, Rome, and Italy," is announced for publication, which it is said would explain the Imperial policy in reference to the latter country. In another semi-official pamphlet already published, it is asserted that in the event of the French troops leaving Rome, no other foreign power will be allowed to supply their place.

—The Bonaparte-Patterson case was again before the court on the 8th. The final judgment on the case was postponed, however, for eight days.

—By a Turin telegram of Feb. 13th, it is reported that Gaeta was to capitulate the next day. Gen. Ciadini was to occupy Mount Orlando, and all the fortifications. After the departure of the Royal Family, he was to occupy the city, the garrison remaining prisoners of war until Messina and Civitella Deltronte should be surrendered. The King and Queen, with their suite, were to depart on board the French ship *Maitte*.

—Subscriptions to the new Austrian loan are said to exceed 30,000,000 florins.

—The Comitat of Pesth had voted an address to the Emperor of Austria as King of Hungary, declaring that the recent Royal rescript had destroyed the confidence created by the Imperial diploma of October last.

—It had been suggested to the Swiss Confederation by Mr. Cobden, to undertake the business of mediation between the seceding and loyal States of America. But the Federal Council had declined the proposition, on the ground that it is not qualified for such an office.

—Affairs in Japan, by the latest European news, were satisfactory. No mention is made of the reported repulse of the American Ambassador.

Attractive Miscellany.

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

For the Herald of Progress.

Metempsychosis,

OR,

LOVE IMPERISHABLE.

Translated from the German of Johann Daniel Heinrich Zschokke.

BY STEPHEN J. W. TABOR, M. D.

TRANSLATOR'S PREFACE.

There are few emotions of mind, or modes of opinion, which are not illustrated in some parts of the multifarious and excellent writings of Zschokke—even Spiritualism. In his "Sibatachah," that delightful autobiography which he wrote in his green old age, and after he had passed the period of three score and ten—he says, in the chapter entitled *Blumenhalle*, "My intercourse with travelers visiting Switzerland frequently afforded me opportunities for the exercise of a singular kind of prophetic gift which I called my 'inward sight,' but which has ever been enigmatical to me, and of which I speak, because it may be an addition to our stock of soul-experiences. . . . Sometimes, on my first interview with a stranger, his former life, with many unimportant incidents attending it, and often some peculiar and personal event in that life, has been involuntarily mirrored in my mind—dream-like, but yet with perfect distinctness. . . . My waking dream-pictures were always literally true, and the subject of them, when questioned, confirmed their reality with emotions of surprise and astonishment." This delicacy of perception led him to incorporate himself into doctrines, if I may use such a phrase, as well as into the consciousness of individuals. Thus olden ideas spring into life at his touch, and take vitality from his pen.

Pythagoras and his followers held that after death the souls of men pass into other bodies, and the doctrine is still maintained by some metaphysicians by no means destitute of intelligence. Zschokke, in one of his charming stories, has made a commentary upon this opinion, in a manner so beautiful, that I have translated and condensed the tale for the entertainment of the readers of the *HERALD OF PROGRESS*. This condensation I make, principally, by omitting the various arguments urged by Harmonius, the chief character in the story, in favor of the doctrine of the transmigration of souls, and by translating only the narrative. I am aware that with such a writer as Zschokke, every omission of his matter must deprive the reader of excellencies; but this has been necessary to bring the tale within the compass of ordinary newspaper stories. The same reason has induced me to make a few changes in the narrative itself, in order to render it complete in its present form.

If any modern writer deserves the praise of admirably mingling together the instructive and the entertaining, it is Zschokke. He has a passage on this subject in that "Sibatachah" from which I have cited the allusion to his singular vision-powers. "For me," he says, "for me the highest dignity of authorship consists in the impulse given to a higher humanity; in awakening a sense of the true, the noble, and the just, in the minds of our contemporaries. Even the fictions destined for lighter amusement should have this purpose in view, and therefore have I valued my experiences and objects in such forms, as the physician gilds or sugars his pills. Mere play of wit, and the frolics and gambols of the fancy, however much of so-called poetic sublimity or depth they may possess, never contented me, nor do they content me now. Whatever does not elevate the mind in one way or the other, bears not the true impress of the beautiful, and is only a kind of mental rope-dancing, such as we may actually look on in the market-place; at first, perhaps, with pleasure and admiration, but we end by turning away with indifference or disgust. The truly beautiful ever leaves a long echo of harmony in the soul! The greater part of my little pictures appeared from time to time, in the periodical called 'Erheiterungen,' to which I contributed several tales each year. I must confess I could not but wonder that the sports of my leisure should meet with so friendly a reception in Germany, and that stories that cost me so little trouble, should excite more attention than other works on which I had bestowed greater care and labor. They were even translated into foreign languages." Notwithstanding Zschokke's own surprise at their success, they richly deserve it, and I will no longer detain the reader from that one which I now present in an English dress.

CHAPTER I.

THE GOLDFINCH.

Often in the spring have we sat together in the garden of Harmonius. Never have I seen a man whose life was more conscientious and pure—never a man whose friendship merited a more sincere and tender return.

Before the arbor interlaced with twining honey-suckles, in Harmonius's garden, stood a marble group. A young and beautiful woman leaned upon an urn, on which, trustingly perched near her, sat a bird, and a little dog lay slumbering at her feet.

On the pedestal were these words: *Love imperishable under all Forms.*

When we soon after entered his house, among other pictures on the wall we discovered one larger than the rest. Illuminated with charms we saw the same young woman

Near her, on a green branch, was a bird whom we recognized as a goldfinch by its plumage; and a little dog, snow white, with the exception of a black head and ears, and a patch of black upon his flank, lay watchfully at her feet. The eyes of these three various beings were delineated in such a manner by the painter's art, that each beholder seemed to be regarded by them all at the same moment.

In Harmonius's library, which, as the library ought always to be, was the most beautiful room in the whole house, and whose windows presented a wide and picturesque landscape to the view, we saw the same group reproduced, with some modifications. Three portraits, exquisitely painted, hung together, surrounded by a blooming wreath of evergreens and forget-me-nots. The first represented the bird, which we had before seen; the second, the same snow-white dog, but here represented as full grown; the third, the charming wife of our host.

Below the paintings, in golden letters, upon a sky-colored ground, were the same words—*Love Imperishable under all Forms*. Other pictures still did we see in other rooms of our excellent friend, and to them all was attached the same expressive text.

One Sunday evening he related to a circle of intimate friends, of whom I had the pleasure to be one, an explanation of these various pictures, all resembling each other in their principal figures, and all equally beautiful and worthy of admiration.

My mother, said he, I cannot remember. She died a year after my birth, and my father, six years later, leaving me an orphan in the care of strangers. The lot of an orphan was to me a hard one, but mainly because I was unlike all my playmates. I had no father to instruct me—no mother to press me to her maternal breast. This privation rendered my heart incessantly sore. Silently I wept over my woes, and short as had been my past life, I expatiated in it with indescribable delight, as if it had been a paradise. Every feeling in my soul was transformed into sad and soothing tenderness.

By those who knew me I was neither loved nor hated. I was lonely, and setting little value upon those who surrounded me, I was considered an unsocial dreamer. In the summer I wished for winter, because its solitude appeared more congenial to my melancholy. In the winter I longed for spring, in order to find companions.

When I had completed the twelfth year of my age, and on the identical morning of my birthday, I was reclining under the high pear-tree in my father's garden, where I lay in a half-slumbering state. Once more was my heart tortured with longing dreams. Tears pressed themselves through my closed eyelids. I gazed upwards, and through my gushing tears, and through the green wilderness of branches I looked into the blue heavens above.

"Alas!" sighed I, "in the whole wide world I am all alone. No one knows me, and no one loves me! And yet I feel that I am not wicked. Am I, then, related to nothing. Has nothing ever yet loved me?"

Again I closed my eyes. The tears poured over my hot cheeks. My ardent desire was to die. At this instant, I perceived that a little bird had perched on my chin, and with tender playfulness was pecking against my lips with its bill. I was startled, and as I opened my eyes, the little creature took to flight. I immediately rose up. The bird sat in the tree above me, and appeared as if it watched me with the greatest attention. I would have given anything to make him mine, and vainly did I endeavor to allure and entice him. He did not fly any farther off, but neither did he approach any nearer. I scattered about for him all the crumbs I could collect in my pockets. He then alighted timidly down and picked up a few, while he regarded me as if he wished to give me thanks. But when I made the slightest movement he flew away.

"Oh, little bird, dear little bird!" exclaimed I, as weeping I stretched my arms upwards to the tree where he had flown. "I am not cruel, that you need fear me; I will truly love you and feed you, and no one shall do you any injury."

So did I say, though too sensibly was I conscious the little creature could not understand my prayer. Yet he gazed upon me as if he comprehended my language, and hopped from one branch to another—he looked curiously upon me—he flitted down from the tree to me; he perched upon my arm! In what words could I express my delight! It was indescribable! Our joys are greater than our pains, for the first make us forget ourselves, while the last always leave us enough selfishness to bemoan and wonder at our fate. This is the reason our recollection is so short for our joys, and our memory so long for our sorrows.

I showed all the household my beautiful captive, though captive, indeed, I could not call him, for voluntarily the little creature had given himself to me. I carried it to my own room. There I kissed it a thousand times—there I fed it—there I let it freely fly about wherever it would. I seemed to be in heaven. I was more studious in school, more amiable at home, more joyful among my companions. They all came to view my bird, to wonder at its tameness, to admire its fearlessness, and witness its love and fidelity to myself.

Every morning my little friend awakened me with his song. I then left my bed, and he flew to me and picked the bird-seed I gave him, from my hand. When I sat down to prepare my lessons for school, he hopped sociably on my table, on my shoulder, and about my chamber. Notwithstanding the open window, he remained faithful to me. Sometimes he would fly out, but soon returned chirping back.

Do not smile at the great pleasure I take in narrating these trifling incidents. They belong to the most beautiful dreams of my youth, and are the delightful scenes which the God of dreams often renews before my sleeping vision.

The little creature died after a year and a half of friendship and devotion. A few days previous to his death, he lost his sprightliness and his desire for enjoyment. It fluttered about the room no longer, but sat sorrowfully in its place, or by great exertion attained my shoulder. At last it became so weak that it could not reach that. I held it in my hand—I fondled it in my bosom. When I wept and held it lovingly before me, it re-

garded me with his little eyes, as if it was sensible our separation was near at hand, and as if it wished to thank me for my love and my tears. Then it concealed its little head under its wing, as if asleep.

CHAPTER II. THE NEW COMPANION.

I could not forget the dear bird, and I confessed, though it may provoke your smiles, I long believed I should meet him again under a similar form. An adventure with a little dog brought my loss with renewed vividness into my mind.

My uncle appears to have held in honor that beneficent maxim of the Zend-Avasta which the Persian Zoroaster thus announces:—"He who cultivates the earth with diligence and care, acquires a greater merit with God, than he who daily repeats ten thousand prayers."

Even after being broad awake, the dream held possession of my mind in the liveliest manner. It seemed to unravel the secret of the dog's extraordinary friendship for me. Even at the hazard of self-deception, I found myself believing that the soul of my dear bird now animated Beauty's graceful form and was inspired with all its former inclination for me.

On the first evening, near my own bed, I prepared a soft couch for my new companion. There, I had no doubt, I should find him on the following morning; but in this I was mistaken. He lay on the hard floor, and in the very same corner where formerly, on his twigs, my bird had had its accustomed resting place.

which, but too frequently, they who receive them appear to be unconscious! After awhile I left my native town and my accustomed school, and passed a period of several years at a higher university, in order to complete and perfect my studies.

But when I reached Parma, I learned that he was no longer among the living. He had suffered a horrid death, having been slain by the poniard of a murderer. All his children, too, my cousins, had left the Colorno estate, having sold it and taken up their residence in other regions.

I was told my uncle was assassinated among the adjacent ruins of an old abbey, that his shade was daily to be seen among them, and that his identity was remarkably cognizable. I laughed at such reports; but as weeks passed, every side, with the greatest earnestness, repeated and confirmed it, in an excess of boastful arrogance, such as might be expected in a youth of two-and-twenty, I determined to examine into these mysterious circumstances.

Midnight passed without the occurrence of any unusual event, and a pale glimmer of light had already begun to mirror the outlines of the hills in the eastern heavens. My blood was now cold, but had long my superstitious horrors, and regretted that I had remained so long without an adventure.

On the first evening, near my own bed, I prepared a soft couch for my new companion. There, I had no doubt, I should find him on the following morning; but in this I was mistaken. He lay on the hard floor, and in the very same corner where formerly, on his twigs, my bird had had its accustomed resting place.

fully, and dragged his bleeding body towards me. Twice had he been pierced through by the murderers. Weeping, I raised him up, and bore him to the soft grass, and washed his wounds, while Matthias brought water from a neighboring spring of water to wash them.

CHAPTER III. CECILIA, THE MAIDEN.

Seventeen years after Beauty's death, when one day not far from a village, as I was returning home from a business journey, I collected a youthful maiden who had just solicited charity from a passenger, and who was rudely driving her off with these words:—"You are young, and should be ashamed of begging."

She did not answer. Her anguish completely overcame her. She wept aloud; with her eyes streaming with tears she gazed at me, tottered as altogether prostrated, and sank down towards me. I caught her in my arms. Her eyes were closed, and her face was covered with a frightful paleness.

"I cannot," was her reply, "because then the old man in our cottage, who is sick, would be deprived of care and attendance." "And how old are you?" I asked. She answered, "Seventeen years."

I nodded complaisantly. Joy streamed from her eyes, and she ran away, she flew away. During her absence, I held some conversation with the woman concerning her foster-daughter. She spoke with warmth and affection of the poor girl, who, she said, often labored to complete exhaustion, and who was always amiable and good.

her eyes, so full of feeling, again glistened with tears. "Will you always remain in poverty?" I continued. "Poverty does not make me miserable," sighed she. "I wish to do everything for you," resumed I, after a pause; "I will procure you new and suitable clothing; I will furnish you with money for your traveling expenses, and you shall accompany me to my native town. I will also provide amply for your foster-parents, and they shall hereafter be always shielded from want."

At these words the tears again streamed unrestrained down her cheeks. She threw herself on her knees before me; she clasped my hand, and pressing it to her lips, she cried:—"Oh, my happiness is too transporting! Oh, could I hope so much? I will be your most faithful servant. I will never leave you; willingly would I die for you!"

After our marriage, Cecilia declared that before she had known me, she had sometimes, in her dreams, and in some of the first dreams of her childhood, seen a figure like my own. She became so accustomed, under various circumstances, to the appearance of this figure, which the god of dreams conjured up, that she preserved a distinct conception of it in her waking hours.

"This illustrates the self-same condition into which she was thrown, as I have described, when I encountered her near the village soliciting alms for her sick foster-father. She then entertained no doubt of the positive existence of the being of her dreams; but she had lost all expectation of ever again meeting the reality."

—Is it true that Memory is a Recording Angel?—that the book of one's life is being constantly written—that every act, thought, wish, motive, and aspiration, is duly inscribed on its pages, in characters that spiritual eyes may read?—C. M. K.

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G. B. STEBBINS will speak at Portland, Me., March 17, 24, and 31. Bangor, April 7 and 14.

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

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

R. P. AMBLER will speak at Detroit the three last Sundays of March. Applications for the intervening time may be addressed St. Louis.

FRANK CHASE, Impressionist Medium, will answer calls to lecture on Politics and Religion. Address Sutton, N. H.

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H. B. STORER, will lecture at Putnam, Ct., five Sundays in March; Providence, R. I., April 7th and 14th. Will speak three evenings per week at places near these towns.

WM. DENTON intends to explore the lead region of Illinois, Wisconsin, and Iowa, the coming spring. Friends desiring his services as a lecturer on Geology and General Reform can direct to Painesville, Ohio.

MISS EMMA HARDINGE will lecture in Boston during March. Address, care Bella March, 14 Broomfield St., in Philadelphia, during April. Address, care Mr. B. Dyott, 114 South 2d Street.

LEO MILLER speaks in Quincy, Mass., March 10 and 17. Philadelphia, four Sundays in May. Calls to lecture week evenings should be addressed, Hartford, Conn., or as above.

H. P. FAIRFIELD will speak at Chicago, Ill., in March; Toledo, Ohio, two first Sundays of April; Adrian, Mich., the two last Sundays. For engagements at the West, address care Russel Green, Esq., Chicago, Ill.

WM. BAILEY POTTER, M.D., will answer calls to lecture on Scientific Spiritualism in Eastern Massachusetts through West and April. Pay, no object. Address Westboro, Mass.

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

MRS. S. E. WARNER will lecture in Grand Rapids in March; and the third and fourth Sundays of April in Battle Creek. Those who wish to secure her services for the summer will address her at the above places.

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MRS. AUGUSTA A. CURRIER will lecture in St. Louis, Mo., Sundays of March; Cleveland, O., Sundays of April. She will speak in the East until November, when she will again visit the West, lecturing through November in Oswego, N. Y. Address J. W. Currier, Box 815, Lowell, Mass., or as above.

CLEVELAND, O.—Meetings at Chapin's Hall, 2 P. M., and evening. Lyman C. Howe will speak March 10; Miss Belle Scougall, 17, 24, and 31; Mrs. A. A. Currier during April. For engagements during the week, near Cleveland, address Mrs. H. F. M. Brown.

N. FRANK WHITE will lecture at Elkhart, Ind., five Sundays of March; Battle Creek, Mich., the two first Sundays of April; Toledo, Ohio, the two last; Detroit, Mich., the four Sundays of May; Oswego, N. Y., the five Sundays of June; Seymour, Conn., through July. All calls for the year following in the East. Address soon, as above.

MISS LAURA DeFORCE will speak in La Crosse, Wis., in March; Decorah and Davenport, Iowa, in April; Plymouth, Mass., in May; Providence, R. I., July; Quincy, Mass., Aug. 4, 11, 18; Saratoga Springs, Aug. 25 and Sept. 1st; Putnam Corners, Sept. 8, 15; Concord, N. H., Sept. 29; Portland, Me., October. Applications for week lectures addressed as above will be received.

S. P. LELAND will commence a course of Geological lectures at Coldwater, Mich., Feb. 13; at Lexington, Ind., Feb. 22; at Middlebury, Ind., March 3; at Castalia, Ohio, March 10; thence to Iowa. In June he intends visiting Boston. Friends on the route from Illinois to Boston, who desire lectures, will address him, Cleveland, Ohio.

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7 A. M. Accommodation Train; 8 A. M. Boston Express; 9:20 A. M. Newark Special; 12:15 P. M. Accommodation; 3:15 P. M. Boston Express; 4:10 P. M. Accommodation; 5:50 P. M. Newark Special; 6:30 P. M. Portchester Special; 8 P. M. Mail.

NEW YORK AND HARLEM ROAD.

7 A. M. Albany Express; 8:10 A. M. White Plains; 10:30 A. M. Mail; 2:30 P. M. White Plains; 4 P. M. Croton Falls; 4 P. M. Albany Express; 5:10 P. M. White Plains; 6:15 P. M. White Plains. Williams Bridge Trains at 11 A. M. 5:30 and 11:45 P. M.

HUDSON RIVER RAILROAD.

LEAVE CHAMBERS STREET. 7 A. M. Express arrives Albany, 11:45; 7:50 A. M. Poughkeepsie, 10 A. M. Sing Sing Way; 11 A. M. Express and Mail; 1 P. M. Poughkeepsie Way; 3:15 P. M. Albany Mail; 3:45 P. M. Peekskill Way; 4:30 P. M. Sing Sing Express; 5 P. M. Express. Albany at 6:55; 5:30 P. M. Sing Sing Passenger; 6:40 P. M. Sing Sing Passenger; 9:45 P. M. Sleeping Car Express.

NEW YORK AND ERIE RAILROAD.

LEAVE FOOT OF DUANE ST. 7 A. M. Dunkirk Express; 8:15 A. M. Mail; 3:30 P. M. Way; 5 P. M. Night Express; 4:45 P. M. Mail from Jersey City, Accommodation.

NEW YORK AND PHILADELPHIA.

LEAVE FOOT OF CORLAND ST. 7 A. M. Express; 9 A. M. Mail; 11 A. M. Express, 4 P. M. Express; 6 P. M. Mail.

BY STEAMBOAT AND CAMDEN AND AMBOY RAILROAD.

LEAVE PIER 1, NORTH RIVER. 6 A. M. 1, 2 and 5 P. M.

ALBANY.

NEW YORK CENTRAL RAILROAD. Accommodation, 7:30 A. M.; Mail, 10:15 A. M.; New York Express, 12:40 P. M.; Accommodation, 6 P. M.; New York Mail, 11:15 P. M.

WESTERN RAILROAD.

Through Trains, 7:30 A. M., 4:25 P. M.

HUDSON RIVER RAILROAD.

Express, 6:45 A. M., at New York, 12 M.; Express, 10:15 A. M., at New York, 3:50 P. M.; Way Mail, 12:30 P. M., at New York, 6:50 P. M.; Express, 4:25 P. M., at New York; 9:50 P. M.; Sleeping Car, 10 P. M., at New York, 6:05 A. M.

BOSTON.

BOSTON, PROVIDENCE AND N. Y. SHORE LINE. Express Train leaves 11:10 A. M.

OLD COLONY AND FALL RIVER RAILROAD.

Trains leave at 8 and 5 P. M.

WESTERN RAILROAD.

Boston to Albany, 7:15 A. M., and 5 P. M.

BOSTON TO WORCESTER RAILROAD.

7:15 A. M., 1:30, 4:15, and 5 P. M.

BOSTON & LOWELL RAILROAD.

7 A. M., 12 M., and 5 P. M.

EASTERN RAILROAD.

Boston to Portland, 7:30 A. M., and 2:30 and 5 P. M.

BOSTON & MAINE RAILROAD.

For Portland, 7:30 A. M., 2:30 and 5 P. M.

PHILADELPHIA.

NEW YORK & PHILADELPHIA RAILROAD. VIA NEW JERSEY RAILROAD.

8 A. M., 11 A. M., 4, 6 and 11 P. M.

VIA CAMDEN AND AMBOY. 6 A. M., 12:30, 2 and 3 P. M.

PHILADELPHIA & READING RAILROAD.

8 A. M., 3:30 and 4:30 P. M.

PHILADELPHIA & ELMIRA RAILROAD.

To Williamsport, 8 A. M., and 3:30 P. M.

PENNSYLVANIA RAILROAD.

Altoona Mail, 8 A. M.; Fast Line, 11:50 A. M.; Harrisburg Accommodation, 2 P. M.; Columbia Accommodation, 4 P. M.; Through Express, 10:50 P. M.

WASHINGTON & BALTIMORE RAILROAD.

Morning Mail, 8:15 A. M.; Express Mail, 12 M.; Wilmington Accommodation, 1:15, 4:15 and 6 P. M. Night Mail, 10:50 P. M.

CAMDEN & ATLANTIC RAILROAD.

Leaves Philadelphia, Mail, 7:30 A. M.; leaves Philadelphia, Accommodation, 3:45 P. M. Arrive at Hampton, 9:20 A. M., and 6:22 P. M. Distance 51 miles.

CLEVELAND.

CLEVELAND & ERIE RAILROAD.

Trains leave 9:50 A. M., 3:20 and 9 P. M.

CLEVELAND & PITTSBURG RAILROAD.

Mail, 9:50 A. M. Express, 8:45 P. M.

CLEVELAND, COLUMBUS & CINCINNATI R. R.

Express Trains, 8 A. M. and 7 P. M.

CLEVELAND & TOLEDO RAILROAD.

Express, 7:30 A. M. and 7:30 P. M.

CINCINNATI.

MARIETTA RAILROAD.

Trains leave, 6:40 A. M., 10:45 P. M.

WILMINGTON & ZANESVILLE RAILROAD.

Leaves 9:30 A. M., 6 P. M.

LITTLE MIAMI RAILROAD.

For Xenia, Columbus and Cleveland leave 9:30 A. M., 4 and 4 P. M.

HAMILTON & DAYTON RAILROAD.

Toledo and Chicago Mail, 7:45 A. M.; Hamilton Accommodation, 8:50 A. M.; Sandusky Express, 3:30 P. M.; Toledo and Chicago Express, 5:15 P. M.; Columbus Express, 8:40 P. M.

CINCINNATI & CHICAGO RAILROAD.

Through Trains, 6 A. M. and 6 P. M.

OHIO & MISSISSIPPI RAILROAD.

St. Louis Mail, 7:30 P. M.; Seymour Accommodation, 3:30 P. M.; St. John's Express, 7:50 P. M.

INDIANAPOLIS.

CINCINNATI RAILROAD.

Trains leave 11 A. M., 5:35 and 12:45 P. M.

PERU RAILROAD.

Trains leave 6:30 A. M., and 3:15 P. M.

JEFFERSONVILLE RAILROAD.

Through Trains, 9 A. M. and 9:20 P. M.

DAYTON & WESTERN RAILROAD.

6:20 A. M., 12:20 and 7:35 P. M.

PUBLIC HAUTE RAILROAD.

11 A. M., and 2:30 and 10:40 P. M.

MADISON RAILWAY.

7 A. M., 12:15 and 7 P. M.

CHICAGO.

PITTSBURG, FORT WAYNE & CHICAGO R. R.

Express Trains, 6:15 A. M. and 6:50 P. M.

MICHIGAN SOUTHERN & NORTHERN INDIANA RAILROAD.

Through Trains leave at 6 A. M. and 6:50 P. M.

MICHIGAN CENTRAL RAILROAD.

Through Trains, 6 A. M., 4 and 6:20 P. M.

ST. LOUIS, ALTON & CHICAGO RAILROAD.

Express Trains, 9:15 A. M., and 8 P. M.

CHICAGO & ROCK ISLAND RAILROAD.

Mail, 9:45 A. M. Express, 11:45 P. M.

CHICAGO & NORTH WESTERN RAILROAD.

To Oklaok, 12:20 and 6 P. M.

GALENA & CHICAGO UNION RAILROAD.

Freight Train, 11:40 A. M., and 8:30 P. M. Rockford Trains, 4 P. M. Fulton Trains, 9 P. M. Genesee Trains, 5 P. M.

CHICAGO & MILWAUKIE RAILROAD.

7:45 A. M., 12:20 and 5 P. M.

ILLINOIS CENTRAL RAILROAD.

Trains leave Chicago, 9:30 A. M. Mail, 9:50 P. M. Express.

CHICAGO, BURLINGTON & QUINCY RAILROAD.

Quincy Trains, 3:45 and 11:45 P. M. Burlington Trains, 7:15 A. M.

ST. LOUIS.

ALTON & CHICAGO RAILROAD. Through Trains, 7 A. M. 3:40 P. M.

OHIO & MISSISSIPPI RAILROAD. Leave East St. Louis, 8:40 A. M., 3:45 P. M.

PACIFIC RAILROAD. Smithton Mail, 8:30 A. M.; Franklin Accommodation, 4:20 P. M.

NORTH MISSOURI RAILROAD. Hudson Accommodation, 5:45 A. M.; St. Joseph Express, 9 A. M.; St. Charles Accommodation, 4 P. M.

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THE JOURNAL OF RATIONAL MEDICINE, Cincinnati, O., C. H. CLEVELAND, M. D., editor. We have too long neglected to acknowledge this journal.

THE GLEN-FORREST JOURNAL, Yellow Springs, O. JAMES E. GROSS and CHAR. M. SHELLEY, Editors. Terms \$1 a year. This cheerful Water Cure publication arrives every week, bearing evidences on its face of health and prosperity.

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THE BOUQUET: A choice collection of Flowers culled from the Garden of Humanity. A Compilation of Original and Selected Poems. By BENJAMIN TODD. 1861.

THE ECLECTIC MAGAZINE. W. H. BIDWELL, Editor and Proprietor. Published at No. 5 Beekman street, New York.

SEVENTH BIENNIAL REPORT OF THE TRUSTEES, SUPERINTENDENT, AND TREASURER OF THE ILLINOIS STATE HOSPITAL FOR THE INSANE, at Jacksonville, December, 1860.

Ill health, 40; Puerperal, 31; Vicious indulgences, 26; Religious excitement, 18; Business perplexities, 15; Domestic troubles, 14; Death of friend, 14; Intemperance, 13; Uterine disease, 12; Over exertion, 10; Popular delusions, 9; Disappointed love, 6; Sun stroke, 5; Injury of head, 5; Epilepsy, 4; Frigid, 2; Old age, 2; Concussion of brain, 2; Injury of spine, 0; Use of tobacco, 0; Hysteria, 1; Paralysis, 1; No satisfactory cause given, 91. Total, 323.

THE ATLANTIC MONTHLY.—The March number of this valuable American magazine, affords the following attractive table of contents: German Universities; The Professor's Story, which increases in interest as it approaches its close; Gymnastics, almost valuable contribution by T. W. Higginson; Land Locked; Two or three Troubles; Harbors of the Great Lakes; The Man who never was Young, an interesting story by the author of the St. Leger Papers; A Nook of the North; Behind the Mast; and Diamonds and Pearls. Mrs. Stowe's new novel entitled "Agnes of Sorrento"—will open in the May number.

We recommend to our readers an acquaintance with this Monthly. We are enabled to offer the Atlantic and the HERALD OF PROGRESS for four dollars a year. Or we will procure the Atlantic sent to the address of any subscriber of the HERALD OF PROGRESS for two dollars.

ANNUAL REPORT OF THE ILLINOIS CENTRAL R. R. Co.—We have received this interesting railroad exhibit, and learn from it that the floating debt which in 1847 was so heavy as to render an assignment on the part of the company necessary, has been entirely lifted, not a dollar remains. There seems a fair prospect that the stockholders will get all their money back, and own the road beside.

The land department of this company is one in which the public is largely interested. It appears that the company have sold over one million two hundred and fifty thousand acres of land, on which sales they hold land notes to the amount of twelve and a half millions. The average rate of sale has been \$12.69 per acre. The lands remaining unsold amount to over one million three hundred thousand acres! What a vast tract open to purchase and settlement! And all through the heart of the "Garden State" of the West!

EVIL: ITS SOURCE AND REMEDY. By A. E. NEWTON.—This is the title of Mr. Newton's 4th Tract for the people. It is the Address delivered by him before the "Philanthropic Convention," in Utica, N. Y., September 12, 1858, revised and enlarged. Every proposition reveals the perfect candor and truthfulness of our able Brother. But there are some things conceded, which we should be glad to see expunged from future editions of this excellent Tract. For example: On page 10 we read—"Hereditary and transmitted evil began somewhere—that is certain; and, for aught I know, just as likely on the 'lost orb' described by Mr. Harris, as anywhere else."

1. THE EDINBURGH REVIEW; 2. THE LONDON QUARTERLY; 3. THE WESTMINSTER REVIEW; 4. BLACKWOOD'S MAGAZINE. We desire to call the particular attention of all our readers to the distinctive features of these four Reviews. That they are first-class representatives of as many different circles of modern literature, science, history, and art, is a fact long since established on both sides of the Atlantic. Messrs. Leonard Scott & Company, whose advertisement will be found in another column, are the re-publishers of these valuable repositories of human thought and learning.

The oldest of the four, the Edinburgh Review, was started about sixty years ago! It was the Organ of the old Whig party, under the management of Jeffery, Brougham, and Sidney Smith. The next publication in order, the London Quarterly, was established to oppose the Edinburgh; and it is now a defender of the conservative principles of the Church of England. The most progressive and anti-Scriptural Review; to which the North British Review (the organ of Free Church Presbyterian Orthodoxy) is a complete opponent. Blackwood's Magazine, the representative of British Toryism, is the fourth, last, but perhaps the most popular, of the four above-mentioned.

The characteristics of these dignified Reviews may be inferred from the contents of each. As an example, we will give the titles of the leading articles of the numbers before us. The Edinburgh contains: 1. "Church Expansion and Liturgical Revision;" 2. "Japan and the Japanese;" 3. "The Victoria Bridge;" 4. "Political Ballads of England and Scotland;" 5. "Ocean Telegraphy;" 6. "Autobiography of Dr. A. Carlyle;" 7. "Motley's History of the United Netherlands;" 8. "Forbes and Zuydland on the Alps and their Glaciers;" 9. "The Kingdom of Italy;" 10. "Naval Organization." These articles in the Edinburgh are written as reviews and notices of numerous publications.

The London Quarterly contains, 1. "Canada and the North-west;" 2. "The Welsh and their Literature;" 3. "The United Netherlands;" 4. "The Iron Manufacture;" 5. "Italy;" 6. "The Dogs of History and Romance;" 7. "The Income-tax and its Rivals;" 8. "Essays and Reviews."

The Westminster Review contains, 1. "Ancient Danish Ballads;" 2. "Alcohol—What becomes of it in the Living Body;" 3. "Canada;" 4. "Bible Infallibility—Evangelical Defenders of the Faith;" 5. "The Neoplaton and Roman Questions;" 6. "American Slavery—The Impending Crisis;" 7. "Cavour and Garibaldi;" 8. "Dante and his English Translators;" 9. "Contemporary Literature."

Blackwood's Magazine, (a monthly) is not unlike the Atlantic in many of its papers. Contents in the February number are, 1. "School and College Life—its Romance and Reality;" 2. "Carthage and its Remains;" 3. "Spontaneous Generation;" 4. "The Trans-Atlantic Telegraph—Island Route;" 5. "Norman Sinclair—An Autobiography;" 6. "Biographical Dramatics;" 7. "Judicial Puzzles—Eliza Fenning;" 8. "The Foreign Secretary." This Magazine, besides political matters and Reviews of New Publications, usually contains serial novels by writers of world-wide renown.

Having presented these worthy publications to our readers, nothing remains but once more to call attention to the advertisement of Messrs. Leonard Scott & Co., whose premiums to new subscribers, and the low rate at which they offer back volumes, are deemed a sufficient inducement. We intend to inform our readers of the contents of each successive issue of these Reviews, and to bring their merits before the public precisely as they appear to us. Now is a good time to subscribe for the entire list.

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