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[WHOLE No. 58.]

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 at the next number. We trust that the interest of a 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 it. 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 held 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?

MEDICAL WHISPERS.

BY THE EDITOR.

Will friend Fish, of CORLANDVILLE, N. Y., report his symptoms once more?

"SOPHIA," CUMBERLAND, R. I.—We should be glad to receive a word relative to the condition of your little son, for whom no prescription has been given by us.

"Complete Education."—Educate the whole man—the head, the heart, the body; the head to think, the heart to feel, and the body to act.

"Unsectarian Charity."—Aristotle, on being censured for bestowing alms on a bad man, made the following noble reply: "I did not give it to the man; I gave it to humanity."

"Breathing Solid Carbon."—As a curious result of the chemical inquiries of the present age, it has been ascertained that the quantity of solid carbon breathed in twenty-four hours is sixty-three ounces by a cow, and about seventy ounces by a horse.

Mrs. H. B. S., NEW HAVEN. All your symptoms will be favorably relieved by making and taking freely of the "Spring Feverage," recommended in No. 64 of this journal. Take only half of the quantity of red pepper. Eat an orange full sixty minutes before breakfast every morning. Never use soups or gravies or cakes. Beefsteak twice a week.

"Cataleptic Symptoms."—EMORY F. B., PITTSBURGH. The singular abnormal condition of your wife is owing not to spiritual, but to physical causes and disturbances. The effect of magnetism would be salutary. Watch the day of the month when the cataleptic symptoms reappear, and then begin the magnetic passes with the intention of inducing slumber. A change of air, of associations, and a little journey without care, would be likely to restore her. She is almost a medium, and it is possible that higher powers than yours may come to her relief.

"Cure for Poul Air."—Our Glens Falls correspondent communicates the following: When an unpleasant odor (tobacco excepted) is found in the sick room or elsewhere, if a few grains of coffee are scorched or roasted (not burned) in such places, the disagreeable odor will soon depart. Casks, or other vessels, also clothing, can likewise be cleansed in this manner. Those who have not tried it will be surprised to witness its quick and positive effect. If any bad effect is produced by the use of coffee in the above described way, will some friend of humanity point it out?

"Sick Folks for Sale."—The following advertisement we copy from Bennett's Herald of the first inst.:

"TO PHYSICIANS.—A practicing physician wishes to dispose of his practice, situated in a flourishing village, one hundred miles from New York city, accessible by railroad; business worth \$1,500 a year, and may be increased to double that amount!"

The above prosperous business is rather attractive to doctors, but awfully repulsive to patients. We should be sorry to have any of our readers subject to that treatment which would "double the amount of business" on the above or any other medical route.—Ed.

"Saved from Suicide."—A Frenchman resolved to be rid of life, went a little before high tide to a post set up by the sea side. He had provided himself with a ladder, a rope, a pistol, a bundle of matches, and a vial of poison. Ascending the ladder, he tied one end of the rope to the post, and the other end round his neck; then he took the poison, set his clothes on fire, put the muzzle of the pistol to his head, and kicked away the ladder. In kicking down the ladder he slipped the pistol so that the ball missed his head and cut through the rope by which he was suspended; he fell into the sea, thus extinguishing the flames of his clothes, and the sea water which he involuntarily swallowed, counteracted the poison, and thus, in spite of his precaution, he remained unharmed, unshot, unpoisoned, unburned and undrowned.

"Ulcerated Tonsils."—SIMMONS M., Hickory Hill. Your defective hearing and ulcerated tonsils may be nearly restored by sleeping on a pillow stuffed with spearmint sprinkled with powdered camphor. Gargle the throat with yeast, or with old ale, when the tonsils are discharging through the ears. Do not neglect to sponge your neck and back-head in cold water every morning. Brother, while at your daily work, remember that the hour of redemption draweth nigh, when the laborer shall receive the just reward of toil; for righteousness shall pervade the minds of men, and tyranny and poverty shall depart. All good men love their labor—but they count and honor all kinds of industry—but the vicious and wrongly educated, are both indolent and tyrannical.

"Objections to Deep Breathing."—NEW YORK, March, 1861. To the Physician of the HERALD OF PROGRESS.—DEAR DOCTOR: Let me mention an objection which I find to the application of your prescriptions for deep breathing. I have been experimenting in that way for a few weeks, and now have not a garment that will meet around my waist, owing to the expansion of my lungs! Perhaps some of my Sisters may be deterred by the prospect of such inconvenience, from seeking health by this method. Faithfully yours, MATILDA.

ANSWER: Many of Matilda's fashionable Sisters will undoubtedly be "deterred by the prospect of such inconvenience," and yet, somehow, we believe that there are thousands of progress-loving mothers who will not only practice deep breathing, but will instruct their daughters to obey the law of beauty and health in this respect, even if a "reform dress" should become the eventual necessity.—Ed.

"Hereditary Debility."—E., PETERBORO, N. H. Your condition is suffering from scrofulous weaknesses imparted by your mother. She never recovered from the effects of physical sins—partly her own, and partly those committed by her ancestors—and your *nervo-rital* systems are trembling with the legitimate consequences.

REMEDY: The palpitations and irregularities about the heart, the pain there and in the lower portions of the left side, and yet other symptoms, with occasional prostrations and weakness in your honest and nervous system, will yield to magnetic nursings, and to your gentle indulgence of the sensations whenever they imperatively claim your attention and care. Just before and during menstruation, use vapor baths; or drink plentifully of a tea made of equal parts of pennyroyal and parsley leaves, and keep in bed very warm for twenty-four hours. Do not eat anything which you know to be incompatible with your individual constitution during the coming months a benefaction will visit thee.

"The Arsenic Eaters of Styria."—According to an article in the *Pharmaceutical Journal*, arsenic is commonly taken by the peasants in Styria, the Tyrol, and the Salsburgh, principally by lunatics and wood-cutters, to improve their mind and prevent fatigue. The arsenic is taken pure, in some warm liquid, as coffee, fasting, beginning with a bit the size of a pin's head, and increasing to that of a pea. The complexion and general appearance are much improved, and the parties using it seldom look so old as they really are. The first dose is always followed by slight symptoms of poisoning, such as burning pain in the stomach and sickness, but not very severe. Once begun, it can only be left off by very gradually diminishing the daily dose, as a sudden cessation causes sickness, burning pains in the stomach, and other symptoms of poisoning, very speedily followed by death. As a rule, arsenic eaters are very long lived, and are peculiarly exempt from infectious diseases, fevers, &c.; but unless they gradually give up the practice, invariably die suddenly at last. In some arsenic works near Salzburg, the only men who can stand the work any time are those who swallow daily doses of arsenic—the fumes, &c., soon killing the others.

"Summer Foods and Drinks."—The following sensible whisper is taken from Dr. Hall's *Journal*: Physiologists researches establish the fact that acids promote the separation of the bile from the blood, which is then passed through the system, thus preventing fevers, the prevailing diseases of Summer. All fevers are "bilious," that is, the bile is in the blood. Whatever is antagonistic of fever is cooling. It is a common saying that fruits are "cooling," and also berries of every description; it is because the acidity which they contain aids in separating the bile from the blood. Hence the great yearning for greens and lettuce, and salads in the early spring, these being eaten with vinegar; hence, also, the taste for something sour, for lemons on an attack of fever. But this being the case, it is easy to see that we nullify the good effects of fruit and berries in proportion as we eat them with sugar or even sweet milk, or cream. If we eat them in their natural state, fresh, ripe, perfect, it is almost impossible to eat too many, or eat enough to hurt us; especially if we eat them alone, and not taking any liquid with them whatever. Also is buttermilk or even common milk promotive of health in summer time. Sweet milk tends to biliousness in sedentary people; sour milk is antagonistic. The Greeks and Turks are passionately fond of milk. The Shepherds use rennet, and the milk dealers aim to make it sour the sooner. Buttermilk acts like watermelons on the system.

"Don't Stand on the Track."—The train, says a railroad gazette, may steal suddenly upon you, and then a little trepidation, a slight misstep, a slip of the foot, and we shudder to think of your crushed and bleeding body. So, in the journey of life, perils are around you on every hand. But don't plant yourself in their path and defy them; don't stand in their track and disregard them. Perhaps you now and then take a little intoxicating drink. My friend, if so, you are standing "on the track," while the car of retribution comes thundering on—moving in a right line—approaching with steady and rapid wheels. Will it not bear down and crush you? Perhaps you spend an occasional evening with a party of friends, amusing yourself with cards or dice, staking small sums to make the game interesting. My friend, you are standing "on the track." Thousands have stood there and perished. Don't wait to hear the panting of the iron steed and the rattling of rushing wheels, but fly from the track. At a safe distance, stand and view the wrecks which you ponderous train will spread before you. Look well to the ground on which you plant your feet, and forget not for yet these many days our parting words, "Don't stand on the track."

"The Madness of Intemperance."—Judge Johnson, in sentencing a culprit to death, said, "Nor shall the place be forgotten in which occurred this shedding of blood. It was in one of the thousand ante-chambers of hell, which mark like plague-spots the fair face of our State. You need not be told that I mean a tippling-shop, the meeting-place of Satan's minions, and the foul cesspool which, by spontaneous generation, breeds and nurtures all that is loathsome and disgusting in profanity and babbling and vulgarity and Sabbath-breaking. I would not be the owner of a grocery for the price of this globe converted into precious ore. For the pitiful sum of a dime, he furnished the poison which made the deceased a fool, and this trembling culprit into a demon. How paltry this price of two human lives. This traffic is tolerated by law, and therefore the vendor has committed an offense not cognizable by earthly tribunals; but, in the sight of Him who is unerring wisdom, he who deliberately furnishes the intoxicating draught which inflames men to anger and violence and bloodshed, is *particeps criminis* in the moral turpitude of the deed. Is it not high time that these sinks of vice and crime should be held rigidly accountable to the laws of the land, and placed under the ban of an enlightened and virtuous public opinion?"

"Temporary Insanity."—Mrs. T. D., of NEW JERSEY, wants to know "what medicines or preparations will produce temporary insanity—meaning a mental derangement of a week or two—and then pass off without entailing disastrous consequences." ANSWER: There are several medicines, besides alcohol, capable of inducing an insane condition of the brain. Our Insane Asylums show that from one-fourth to one-third of all cases admitted have been made insane by the habitual use of alcohol. This fluid, although it mixes readily with the serum (or water) of the blood, never ceases to be alcohol. It produces a contraction and condensation of the tissues, and liberates the brain for the time being, very much to the enjoyment of the mind and social feelings; then ensues the second stage called inebriation, or drunkenness, which is an *insanity*, exhibiting a melancholy derangement of the intellectual faculties; and lastly, the individual is correspondingly depressed, relaxed in all the fibers, and rendered unfit for the manifestation of either mind or muscle. The middle stage is productive of all those oddities and eccentricities which usually characterize the inebriated individual. Thus, by the temporary insanities produced by alcohol, we get

1. The Fighting Drunkard,
 2. The Social Drunkard,
 3. The Mirthful Drunkard,
 4. The Political Drunkard,
 5. The Bury Drunkard,
 6. The Cowardly Drunkard,
 7. The Melancholy Drunkard,
 8. The Religious Drunkard,
 9. The Blasphemous Drunkard,
 10. The Voluptuous Drunkard,
 11. The Barbarian Drunkard,
 12. The Beastly Drunkard.
- You will observe that, fundamentally considered, the condition of the Drunkard is that of insanity. The variations are traceable to the natural propensities of the individual character, which, at such times, are not modified and controlled by the deeper life and understanding. This sort of mental derangement may be produced by the administration of a great variety of preparations. American Hellebore (*Veratrum Viride*), Henbane (*Hyoscyamus*), Foxglove (*Digitalis*), Skunk's Cabbage (*Symphoricarpos*), Thorn-apple (*Stra-monium*), Indian Hemp (*Cannabis Indica*), Tobacco, Prussic Acid, Spurred Rye (*Ergot*), &c., &c., and yet many other sedatives and narcotics may be mentioned, which, given either in tincture or by decoction, will, if taken in continued or over-doses, produce temporary insanity, and many visionary symptoms, always varying with the hereditary characteristics of the individual patient. The consequences of a temporary insanity are not necessarily lasting or disastrous.

"Change of Clothing."—Don't be in haste to put off woollen garments in Spring. Many a "bad cold" (whatever saw a good one) has been taken, from being in the habit of changing, and not taking any liquid with them whatever. Also is buttermilk or even common milk promotive of health in summer time. Sweet milk tends to biliousness in sedentary people; sour milk is antagonistic. The Greeks and Turks are passionately fond of milk. The Shepherds use rennet, and the milk dealers aim to make it sour the sooner. Buttermilk acts like watermelons on the system.

who have laid aside their defensive armor of flannel. All sudden changes in the system are attended with more or less of danger, but the body can accommodate itself to almost any condition, provided it be assumed gradually. The use of flannel guards against sudden change of temperature. In a warm day, when perspiration flows freely, if it be allowed to pass off rapidly, the quick evaporation carries with it much heat from the body, and a chill may be produced, followed by derangement of some function; as "cold in the head," or unnatural discharge from the bowels. Flannel contains much air in its meshes, and is therefore a slow conductor of cold or heat. Evaporation proceeds from it more slowly than from cotton or linen, hence its excellence as a fabric for clothing. Many persons wear it next to the skin the year round, and find it a shield against prevalent complaints in Summer. No general rule can be given as to this; it must depend upon the constitution and employment of the individual. In all cases, however, flannel should not be laid aside until the weather is settled permanently warm.—*Exchange.*

Whisperings to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

J. H. M., PLEASANT VIEW, IND.—Thy lines are not quite adapted to our columns, though we love the spirit which pervades them.

G. G. M., Sr., LOUIS.—Your communications are not too late, though both of them possess merit. They are subject to your order.

K. H. K., MEXICO, N. Y.—The journey to excellence is sometimes long and toilsome, but the aim is worthy and will repay effort.

H. E. M., HARTFORD.—"A Spirit Daughter to her Mother" does not belong to the public. May the angel world strengthen and comfort thee evermore.

T. A. D., BLOOMINGTON, ILL.—Thanks for the hearty good will expressed in the Acrostic. We may not publish it, but rest assured it has performed a mission of friendship.

H. B., STORRA'S "Way-Side Notes" are marked for an early appearance. He promises our readers an account of some remarkable manifestations recently made through W. K. Ripley, of Bradford, Me.

L. L. L., FARMERSVILLE, N. Y.—The "Good-bye" you send us has some more than ordinary merit. It reminds us strongly of Eliza Cook's poem, so familiar in song, on nearly the same subject. We forbear publishing it for this reason, but hope to hear from you again.

G. R. B., PORTSMOUTH, VA.—It would give us pleasure to learn of your appointment to the "office" in the Navy Yard. For the present, Brother, bare your arm to the work of your hands, with the sweat of honest toil on his brow, cleaves a passage of individual progression through external surroundings. (The development of speaking powers will not soon take place.)

"SISTERS," BELVIDERE, ILL.—We do not discern a method by which you can become mediums "privately"—in the blessed consciousness of your habitation—because the *aura* of your letter indicates that you are not enough advanced in the dilation of spiritual intercourse. And yet your feelings, aspirations, hopes, wishes, and best thoughts, are all favorable to individual development. Perhaps the "raps" will become more distinct one of these days, when you may interrogate the heavenly visitors, who will then "enter at the open door" with noiseless feet and shining forms of immortal beauty.

HENRY M., GLENS FALLS.—Brother! We easily recall your face and the characteristics of your mind. You seem always to hesitate on the threshold of a spiritual good—that is, you are oftentimes hopeless in hope; you see too much decay in life; you realize too many autumnal days in spring time; you discern too many small acts in the life of great souls; your progression is not positive, because you recline too habitually on "green spots" in memory of former days. Can you not become youthful? Do you not see that all earnest souls are true? Let the spirit of fraternal justice, as well as universal love and non-resistance, pervade and regulate your life. Physically speaking, you need the benefits of a journey toward the Pacific coast. Can you not spend a few weeks and some past earnings in this manner?

"SARA," of BOSTON, complains bitterly because she does not obtain more frequent assurances from beyond the grave. Our explanation, Sara, is, beyond your physical weakness impair your mediocrity; and again, when you feel tolerably well, you become worldly and unresponsive to the gentle touch of angel fingers. Tennyson has breathed the interior law that regulates profitable mediumship. This poet, as by the magic breath of inspiration, says:

"How pure of heart and sound in head,
With what divine affections bold,
Should be the man whose thought would hold
An hour's communion with the dead."

They haunt the silence of the breast,
In language clear and fair,
The memory like a cloudless air,
The conscience as a sea at rest.

But when the heart is full of din,
And doubt beside the portal waits,
They can but listen at the gates,
And hear the household jir within."

Brotherhood.

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

Progress of Humanity out of Barbarism.

THE QUESTION OF CAPITAL PUNISHMENT IN THE NEW YORK LEGISLATURE.

Speech of Mr. ANGEL, of Allegheny, in Committee of the Whole, on the motion to substitute Imprisonment for Life in the lieu of the Death Penalty. In Assembly, Feb. 26.

MR. CHAIRMAN: The importance and magnitude of the subject now under consideration, alone induces me again to crave the indulgence of the committee in urging the adoption of the substitute offered by me in place of the bill reported by the Judiciary Committee. I hope, sir, that this question may be settled in favor of the motion to substitute, regarding as I do the final and total abolition of the death penalty as simply a question of time. It is a measure demanded by an enlightened public sentiment, which will sooner or later make itself felt, and will compel obedience from the law-making power. Day by day the remnants of barbarism are dropping off, and the true spirit of Christianity, struggling with the errors begotten in eras of ignorance, superstition, and bigotry, must and will eventually triumph. Theologically speaking, the old doctrine of an eye for an eye, a tooth for a tooth, and life for life, was repealed more than eighteen hundred years ago, by a moral legislator who appreciated the essential wants and needs of our race, infinitely better than any who preceded him or who have as yet appeared upon this world's stage of action. The principles inculcated by him make exceedingly slow progress in legislative bodies, and are practically ignored in all organized governments. Man has studied and learned with a great degree of accuracy the physical structure and organism of his brother man, so that he can treat physical deformities, deficiencies and diseases in a manner approximating to a rational method and system. But not so of his moral nature or mental faculties; of these he yet remains in a great measure willfully blind and profoundly ignorant. Hence the treatment of the morally deformed, diseased, halt and blind, exhibits in my judgment a corresponding blind and irrational application of remedies.

If an individual is deformed in body, or in any of his physical organs, he properly receives all of our active sympathies for this, his unavoidable misfortune. If he is prostrated with disease, although produced by a willful neglect of the ordinary laws of health, still we treat him kindly, and minister to his wants and necessities in a spirit of forbearance and friendly consideration, not forgetting that to err is human and to forgive divine. But, whenever an individual, through the inscrutable laws of mind, happens to inherit from his progenitors, or to derive from circumstances over which he could have no control, a deformed, decrepit or diseased intellect, impelling him, with an almost irresistible tendency, into the paths of error, folly and crime, the treatment which he receives at our hands is, almost universally, not only irrational, but oftentimes and generally inhuman and brutal.

I believe, sir, that the criminal is such, not from deliberate choice or from his free volition, but is made so by an unnatural or diseased action of his mental faculties, which diseased action is produced by causes as various as the circumstances preceding his birth, or which surround him afterwards, and make their silent, yet effective impressions, either for good or evil, upon the plastic substance of the mind. A very little reflection would teach us all, that governments, society and its customs and habits, exert a tremendous power in shaping the destiny of every individual who comes within the sphere of their influence. Many of these influences heretofore have had, and now have, a strong tendency to generate that abnormal mental action in individuals which we denominate crime; and I unhesitatingly make the assertion, that if the exact truth could be attained—if we could, with unerring precision, trace step by step, the causes which have operated upon the mind of the murderer, and produced that state of mental action which impelled him to the commission of the most heinous offence known to our law—we should invariably find that we, ourselves, were in a measure partakers in his guilt. From this conclusion there is no escape; and so long as the affairs of government are so conducted as that its favors and bounties are mainly bestowed upon the wealthy, the influential and the powerful—so long as it permits the poor, the weak, and the ignorant to be a prey and a spoil in the grasp of avarice and greed of the unprincipled to lay snares and temptations all over our large cities and towns for the young and the thoughtless—I protest against its right, or its authority, to inflict vindictive punishment upon its erring child. Before governments assume to perform a punitive, let them perform a lustration and cleanse themselves of the acts of injustice and iniquity of which they have, in all past time, been guilty—let them throw the shield of their protection around the ignorant, the helpless, the poor, the weak, and the thoughtless. Having done this, I apprehend, sir, that they would find but few persons requiring punishment of any kind.

It is possible and probable that my views on this subject may appear peculiar and impracticable. But, sir, I believe that reflection and thought upon the part of any member of this House, accompanied with a sincere desire to arrive at truth, and truth only, will convince him that the criminal is too often the victim, rather than the aggressor, and that he often stands in much greater need of a physician than of a halter. But it is said that the execution of the murderer is necessary to protect society from further acts of outrage, and to deter others from committing similar offenses. To this I answer that perpetual incarceration in prison is a sufficient protection against any further violence of the individual murderer; and that society has no right to immolate one of its members for the benefit of others. But, sir, if such a right could, under any circumstances, be conceded, society is in no proper position to require it. The great mass of poverty, ignorance, guilt, and crime that is around and among us, everywhere, is mainly the work of her own hands. The prolific causes that produce these evils are permitted to germinate and grow unchecked in her own bosom. She permits the strong persistently to prey upon the weak. She permits the crafty to deceive and defraud the simple-minded. She permits the rich and the powerful systematically to appropriate to themselves the hard earnings of the toiling masses without an adequate recompense. She throws contempt and obloquy upon honest poverty, and bows in deferential obsequiousness before gilded wealth, no matter by what means obtained. She receives with open arms the destroyer of female innocence, and throws his victim into the street, to beg, to steal, or drag out a life of infamy, uncare for, and unheeded by that portion of society calling itself respectable. On every hand she permits the tempting allurements of the intoxicating bowl, mingled with drugs that madden or stupefy the brain, to be dealt out indiscriminately to the young, and to every class in life; and by her sins of omission and commission, society thus educates and prepares men and women for crime, and especially such as inherit proclivities in that direction. If, with all these causes existing, crime prevails and murders are committed, it would be well to remember that the society that demands the sacrifice of blood gave impetus and direction to the blow that caused the murder. So long as society permits these, and a multitude of other causes which might be easily enumerated, to exist, I earnestly protest against the assumption, upon the part of society, of any right or authority to deprive any of its members of life, or to inflict any other punishment, except such as is calculated to reform the offender, and as may be absolutely essential to its own protection. Governments and society have ample power to apply an efficient remedy and cure for crime by inaugurating a system of justice from the operation of which no man or class of men shall be exempt. Let us begin at the root of the evil. Remove the causes of crime and the effects will disappear.

My opposition to capital punishment is based upon a thorough conviction that it is wrong in principle; that all premature extinction of human life is in violation of natural law, and that all killing of a human being is wholly unjustifiable, except in cases of self-defense. But I am willing to meet the advocates of the death penalty upon all points, whether of principle, expediency, or policy. As I am fully convinced that its utter failure to subserve any useful purpose is susceptible of palpable demonstration, one thing is certain, that the block, the gallows and the gibbet have each had ample time to test the efficacy of their use, and by their fruits can they be judged. Formerly, in England, the crime of forgery and larceny was punished with death; and during the whole period while that law was in force, the commission of those offenses were of extraordinary frequency, and became so alarmingly prevalent that a mitigation of the punishment became a matter of absolute necessity in order to procure convictions; and immediately upon its repeal the decrease was rapid, and in a very short time those crimes were substantially suppressed. The first instance recorded in history where the death penalty was totally abolished occurred in ancient Egypt, then the most enlightened nation of the world; and the historian informs us that the measure was attended with great success. The same experiment was inaugurated during the reign of the Empress Elizabeth of Russia, and although the people of Russia were then but just emerging into civilization, the crime of murder not only did not increase, but actually diminished, and the beneficial effects of this measure are described as being marked, and to have exceeded the most sanguine expectations of its most ardent advocates. So successful and satisfactory were the results in Russia, that the Great Catharine adopted it into her celebrated code, and in reference to it used the following language:

"We must punish crime without imitating it. The punishment of death is rarely anything but a useless barbarity."

In this connection, I cannot avoid commending this noble sentiment of this female sovereign of Russia to the timid law-makers of more modern times. The same measure has been adopted in various countries in Europe, and with varying success. The same experiment has been for several years in successful operation in Rhode Island, Wisconsin and Michigan, and the result has been such that no consideration could induce either of those States to tolerate for one moment a return to the loathsome system of legalized murder. The advocates of capital punishment will search the annals of the world in vain for proof that the least benefit has ever accrued to any one by the infliction of death as a punishment for crime, in its various modes of practice by savage or enlightened nations. Equally vain will be the search for a single instance where its abolition has not proven signally beneficial. And I fearlessly challenge any gentleman on this floor to produce any argument in favor of capital punishment that shall be sustained by any proof except naked assertion, and the sanction of an ancient custom, having its origin among savage and uncultivated races, in which the brutal and vindictive passion of revenge largely predominated.

"I thank God that I have lived to see the time when the great truth at last begins to find an utterance from the deep heart of mankind, earnest and clear, that all revenge is crime."

And here I might quote with propriety the utterances of many of the most illustrious men of Europe and America, who have unambiguously passed themselves upon record as advocates of the immediate and total abolition of the death penalty. I select from the number the names of Blackstone, Lord Bacon, Lafayette, Montaigne, Johnson, Goldsmith, Hooper, Canning, Lord Brougham, Dr. Rush, Benj. Franklin, John Quincy Adams, Richard M. Johnson, Daniel D. Tompkins, Theodore Parker, Dewitt Clinton, Daniel O'Connell, and Father Mathew, all of them men of vast experience—jurists, patriots, statesmen and philanthropists—men of hearts as well as of brains.

"Laws which inflict death for murder, are, in my opinion, as unchristian as those which justify or tolerate revenge," is the clear and concise enunciation of Benjamin Franklin.

"I shall ask for the abolition of capital punishment until I have the infallibility of human judgment demonstrated to me," is the sentiment of Lafayette.

"The system of capital punishment is worthy only the rudest savages, barren in its dictates, and pursuing their objects by the shortest course," comes from the lips of the celebrated Dr. Southward Smith.

"The State teaches men to kill. If you destroy the gallows you carry one of the strong outposts of the devil," is the characteristic utterance of the bold and fearless Theodore Parker.

"Upon the practicable abolition of the punishment of death, totally and without reserve, my views coincide with the advocates of the measure," are the words of one of Ireland's great patriots—Daniel O'Connell.

"Time and reflection have confirmed the opinion, cherished by me for many years, that in our country at least no just cause exists for the infliction of the death punishment; and that its abolition will be hereafter looked upon as evidence of the moral character of nations, as they successively shall blot it from their criminal code," is the sentiment of Vice President Dallas.

"Gladly would I cooperate with any society whose object should be to promote the abolition of every form by which the life of man can be voluntarily taken by his fellow creature man. I do heartily wish and pray for the success of your efforts to promote the abolition of capital punishment," is the expressive language of the old man eloquent—John Quincy Adams.

"I have been about thirty years in the ministry, and I have never yet discovered that the founder of Christianity has delegated to man any right to take away the life of his fellow man," are the words of Father Mathew, one among the purest and most unselfish of the world's benefactors. And we learn from Millman's History that the infliction of capital punishment was sternly prohibited by the laws of the early Christians, in accordance as they understood and alleged with the inspired teachings of the great founder of their faith. I might continue the list to an indefinite length, but the samples I have here given are indicative of the delicate sentiments of the men whose names I have mentioned, and of numerous others equally eminent for their patriotism and philanthropy.

The law of capital punishment has been in force for thousands of years, and millions of human beings have been offered up as sacrifices upon its bloody altars, and many, many of them without the stain of guilt upon their garments; and a midnight murderer has been enabled to escape entirely from the simple fact that jurors very frequently will not convict in cases where the effect of their verdict will be to take the life of a fellow being without that strong and overwhelming evidence, which it is rarely in the power of the prosecution to produce. Yet, notwithstanding the boasted efficacy of this time-honored law, the crime of murder has been constantly upon the increase, and personal safety becoming from year to year more and more precarious. I am credibly informed, that since the passage of the law of 1860, with all its alleged defects, the convictions for murder in the city of New York have been nearly double in the same number of trials of the preceding year, owing, as is alleged, to the fact, that by the jury have the power in each case to render a verdict in such form as to avoid the execution of the accused. If this be true, it furnishes an argument overwhelming in its force in favor of the bill which I have offered as a substitute for that of the Committee.

In the debate in this House upon this bill, my young friend from Delaware has commented with much force upon the fact that murder and assassination run riot in the city of Rome and its vicinity, and that but few executions occur. I have no doubt, sir, but that the picture he drew with such vividness of coloring was a truthful one, for in no country in the world do the advocates of the death penalty present a more unbroken front—in no country on earth has less mercy been shown. Here the old Mosaic law, so highly eulogized by that gentleman, is the infallible guide and rule of action; and here, in this very city of Rome, I invite the gentleman, and all others holding similar opinions, to behold the legitimate fruits of the application of their own doctrine; here they can feast their longing appetites for Judaistic justice in all its fullness; literally has the Government kept and observed that old and bloody code, which gentlemen hold up for our imitation, and literally has capital punishment been inflicted with the keenest torture that human ingenuity, prompted by a fiendish malignity, could invent. The most approved Jewish method of killing people, "with axes, barrows of iron, and with axes," has been faithfully observed, and the result is, "the State has taught its subjects to kill," by itself setting the example. I thank the gentleman for the interesting statistics he furnished us from this source. I want no better facts from which to prove the utter fallacy of this doctrine.

And in this connection I desire to introduce a witness, whose veracity and sound judgment I think no gentleman upon this floor will question, and whose testimony and conclusions therefrom bear with crushing force against this code of death. I refer to Dr. Benjamin Franklin. In speaking upon the two systems in the cities of Rome and Tuscany, he says that in Rome and its vicinity, where the crime of murder is punished capitally with great severity, and attended with

pomp and parade, sixty murders were committed in the short space of three months, which number is but a little above the usual average; while in the neighboring province of Tuscany, where a milder and more humane code of laws prevail, and where capital punishment was totally abolished, but five murders have been committed in twenty years. In speaking of this amazing discrepancy, Dr. Franklin says it is remarkable that the manners, principles, and the religion of the inhabitants of Tuscany and the region of Rome are the same. And in his judgment the abolition of the death penalty alone as a punishment for murder produced the difference in the moral character of the two nations. This, sir, is important testimony, and directly in point, and it comes from a witness whom I believe all concede to have been gifted with good powers of observation and good sound common sense, in an equal degree at least with the more modern Solons who insist upon the binding efficacy of the old code of heathenistic legislation. The general code of character of the gallows, and as to the propriety of killing men in cold blood, quotes, as an authority binding upon all people and at all times, a passage of Scripture, selected from numerous others of a similar import in the old Testament, which reads in substance, that "Whosoever sheddeth man's blood, by man shall his blood be shed, man's blood, by man shall his blood be shed." If for the image of God made he man." If this quotation proves anything it proves altogether too much, as it applies, both to the hangman as to the murderer, of both of whom, as well as all others who kill, are under the sentence of death. If all of these old antediluvian and Jewish laws are still in force among us, why is it that the gentlemen of the Judiciary Committee who advocate them do not perform their duty and bring in bills to retract them in cases where former Legislatures have disregarded and repudiated them, but have over-ruled them with conflicting enactments. If one is binding upon our consciences, I insist that all are; but perhaps gentlemen regard these laws in the same light as the old Puritans did when they first landed upon the shores of America, and being sorely pressed for time to provide for their physical wants, they very gravely resolved that they would adopt the laws of God as their rule of action until they could get time to make better ones. But, sir, I have no confidence in the sincerity of the men who quote this law as an authority for hanging. They themselves would not consent to live twenty-four hours under the code, of which they are the authors, without getting up a rebellion and subjecting themselves to the penalties for treason. We find, sir, that by the same code the sentence of death is pronounced upon any person who shall be guilty of the slightest violation of the Sabbath. We find in it an ample justification for human bondage, and that perpetually. The indiscriminate slaughter of all captives taken in war, and the institution of polygamy rest upon equally as firm a basis.

But, sir, it is useless to enumerate further. Gentlemen when they quote this passage of Scripture as applicable to this subject, and binding upon us, and repudiate others as inapplicable, act upon the same principle as the individual mentioned by Euclidus, who

"Atoned for sins that he had a mind to
By damning such as he was not inclined to."

I hope, sir, that gentlemen will come up to the consideration of this important measure with a sincere desire to do simply what is right, according to the dictates of *conscience* and *judgment*, and that in forming such judgment they will take into consideration the condition and the interests of the world to-day. And I hope that they will remember that what was right and proper, or considered so, one, two, or three thousand years ago, is not necessarily so now. That the human race has made some progress, not only in the physical sciences, but also in the principles pertaining to man as an immortal being, having rights and privileges inherited or rather conferred upon him directly by his Creator, and which are his inalienable property, among which is the right to live and perfect his being the whole period designed by nature and the laws of his organization.

With just as much propriety might gentlemen urge us to restore mankind to its material state and condition as it existed three thousand years ago, as to urge a perpetual continuance of the absurd laws and customs of which people were then governed. I would as soon think of resorting to the savage tribes of our forests for laws and rules of action in civilized life, as to that nation of which gentlemen refer us for unalterable and infallible law.

And, in conclusion, Mr. Chairman, I appeal to the Members of this House, many to whom seem to cling with an undying affection to this ancient system of capital punishment, that inasmuch as it has, in all former time, failed to give security to life; and inasmuch as it is condemned as uncalculated and barbarous by a very large class of the intelligent thinking men of this age; and inasmuch as its provisions are executed with extreme reluctance by jurors and judicial tribunals; and inasmuch as it is loathed and abhorred by large, respectable and increasing numbers in community, to permit us to substitute the bill that I have offered for that of the committee, and give to its provisions a fair and faithful trial. We assure you that we sincerely believe that it will prove vastly more efficacious in repressing the crime of murder, than it will secure, with much greater certainty, the conviction of the guilty, that it will prove an honor and blessing to our State, and if, after an honest trial, the experiment should, contrary to our hopes and expectations, and to all precedent, prove a failure, we will cheerfully and with alacrity join with you in restoring the old system, or adopting such new or different one as we think will effect the desired object.

When heart speaks to heart, when spirit enfolds spirit in a loving embrace, when thoughts flow from one to the other without the intervention of sound, and two lives truly blend in one, there is a joy so rapturous, a fullness of life so rich, a sympathy so complete, that we seem to have entered upon a higher and nobler state of being, to have reached some high and unattainable and apparently unattainable height, to have an earnest of the fulfillment of our highest idealizations.

The Spirit's Mysteries.

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

A Youthful Seer of Spirits.

MARYSVILLE, Cal., Jan. 1, 1861.
EDITOR HERALD OF PROGRESS: I desire to make a simple statement of facts. There is a family residing in this city, consisting, now, of the husband, wife, and two children, a girl and boy—the latter about two years of age, and remarkably smart and intelligent. About five months ago the family lost their youngest child, a little girl, about eight months old.

Now, having given you the circumstances surrounding the family, I will relate my story: To-day, by invitation, I took dinner with them, and during the conversation at the dinner table, the father stated to me without any previous allusion to the subject by myself, that he had almost become a confirmed Spiritualist, and remarked, that his little boy, for about a month past, had, regularly every morning, aroused himself from his slumbers, exclaiming, "Oh pa, see sister Maggie—Oh, how pretty she is—don't you see her, pa?" The father has, upon almost every occasion, said, "No, my son, papa does not see your little sister—sister Maggie is dead—don't you recollect when we took her out to the graveyard?" "No, no, papa," the child would exclaim, "she is not dead—she is here—she was here just now, sleeping in my arms. Oh, she is so pretty! and she kissed me and I kissed her—but she is going away now, but she says she will come back and see me again." And, upon the father's still insisting that little Maggie was dead, and that she was not there, and that the child had not seen his departed sister, the little fellow reaffirmed his assertions with an emphasis that almost confounded his father—"speaking," as the latter says, "more like a man than a child—more manly than a great many men can speak." From this, the father and mother are both satisfied that their little daughter, although gone from mortal sight, still lives, and comes every night to visit her family. The father states that his boy is, at all other times, quite rough and independent in his ways, but during the time that he asserts that he sees his sister, he is as gentle and loving as a lamb. This transaction takes place every morning, with varied conversation upon the subject.

But, one more point. Some may say that the child has had this subject impressed upon his mind by hearing his father and mother often speak in his presence of their lost babe; but I am positively assured by both parents, that they had not mentioned the name of the departed one for more than a month previous to the time that their son began to see his little sister. I leave every one to draw their own inferences. I shall watch the progress of this case, and if anything further is developed, I will inform you.

Yours for the Truth, J. F. W.

For the Herald of Progress.

The Power of Spirit Control.

All mediums have, at times, been subject to the control of spirits, of which they would be glad to get rid if they could; but not understanding the nature of the spirit mind, they are in the dark as to knowing what to do. The only way in such cases is to learn first the relation the medium's mind sustains to the Infinite mind, and obtain from that mind the power to dispossess these spirits from control.

Our power to free ourselves from Satanic minds is psychological, or mind power, and, in exercising this power for the purpose of removing an evil, we must understand the evil and its connection with us. Spiritualists believe that the earthly mind, when it leaves the form, enters the spirit world with precisely the same disposition it had on earth, so that whatever animosities—hate or lust—it had in its earthly body would continue on as a part of its existence in the spirit world. Such spirits would find their passions gratified by attaching themselves to human beings whose bodies demanded the same kind of nourishment as the spirit body does, and might, under the diseased condition of human beings, obsess minds much higher than they. Undoubtedly many mediums are thus obsessed, and do not know how to get rid of that obsession.

The power of prayer was used by the Ancients to remove evil spirits; and, whether Christian or Pagan, all have acknowledged this power, and made use of a formula or incantation for this purpose. So that out of a great truth has come the perverted idea, that addressing the Infinite mind with mere words, without knowledge, would free us from all evil. We cannot expect to derive any good from worshipping God unless we understand the relation we sustain to him, and know how his power can be made available to us.

It is admitted that the psychologic power of the mind depends upon the harmonic condition of one's thoughts with themselves and their specific quantity or capacity. So that he who possesses the greatest number of thoughts and most harmonic, has power over him that has less, and as God has infinite power, and is willing we should use any portion of it for wise purposes, it is our fault if we do not free ourselves from all the evils around us.

Our knowledge of God's laws enables us to obtain this power, and we can be relieved from earthly ills just in proportion to our

obedience to his laws. So that no human being is deprived of power to release himself from the bondage of corrupt and licentious spirits or men.

The unseen forces in the spirit world are infinite, and all we have to do is to attach our machinery to them in a proper manner, and we shall have power to outride the storms of life and anchor safely in the port of Heaven.
ASA FITZ.

The Teachings of Nature.

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

For the Herald of Progress.

Development Controversy.

EVIDENCES DEDUCED FROM SCIENCE.

MR. LELAND'S REPLY TO MR. WARREN.

ORLAND, Indiana, March 7, 1861.

BROTHER WARREN: Yours in the HERALD OF PROGRESS (see second volume, No. 1.) is received. You say my "fallacious statements would be pardonable in a country debating school, where, doubtless, my education was received." I am proud of one thing, namely, that I know enough of the rules of debate to treat an opponent with common courtesy. But what are my "fallacious statements?" That in your former article you based an argument on your ignorance of the laws of mind? This you most certainly did. Your reasoning amounted to this: We know comparatively little of the laws of mind, therefore the human mind may possess powers by which all these manifestations can be accounted for without the aid of spirits. Your language could not have been plainer, as you will see by referring to your former article.

You still call on me for proof. What proof do you demand? Have I not given every form of proof, even to the positive testimony of those who have seen spirits and talked with them? What more can you ask? Many of these facts you have not attempted to explain away, and those you have noticed at all, you have conveniently disposed of with, "I don't believe they were spirits." How far this can go in rebutting positive testimony I leave for others to decide.

You allude to the general claims of Spiritualists. With these I have nothing to do. It is no part of my business to vindicate the peculiar notions of any man or set of men. Their authority on matters of fact I will recognize, though never on questions of belief.

I will proceed with my argument, based on the manifestations of mind. I have evidence of an internal organization with faculties analogous to our external senses. This organization I would call the spirit. In somnambulism we have manifestations of this internal power. When the eyes and ears are closed, and the organs of the body are benumbed in sleep, individuals have been known to perform things it would have been impossible for them in their wakeful hours to do. Instances unnumbered are on record of these manifestations. Owen gives an account of a lawyer deciphering an intricate case while in a somnambulant sleep, which it was impossible for him in his wakeful hours to master. A schoolmate of mine, who is possessed normally of no extraordinary mathematical powers, has repeatedly, in a somnambulant state, demonstrated propositions in geometry, and performed problems in mathematical astronomy equally surprising to himself and others. For a collection of similar facts, see Dr. Newman's "Fascination," &c.

Nor is it necessary we should be asleep for these internal faculties to manifest themselves. Did you never travel a road on which you had never before, where every object looked familiar to you? I have a hundred times, and have gone into cars filled with strangers, when every face looked as familiar as though I had already met them. In these cases the internal or spiritual perception goes ahead of the external senses, and familiarizes us with objects before we are brought in physical contact with them. It is a manifestation precisely analogous to Somnambulism, and like it, gives us evidence of an internal organization capable of acting independently of the physical senses, and in many instances doing that which the individual in a normal state is unable to perform. Hence, I have evidence to believe that spirits out of the body can do things which spirits in the body cannot. This series of facts, when pressed farther, will explain away a vast proportion of the so-called spirit manifestations, ninety-five per cent. at least of which I have reason to think spurious, and that they can be accounted for on known laws of the mind.

2. We have evidence that this internal or spiritual organization can exist outside and independent of the physical. Facts, in support of this, are so numerous and familiar to all, that it seems necessary only to allude to them. Owen, in his "Footfalls," has a chapter on what he calls "Second Sight," in which he presents many facts of an interesting character, showing that individuals have been seen by others, in places many miles from their physical bodies. Raugh, in his work on Psychology, has a series of facts of a still more convincing character, clearly proving the possibility and actual occurrence of these phenomena. I have witnessed many in my own experience, and have had hundreds communicated to me from authentic sources, which some time will find publicity. I have no room for them here. I will only give one. While in Toledo, Ohio, last fall, engaged in lecturing, I one day met a friend and former

schoolmate whom I had not seen for some two years. While standing on the sidewalk, conversing, we saw a brother of his whom I had formerly known, but of whom neither of us was thinking at the time, on the opposite side of the street. We called to him. He did not answer, but looking up, saw us, and started immediately across the street towards us, and by his looks and manner gave signs of recognition. We saw him when within a few yards of us, and then he was gone. I have since ascertained that at that time he was in Missouri, many hundred miles from the place we saw him. This could have been no optical illusion, but a "real reality," and only one among thousands of a similar nature.

Nor are we compelled to stop here in our researches. Clairvoyance furnishes evidence of a still more convincing nature. The spirit of the clairvoyant actually leaves the body, visits distant places, and returns again, after hours of absence, to "reanimate the clay." (This is true with most clairvoyants, though there may be exceptions to this manifestation.) I have seen clairvoyants, while in that state, so unconscious to all physical contact, that when their flesh was pierced with a pointed instrument, it caused no action of the muscles or nerves, and they gave no evidence of being conscious of it. Here we have a manifestation precisely analogous to death. Death is nothing but this internal or spiritual body stepping out of the external, as we would walk out of doors, leaving the external body an uninhabited and vacant mansion, though the fairest temple Nature ever formed.

3. We have evidence that this spirit, the existence of which I have shown, actually survives the change we call death, and lives to enjoy a conscious existence in a world which bears the same relation to ours that the spirit does to the physical body. This proposition I have argued in my former articles, and the evidences there given must remain uninvalidated until they are explained away. To me they are as conclusive as the existence of the sun in heaven. I need not add another fact.

I have abridged the evidences in this article, as you expressed a wish to close with the next. I am also willing to close with one more. Hoping you will present your philosophy of mind, which will doubtless throw a new light on the views already given, I will close by correcting one mistake. The evidences I presented of immortality in my closing lecture at Birmingham were facts in spirit communication which I read almost without comment, and though something might have been said relative to development, it was not upon that I based the evidences.

Yours, for more light,
S. P. LELAND.

Voices from the People.

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

FREEDOM OF CONSCIENCE IN THE HOMES OF THE FREE.

LETTER FROM A WIFE AND MOTHER.

CONSTANTINE, Mich., 1861.
FRIEND DAVIS: Not long after my marriage, my husband started me by the enunciation of the opinion that men never die; that spirits dwell in our midst after the dissolution of the body; that an intercourse between them and us is not only possible but practicable; that he had had such intercourse; and that it would become common among men; that men and spirits would yet converse face to face, which would result in an overthrow of the church.

The truth of a part of this opinion I soon realized, for shortly after our marriage, our interior vision was opened, and we saw the spirits of our departed friends and communicated with them; so that long before the "Rochester" developments we were having intelligent communications with the spirit world, saw its inhabitants, heard their music, and witnessed many other interesting manifestations.

In consequence of all these combined facts and circumstances, I have not attended an orthodox church service but once (a funeral occasion) for seventeen years. Our first born, a daughter, now sixteen years old, has never heard but one sermon, which was the funeral sermon of an associate. Our only son, yet of earth, had of fourteen years, has never entered a church, knows not even their internal arrangement, never heard a sermon of any kind. The two younger are of course being brought up in the same delightful ignorance of religious ceremonies. Not a single religious trammel has been thrown around their free existence. When their good-night adieus and kisses are given, our son is heard to say, "Ma, please tell grandfather, (my own spirit father,) to put me to sleep, and not let me dream any unpleasant dreams." Sometimes other requests are added, as he thinks the occasion demands. Our second daughter, ten years old, says, "Ma, tell Augusta" (a half sister who has been five years a spirit, and who was her constant attendant during her infancy,) "to put me to sleep, and (in a whisper,) tell her to please to stay all night with me." If the eldest, who is much more self-reliant, has any request to make, it is simply, "Please tell our spirit friends to take charge of our sleeping and wake us up early."

They all have their respective guardians, drawn to them by attraction; all know their guardians and why they have constituted themselves as such. We, their parents, never taught them to make requests of spirits; spirits themselves impressed them to do so, that, in this way, they might gain their confidence, and thus wield a powerful influence over their present lives and future destinies.

We have not pursued this course without opposing a current of public opinion that would have overwhelmed us had we been less firm. We knew, however, that we were right, or in the right path, and we knew from whence we received our light; and, knowing ourselves to be in the right, our motto was to stand. We were not afraid of anything but doing wrong. Justice, truth, and forbearance, formed the motto of our unfurled banner. As to the influence of our course upon our children, we are happy to say, that, added to fine physical constitutions, they each have a broad basis for a high moral and intellectual unfoldment.

Now for the reason why I have written thus to you. We like the HERALD OF PROGRESS; we think it is the best Reform paper that has yet been published; we are pleased with the editor's idea of Answers to Correspondents; by this means we catch a glimpse of the Spiritual progress of the thousands; we like the Medical Whispers and medical intelligence, besides many other things, contained in its various departments.

But, we do not like one certain thing in many who are well advanced in the philosophy of spirit intercourse. It is clinging to the name (to us hateful) of the old mythological deities to designate the beautiful, divine principle of nature. Why clothe a principle or a law with the name of a myth? Principles do not need to be so clothed to be comprehended. If Jesus was but a reformer, why not treat him as we would any other great and good man? (Mr. Davis does.) He perhaps deserves no precedence over many others. Why utter prayers? Why not omit the word prayer in all our writings and conversations? Our spirit friends do not wish us to pray to them, but simply ask just as we would dear friends in the form for such favors as we desire.

Why clothe the principle of Love with the name Christ, thus converting the old, time-worn terms of the Christian theology to spiritual uses? How long will it be before sacraments and the litany will be introduced as a part of the spiritualistic worship. Already, in imitation of church customs, are the edifices called churches, the lectures called sermons, the lecturers called preachers, and their services commenced with prayer in imitation of the church. These puerile imitations are to us supremely disgusting.

We do not like the idea of Sabbath-schools for children. Spiritualists do not recognize the Sabbath to be any different from other days. Why then follow in the same old beaten track which has been threaded from time immemorial by religionists? The children of Spiritualists do not need Sabbath-schools any more than their parents need sermons. Lectures upon any of the reform subjects of the day are proper for us, while walks in the fields and woods, under the guardianship, are more salutary, both mentally and physically, for children, than Sunday-schools. Singing, dancing, music, &c., for home amusements, on Sunday, strike us as more acceptable than the mental toil of the school-room.

As we do not wish to interfere with or disturb the prevailing customs of the religious community in which we live, we do not follow our usual avocations on Sunday; we read, write, enjoy music, walk, and visit with such of our neighbors as harmonize with our liberal opinions. Those who learn to make use of their own resources for entertainment and growth, will soon feel that they are not dependent upon Sabbath-schools, or meetings of any kind, to while away the tedium of a Sabbath. We are only progressive, not perfect. Fraternally yours,
A. C.

WIVES WANTED.

Advertisements for wives have become frequent. To-day's mail brought me three papers, each containing, among the wants, a wife. To these *womenly* needs I have no very serious objection; but to the advertisements I have—they savor strongly of bargain and sale.

While reading these calls for wives, various questions were suggested. One asks, beside a wife, "a competency." Is it not, after all, the stock in trade he is looking for? Would he not readily excuse the addition of the wife? Another advertiser wants with a "young wife," "musical talents." Wonder if that applicant is not some gouty old sinner, who wants his conscience lulled into forgetfulness. A third wants a "pleasing face and ardent temperament." He, very likely, is a finely organized consumptive, and is disgusted with an ugly-looking, key-hearted nurse. And then it is often cheaper to marry a cook or nurse than to hire one.

Youth, beauty, talent, health, and money, are always above par in the matrimonial market. When these are offered for sale, one likes to know the purchaser; but these advertisers don't give the remotest idea of who or what they are. They go masked to the market, hoping great human hearts are there, patiently waiting to follow wheresoever they may choose to lead. Suppose an advertisement in the *Tribune* should read thus:

HUSBAND WANTED.—A woman wants a husband. She desires a man of fine personal appearance, young, rich, with a good English and musical education. He must be healthy, must use no stimulants, and, above all, must be a man of sound mind and morals. Gentlemen of the above description can address "C." care of New York *Tribune*.

Would not the young gentlemen think the husband-hunter a little presuming? They would at least conclude that she was past her prime, ugly, or idiotic. I once had the misfortune to meet a man whose advertisement for a "congenial companion" had long occupied a conspicuous place in a reform journal. His long, tangled locks, his unshaven and unwashed face, his dilapidated appearance generally, gave strong indications of his great need. He had been married, but his wife was not "congenial." She, doubtless, could tell a like story. He complained of the "cold world," but seemed quite disinclined to warm it by sawing wood. He was at home with Burns and Moore, but he claimed no kinship with Labor, or anything else that made serious inroads upon his inactive and aimless life.

I have seen other men vagabondizing about the world, looking for "congenial companions." They often find them, too—find them beneath comfortable roofs—and then where there are ease and plenty—and then where hearts are weak and heads still weaker. Pity it is, these gentlemen of the laser sort often borrow the cloak of Reform to attain their object.

The persons to whose advertisements I first referred, may belong to quite another class—may be honest-hearted and aspirational; but, as no facts are given, we are left to merely guessing. In spite of charity, imagination will sketch portraits of grizzled locks, bleary eyes, vinegar-visaged, and hideously-deformed reprobates.

Oh, Marriage! eldest born of heaven, what monstrous crimes are committed in thy blessed name!
CLEVELAND, O.

A FEW WORDS FOR MR. NORTON.

MONROE, Waldo Co., Maine, Feb. 15, 1861.
MR. EDITOR: I wish to exchange a few thoughts with Brother J. S. Norton, of Texas, upon the subject of his petition in No. 51 of the HERALD OF PROGRESS. Brother Norton speaks of having attained to a more liberal plane of thought, since the light of Nature's Revelations first began to dawn upon him. Well, Brother, so have I; and doubtless our experiences have been similar, so far as extricating ourselves from the bondage of a dogmatical education is concerned. But what has Nature revealed to you in regard to the races of man and his destiny?

Has not Nature revealed to you, as she has to me, this one truth, that all races of men are children of the same Father, God and Mother Nature? Has not the light of the "glorious truths," of which you speak, revealed to you, as it has to me, the duties we owe to every individual of this great family, without regard to race? When I was in the South, a few years since, I found that Africans were regarded as immortal beings as much as persons of the Caucasian stock; and I observed in many instances the instruction given them in the duties of religion; and in some cases I found the African slaves quite intelligent and apt in defending their particular dogmas.

Now, if you acknowledge this fact, what does Nature say to you different from what she says to me with regard to this immortal, brother spirit, who may have had the mishap of being encased in a black body on making his debut as an individual identity upon this planet, as you and I have done? We differ from him only as to the color of the houses in which we are destined to live during the short term of this primary school. Does not Nature say to you, as she does to me, that this black brother has all the rights and all the ability to climb the ladder of progression and prepare himself to enter high in the next school that we have? Nature has not revealed to me the humiliating fact that a man must be a chattel because he has a black skin, nor that I have a right by her law to convert into property an immortal child of my Father God.

This, as I understand it, is one of the important points in the new ethics of the *Harmonical Philosophy*. And it also seems to me, that this is the way when the tyrannical powers of darkness, like Milton's rebel angels, have arrayed themselves against the God of Light, Truth, and Justice, and against his loyal subjects; and I can only regret that so worthy a subject of the universal-loving Father, as Brother Norton seems to be, should have had the mishap to locate where the rebel angels hold their dominion over both body and mind. Would that he could breathe the spiritually charged atmosphere of these New England hills, which tyrants cannot breathe and live.
D. BILLINGS.

THE HUMAN ORGANIZATION AND VIRTUE.

BLAME AND PRAISE.

EAST TOLEDO, O., Feb., 1861:
MESSRS. EDITORS: The "Lancaster Circle" query, on "Virtue," as follows: "Every man may, by a correct course, so alter his organization as in a considerable degree to change its original character—and in this consists his accountability. If he fails to do this, so far as he has the power, he is to blame, and must suffer for it as a consequence."

If a man tries to alter his original organization, yet fails because of a lack of power, the Doctor seems to hold him blameless, his virtue consisting not so much in accomplishing, as in making the attempt. One man pursues a "correct course" without an effort; he is so organized that it comes as easy and natural to him as breathing. Another, differently organized, "resolves and re-resolves, then dies the same." He spends his life in the almost vain attempt to spiritualize his animal organization. These two men the Doctor calls virtuous and blameless. A third, inheriting a very different organization from the other two, makes no effort to alter his primary organization, for the reason that he feels satisfied with himself as he is; he sees nothing to be gained by a change; he feels no desire for improvement.

I wish to ask why one is to be praised and the other blamed? One organization is deficient in power, the other in desire. If you say the latter should, and might, possess the desire, then I say the former might and should possess the former. If one is criminal and sinful, because he has inherited a brain deficient in those organs which oblige a man to be constantly reaching forth for a higher life, then why is not another who possesses these same organs, fully developed, yet inherits a deficiency of those organs which give executive power and force to the organization, criminal and sinful also? Is not desire as much an offspring of the organization as power? Some are born with a desire to improve, and with sufficient power to execute the desire, others with a strong desire, with but little or no power; others with no desire, but a large amount of power; and still others with neither desire nor power. The Doctor says "crime does not consist so much in stealing, as in not trying to alter the tendency to it." But if his organization gives him no desire to stop, why is he more criminal than another who possesses the desire to stop, yet lacks the power to execute his desire? One man wants to cease stealing, but cannot; another wants to steal, because he wants to steal, and because it gratifies his organization. The former obeys the law of his condition, the latter, possessing a different law, obeys his also. Why praise one and blame the other? Why call one virtuous and the other a sinful criminal?
L. L. B.

Laws and Systems.

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

For the Herald of Progress.

Practical Workings of African Servitude.

SOUTHERN FACTS FOR THE PEOPLE OF THE NORTH.

NUMBER THREE.—CONCLUSION.

I was a great reader, almost from childhood. The literature of Great Britain at that day was Abolition; and according to it, all slave owners were cruel tyrants, and all negroes were endowed with the noblest sentiments and dreadfully wronged. So I amused myself with thinking what a great philanthropist I would be when I arrived in the West Indies, and what a good example I would set to the wicked planters.

I arrived at the Islands at the age of fourteen. A day or two after my arrival, I was requested by my uncle to see some negroes fill up a hoghead of sugar. As soon as it was opened, I saw half-a-dozen black hands thrust in, and taken out again with a lump of sugar each. I ordered the negroes to put it back, but they only laughed and took more. Astonished at such audacity, I went and informed my uncle; but he laughed also, and told me to let them eat as much as they pleased, but not to let them carry it away.

This circumstance, and some others similar, caused them to look on me as one who wished to deprive them of their rights and privileges. "If I began to show my teeth so soon, what would I be by-and-by," they said. "I must be checked."

Even old Quaco, the cook, was down upon me. After a long lecture which he gave me on liberality, I offered him three half-pence, which was all I had in my pocket, and, according to my Scotch ideas was a liberal donation; but he refused it with disdain. "No white gentleman," says he, "offers me less than a quarter."

I was soon sent round the coast, in a dregher, to deliver goods and receive produce. Captain and crew were my uncle's slaves, and mostly Africans. I wished to make a quick trip, but my interference only exasperated the captain; he got drunk, and took a week to do the work of two days. When ready to leave, his abuse of me, in a state of drunken frenzy, made me furious, and I rushed at him to strike him; but he seized me in his arms and rushed with me to the side of the vessel, and I expected nothing else but to be thrown to the sharks, when a gigantic African negro intercepted him, took him up with as much ease as he did me, and carried him into the cabin, closed the door on him, and then took command of the vessel. I had no business to command men with beards, he said; but he did not wish to get into a scrape about me.

On complaining to my uncle, he remarked that it was evident I knew nothing at all about managing negroes, and sternly desired me never to lift a hand to a negro of his again. "People from England," said he, "are unfit to be trusted to correct negroes, until they have been some years in the country, and learnt some humanity."

So the tables were turned with a vengeance, and I, the great philanthropist that was to be, had to be restrained from abusing negroes, by the cruel slaveholder.

All my uncle's establishment, of fifty or sixty negroes—seamen, coopers, domestics, &c.—were combined against me to refuse to do anything for me personally, and they played all sorts of tricks to bring me into scrapes with my uncle, and for some time succeeded.

I felt I was wronged. I had succeeded in hurting no one. I only wished to be faithful to a trust, and the blacks had managed to get my name up as a would-be tyrant. I became sadder and wiser. I let things take their course—refused to permit them to do anything personal for me; even when suffering with thirst, standing in the sun taking an account of lumber, I would not ask a domestic to bring me a glass of water. I wished to be independent of their services, and at the same time do them what good I could.

In my frequent trips round the coast, I had many lectures from the negro seamen on the duties of masters to slaves. Many anecdotes were told me about what masters had done for their slaves, particularly about the duels fought and the men shot to revenge domestic to bring me a glass of water. I wished to be independent of their services, and at the same time do them what good I could.

Inensibly I began to understand their character and the true relation which should subsist between the slave and his master. To them it seemed to be a natural and pleasing relation, establishing a claim on him as their banker, for the use of his mental and moral power, for guidance, sympathy, and protection, and maintenance of order among each other, for which the master was entitled to their labor; and many were the quarters, and glasses of rum, and bunches of tobacco, begged of me, because they belonged to my uncle.

Their aims and subjects of interest were those of children. They were conscious they could not use the wealth their labor created; but they were proud of their master's wealth,

character, and influence, and would resent an insult to him sooner than to themselves—to illustrate which I could relate many curious anecdotes. This feeling was reciprocated by the whites, as I felt in my uncle's case. And, on the whole, the relation appeared to be as natural, and one of as mutual use in the great body of humanity, as the brain is to the organs of the human body.

But as God compels obedience to the physical and moral constitution of man by pain and suffering, so man must maintain order in the social and political relations necessarily under his control, by pains and penalties adapted to that end.

May not the aristocratic instinct, so much condemned by some of your correspondents, if we are all parts of the great body of humanity, and each part has its use, be a power, properly understood and directed, to elevate, improve, and advance the inferior races of mankind? Was the daring heart, the firm and active mind, the capacity and instinct to govern, given for an evil purpose? What have the inferior races done, unless under the guidance and control of the superior? May not every race have some quality, physical or intellectual, necessary to the development of every other? And may not humanity culminate in a combination of the uses of each?

Thus, the physical qualities of the negro, guided by the intellect of the Anglo-Saxon, have produced a fiber, in such quantities and at so low a price, as to unite the world in its embrace; through the bonds of interest, enabling the merchant to penetrate into the most savage regions and become the great agent of civilization. Disunite the two, and this great use will be lost. Can such a great material use be a result of an unnatural condition of society?
R. B. H.

Sight and Insight.

For the Herald of Progress.

"LEAVES."

BY GEORGE GRAY.

NUMBER TEN.

"UNION."

It has sometimes been our misfortune, while waiting in a railroad depot, to be the unwilling listener to a mercenary din of "small talk," wherein the names of both this world's deities and their respective Realms, were regularly and conscientiously recurring in a sharp, complacent, business voice, like the parthenical cry of a street-vender, deep in confidential chat with his fellow. What was meant by the "big words," so often used, did not appear from the discourse; a stranger to the custom might have supposed it some religious formula, of a heathen character; but we have been made to wish that the garrulous discourses in either one of the two places of which he spoke, that we might take refuge in the other.

Now, in like manner, have we been pelted with the word "Union." The ear, and eye, and mind are all wearied by the inevitable repetition.

The ablest minds in the nation are racking their inventive powers to concoct some salvable soothing syrup that may "harmonize the union!"

Enough of Intellect, and Vigor, and Money are spent this winter, in devising preservatives for the "union," to clean up the Five Points of half a dozen cities; put a copy of some practical, attractive little work upon Physiology into the hands of every child old enough to read it; and there would be something left, with which to commence a Pacific Railroad, (significantly a "Great Pacificator.")

From Maine to California, the summons sounds forth, for every man to "leave his mirth and his employments," and haste to the support of the feeble and tottering "union." We are called upon to bring all our Principles and Convictions, and Sympathies, and cast them into the devouring Chaldron of Compromise, while Senators and Honorables dance fantastically around, chanting ditties to the praise of the sick and dissolving "union."

Now, in the name of common sense, and the English language, what is this "Union?"

Is it a mere word, or does it represent something? and if the latter, what? If it is an absolute, arbitrary *Term*, owing no allegiance to the laws of language or Nature, we protest against its worship as idolatry. If it is an expression for the idea of "concord, agreement, and conjunction of mind, will, affection, or interest," as Webster says, we will endeavor to give to the idea a rational consideration.

"Agreement" of "mind" is desirable, certainly, when both the parties agree in truth and right; but when one is in error and wrong, it is better that the other disagree than that both be wrong. Some very good men have disagreed with their cotemporaries—Jesus did so—and very good results have followed such disagreement. So *Union* is not always best.

Is Union always possible? We know that diversity of mind, will, affection, and interest does exist, by law of Nature, and *somehow* diversity prevents "concord, agreement, conjunction." And where such inharmonious diversity exists there is no Union, however the name be applied.

If Massachusetts and South Carolina are financially harmonious they unite in finance, if socially harmonious they unite in association, if politically inharmonious they do not unite in politics. Massachusetts may claim

plete than any I ever had in my life, and I felt light as a feather. The profusion of hot water and of soap, and the thorough rubbing, determine, in my opinion, the superiority of the Turkish bath over all others; and I have only to regret that I am made acquainted with a luxury which I cannot pursue through my life.

I would love the bath, without the "pipe and coffee," and yet a cup of "Broma," (Nutritive,) might not come amiss on such an occasion.

But I should denominate such a bath *Magnetic*, for a similar reason that I have applied this term to all those motions which are put forth by and upon the muscular system for hygienic purposes. Gynmnastic, (from *gymnazo*, and this from *gymnas*, I exercise myself naked,) and hence among the Greeks these exercises were performed without the clothing. Calisthenics, (from *kalos*, beautiful, and *sthenos*, strength,) the art of exercising for the purposes of beauty and strength.

The whole of Nature is comprehended in MATTER and MOTION; and disease is but another name for disturbance in the vital motions. And, hence, it seems to me appropriate to denominate all those motions *magnetic* which are put forth (passive or active) for hygienic purposes. Their effects are magnetic, certainly, for they increase the heat, the growth, and the strength of the human body.

L. R. S.

Boston, Feb. 26, 1861.

Antiquity of the Bath.

The delightful and health-sustaining practice of BATHING may be traced to the earliest times. In many of the ancient religions the purifying effects of water had either typical or virtual significance. The Hindoo temples, as well as those of most other nations, were generally by the side of some stream, or were furnished with artificial means of bathing; while in the Hebrew ritual, cleanliness is specially enjoined. All had their sacred rivers, and travelers are still told of the virtues of the Nile, Ganges, and Jumna. Through the lapse of centuries, from the days of Noah to Presnitz, water has been esteemed a remedial agent. The baths of the Romans were often magnificent, and although despoiled and ruined, the traveler is still amazed at their extent and number. In Russia, the use of the Vapor Bath is general, from the Emperor to the poorest serf. Through all Finland, Lapland, Sweden, Norway, and the vast northern empire, there is not a hut so destitute as not to possess its family Vapor Bath. Equally general is the use of the Vapor Bath in Turkey, Egypt, and Persia, among all classes, from the Pasha to the poorest camel driver or Arab boatman. Even the Red men of our forest have more fully appreciated the advantages of the bath than their more civilized successors. They had, and still have, their vapor baths by throwing water upon hot stones and standing or sitting in the steam. In America, the Vapor Bath is much less known and appreciated than in the continents of Europe and Asia, and yet in no country are they more needed. In England, and all other moist climates, the skin is kept in a supple condition, the cuticle pliant, and the pores or orifices (every one of which is an excretory organ) are habitually opened. It is for this reason that the blood is so readily discernible, giving a fine color to the face of the English lady; and thus we find the English complexion better than that of France and many other countries, while we rarely meet with that pallid appearance so common to the inhabitants of our cities, or the sun-burned and opaque complexion of the inhabitants of the country. While all other organs of the body are equally healthy with those of England, the immediate surface of the skin is less so, and hence all those diseases common to the surface, are more prevalent in America than in England. Some of these diseases of the surface are really communicated to any weak organ, and thus in some parts of the country, colds and coughs prevail.—CULBERTSON'S CIRCULAR.

Paraphrased.

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

NATIONAL ACADEMY OF DESIGN.

The thirty-sixth annual exhibition of the National Academy of Design is now open to the public. The galleries are in Tenth Street, near Broadway. The exhibition will continue till the twenty-fourth of April.

THE SPIRITSCOPE.

We have received a sample Spiritoscope or Dial, manufactured by W. E. Hallock, Evansville, Ind., advertised in another column. The construction is simple, and well calculated, we conceive, to secure desired results. The specimen may be seen at our office.

THE OREIDE OF GOLD.

The introduction of a new description of cheap jewelry, closely resembling gold, has led to the following explanation, originally furnished by the Scientific American, of the character of the substance. It is an alloy of copper and zinc, a French invention, styled "Oreide." It is composed of 100 parts by weight of pure copper, 17 of zinc, 6 of common magnesia, 3.00 of sal ammoniac, 1.80 of quick lime, and 9 of crude tartar. It is very ductile, resembles jeweler's gold in appearance, and is as easily tarnished as common brass.

NEW SYSTEM OF FORMING CIRCLES.

We have received a communication from D. C. Gates, of Worcester, Mass., in regard to a new system of forming circles. It is to be so arranged that a kind of fellowship may be kept up between them, and from time to time a union of all may be had. The object of the new system of circles, according to our correspondent, is "to develop and unfold our immortal souls by living in obedience to God's laws, social, physical, and spiritual. By sitting in small circles, every medium will receive his spiritual gifts in harmony with the circle; every member will speak as he is moved by the Holy Ghost." This process our friend thinks will prevent the tendency to sectarianism and the development among Spiritualists, of a new priesthood.

The formation of circles which shall establish between them some system of intercommunication, seems to us a good project. Only we think that too much expectation should not be placed on the operation of the "Holy Ghost." The present system of church tyranny over soul and spirit, as apparent throughout the Catholic and Protestant churches, has sprung from that very source. The "Holy Ghost" has invariably served as a cloak for spiritual despotism of the most despotic and bigoted character. Instead of soliciting the advent of this mysterious agent, circles would do well to cultivate simply a spirit of charity and mutual respect and forbearance, as this spirit when present can always be identified without difficulty, and does not crave authority over others, which the "Holy Ghost" is very apt to do, especially when it inflates the conceit of some imperious and self-willed member, and sets up to be the voice of God. Our friend's communication is too long for our columns. We have given so much of it as did not claim to proceed from the "Holy Ghost."

THE LIQUOR TRAFFIC.

In the New York Assembly a select committee composed of Messrs. Wager, Chapman, and Angel, have reported a resolution recommending an amendment of the Constitution prohibiting the sale of intoxicating liquors as a beverage. Their opposition to the License system is based upon the following brief and cogent grounds:

"Because it has always proved a failure wherever it has prevailed, as an antidote to intemperance, in every age and in every country."

"Because it is the province of the Legislature to protect the whole people and not a privileged few."

"Because a licensed sale of intoxicating beverages encourages drinking, thereby directly tending to induce and perpetuate all the vices of intemperance."

"Because it is of immoral tendency, corrupting the heart, destroying the body, polluting the morals, demoralizing the character, debauching and debasing whole classes of society."

"Because multitudes congregate in places where intoxicating liquors are sold according to law; there appetites are formed; there drunkenness usually begins; there pauperism and crime date their origin."

"Because the protection which the law affords gives a kind of respectability to the traffic in the eyes of the world."

"Because it increases the expenses of the State, augments the taxes and burdens of the people, according to recent reliable statistics, more than one-half."

"Because it leads men into temptation, beguiles them from useful and honest industry, begets indolence and sloth,—a slothfulness that casteth into a deep sleep,—and sloth, like rust, consumes faster than labor wears."

"Because, by the abolition of licenses, the ballot-boxes, the security of freemen, would be emancipated from the control of liquor-venders, thereby securing and perpetuating the liberty of the citizen, the blessings of our free institutions, and the inalienable rights of man for generations to come."

A GOOD SUGGESTION.

The Banner of Light acknowledges the receipt from P. Butler, Springfield, Ill., of a fine photograph of Miss Laura E. A. DeForce, with the suggestion that photographers who are Spiritualists send the portraits of Lecturers and Mediums to editors of Spiritual papers, that they may form a cabinet of them.

The proposition is a good one, especially as a means of enlarging the acquaintance of liberal people from all sections, with, at least, the faces of the most popular speakers in different localities. We would gladly receive and frame a collection of such photographs, for the benefit of all who visit our office, and in return afford the enterprising photographers the benefit of orders for duplicates.

FRIENDS OF PROGRESS IN INDIANA.

The next quarterly meeting of the Friends of Progress, will be held at Greensborough, Henry Co., Indiana, on Saturday and Sunday, April 6th and 7th. All friends of truth and humanity are cordially invited to be present.

We have received from J. H. Hill, President, and O. Thomas, Secretary, an abstract of proceedings of the last meeting, held at Dublin, which at this late period we deem it wise to omit publishing. If our friends will communicate promptly the important action of progressive assemblies, we shall cheerfully make the record public.

A FEW FIGURES.

The Washington correspondent of the New York Times furnishes the following figures with reference to secession.

The fifteen Slave States have, in round numbers, four millions of slaves. Of these the seceding States contain 2,350,000, leaving

in the Union only 1,650,000. By secession we lose three-fifths of our slave population, and but one-eleventh of the white! The slaves are now nearly one-eighth of the population; with this reduction, they will constitute little more than one-seventeenth!

QUEER QUESTIONS.

That other editors are in receipt of a variety of questions, would appear from the following scrap cut from the Scientific American:

"Within a short time we have received letters inquiring whether a concert burlesquing different nationalities, to supersede the negro minstrels, would be a profitable speculation?—what is the best bait for catching foxes?—whether the popular opinion about marrying relations is sound doctrine according to Scripture?—and where a man could get a new bridge to his nose!"

Our friends visiting Cincinnati, can find THE HERALD OF PROGRESS on the counter of A. Hutchinson, 160 Vine St.

Persons and Events.

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

PERSONAL ITEMS.

Rev. T. Starr King will probably remain at San Francisco another year at least. His salary is \$6,000. Rev. Mr. Taylor, an Episcopal clergyman, of San Francisco, was recently deposed from the ministry for obeying the command, "Go ye into all the world, and preach the gospel to every creature"—having gone to the Academy of Music and preached and prayed for several hundred mission Sunday School children assembled there. The trial was characterized by despotic intolerance. Hon. C. B. Sedgewick replies to the request of a clergyman to use his influence to secure a clerkship in the Custom House for a son: "If you have a son who won't lie nor steal, don't, for God's sake, put him in the New York Custom House; he would soon lose those qualities there, and get other habits not half so virtuous."

Mrs. Mary Ann Patten, the heroic wife who a few years ago nursed her husband when prostrated by illness and incurable blindness, and took charge of his ship—the Neptune's Car—navigating the vessel to San Francisco, died in Boston, a few days since, of consumption. She was only 24 years of age. Gerald Massey has prepared a new volume of poems, entitled *Have-look's March*, and other national poems and ballads of *Wright*, who left from the *Tri-Week* and *Fields*. Sherman M. Booth, imprisoned for non-compliance with the Fugitive Slave Law, was pardoned by President Buchanan. Isaac Rehn, of Philadelphia, is to hold a discussion with Joseph Treat, on the questions of immortality and spiritual communications. Hon. M. H. Bovee, of Eagle, Wis., the able and well-known opponent of Capital Punishment, called at our office a few days since, on his way from New England to his Western home. He speaks with some degree of hopefulness of the probable action of the Massachusetts Legislature, and not altogether despairing of that of New York. May he outlive every gallows in the land. Mrs. Ernestine L. Rowe will visit Boston the second week of April, where she will give one or more lectures. She is engaged to lecture before the college students at Yellow Springs, O., the 25th of May.

Henry C. Wright, who left from the *Tri-Weekly* and *Fields*, lectured recently at Haverhill, Mass., upon "the existence, location, and occupation of the spirit after it leaves the body." Rev. Thomas K. Beecher, of Elmira, New York, while walking in that town, lately discovered a poor widow sawing her wood. He threw off his overcoat and muffer, and soon finished the little pile she had, and next day a cord of wood was laid before her door and cut, paid for by Mr. Beecher.

BRIEF ITEMS.

"The *Moldie Mercury* says: "Slaves are constantly associating with low white people, who are not slave-owners. Such people are dangerous to a community, and should be made to leave our city."

"A good story is told of a hard-shell Baptist missionary in Medina, who had become mixed up in land speculations in Minnesota. On entering his pulpit, recently, he announced to his congregation at the opening of divine service, that his text might be found in St. Paul's epistle to the Minnesotians, section four, range three, west."

"The *Court Journal* says that all the American Presidents, except General Harrison, had blue eyes. So had Shakespeare, Locke, Bacon, Milton, Goethe, Franklin, Napoleon, and Humboldt."

"The Philadelphia *Ledger* recently contained the following advertisement: "Wanted, by a respectable colored family, a white boy, fourteen or sixteen years of age, to wait on the table, &c."

"Henry Ward Beecher says of tobacco: "If there ever was a weed whose roots went down till they drew sap from below, that is it. A snuffing, smoking, chewing, spitting minister, ought to have a church in a spit-box. He is not fit to stand in ordinary congregations nor to live in ordinary families!"

"The celebrated case of Mrs. Gaines, involving the title to real estate in New Orleans to the amount of several millions, was decided by a unanimous judgment of the Supreme Court of the United States, March 14. Though the act of secession provides for the legal rights of parties to suits in the United States Court, it is quite doubtful whether Mrs. Gaines secures the property."

"The seats of Senators from the seceded States are declared vacant."

"A movement is on foot for the creation of a Pawnee's Bank in this city, where the poor can obtain loans on property, at reasonable rates of interest. This institution properly conducted will prove a blessing to the poor."

"The African M. E. Conference which has for some years past held its annual meetings in Baltimore, has been forbidden by the Board of Police to meet there."

"The boot makers of East Stoughton are holding meetings to consult with reference to a strike."

"A druggist, Mr. D. W. Leavens, of Horseheads, N. Y., in drawing some kerosene oil recently held a lamp over the open top of a large can, when a terrific explosion took place. He concludes that pure coal oil is non-explosive, but that unprincipled dealers are largely engaged in adulterating it with explosive substances."

"The peach crop of western New York promises to be light this season, owing to the late extreme cold."

"The *Scientific American* furnishes a description of Aiken's family knitting machine, with which a girl can knit at the rate of 4,200 loops a minute."

"Letter paper is now furnished in single leaves styled "Business Letter."

"The weight of the earth is estimated at 1,256,165,970,000,000,000,000 tons."

"Miss Olivia Flanders has received the appointment of assistant keeper of the Gay-Head Light, instead of Mr. Zadock Athearn, removed!"

"A writer in the *Ohio Cultivator* urges the value of cows for farm labor, instead of oxen."

"Within the past ten years an American aquatic plant has become so abundant in the rivers and canals of England as to offer serious obstacles to navigation. It is supposed to have been introduced with some logs of American timber."

"In the eleven years prior to 1859, the Irish of America sent over fifty millions of dollars to Ireland."

"It is stated that the land offices at the West are flooded with applications for information from Southern people."

"The *New Orleans True Witness* notices the wonderful performances of a blind negro boy pianist. It says: "We heard him perform the Fisher's Hornpipe with one hand, Yankee Doodle with the other, and sing Dixie, all at the same time, and each correctly. We think there is no record of an equal feat by any musician before; and yet every action and appearance show him to be a regular negro, and short of sense at that."

"A Dutchman thinks "honesty is the best policy, but it keeps a man tam poor."

"Spurgeon sometimes comes out with a good thing: "Brethren," said he, "if God had referred the Ark to a committee on naval affairs, it's my opinion it wouldn't have been built yet."

"A wag in New York, seeing a man drive a tack into a card through the letter 't' in the word "Boston" printed on it, seized the letter, and exclaimed: "Why! what are you about? Don't you know that laying 'tax' on 'tea' in Boston once caused a thundering fuss there?"—*Banner of Light*.

"On the authority of the Cincinnati *Commonwealth* it is stated that Senator Douglass held Mr. Lincoln's hat while he was reading his inaugural address."

"Rev. Mr. Van Dyke, of Brooklyn, is drawing crowded houses at Charleston, S. C."

"Creditors in Paris who send their debtors to prison are obliged to pay about six dollars per month for their maintenance while incarcerated. It is now intended to increase this sum to seven dollars."

"The conservatives in Richmond publish a card saying that they are willing to have their wages reduced twenty-five per cent., but that they will not submit "to bottom Northern boot-legs."

"A novel entitled "Secession, Coercion, and Civil War—the Story of 1861," has just been published in Philadelphia."

"On the 16th, sixteen hundred persons, men, women, and children, were supplied with soup from the free soup house at Cincinnati."

"A planet of the tenth magnitude was announced at the French Academy of Science, on February 18th, as having been discovered by M. Gasparis, a Neapolitan Astronomer."

"The last New Orleans Price Current exhibits an excess of 3611 barrels of molasses in the receipts over those of the same date last year. This is the first time in the season that an excess has been shown. The receipts of sugar are still about 4,000 hogsheads short of last year."

"Eighteen live American partridges, sent by Mr. Cunard, of New York, to the English Society of Acclimatization, have arrived out safely, and are cared for by Lord Malmesbury. This nobleman has also received sixteen live prairie hens, which he expects will soon become naturalized, and one of these days afford "food for the million."

"It is said that the copyright of "Dixie's Land" has given to the author four thousand dollars."

"The Florence (Ala.) *Gazette* says thirty-seven mules passed through that town recently returning to Tennessee. Such a thing is ominous of a disposition not to purchase stock from the North."

"The *Richmond Examiner* says that Lincoln was inaugurated as John Brown was hanged—under the protection of cannons and bayonets."

"The man who was a "picture of despair," has been set in a "serious frame of mind," and hung—in the back parlor."

"Tobacco-chewing men and snuff-taking women should never be allowed to kiss anybody but each other."

"Lady Franklin, who sailed lately from New York for San Francisco, has arrived at that port. In letters to Mr. Henry Grinnell, written the day after her arrival, she expresses the greatest gratification with her voyage, her kind reception by the authorities at the ports where they touched, and the passage through the Straits of Magellan. She was to proceed immediately to the interior of California, on a visit to the Bishop; and, after a journey through the interesting portions of the "gold country," will sail again for New York, on her return to England."

"Mr. Reuben Traveller, a well known citizen of Ottawa, Upper Canada, died last week in the eighty-first year of his age. He passed through an eventful life, among other circumstances having been present at several of the great naval battles of Nelson, and being also one of those venturesome spirits accompanying Mungo Park in his African exploration."

"Mr. Traveller was a native of England. He has been a member of the Courts of Carleton County, Upper Canada, since the county was first formed."

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."

OUR CARRIE.

BY JULIA A. FIELD.

Long weary years have passed away, since Carrie's form was laid Where flowers enameled all the green, and summer breezes played; The wind-flower and the daisy white gave up their fragrant bed, And far below, a darksome couch received the early dead.

The daisy—gambler apt of her whose ashes rest beneath— Has often waved her silver crown beside the purple heath;

Flash'd Autumn o'er the lonely spot poured down her golden showers, And Winter sent his snowy flakes, more delicate than flowers.

And yet it seems but yesterday I saw her in her shroud, And heard the tolling of the bell that call'd the gathering crowd,

The mourners' deep, half stifled sobs, the calm and earnest prayer, Raised by the outstretched wings of faith upon the morning air.

The precious dust was borne away with hearts but half resigned, And dust to dust and earth to earth reluctantly consigned;

But oh, the sad reality, the crushing, withering gloom, Found in the cheerless solitude of her deserted room!

There talked I with my breaking heart of ills that shadow life— Its hollowness, its weariness, its envyings, its strife—

Thill I saw the love and wisdom in her passing thus away, Ere came the burden and the heat of life's meridian day.

Our Carrie, loving, gentle, meek, soul-blossoming home flower, As timid, and as playful too, as fawn in forest bower,

Droop'd 'neath Neglect's averted looks, Unkindness' passion words, As 'mid the thunder's booming sounds, sit mute the woodland birds.

They said she was not beautiful, but she was so to me, With her artless grace of manner and her deep humility;

Her soul's interior radiance shone out upon her face, Like a brightly shining lamp in an alabaster vase, Unsullied Truth and Purity lay cradled in her breast,

Like white-plum'd doves securely laid within their downy nest, And the fragrance of her charities, her untold deeds of good, Rose up a holy incense like the burning Sandal-wood.

I called her angel while on earth—an angel she is now— The seal of Immortality is stamped upon her brow;

The living streams of life inflow and bathe her in its light, And wisdom-angels on her mind their sacred lessons write;

I cast the dull, dark shadows off: to spirit-truth I cling, For I have heard her call my name with a sweet and joyous ring;

And I bow to God the Father, who doeth all things well— Who fills me with a joy and peace my tongue can never tell

CECILE SPRINGS, Miss.

The Nightingale Ensnared; OR, THE LIBERTINE RECLAIMED.

FROM THE FRENCH OF X. B. SAINTINE.

Translated for the HERALD OF PROGRESS.

III.—THE STONE CROSS.

About noon one day of the following week, Madeleine was sitting in the front court of her dwelling, where she intended to remain alone during the morning; old Theresa had gone to the Auberdrie to visit her crosny, at that time sick and confined to her bed. She had at first, according to custom, proposed to Madeleine to accompany her; but that day Madeleine was indisposed and complaining; she felt some symptoms of a cold; then she feared a storm, or a shower; she expected an answer from her mother, which would soon come; then she wanted to write her again, if the answer did not arrive; next—

In short, Theresa set out for the Auberdrie, and Madeleine remained at Bird-Meadow, with her dog for sole guard and companion.

A few moments after the departure of her old servant, the symptoms of the cold had disappeared in the young maiden; the sky smiled upon her bright and blue; and for her own diversion she began to sing in her highest key, and played at shufflecock with both hands, to pass the time, being her own partner. At this juncture, the door of the court, which had been left unlocked, doubtless by mistake, was gently opened.

Upon this, the dog lying stretched in the sun and almost asleep, awoke with a start, arose and bristling up, gave a low growl, disclosing the double row of his sharp white teeth. He was about to give the new comer an unwelcome reception; Madeleine ran to him, seized him by the collar, and caressing, quieted him down.

Entered according to Act of Congress, in the year 1861, by A. J. DAVIS & Co., in the Clerk's Office of the District Court of the United States, for the Southern District of New York.

"Nakar! Nakar! he good! you need not be so savage toward everybody!"

And when she had soothed him and turned about, Urban, with smiling face and hat in hand, stood before her, greeting her with a low bow.

Certainly at this moment she would have been glad to be able to felicitate upon the occasion when propriety required, was frankness when propriety required, she had felt his approach; perhaps, too, it was new to her that she sang so loudly to direct his course that she sang so loudly but a little before; so she was content to say but a little before; so she was content to say but a voice somewhat shaken:

"Ah! it is you, Mr. Urban! and what brings you here?"

"I have just met Theresa, miss, and not seeing you with her, I feared lest you might be indisposed; so I came this way, and what first reassured me, was hearing your voice, first rising and falling. However, finding this door open—"

"That's true—yes—I had left it open," interrupted Madeleine, stammering. "I had left it open because—I was looking out for the messenger—I am expecting a letter from my mother, and while waiting I was playing at shuttlecock, that the time might not seem long."

"If I could be of any service to you—" said Urban: "when two are together, time often does not seem so long. For my part, if I were to pass it only in looking at you, I should have no complaint to make."

"Yes, but I," answered Madeleine, "what a figure should I make myself! You must go away, Mr. Urban; Theresa may return, and if she were to find you here!"

"I will do what you command, miss," said the young falconer, with an air of great humility: "but Theresa has hardly reached the Aublerie. Let us see," he resumed, with a beseeching and flattering expression, "do not send me away too quickly. I have so little opportunity to see you thus in broad day, and the full light becomes you so well, miss!"

"Oh! you would flatter me," murmured Madeleine, tossing back her head. "It is plain to be seen that you have been among courtes; but I will take no offense at it; I am quite fond of compliments, I confess—they are so rare at Marly! as your reward, they stay a little while, since you wish it, and tell me some of your stories about falconry—they are very interesting to me; or rather," she continued, casting her eyes upon the shuttlecock which lay in the court. "I was playing just now with both hands; you shall take the place of my left hand; that's all the change needed. But can you play at shuttlecock, sir?"

"Why not? That's almost my profession."

"To be sure," exclaimed Madeleine, laughing, "you are to be racket-bearer!"

The game commenced in this vein, continued for some time in the same way. Innocent jest passed to and fro, with playful taunts at every false stroke; their language grew familiar; every remark provoked a sharp reply, and every blow of the battle-dress seemed to send forth a witticism.

The shuttlecock, struck by Urban with too much force, had lodged on the top of the wall; a ladder must be procured—they looked for one together, and together they exerted themselves to get back the plaything; and hence came renewed jests, and new outbursts of delight. Then resuming their game, they suddenly grew serious without any apparent reason. As they both stooped at once to pick up the shuttlecock, their hands met; Urban endeavored to retain the hand, which escaped his grasp; but he gave the young girl a look which made her at once blush and tremble.

"I am fatigued," said Madeleine, lifting her handkerchief to her forehead, not so much to wipe it, as to conceal the color in her cheeks.

"To be sure, miss; a pest upon the play! you can only feel fatigue, and lose the freshness of your pretty complexion by standing up there in the sun. Happily there are other amusements; chatting, for example. And first I have some news to tell you."

"Ah!" said Madeleine, suddenly uncovering her countenance, rendered still more charming by its unwonted glow; "is it something that concerns Champflour?"

"Yes; and we can at least talk about it in the shade, while resting in comfortableness."

And without appearing to attach much importance to it, he marched straight toward the house.

Madeleine, too pure to entertain any suspicion, Madeleine at this moment stimulated by curiosity, followed him mechanically without taking time to reflect; but the dog, who, during the game at shuttlecock, had lain down by the door-sill to finish his nap, at the stranger's approach rose up again, bristling and growling, ready to defend and protect the hearth of his young mistress.

He was a tall, Tenerife dog, with silken hair, a long muzzle, and a red and threatening eye, with a formidable row of teeth. He seemed to understand better than Madeleine herself the danger she might incur. While he kept the gallant at stand, he gave the young girl a lesson by which she profited.

"Nakar is right," said she, smiling; "of what use to shut ourselves up when the weather is so fair?"

And she went and sat down on a bench which rested against the wall, and was shadowed by an overhanging vine.

The honest dog, following the stranger some time with his gaze, keeping up his muttering growl, at a sign from his mistress, dropped his head, grew still, and turning round and round, lay down as before. The cunning falconer, skilled in the art of following and bewildering his prey, feared that he had this time only startled it. He came and sat down on the end of the bench at a respectful distance from Madeleine. This was enough to disarm her apprehensions; so, immediately recovering her tone of cheerful humor:

"Well," said she; "it was about M. de Ruperoux, that you were yet to speak to me, was it not?"

With a dignified air, Urban nodded in the affirmative.

"He is doubtless at Champflour now? it is the hour."

"No, miss, he is not there. He is not down, and I am glad of it."

"You are?"

"I am."

"How so? but I am sure he is expected. Is this poor viscount always so disheartened?"

"Alas, yes, miss," said the honest falconer, in a plaintive and sorrowful tone; "he is always so; and what vexes me is, that I strongly suspect that he has to do with a wily coquette who is making sport of him; so he will not return there soon, if he will follow my advice; and follow it he will!"

"Do not say so, Mr. Urban—do not say so," Madeleine hastily answered, making at the same time a slight movement toward the young man. "What! you so good, so indulgent ordinarily, show yourself so severe toward a poor woman who feels for the account a great deal of friendship, I assure you!"

"Friendship! friendship!" murmured Urban, without moving from his place; "I too—I have friendship for him, and a great deal!"

"Oh! that is not entirely the same thing," answered Madeleine with a knowing look, as if in this direction she knew more than he with whom she was conversing. "Call it as you like; but I know that she makes much of him, that she esteems him, loves him in fine, and so much—I say it between ourselves—that she is even disposed to marry him!"

"Yes; in order to be a viscountess, to go to court, to ride in a carriage at Versailles, and at Marly, where she has never been able to appear except on foot. We see into it!"

"Heavens! how malicious you are to-day!"

"No, miss; but when one loves sincerely, one does not make all these nice calculations. Love, you see, does not reason, it offers proofs of its sincerity!"

"It offers proofs," repeated Madeleine, who, growing animated in the discussion, unconsciously again moved toward Urban; "but as soon as she consents to marry him, what other proof can she give him of her attachment?"

Master Urban, thus summoned to explain himself, thought best to assume an awkward and embarrassed air.

At length Madeleine, drawing close to his side, takes a suppliant tone:

"Mr. Urban, there is no need of your giving so bad advice to your young master."

"But suppose, miss, that this bad advice were good to follow?"

"No, it is not so! Do you want to make me trouble them?"

"Oh, never!" said he, casting at her an expressive look, and then turning his eyes upward.

"Well, it is doing me an injury to think ill of Madem Alphen," and, assuming a tone of mild authority: "The viscount must return to Champflour," she added, "and you must yourself get his promise to do so."

The young man quickly raised his head.

"I ask you, I beg of you, do it for me, will you not?"

And this time it was she who sought the hand of Urban, and pressed it in her own.

"He shall return there, miss, since you demand it," he answered. "He shall return there, I pledge you my word."

"Ah! very well! now you are reasonable."

Madeleine is in ecstasy.

"But it is for your sake," replied Urban. "Come, be entirely truthful; let it be a little for her sake, too; she deserves it, for she loves him well, I tell you again."

"And you, Madeleine," said the falconer, prompt to seize his opportunity, "do you love nobody, then?"

Madeleine was confused, and, immediately assuming an air of indifference, the better to conceal her emotion:

"We always love some one," she answered; "but it seems to me it is the greater or less degree of friendship which is the only thing of importance."

"But in short," resumed Urban, looking down upon her, and gently clasping her with one arm, "come, I do not ask your whole secret—but him who you prefer—say, how do you love him?"

"Oh!" said the innocent girl, tossing back her head, "it is very difficult to explain, and for myself I know very little about it; but here, master Inquisitive," said she, pointing to the shuttlecock which she held in her hand, "here is something that may perhaps teach us, you as well as me!"

Then, pulling out one by one the feathers of the shuttlecock, as she would have plucked away the petals of a daisy:

"Him whom I prefer," she continued, "I love him a little—a great deal—passionately—not at all!"

And she burst into a laugh.

"Go on," said Urban, "there is something else."

Madeleine resumed:

"I love him a little—"

And then perceiving that there were but two feathers to be plucked, not desisting of pursuing the experiment any farther, she picked up in her little hand the remains of the shuttlecock, feathers and cork, and flung the whole into the face of the amorous falconer. Then suddenly rising:

"Good Heavens!" she cried, "we are not dreaming that Theresa must soon come in, and the messenger, who is not yet here! I must write to my mother. Adieu, Mr. Urban."

"Till we meet again, Madeleine, and soon!" said the young man with some emphasis on the last word, and accompanying it with an inquiring glance.

Madeleine made no answer, but cast down her eyes.

As soon as he had gone, she wrote, not to her mother, but to Madam Alphen, to impart to her the new information she had obtained relative to the viscount de Ruperoux.

But for her the day was not yet ended.

In the language of lovers, soon has a very restricted signification. The sun cannot rise and set without witnessing its realization; it does not mean to-morrow, but to-day. Uttered in the morning it means "to-day"; uttered at noon it means "this evening."

All this Madeleine understood perfectly without ever having heard it grammatically discussed.

About evening, then, she took her station again near the half-open gate of the park; her singing bird had just raised his notes in the little chestnut wood, but she scarcely thought of answering it. She glanced slyly down the road to see if some object were not moving upon it in the darkness. She listened,

not for the bird, but for the least noise to be heard around her; and the rustling of the leaves, any voice, or cry rising in the distance, made her tremble.

"Will he not come then?" said she; "he said, soon; however, and the opportunity is so good! Theresa is come back in ill humor, and when that is her mood, she sleeps, or does not think of me."

At this moment, a dark object appeared behind the Stone Cross.

An instant after, two persons seated on the hillock under the lindens, were talking together in a low voice. It was no longer the love of his master for Madam Alphen, of which Urban spoke to Madeleine, but of his own to-herself. What he lost in timidity and reserve, he made up in eloquence. He spoke so well that evening, with so much warmth, in tones so pathetic, and which seemed so truly to issue from the bottom of his heart, that Madeleine durst not interrupt, still less, irritate him.

But in return for this declaration of Mr. Urban—a frank and formal avowal this time—thus far Madeleine had been able only to listen. With head bent down and a beating heart, she responded to the young man's eloquence only by her silence and motionless attitude.

Urban was already beginning to reproach her for the way in which she acknowledged so pure and true an affection, when Madeleine suddenly rose, and bending over the hillock, compelled him to kneel beside her.

"If you love me," said she, "if your intentions are as pure as you say, and swear, that as soon as you shall have obtained the place you expect, you will ask me of my mother, and that you will take me in fair and honorable marriage."

Urban raised his hands and swore by Saint Hubert and all the other saints, that as soon as he should become racket-bearer to the king he would have no other wife than Madeleine des Aubiers.

Doubtless he did not take this oath without some feeling, for his voice trembled when he pronounced it.

Madeleine remained still a short time, kneeling, offered a prayer, then reaching her hand to the young man: "Master Urban," said she, "I love you, and in my turn, I swear by Heaven that hears me, that happen what may, I will be your wife!"

Urban took her in his arms, their lips met, and the young girl escaping from his embrace closed behind her the gate of the park.

Kept awake by so much excitement, and giving way to all the gilded dreams of a future which appeared radiant with happiness, she did not close her eyes the whole night.

The next day she received her mother's letter. Madeleine blushed as she opened it, for she remembered how untrue she had been to the resolution she had taken not to see Urban again, till this answer had come.

Madam des Aubiers, after much advice and many doleful admonitions, on the subject of the master falconer, simply remarked to her daughter, that she had always heard him spoken of as a gallant man.

Madeleine thought the expression singular; but no doubts arose in her mind.

Two days afterward, she was on her way, late in the morning, to Champflour, to carry out a project which she had planned during her happy night of golden dreams. She had proposed to herself, this question in the form of a syllogism, though she little knew what a syllogism was.

"M. Urban will marry me when he becomes racket-bearer; his master is a great lord, and through him or his friends, he can have this place presented to him. On assuming an air of indifference, the better to conceal her emotion, she had proposed to herself, this question in the form of a syllogism, though she little knew what a syllogism was.

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Is an Indian Prescription for the cure of Cancer, and has been used with great efficacy in that most alarming disease. Unlike most Cancer remedies, it produces no pain in effecting a cure. It also dispatches, on short notice, Carbuncles, Felons, Broken Breasts, and Boils, Let the afflicted try it.

MAGNETIC PHYSICIAN.

DR. E. B. FISH has located at No. 47 Bond St., New York, for the purpose of treating magnetically all diseases except Cancer. Evidences of instantaneous relief can be furnished on application. Office hours from 9 A. M. to 5 P. M.

DR. A. B. SMITH, Spirit and Clairvoyant Physician.

Residence, Mrs. S. E. Baker, 189 and William A. Warner, 199 Fulton Street, Brooklyn, where the Salvo can be obtained; or of Mrs. M. M. Chapin, 111 May 1, corner of Henry and Atlantic Streets, Brooklyn. Price \$1 per box. To the very poor gratis.

MRS. M. L. VAN HAUGHTON, Test Medium and Clairvoyant Medical Examiner.

located herself at No. 242 Bowers, where she may be consulted at all hours of the day and evening, Sundays included. Her terms are reasonable, and satisfaction is guaranteed in every particular. New investigators, and those who have seen just enough not to "know what to think," are invited to call.

OF SELF HEALING.

Showing that disease is never cured by medicine but always by the Vital Forces in Nutrition. For Dyspepsia, Humors, Nervous and Seminal Weakness, safe and sure! Sent to you for one dime. Address, LAROV SUNDERLAND, Boston, Mass.

CONSTIPATION CURED.

Persons suffering from Piles, or habitual Constipation, by addressing a letter to J. D. Peyton, New York City, with one dollar enclosed, will receive a prescription and advice how to cure their complaint in a simple but sure way. Let none who are suffering fail to try it.

MRS. FISH, Medical Clairvoyant.

examines by letter, with name, age, and residence, or by look of hair. Has never been known to fail. Examination and prescription by letter, \$2. Medicines prepared and forwarded at the lowest rates.

MRS. WARD, Eclectic Physician.

195 Nassau St., Brooklyn, will furnish medical treatment to such as desire, at their homes or her own residence. Take Flushing Avenue cars from Fulton Ferry.

Special Notices.

TRAVELING AGENTS WANTED.

PERMANENT EMPLOYMENT. We will employ Agents to sell a new and valuable Patented Article, either on commission or at a liberal salary. Business honorable, useful, and lucrative. The article is required in every family.

A HOME WANTED.

A worthy and intelligent mother wishes to obtain homes for her three children, where they can be allowed to help themselves and less their benefactors. The eldest of this interesting little group is a daughter in her twelfth year; the second is a son, five years old; and the youngest is a little girl, nine years old. "A Mother," at the office of this journal.

Fruit and Ornamental Trees and Plants

WILLIAM B. PRINCE & CO., Proprietors of the Linnæan Botanic Garden and Nurseries, Flushing, N. Y., will send Priced Catalogues of every department to applicants who enclose stamps. N. B. A spacious dwelling, very pleasant and retired, to rent or for sale.

MATRIMONIAL.

A Lady of good intellectual attainments, of high social position and a reformer, wishes to correspond with a gentleman, over thirty-five years of age, possessing like qualifications. Address L. H., office of HERALD or PROGRESS, 274 Canal St., N. Y.

A LADY desires the situation of housekeeper in a Widow's family, or for a party of gentlemen in the city or country.

References exchanged. Address "HOUSEKEEPER," care A. J. Davis & Co., 274 Canal St., New York.

PLEASANT FURNISHED ROOMS.

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

BOARD FOR FAMILIES.

Or single persons, at 183 East Broadway near Canal St. Transient boarders accommodated at moderate rates.

CINCINNATI.

MARIETTA RAILROAD. Trains leave 9:40 A. M., 10:45 P. M. WILMINGTON & ZANESVILLE RAILROAD. Leave 9:30 A. M., 6 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 5:15 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 6:30 P. 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., 5:45 P. M.

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Notices of New Books.

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

ELISE VENNER: A ROMANCE OF DESTINY. By OLIVER WENDELL HOLMES, author of "THE AUTOCRAT OF THE BREAKFAST-TABLE," etc. In two volumes. Price \$1 75. Boston: Ticknor & Fields, 1861.

There is no feature of the present age so significant, and so gratifying to the Reformer, as the gradual accession of our best thinkers to the progressive ranks. New England, which is said to be the classic soil of America, has furnished within half a century quite an army of men and women of the highest culture, who have bravely rung the shackles of thought, and boldly declared their allegiance to Nature's truths, despite the powerful organizations which have so long governed the descendants of the Puritans.

These independent thinkers have given the world products of their thought in various forms—William Ellery Channing and Theodore Parker, in the guise of sermons whose sentences awake a living fire along our sluggish veins; James Russell Lowell and John G. Whittier, in flowing numbers which cleave the rock in which the stream of nobler emotions is hidden; Emerson, in Orphic sayings which summon us to the mountain top; Phillips and Higginson in tones of eloquence which sway the master passions, and rouse us to sublime action; others in deeds and conversations and essays and books which let us into the wonders of the worlds visible and invisible, and the mysteries of human nature.

The author of ELISE VENNER has chosen neither song nor sermon as the vehicle of his thought; but he presents it in a rather more attractive form to the general reader than either—that of popular fiction. There is nothing new in this method, but in the conduct of the story itself there is displayed a most refreshing originality. The object of the "romance" is evidently, as the author's preface half confesses, to bring out in bold relief "a grave scientific doctrine" from a mottled background of strangely interesting narrative.

The doctrine, simply stated, is this: That a child may receive such an ante-natal taint through the organization of a parent, especially of a mother, by accident or otherwise, as to deform its moral nature—to subvert for a life-time, to a greater or less extent, the moral sense and consequent accountability; and that such a hereditary, hidden curse may cover the moral faculties like a death-pall, even while the intellect develops into strength and clearness, and the physical body advances into youthful and mature life, full of vigor, health, and beauty. Our author's good Rev. Dr. Honeywood bursts into the following soliloquy:

"Fools! How long will it be before we shall learn that for every wound which betrays itself to the sight by a scar, there are a thousand unseen mutilations that cripple, each of them, some one or more of our highest faculties?"

Again, old Dr. Kittredge, Elsie's common-sense friend, thus plainly states certain impressions of his own:

"We have constant reasons for noticing the transmission of qualities from parents to offspring, and we find it hard to hold a child accountable in any moral point of view for inherited bad temper or tendency to drunkenness—as hard as we should to blame him for inherited gout or asthma. . . . Ministers talk about the human will as if it stood on a high look-out, with plenty of light, and elbow-room reaching to the horizon. Doctors are constantly noticing how it is tied up and darkened by inferior organization, by disease, and all sorts of crowding interferences, until they get to look upon Hottentots and Indians—and a good many of their own race—as a kind of self-conscious blood-clots with very limited power of self-determination."

This new estimate of ante-natal and circumstantial influences to which body and soul are subject—an estimate which is maintained through the entire work before us—is necessarily antagonistic to long dominant and popular systems, and therefore distasteful to old-school Doctors both of Physic and Divinity. Indeed, this new estimate, rapidly gaining ground, will lay the foundation of new systems—a better social state with truer relations and higher advantages, and a better theology with purer incentives and more natural remedies. A hint toward such remedies is given in the "Professor's" letter to his pupil, on page 288 of the first volume:

"Treat bad men exactly as if they were insane. They are insane, out of health, morally. . . . Avoid collision with them so far as you honorably can; keep your temper, if you can—for one angry man is as good as another; restrain them from violence, promptly, completely, and with the least possible injury, just as in the case of maniacs; and when you have got rid of them, or got them tied hand and foot so that they can do no mischief, sit down and contemplate them charitably, remembering that nine-tenths of their perversity comes from outside influences, drunken ancestors, abuse in childhood, bad company, from which you have happily been preserved, and for some of which you, as a member of society, may be fractionally responsible."

The theater on which the different actors in this drama play their part, is a small New England village, bare and bleak, with one only grand feature—a rugged, vast, and solitary mountain, with a stately old English mansion near its eastern declivity, and a large infusion of the terrible in its sublimity from the existence of a "Rattlesnake Ledge" among its frowning, overhanging cliffs. "There is nothing," says the author, "gives glory, and grandeur, and romance, and mys-

tery to a place like the impending presence of a high mountain;" and though the inhabitants of "Rockland" were plainly of a prone nature, in the main, to be specially ennobled by this "impending presence," their shrewd reporter, the "Professor," makes it the basis of some splendid scenic effects.

"Rockland" was populated with New England "Yankees;" could boast of two or three meeting-houses, a few fine residences amid a motley group of meaner dwellings, and a village school, or, in the words of its pinch-fist principal, Silas Peckham, "The Apollinean Institoot." Elsie Venner and her father, and her cousin Dick, dwellers in the old English mansion, Helen Darley and Bernard Langdon, teachers in the school, Rev. Dr. Honeywood, and his niece, Letty, and wise old Dr. Kittredge, are the main characters in the plot.

Within the space of a few square miles, and with such apparently meager materials, the author weaves a web of continuous narrative which is nowhere wanting in vivacity, and is here and there interspersed with passages of thrilling interest and great power. Natural scenery and events are described with that intense vividness and graceful finish which give the touch of a master hand. The characters are well sustained; and the rustic scenes, and Yankeeisms, and droll comments, and waves of pathos, and gleams of wit, and solid truths which bubble and sparkle and flow through these pages, show an intimate acquaintance with human nature, an erudite mind, a keen sense of the ludicrous, and a heart endowed with the beautiful grace of charity.

If anything excites a doubt of the author's true nobility of soul, it is his homage to aristocracy, exhibited in the beginning of the first volume, by that complacent conceit of an aristocracy of intellect, designated as "The Brahmin Caste of New England," and in the concluding chapter of the second volume, by the "Professor's" advice to his more noble-minded pupil, to truckle to the aristocracy of wealth. "The first true gentleman that ever breathed" was neither an educated Greek nor a cultured New England "Brahmin," but the son of a carpenter; the soil of Cincinnati is proving not less fertile than that of Boston; "a Fifth Avenue landlord, a West-End householder, is not the highest style of man."

Poor Elsie Venner, the heroine of the story, is a wholly original character. Her life is one continuous tragedy, commencing even before her birth. In tracing her utter isolation of spirit, her wild beauty, her perversity of will, her strange power of fascination, her passion for the dark and dangerous solitudes of the mountain, her stricken young life, and the unutterable woe which attends it, the reader is led along just on the verge of a fearful mystery which he longs yet dreads to see unveiled. There are touches of true pathos in the delineation of this sad destiny of a human soul, and in the picture of her noble father struggling dumbly with despair for so many weary years. Of him the author says:

"Yet he had not allowed himself to run to waste in the long time since he was left alone to his trials and fears. He had resisted the seductions which always beset solitary men with restless brains overwrought by depressing agencies. He disguised no misery to himself with the lying delusion of wine. He sought no sleep from narcotics, though he lay with throbbing, wide-open eyeballs through all the weary hours of the night."

The story abounds with racy anecdotes which show remarkable powers of observation and a very retentive memory on the part of its writer; and there is many a passage which betrays acquaintance with and sympathy for the psychical experiences of highly refined and spiritual natures. Now and then the author falls in his usual tact, as, for instance, in the parlor scene, when a certain declaration makes Helen Darley the happiest of women. The writer there relapses into a flippancy vein not wholly in harmony with the two characters he has taught us to revere, and this is continued in some subsequent allusions to their career. But such trifling faults are of small moment, compared with the great moral lessons enfolded in this fascinating work of Oliver Wendell Holmes, the poet-moralist.

THE CHRISTIAN EXAMINER. Published on the 1st of January, March, May, July, September, and November, by the proprietor, at Walker, Wise & Co.'s bookstore, 246 Washington Street, Boston, at four dollars a year in advance. Free of postage by mail.

Contents of the March number: Article 1. Dr. Thompson's Plea for Eternal Punishment.

Article 2. Friedrich Wilhelm von Thiersch.

Article 3. The Cause of Reason the Cause of Faith.

Article 4. The Elliot Novels.

Article 5. Muller's History of Vedic Literature.

Article 6. Emancipation in Russia.

Article 7. Review of Current Literature.

The January and March numbers of this review have been received by us. These comprise the 70th volume of this standard publication.

As its name indicates, this is a work that examines and reviews every important religious book that is issued from any press in this country or Europe.

It also takes up publications of a philosophical or scientific character, whose tendencies are to a union between philosophy and religion.

Such a work comes within the needs of a large number of our readers. Its articles are written in a broad and liberal spirit, free from sectarianism, and with high moral tendencies.

To convey a just idea of the position of this work as a progressive journal, we extract some portions of a review of a French work recently published—"Women: their past, present, and future."

"The works continually appearing on the 'woman question,' show that it is no superficial or capricious movement, but a necessary development of the spirit of the age. No sooner is one work fairly before the public, than another appears, as if the right word remained still to be uttered. . . . The spirit of the book assigns to woman the sphere of administration, consolation, and blessing, as daughter, sister, wife, mother, teacher, and friend. It interprets the present unappeasable uprising of the question of woman's position and claims as meaning this: that woman hereafter is to take her place by the side of man as his equal, and hand in hand with him is to help forward the progress of human civilization."

"She is not to be man's rival in what is manly, but to be his coöperator by a truly feminine development on the plane of equality of rights, and by an independent stand within the sphere of her own nature—her own inspirations and functional endowments. . . . The author presents the various types of woman in the past, the theories in the present, and the prospect in the future. The woman appears on the threshold of all histories as an intermediate between humanity and the principle of evil: she is a type of fatality. The same legend is found in all mythologies—the Eve of Genesis and the Pandora of Greece. She finds in these legends—slightly, as we think—a symbolic account of the development of human intelligence, which man has perverted into the support of his own disposition to tyrannize over what is submissive, dependent, and weaker than himself. The best gift of the gods is aspiring intellect—it is the root of all progress—and this necessarily involves all that humanity suffers."

"Woman next appears as a prophetic type among the Hebrews, the Greeks, the Romans, and Barbarians, and the perverted view regarded her as but the instrument of evil and diabolic powers, and aided her debasement in man's eyes. . . . From the bosom of shameful Eastern polygamies, the Jewish woman begins to take her place in society; she knows what patriotism is; she is no longer a slave. . . . In the history of Greece and Rome, woman continually appears in noteworthy manifestations, as loving, brave, chaste, and prudent; and, rising out of the 'limits of wretchedness and despair between the past and the future,' shines the form of Hypatia and of the virgin saints. Christian history gives us the types of Mary and of Magdalen. The figure of woman is the central one of the Middle Ages, and she has since been prominent in every sphere, from the throne to the scaffold. . . . To woman, sensibility has always been attributed; and this proves the exaltation, and not the inferiority of her nature. It belongs to all great, manly souls; it constitutes heroes and martyrs, while thought makes only learned men."

"The education of man is adapted to call out the noblest faculties, while the young girl has no discipline calculated to inspire honor, magnanimity, courage, and greatness of soul. Woman is deprived of the resources which man has at his command against abnormal and morbid states. Her religious tendencies are perverted. She is religious by the instincts of her soul, and finds there consolation and refuge for her susceptible and dependent nature. . . . We stand now upon the point of a great change: there is no symptom of a decline or retrograde tendency. Each nation is pressing forward and stirred with fresh front; Superstition and Atheism decline; the crisis is one of renovation, and not of destruction, and the movement affects woman as well as man; her part becomes more complicated; it is studied by philosopher, poet, historian, romancer, and philanthropist. All questions in regard to her nature, position, destiny, and rights, are agitated. To be under man's protection, and to exist only through him, will not suffice; the change to a different state has begun, and must go on. She demands respect as well as protection—the right of self-manifestation, and to decide for herself what shall be her rôle. . . . The whole subject is treated with feminine tact and delicacy. There is nothing mawkish-sentimental, though much true sentiment. It will not satisfy those who ask for a positive theory and a definite solution of this mooted question; but its negative criticism of errors and abuses, and its survey of the past, are suggestive, and especially valuable for the French meridian."

THE NORTH BRITISH REVIEW. No. LXVII. February, 1861.

This Review, the organ of Scotch scholars and of the more liberal section of Scotch religionists, presents in the February issue the following bill of fare. 1. India Convalescent; 2. Shelley and his Recent Biographers; 3. Large Farms and the Pensantry of the Scottish Lowlands; 4. Lord Dundonald; 5. Modern Necromancy; 6. Engineering and Engineers; 7. The Political Press—French, British, and German; 8. Home Ballads and Poems; 9. Hesse's Bampton Lecture; 10. Dr. Carlyle's Autobiography; 11. Lord Palmerston and our Foreign Policy.

The progress which the leading minds of Scotland have made in the study of the modern spiritual phenomena, appears very plainly in the 6th article of the above list; the writer of which strenuously maintains that the physical demonstrations narrated in Mr. Owen's book, never actually occurred, but were optical illusions produced by hallucination in the observers! It is well worth perusal, merely as an illustration of the tardiness with which facts that derange the popular theology, receive a cordial recognition from persons in high social position. Oh, how long must the guides of public opinion be distressed and their digestion disturbed by the advent of unwelcome facts!

American Edition: Leonard Scott & Co., 54 Gold Street, New York.

HARPER'S MONTHLY.—The April number of this Magazine contains the following table of contents: Three Months in Labrador, by Chas. Hallock; Rarey the Horse Tamer, by T. B. Thorpe, also two other illustrated articles; Twelve years of my Life, a story by Louise Chandler Moulton; Mrs. Goldsmith at Forty, by T. S. Arthur; Lost on a Railway—one of Rose Terry's best pictures of New England character and adventure; a Review of Motley's History of the Netherlands, the usual continued articles, Editor's Table, &c.

The arduous task of consistently interpreting "High Calvinism," in the high places of scholarship and science of this age, could not fall into worthier hands than the Princeton Review. If it falls there, it will be, not from want of ability, but because it is impossible.

The sixth annual volume of Mr. Spurgeon's sermons was published last week, and the astonishing fact is stated that six millions of this man's sermons have been sold in six years.

Miscellaneous.

NEW SETTLEMENT, WITHIN ONE HOUR'S RIDE OF PHILADELPHIA.

The subscribers having obtained a number of square miles of good land at

HAMMONTON,

30 miles South-east of Philadelphia by railroad, in Atlantic County, New Jersey, now offer it for sale in small tracts, or in farms and village lots to actual settlers.

The property offered, lying upon the Camden and Atlantic Railroad, has the advantage of several railroad stations, only commenced three years ago, and the population now numbers Twenty-five hundred.

The settlers who have cleared their land properly, and cultivated it understandingly, have raised large and profitable crops. The soil produces excellent Wheat, Rye, Corn, Potatoes, Oats and Clover, and is particularly adapted to the cultivation of the

GRAPE,

and four Fruits. The land is various in quality, from a light trucking soil to a heavy loam or clay soil. Some portions of the tract have a sand surface with a fine sub-soil, other parts are quite destitute of sand surface, being a heavy loam land. It is called the very best soil for choice Fruits and Vegetables.

THE CLIMATE IS DELIGHTFUL,

being located in the most temperate latitude in America. The winters are short and mild, the mercury being mostly above freezing point. The summers are long, the air pure and invigorating. The country is unsurpassed for its healthiness, fevers being entirely unknown. Many Pulmonary complaints have been cured by a change to this climate. The water throughout is excellent; wells, generally from ten to fifteen feet in depth, to never-failing springs of pure soft water.

It will be seen by reference to the map, this locality possesses the

BEST MARKETS

for all kinds of produce, of any place in the United States. Its markets are Philadelphia and New York, two of the largest cities in the Union.

LOCATION, PLAN OF SALES, AND OPERATIONS.

The course pursued heretofore has been to sell only to actual settlers, or those who would improve within a given time, and the result is, a

LARGE, FLOURISHING SETTLEMENT.

And land has been known to raise in value four-fold in one year. These lands are divided into two districts. The Atsion district, north and immediately back of Hammonton Station, containing about thirty thousand acres. The Batsto district, east, between Hammonton, Weymouth Station, and Pleasant Mills, containing ten thousand acres.

The farm lands on the "Atsion" will be sold in quantities to suit purchasers, from

\$12 to \$20 per Acre.

The 20 acre farm lots in the Batsto district will be sold from

\$15 to \$30 per Acre.

Village and town lots at Hammonton and Weymouth Stations at VERY LOW PRICES, and in sizes to suit purchasers.

An indisputable title will be given to purchasers.

In the State of New Jersey there is a

LIBERAL HOMESTEAD LAW.

which protects the Homestead to the extent of ONE THOUSAND FIVE HUNDRED dollars.

Under the firm conviction that this arrangement will afford an opportunity for

THOUSANDS TO OBTAIN A HOMESTEAD,

and better their condition, and open up a new country to a practical utility and beauty never before witnessed, we lay this proposition before the world.

N. B. Persons wishing to make inquiries by letter, enclosing stamp, will be answered cheerfully. Address or apply to JOHN LANDON, or Dr. J. H. NORTH, Hammonton, Atlantic County, New Jersey; JOHN KEXAS, Weymouth, N. J.; NEWMAN WEAKE, Agent for New England, at Rutland, Vermont; and S. W. DICKEYSON, Philadelphia, Pa.

NEW JERSEY LANDS.

Parties desirous of purchasing New Jersey lands will find it to their advantage to call on, or address, B. Franklin Clark, TENNES BUILDINGS, or 183 EAST BROADWAY, New York.

REAL ESTATE AGENT.

The undersigned would respectfully suggest that long experience in the line of collection of rents enables him to give satisfaction. He makes his department a specialty, and invites the patronage of the public. Hours from 12 to 2.

J. COVERT, 200 Clinton St.

FOR SALE, at a great bargain, about 3,000 acres of good land, near the line of the Delaware and Raritan Bay Railroad, Burlington Co., New Jersey. Said land, after a few months, will be within about 3 hour's ride of N. Y. Apply to B. FRANKLIN CLARK, 183 EAST BROADWAY, N. Y.

SPRITOSCOPES.

WM. E. HALLOCK, Evansville, Indiana, is manufacturing the SPRITSCOPE or DIAL, and is prepared to ship them to any part of America, at \$2 each. They are neatly constructed and well packed in boxes, ready for delivery. Address, enclosing \$2, to

WM. E. HALLOCK, Evansville, Ind.

ALWAYS SOMETHING NEW,

AND STILL SOMETHING WHICH HAS

STOOD THE TEST OF YEARS,

AND STILL GROWS

More and more popular Every Day.

IT IS

PROF. WOOD'S

HAIR RESTORATIVE.

SEE WHAT OTHERS SAY OF IT.

A Distinguished St. Louis Physician writes:

St. Louis, July 10, 1860.

O. J. WOOD, Esq.: DEAR SIR.—Allow me the pleasure and satisfaction to transmit to you the beneficial effects of your Hair Restorative, after a trial of five years. I commenced using your Restorative in January, 1856, since which time I have not been without a bottle on hand. When I commenced the use, my hair was quite thin, and at least one-third gray. A few applications stopped its falling, and in three weeks time there was not a gray hair to be found, neither has there been up to this time.

After my hair was completely restored, I continued its use by applying two or three times per month. My hair has ever continued healthy, soft, and glossy, and my scalp perfectly free from dandruff. I do not imagine the facts above mentioned will be of any particular advantage to you, or even flatter your vanity at this late day, as I am well aware they are all well known already, and even more wonderful ones, throughout the Union. I have occupied my time in traveling the greater part of the time the past three years, and have taken pride and pleasure in recommending your Restorative, and exhibiting its effects in my own case. In several instances I have met with people that have pronounced it a humbug, saying they have used it, and without effect. In every instance, however, it proved, by probing the matter, that they had not used your article at all, but had used some new article, said to be as good as yours, and selling at about half the price. I have noticed two or three articles myself advertised as above, which I have no doubt are humbugs. It is astonishing that people will patronize an article of no reputation, when there is one at hand that has been proved beyond a doubt.

Apparently some of these charlatans have not brains enough to write an advertisement, and I notice that they have copied yours, word for word, in several instances, merely inserting some other name in place of yours.

I have, within the past five years, seen and talked with more than two thousand persons that have used your preparation with perfect success—some for baldness, gray hair, scald head, dandruff, and every disease the scalp and head are subject to.

I called to see you personally at your original place of business here, but learned you were now living in New York.

You are at liberty to publish this, or to refer parties to me. Any communication addressed to me, care Box No. 1920, will be promptly answered.

Yours, truly, JAMES WHITE, M. D.

PROF. WOOD'S HAIR RESTORATIVE.

In another column will be found an advertisement of this well-known and excellent preparation for restoring gray hair to its original color. The Hair Restorative also cures cutaneous eruptions, and prevents the hair falling off. We have seen many authentic testimonials in proof of these assertions, some of which are from gentlemen whom we have known for many years as persons of the most reliable character. Don't dye till you have tried this Restorative.—Boston Globe Branch.

WOOD'S HAIR RESTORATIVE.

We are not in the habit of puffing every new discovery, for in nine cases out of ten, they are quack nostrums; but we take great pleasure in recommending Prof. Wood's article to all whose hair is falling off or turning gray. Our well-known contributor, Finley Johnson, Esq., has experienced the benefit of its application, and joins with us in speaking of its virtues. Let all try it, and bald heads will be as rare as snow in summer.—Baltimore Patriot.

WOOD'S HAIR RESTORATIVE.

Unlike most specifics, this is proved, by unimpeachable evidence, to possess great efficacy as a restorer of the hair to its pristine vigor. Where the head had become almost bald because of sickness, the use of this article has produced a beautiful growth of thick glossy hair. It is, therefore, a valuable preparation for all classes. Its ingredients are such as to effectually eradicate dandruff and other impurities, which operate so injuriously to the hair. It also has curative properties of another description. In many cases pimples and other disfigurements of the skin disappear wherever it is used. There is no hazard attaching to the trial of this remedy, and its effects can only be beneficial, as the compound, if it does not cause a manifest improvement, is incapable of doing harm, as its component elements are perfectly innocuous.—Boston Transcript, April 22, 1859.

A GENUINE BOON.

In our capacity as conductor of a public Journal, we are called upon to advertise the cure-alls of the day, each of which claims to be unadulterated in its composition and infallible in its curative effects, with what justice we leave our readers to determine. In one instance, however—Prof. Wood's Hair Restorative—we are so well assured of the notable qualities of the article, that we give it our endorsement as all that the inventor and vendor claim it to be. Its effect upon a falling head of hair is universally known to be magical. Like lime or guano on exhausted land, it brings its crop whenever applied. Our own patch is fortunately healthy, but we advise our friends with sparsely growing hair to try the Restorative.—Columbia Spy.

ALL HAIR DYES ABANDONED.

WOOD'S GREAT ARTICLE HAS TAKEN THE FIELD. Professor Wood stands on an eminence no chemist whose attention has been turned to inventing a hair tonic, has ever before reached. His fame is sudden but world-wide, and thousands who have worn wig or been bald for years, are now, through the use of this preparation, wearing their own natural and luxuriant head covering. So much for chemistry, the chemistry of human life, and the laws which apply to the functions of the system. Prof. Wood studied the human hair, its character, its properties, its disease, and how to restore the deceiving vitality of that ornament; he saw, as in his own case, that gray hair is unnatural unless the age of the individual has reached four score, and he believed that the hair could be naturally revived. He tried his own case—almost bald and quite gray at the age of thirty-seven—he restored his own hair in color, strength, and luxuriance, and the article he did it with he gave to the world. Get WOOD'S HAIR RESTORATIVE, and take nothing else.—New York Day Book.

Depots, No. 441 Broadway, New York, and No. 114 Market Street, St. Louis, Mo.

25¢ At No. 441 Broadway, will be found always on hand the genuine Family and Patent Medicines.

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