

# THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

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**TO WRITERS AND READERS.**

A letter X on the margin opposite this notice is made to indicate to the subscriber that his subscription will expire with the next number. We trust that the interest of an 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 Photographic characters for signatures, in order to interest our readers in the brevity, utility, and economy of the system.

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

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

The real name of each contributor must be imparted to the Editor; though, of course, it will be 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?

you: for I do hear in my ears—my spiritual ears—I have long heard the sound of war, the loud roar of cannon, the clashing of swords, and horsemens rushing to battle. I believe, my friends, this day is nearer at hand than many are aware of—a day of treading down—a day of bloodshed—and it will be seen that every battle of the warrior is with confused noise and garments rolled in blood. The Scripture saith, "The coming of the day of the Lord is with burning and fuel of fire, and every battle of the warrior is with confused noise and garments rolled in blood." Therefore, I entreat you to be willing to come into this that is with burning and fuel of fire, this that will consume all sin and transgression in the heart, this that will bring the soul home to God. I can tell you, my friends, for I feel awfully sure that I have long seen that the wrestling, rebellious spirit, in the breast of men, will burst forth, and they will leap as tigers from their den, and then we, we, we, to the inhabitants of North America!

When next she rises to her feet, to throw her WILL into the cords of the weak and trembling limb. Take each step with great and firm resolution, and stop walking the moment the resolution is weakened. To strengthen her general system, and to prevent the spasms to which she is subject, we prescribe a bowl of wild cherry tree bark tea, for a few weeks, to be drank between Mondays and Wednesdays.

**"Mixture for Burns."**—CAROLINE P. . . . of Worcester, may rest assured, that, according to good medical authority, two parts of colloid and one of castor oil make an excellent mixture for burns. The mixture should be spread on with a camel's hair pencil. It forms a covering that protects the parts from the air and other irritants, and is perfectly painless. It may be allowed to remain until suppuration begins, when a poultice of light bread and water will remove it. The healthy granulating surface may be dressed with simple means, and it readily heals. Should cracks occur in this artificial cuticle, a little more of the article will close them up. Two coats, put on the first and second day, will answer the purpose.

**"Water in the Stomach."**—F. B. D., NASHUA, IOWA. In most cases we observe that the accumulation of water in the side, stomach, bowels, or about the heart, is caused in the first place by the derangement of the liver, and in the second place by generation of gas in the lower stomach and small intestines.

**REMEDY:** Drink nothing between meals, and no more than a tumbler of fluids while eating. Twice a week, take a tablespoonful of powdered charcoal in a wine glass of Holland gin, about one hour before dinner. It may be necessary to rest or sleep a few minutes while under the immediate influence of this medicine. For "Prairie Itch" there is nothing better than the tea of yellow jessamine; also wash the body with strong decoctions of lavender and hemlock bark.

**"Couple Soliel, or Sun-Stroke."**—This malady is produced by exposure to the heat of the sun's rays. It is a modified form of apoplexy, and is most likely to attack persons of bad digestion, or of bilious and intemperate habits. The brain fever which succeeds a sun-stroke is dangerous. Prevention is better than cure. *Exp. de la gaz. de la France*, says a military writer, that troops serving in warm climates, greatly need protection from sunstroke, often quite as dangerous and fatal as the fire of the enemy.

The judicious care and foresight of the British officers, in the recent campaigns in India and in the Crimea, protected their soldiers from the danger, by thick white linen cap covers, having a cape protecting the back of the neck, which reflected instead of absorbing the heat of the sun.

Farmers and teamsters, indeed every one much exposed to the sun's rays in midsummer, might save themselves from headaches and sun-strokes by this simple cap.

**"Itching."**—M. C. H., POTSDAM, N. Y. Having carefully examined the irritation that annoys you, we prescribe for your cure a strong wash, made by boiling a quantity of sumach leaves and berries in new milk. Bottle this fluid, and use it at discretion. Salt and buttermilk would greatly relieve you.

**"The Pneumogastric Remedy."**—LEONIDAS, MICH., April 17, 1861. BROTHER DAVIS: Allow me to give one medical whisper concerning that which has proved of much benefit to myself and might be of use to some others. I tried your first general direction for the application of the Will Power, given in your HERALD, of June, 1860, but without receiving any benefit. Being susceptible to influences of spirit mind, I got the impression that I should assume the negative instead of the positive condition, and become as passive as possible, observing the same rules of time, &c., as you directed. I soon felt the recuperative powers of my system becoming active. Six months have passed, and I have been gradually but steadily gaining all that time.

I reason of the change in this wise: Mine being an active positive temperament, the will power had exhausted or overtaxed those faculties or organs of my system which were necessary to convey the life principle to the diseased parts; consequently, passivity, rest, and the influx of spirit power which I invoked at the time, and very perceptibly felt, was best adapted to my condition.

Thine for truth and investigation,  
MARY M. BISHOP.

**"Epileptic Fits."**—P. A. Y., ELYRIA, O. Fits of unconsciousness are caused by a sudden strangulation in the arterial circulation, which, from many causes, may take place along the track of the Pneumogastric nerves, somewhere between the brain and the bottom of the stomach. An account of symptoms is deemed unnecessary. We therefore direct, that the philosophy of curing this frightful malady is simply the removal of the tendency to arterial strangulation, and the consequent nervous suspension in the route of the sympathetic and pneumogastric nerves. An equal distribution of the vital forces is absolutely necessary. We therefore counsel you to never yield to the temptations of your appetite to over-eat or to drink largely of any fluid. When a fit of hunger overtakes you, beware! for even then inverted nature is preparing to adjust itself by a shock called "epilepsy." This purpose of the nervous system is accomplished by the righteous operation of long unbalanced forces. Fit, unhappily, if Nature does not attain her balance by a few shocks, the tendency is

toward a greater loss of equilibrium in the brain and its ramified influence. Therefore, a gradual failure of memory and of intellectual vigor, even to imbecility, are the resulting consequences.

We make these remarks in order to enforce the importance on parents and mankind generally of early attention to the fundamental causes of this malady. Remove the arterial strangulation, and instantly all the symptoms will depart; and the same is philosophically true of all nerve pain, cramp, spasms, and paroxysmal affections. But in advanced stages of this disease the treatment must be varied to suit temperaments and occupations. In every case of long-standing we prescribe buttermilk, whenever the thirsty symptoms begin, and it may be drank plentifully in response to the extra sensations of hunger. Wear a compress or bandage of either crushed wormwood or life-everlasting around the waist every night. During the day wear a little linen sack of equal parts of powdered belladonna and iron rust directly on the pit of the stomach. Do not fear the progress of this disease after you adopt the foregoing or similar means of overcoming the causes in the arterial and nervous systems.

**"Weakness and Emaciation."**—EULICIAS, of Urica, writes that his companion "is tall and slender, very poor in flesh, but rich in spirit; she has a lively, intelligent mind, quick of perception; and is as good a wife, and judicious a mother, as can be found." But she is afflicted with a general indolence of the muscular system. He says: "She is a strange compound of strength and weakness. She bathes with water every day; eats no animal food; works hard; can easily walk three miles per day; has a good digestion; good white teeth; regular bowels; regular and painless in her menstruation; warm feet, etc.; yet feels excessive weakness; faints sometimes; has no appetite; dandruff on her head; is very snatched and weary; slightly inflamed eyes; white odorless discharge, in small quantities, from the vagina; is troubled with a sleepy feeling, but never with any such thing as depression of spirits, for she is a Philosopher!"

**REMEDY:** There is a sure medicine for the emaciation and symptoms above described. It will consist of dietetic influences for the invigoration of the absorbent and secretory systems. There is a deterioration in the condition of the blood. There is no want of iron in the system (for the bile is sufficiently charged with ferruginous elements derived from milk, eggs, water, and vegetables), and yet there is a want of appropriating power in the alimentary canal and sympathetic absorbents generally. And to set the entire system in good working order, so that the music of the spheres will not be more harmonious, we recommend for breakfast, one soft boiled egg, with bread and butter, and one small glass of strong beer. With your dinner (which may be composed of anything you wish suitable to the season) drink a tumbler of weak tea of wild cherry tree bark. For supper, which should not include fruit or cakes, you may drink a cup of Homeopathic chocolate. Experience has proved that one afflicted as you are, may eat all kinds of light bread and biscuit not containing potash, soda, or other similar ingredients, and not too fresh; cakes composed of meal, eggs, sugar, and a little butter; buckwheat cakes not mixed with fermenting powders; light puddings and dumplings of wheat, Indian meal, rice, oatmeal or bread, without wines, spices, or rich sauces; pearl barley, potatoes, turnips, carrots, spinach, cabbage, cauliflower, asparagus, green or dried peas or beans. It will be necessary for you to use vaginal syringes, two or three times per week, of strong motherwort decoction, or warm water containing from three to five drops of sulphuric acid.

**"Neuralgia, or Nerve-Pain."**—ELIZABETH COLE, of WATERLOO, suffers from periodical attacks of this indescribable pain. Sometimes the distress fixes upon nerves within the stomach, in the left side, and often the pain is most unendurable in the forehead, behind the eyes, showing that there is an exact correspondence between different sections of the lower organism and different strata of the brain. Thus: If the bowels are diseased, the base of the brain is disturbed, and the patient suffers alternately in both regions; in like manner the middle portions of the brain sympathize with all derangements of the liver and stomach; and in consumption, as in all causes of bronchial irritation and debility, the superior parts of the brain are involved in more or less disturbances. For this cause, as general observation declares, all consumptives are more hopeful and less desponding during the several stages of the malady than patients afflicted with any other known disease. Because the superior organs of the brain are affected and stimulated to activity whenever the upper part of the lungs are diseased.

With these explanatory remarks, we call attention to our suffering Sister's neuralgia, and affirm that no human being can experience any such pain unless there be first a compression or embarrassment somewhere in the functional or circulatory system, by which the blood has been forced into some capillary or hair-like vessels, thus tying up or ligaturing, so to say, some of the important nerves which convey the elements of vital-life from brain-batteries to the different organs in the bodily structure. And, therefore, no one can ever be perfectly cured of what is termed "neuralgia," until the circulatory systems are in perfect running order. Not a particle of bile, of broken down blood, or of unworthy material, must float in the empire of veins and arteries. All

## Whisperings to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

A. WARREN'S final reply to S. P. Leland has just arrived. It will shortly appear.

S. S. JONES, ILLINOIS.—Your letter and the Story have arrived.

FRANK T. . . ., WIS.—Your claims sound hollow and untruthful. We know they are not reliable. Will you not reform, Brother?

MARY C. V., OHIO.—Whether bare or shod, through good report or evil, we say: Walk in the direct paths of Duty before you.

GEORGE L. B., NEW LEBANON CENTER.—The story, entitled "Too Fast as, too Slow," will be published in this journal.

"DEBILITATED," N. Y.—Do you not find enough physiological information and counsel in our columns to meet your symptoms?

"AKEYON" will receive our thanks for the gems of Thought, and for many philosophic items also, which ever and anon fall from his pen upon our columns.

ONE OF THE "FIFTY-ONE" is informed that the camomille flowers enclosed in his letter are just what he needs. Chew them between breakfast and dinner.

MRS. J. R., LOS ANGELES, CAL.—We can send the list of books mentioned, by mail, prepaid, for twenty dollars. The postage to California on the collection would be about six dollars. Perhaps they could be sent cheaper by express. If so, we will send the difference in other books, or send the list by express for fourteen dollars.

VALENTINE NICHOLSON, of OHIO, having some weeks since withdrawn his second unpublished reply to F. W. E., on the "True Grounds of Shamanism," and substituted another rejoinder still more to the point, will soon appear in our columns on the subject indicated. Let us shake, and shake, and stir the world from center to circumference.

## MEDICAL WHISPERS.

BY THE EDITOR.

DANTE B., of LAVONIA, will please not expect from us any speedy information for his little grandson. Let the Botanic treatment be resumed.

**"Fatal Effects."**—It is said that Truth is the breath of life to human society. It is the food of the immortal spirit. Yet a single word of it may kill a man as suddenly as a drop of prussic acid.

**"Dose of Calomel."**—Will it be disrespectful to ask, whether a dose of calomel is not sometimes given by a physician on the same principle as that upon which a landlord occasionally prescribes bacon and eggs—because he cannot think of anything else quite so handy?

**"Palpitation."**—L. P. J., NEW YORK. It is our duty to inform thee, Sister, that the lawless fires of thy disease, will, one of these days, give thee freedom to visit the palace of the sky. Hope, and Love, and Concord, and Joy—these angels will accompany thee to the bowers of the Summer Land.

**"Rapture."**—PETER W., WAUKESHA CO., WIS. We have looked into a few of the countless cells of Life for a remedy for the case you describe. Nothing is whispered by Mother Nature, and yet there seems to be a remedial influence at work in favor of your son. We'll wait a little longer; perhaps more light will dawn.

**"Consumption."**—MRS. JESSIE C., HINGHAM, MASS. If you will appropriate the treatment in this number, given to the Urica patient, the effect will be greatly to your advantage. Her ready Will, her swift spirit, and tuneful tongue, will promote the health of her body. Be thou, like her, rich in self-healing energies.

**"Enlarged Gland."**—H. B. B., of HENNINGTON, wants a prescription for his companion. She has an enlargement in the glands of the neck, "about the size of a hen's egg," which has been some six years in attaining present dimensions.

**REMEDY:** Use poultices of Life-everlasting every other night. Shower the neck every morning with plenty of cold water. This will stop the growth; perhaps will cure.

**"Inflammation of the Eyes."**—FRIEND P.'s daughter, of GLENS FALLS, N. Y., will find valued hints in No. 63. In addition to the instructions therein conveyed, we hereby prescribe a poultice of horse-radish on the back part of the neck every night, and occasionally during the day, or whenever the inflammation is most troublesome and threatening. Avoid salt butter and fat meat of every description. Bathe the temples and eyes sometimes with a very little salt in skim milk.

**"Sudden Neuralgia."**—JULIA P. . . . and ELIZABETH W. . . . and HENRY W. . . . and a score of other suffering ones who have written for some hints in cases of violent attacks of nerve-pain in neck, teeth, face, ears, and head, are recommended to prepare and use the following mixture: Wine of opium, 30 drops; sulphuric ether, 1 scruple; fluid extracts of belladonna and yellow jessamine, (i. e., yelminum,) of each 1 drachm; put into one ounce of lavender water. Saturate a linen cloth with this mixture, and apply it for an hour or more over the region of the pain.

**"Lame in the Leg."**—MRS. W., of WETHERFIELD, CT., states that her daughter, ten years of age, is deficient in the cords of one leg. The muscle is not fully developed, the foot turns in a little, and there is every indication that the tendons, toward the extremities of the muscles of the limb, are deficient and nearly useless.

**REMEDY:** It should be remembered that the muscles and tendons are like so many ropes and cords, by which parts of the body are changed or kept in proper position; and, further, that every muscle is compounded of many fibers, very delicate in material and structure, which are fed by the brain-life through the nervous system. The true remedy for a deficient muscle, therefore, is to be found in the brain of its possessor. Tell your daughter, then, to fix her mind on the parts which she would have restored; and that,

## Childhood.

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

For the Herald of Progress.

### The Wonders of Nature.

FOR THE LITTLE ONES OF THE HOUSEHOLD.

NUMBER THREE.

BY HUDSON TUTTLE.

[After a long delay this series for the little ones is resumed.]

Again, little reader, imagine us, Rosa and I, seated under the great chestnut, seated on its gnarled and scraggy roots, while far above us, supported by its vast trunks, crooked and twisted branches bear a world of foliage. But it is not about trees we talk, nor the birds which sing for us in the branches, nor the squirrel with striped sides that watches us from his high covert in the hole of an old dry limb. We do not talk about tree-growing, tree-building I almost said—house-building, or any such small matters, but about world-building. World-building! Ah yes. I was trying to make the plastic mind of Rosa understand that vast question which sages have not answered. After showing that the earth on which we tread was far from the firm and unyielding object it appears, and how, if we should descend to but a slight depth, we should meet with a sea of lava, I began to draw inferences from these facts, so wild and startling.

But before I did so, I wished her, as I wish you, to know that we were going right. Scarcely any one so boorish can reason well, if his facts, or what he thinks are facts, are granted. By supposing we have facts, which are not facts, we may draw widely erroneous conclusions. Always be sure the facts are right before you reason. "Be sure you are right and then go ahead," was the motto of a genuine American, and one every child should early adopt.

With this intent, I turned for a moment from this earth to the worlds which are hung from the sky—the stars, and the moon. Did you ever notice the dark spots on the full moon?

"Often, and the school-girls say it is a man we see there. Only last night, I saw his face very plain."

Rosa's fancy is very active, and has converted the rough surface of the moon into man's face much as it would vapory clouds into angels. There is no man's face there. What appearance has quite another cause. What makes the moon shine so brightly?

"Mamma told me, but really I scarcely understand. She said the surface of the moon, like a mirror, reflected the rays of the sun!"

## What a Quakeress (Medium) Predicted Thirty Years Ago.

A SERMON BY PRISCILLA CADWALLADER, AT FRIENDS' MEETING, DARTY, ON THE MORNING OF JULY 21st, 1831.

Photographically Reported by JOHN R. BRICK.

O, Ephraim! what shall I do unto thee? O, Judah! what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away; therefore get thee to thy tent and there dwell deep, lest that which has been so plentifully handed forth be entirely withdrawn. This language sounded in my ear soon after I took my seat among you: What shall I do unto thee, O, Ephraim? What shall I do unto thee, O, Judah? for your goodness is as a morning cloud, and as the early dew it passeth away.

Now, my beloved friends, I would willingly take this home to myself, and seat it in my own breast, and improve upon it to my own instruction; but it is manifest to me that it is not for me alone, but for others also, and wee unto me if I warn you not, and take not warning to myself. Therefore, beloveds, let us gather home, let us dwell in our tents and hear the voice of God, for there is no other place of safety wherein man can dwell. Then let us gather home, for I believe there never was a day or time when there was more need for us to dwell deep, for here assuredly our safety lies. I believe, from awful impressions as passing through the land, there is a storm arising that hath not yet been known, and greater than any one that hath been witnessed by this people, and those who are not confided in God—whosever's anchor is not in perfect love—will be swept away in the storm, will be carried wholy away into the vortex of confusion. And, beloveds, I behold, amidst the storm and tempest, a deluge of blood.

I do not find that I have much more to say unto you, but to warn you to gather home to your God, for there is nothing else that will screen you, no other arm that can protect

you: for I do hear in my ears—my spiritual ears—I have long heard the sound of war, the loud roar of cannon, the clashing of swords, and horsemens rushing to battle. I believe, my friends, this day is nearer at hand than many are aware of—a day of treading down—a day of bloodshed—and it will be seen that every battle of the warrior is with confused noise and garments rolled in blood. The Scripture saith, "The coming of the day of the Lord is with burning and fuel of fire, and every battle of the warrior is with confused noise and garments rolled in blood." Therefore, I entreat you to be willing to come into this that is with burning and fuel of fire, this that will consume all sin and transgression in the heart, this that will bring the soul home to God. I can tell you, my friends, for I feel awfully sure that I have long seen that the wrestling, rebellious spirit, in the breast of men, will burst forth, and they will leap as tigers from their den, and then we, we, we, to the inhabitants of North America!

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**"Neuralgia, or Nerve-Pain."**—ELIZABETH COLE, of WATERLOO, suffers from periodical attacks of this indescribable pain. Sometimes the distress fixes upon nerves within the stomach, in the left side, and often the pain is most unendurable in the forehead, behind the eyes, showing that there is an exact correspondence between different sections of the lower organism and different strata of the brain. Thus: If the bowels are diseased, the base of the brain is disturbed, and the patient suffers alternately in both regions; in like manner the middle portions of the brain sympathize with all derangements of the liver and stomach; and in consumption, as in all causes of bronchial irritation and debility, the superior parts of the brain are involved in more or less disturbances. For this cause, as general observation declares, all consumptives are more hopeful and less desponding during the several stages of the malady than patients afflicted with any other known disease. Because the superior organs of the brain are affected and stimulated to activity whenever the upper part of the lungs are diseased.

With these explanatory remarks, we call attention to our suffering Sister's neuralgia, and affirm that no human being can experience any such pain unless there be first a compression or embarrassment somewhere in the functional or circulatory system, by which the blood has been forced into some capillary or hair-like vessels, thus tying up or ligaturing, so to say, some of the important nerves which convey the elements of vital-life from brain-batteries to the different organs in the bodily structure. And, therefore, no one can ever be perfectly cured of what is termed "neuralgia," until the circulatory systems are in perfect running order. Not a particle of bile, of broken down blood, or of unworthy material, must float in the empire of veins and arteries. All

toward a greater loss of equilibrium in the brain and its ramified influence. Therefore, a gradual failure of memory and of intellectual vigor, even to imbecility, are the resulting consequences.

We make these remarks in order to enforce the importance on parents and mankind generally of early attention to the fundamental causes of this malady. Remove the arterial strangulation, and instantly all the symptoms will depart; and the same is philosophically true of all nerve pain, cramp, spasms, and paroxysmal affections. But in advanced stages of this disease the treatment must be varied to suit temperaments and occupations. In every case of long-standing we prescribe buttermilk, whenever the thirsty symptoms begin, and it may be drank plentifully in response to the extra sensations of hunger. Wear a compress or bandage of either crushed wormwood or life-everlasting around the waist every night. During the day wear a little linen sack of equal parts of powdered belladonna and iron rust directly on the pit of the stomach. Do not fear the progress of this disease after you adopt the foregoing or similar means of overcoming the causes in the arterial and nervous systems.

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"True, and as its surface is very rough, it reflects the light very unequally. The plains reflect the light less than the mountainous places, and hence appear darker."

"Some one has said that the bright places were seas."

"That is a common error. There is no water on the moon's surface, and scarcely any air. When a good telescope is directed to the moon, these spots show themselves to be great hollows, and the bright places are mountains, some of which are as high as the highest on this earth. Its entire surface appears like a succession of volcanoes, thrown up, contorted and twisted, in the roughest manner. The moon, too, has been a mass of melted rock, and we can safely say that the same fire which first melted the rock which we find in the center of our earth, melted the moon. It has cooled now, and as there is no water there to wear down and smooth its surface, it has remained rough, and we can thus see its primary condition."

"If we should look at the planets through the telescope we should see indications of the same primary melted state."

"One fact more. The rocks immediately surrounding the central molten fire are simply cooled lava. Those on the outside of the earth, which we see constantly, are generally this lava worn into fine particles by water, and again formed into stone. We thus see the cooling process going on. If we reverse this, what have we?"

"A wetting process! I see you reason both ways, papa."

"From these facts it has been inferred, and probably with truthfulness, that the earth on which we rest, so beautiful with trees and flowers, with animal life and the glorious sunshine—even this solid, unyielding rock, was melted down into liquid lava."

"How frightfully you talk, papa. If this be true, how do you know but it will be melted again and all of us destroyed?"

"Because Nature never goes backward. When she takes a step forward she never retreats."

"Somewhat like a ratchet wheel which turns very readily one way, but not a cog the other."

"Exactly. Having been once cradled in fire, she never returns to her cradle again."

"But I have a still bolder idea. When we melt ice we have water, a liquid. If we heat it still more, we have steam, a vapor. If we heat rock, we melt it. If we heat it still more, we have the liquid rock converted into vapor. Then we have, instead of a liquid globe of lava, a mass of thin vapor. Such is the state in which we now see a multitude of worlds, which are called nebulae. Some of these you can see with the naked eye, but the most are only discernible with powerful telescopes. They appear in the dark blue of the sky as flakes or wisps of cloud, very thin and rare. In some of these, worlds have begun to form, while in others nothing but vapor appears. We thus can study the growth of worlds. You see yonder two little leaves just bursting from the half covered ground. If you should remove the turf, you would find an acorn at the roots of the delicate stem which supports them; farther you see a sapling oak, and yonder is a great oak with scraggy branches full a hundred feet high. In going over these few rods of ground we can learn as much about the growth of the oak, as if we should live from the time those two little leaflets burst from the acorn shell, through three or four centuries, until the giant oak matures. Space takes the place of time. So in the sky, among these nebulae, by sweeping the telescope from one to the other we can learn in an hour what a myriad ages only could reveal. Here we see the mass of world-vapor, there the budding world, and there again the full grown orb. We read the history of the growth of our own world in this grand volume of the sky—a history in which suns and stars are the types which compose the sentences."

"Did you say this history extended through a myriad ages, papa?"

"Yes, a myriad myriad ages. I cannot impress the length of time since the world was in a liquid state, much less when in the remote gaseous. We can form no better idea of time than of space. The Moon is the nearest to the earth of all the heavenly bodies, yet if a road could be built from here there, it would take a train of cars running night and day at the rate of twenty miles an hour, five hundred days to span the distance, and for the same train to reach the nearest star, would require several hundred thousand years. Light, so swift that it seems instantaneous, is ages traveling this immense interval. If it had set out from some of the stars, ten thousand years ago, it would only have just reached us; and that not from the remotest stars. What can your childish mind grasp of such vast spaces?—spaces which the strongest mind wholly fails to comprehend. So is it with time. A million years as well as a million miles is wholly beyond idea. One million, or a hundred million are alike vague. But by comparison, some idea may be formed of these vast intervals. If you should multiply the sands on the seashore by the leaves in the forest, you would have a number less than that of the years since the earth existed as a fluid globe."

"When we next take our usual walk, I will tell you how the world was created."

"Many thanks, papa, for the lesson you have so kindly given."

"If you benefit by it, I shall be amply rewarded."

[REMARKS.—The mature reader who desires a more extended statement of the subjects here hinted at, is referred to "ARCANA OF

NATURE," where he will find a comprehensive statement of all the purely scientific portion of the arguments which support these views. In these brief lessons I do not aim at scientific detail, the object being to adapt the garb of my ideas to the comprehension of the youthful mind. H. T.]

The Teachings of Nature.

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

For the Herald of Progress.

The Starry Heavens.

The sublimity of the Starry Heavens on a clear night, "when not a cloud of cirrasta the solemn scene," has an elevating effect on our moral feelings. It may not, therefore, be altogether unprofitable to direct the attention of the reader to such things as can be seen without the help of telescopes.

Reader, did you ever carefully survey the sidereal heavens, reflecting upon the fact that the stars are all in motion among themselves, and at the same time are so remote from us that the lapse of 2,000 years has produced no change in their relative positions perceptible to the unassisted eye? Where is the center, and where the surface of all the Starry Heavens?

If you are not easily wearied in viewing such objects, go out with me for a few clear nights, and suppose ourselves divested of "this mortal coil," or otherwise enabled to travel without hindrance as rapidly as we please, and I will endeavor to point out to you various objects that will interest any lover of Nature. After taking a general survey of the heavens, let us particularly notice two or three of the more conspicuous stars, marking their position with respect to both terrestrial and celestial objects, so that we may be able to recognize them two hours afterwards. Having fixed these objects, let us, after that lapse of time, repeat our observations. It will now be found that all the stars which we marked, have moved to the west about 30°; and had we marked all the visible stars, all would be seen to have moved westward the same number of degrees. It will also be noticed that some stars have disappeared beneath the western horizon, while others have risen above the eastern.

If we extend our observations further, we shall notice that those stars which rise due east, set due west, after describing a great circle of the heavens called the Equinoctial. In our latitude (about 42½° north) these stars rise to an elevation of about 47½°. As we direct our attention to those stars further to the south, it will be found, that stars which rise any given number of degrees south of the east point of the horizon, set as far south of the west point. Such stars rise to a less elevation above the horizon, when highest—said to be on the meridian—than those farther north. Still farther south, we find stars that rise and set, only attaining a small altitude when highest. If we carry our observations to the extreme southern point, we shall find that stars just rise above the southern horizon, and immediately disappear again. Stars that thus appear are just without the circle of perpetual occultation. A little farther south and the stars do not appear to our northern observer. We have thus carried our observations to the most extreme southern point of the horizon, as viewed from our latitude.

Let us now return to the northern hemisphere of the heavens. As we observe the stars north of the east and west points of the horizon, we find that they rise to a greater elevation above the southern horizon. Those stars which pass directly over our head reach the greatest altitude possible for any to reach. Stars which are to the north of these, rise farther north of east, but they do not attain so great an altitude. A little farther north, and we find stars, as those of the constellation of the Great Bear, that just dip below the northern horizon, and immediately reappear again. Others will be seen, as one star in the Dipper, just skirting the northern horizon without disappearing. Such stars are just within the circle of perpetual occultation, as they never set. By this time we shall have observed that all the northern stars appear to revolve around a fixed point, situated at a considerable height above the northern horizon, and near this point (so near to it that it seems to occupy it) a star will be seen, whose apparent motion is so small that it cannot be detected by means of the eye alone. This fixed point, or center, is called the North Pole of the heavens, and the star, whose distance from it is about 1° 31½', is called the North Star. As every point of a sphere has a point precisely opposite to it, it follows that there must be a south pole also. These poles are not both visible from our northern latitude; the south pole is as much depressed below the southern horizon, as the north pole is elevated above the northern horizon.

The above observations are supposed to be made in latitude 42½° north. The difference will not be great in any of the Northern States. Let us now, in imagination, transfer our place of observation to different parts of the earth's surface, and note what appearances will be observed from different points.

When our station is at the Equator, there will be seen a great change in the appearance of the stars. Those that were before invisible, make their appearance as we approach the Equator. The beautiful constellation of the Southern Cross will be seen on the superior meridian, with other neighboring constellations. "The novelty and splendor," says Sir John Herschel, in his *Outlines*, p. 49, "of

fresh constellations thus gradually brought into view in the clear, calm nights of tropical climates, in long voyages to the south, is dwelt upon by all who have enjoyed this spectacle, and never fails to impress itself on the recollection among the most delightful and interesting of the associations connected with extensive travel." And thus speaks Humboldt in his *Personal Narrative*: "From the time we entered the torrid zone, we were never wearied with admiring, every night, the beauty of the southern sky, which, as we advanced toward the south, opened new constellations to our view. We feel an indescribable sensation, when, on approaching the equator, and particularly on passing from one hemisphere to the other, we see those stars which we have contemplated from our infancy, progressively sink and finally disappear. Nothing awakens in the traveler a livelier remembrance of the immense distance by which he is separated from his native country, than the aspect of an unknown firmament. . . . If a traveler may be permitted to speak of his personal emotions, I shall add, that, in this sight, I saw one of the reveries of my earliest youth accomplished." And in his *Cosmos*, volume 1, p. 4, he says: "If I might be allowed to abandon myself to the recollection of my own distant travels, I would instance, as among the most striking scenes of Nature, the calm sublimity of a tropical night, when the stars, not sparkling as in our northern skies, shed their soft and planetary light over the gently heaving ocean."

Turning our attention now to those stars in the northern hemisphere that have been familiar to us from our childhood, objects that have been the theme of youth's deepest thoughts and manhood's profoundest inquiries, and notice their appearance as we advance from the southern to the northern hemisphere.

As we travel southward, we notice that those stars which just grazed the northern horizon, as seen from our first position, when lowest, now dip a little below it; and more and more as we advance farther to the south. The constellation of the Great Bear, which is familiar to all, from the beautiful appearance of a dipper that forms a part of it, now dips considerably below the horizon, while others that did not reach it, now just skirt its northern verge. In seeing these familiar objects disappear from sight as he proceeds south, the commonest observer could not but recognize that he was not in his own native country. Such appearances leave deep impressions on the minds of travelers to the tropical climates.

Having reached the equator, we perceive that the north polar star, which before was elevated to a great height above the horizon, is now just above the east point of its diurnal course, and just below it in the other. Both centers of diurnal motion, the poles, are now in the horizon. All the stars in the heavens now describe half their diurnal course above and half below the horizon, each occupying twelve hours. As the southern pole was, in our first station, below the horizon, it follows that it must have been elevated, or rather our horizon has dipped below or toward the pole. All the visible stars, from the situation which we are now supposed to occupy, will be brought successively into view.

Should we continue our travel southward, other appearances will present themselves. The north pole would become depressed below and the south pole elevated above the horizon. The north star would no longer be visible, and the Great Bear would only become visible in a small part of its course. The southern constellations immediately surrounding the pole are now situated within the limits of the circle of perpetual apparition—never setting. Other stars, situated to the north, that have been familiar to us from our youth, are now within the circle of perpetual occultation. Continuing our course southward, the south pole rises to greater elevations—a greater number of stars describe their whole course above the horizon, their courses being more inclined to the horizon as we advance to the south. We have every reason not derived from observation, to suppose that, could we reach the south pole, all the stars in the northern horizon (except those brought into view by refraction) would disappear from our view; and the equator would be in our horizon. As the diurnal circles of all the stars are parallel to the equator, it follows that their course, as seen from the pole, would be parallel to the horizon, never passing below it, but always remaining visible. Although these appearances have never been observed by mortal man, yet the nearer the pole has been approached, the more nearly have those appearances been observed. Owing to the intensely cold climate to the south, caused by the great quantity of water surrounding the pole, mariners have been unable to approach the pole very nearly.

Were we to retrace our steps and return home, in imagination, gradually, as we went, the reappearance of those northern stars, with which we have been hitherto so familiar, excite emotions within us better imagined than described by those of us who have never witnessed the scene. The following is a mention of this circumstance by Rev. Samuel Parker, A. M., in his *Journal of an Exploring Tour beyond the Rocky Mountains*. He returned home by water, and passed south of the equator several degrees. "On the 19th of April, 1837," he says, "we passed the equator. For a few days we had calms, or only light wind, with showers. The heat was very intense, and to be becalmed under these

circumstances is more to be dreaded than gales. But we were much favored, and soon found ourselves in north latitude, and it was with sensations of delight that I again beheld the north star, though but just above the horizon. Thailed it as the harbinger of good, and an indication that I was fast approaching my long desired home and friends." DAVID TROWBRIDGE.

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.

Is the Authority of God Opposed to the Rights of Man?

WHO ARE THE FRIENDS OF LIBERTY.

"The redeemed church of Jesus has been tolerated on earth—but this, not in reverence for the authority of God, or in acknowledgment of his will, but in a proud acknowledgment of the rights of man."

"The Jewish synagogue, the Mormon temple, or the Infidel's convention, receive the same honor and the same defense, and so would the Mahomedan mosque, or the temple of Juggernaut, probably, if they were established upon the same soil. The highest claim which has yet been made for human government, is the calm indifference of infidelity in religion, the negation of any other rights in Christianity than the single one of respect to its institutions."—Protestant Churchman.

Edo: "Is there never to be a Christian nation?"—Epicurean Messenger, March 21.

Come now, brother Protestant, be liberal as a radical, and exemplify that charity which we think would enable the Divine Being to tolerate an orthodox church in the kingdom of heaven. Truth is supreme—you know the poet says, "The eternal years of God are hers"—then why should we prove our error by gagging free speech? Who's afraid? The philanthropic colleges of philosophy will in time supplant all the incongruous "temples" of imported oriental theology. Contrast with yours the following free utterance and see if you can accord it the "same honor" of toleration.

"Men are best governed by development, not by restraint. The want of largeness of liberty is the cause of error—and the natural cure for defect, according to the genius of Christianity, is not less, but more freedom." "According to the genius of Christianity!" Poor Ward Beecher! he was probably thinking of the principles of Jesus instead of his "redeemed (?) church."

If the persecutions and claim of the Puritan laws were comparative "indifference" and resulted from a denial of inferior rights, may some good providence save us from "the highest claim," whatever it may be.

A national conscience once corrupted, is often startled out of its regressive course only by sheer absolutism. Should this be our destiny, we have our collective injustice, and such force teachings of the church to which to credit the unhappy result.

"Mere Nature"—as theologians term the Divine Embodiment—teaches to willing spirits from her throbbing heart more evidences of the will of Father God, more regarding the nature of divine government and authority than papyrus precept ever taught, or purblind prelates ever dreamed. Had the querulous "Churchman," instead of lamenting that his people mix with the world, where the laws do not bow to "Allah is God," or the "thus saith the Lord," of any religious chieftain, forgotten his estimate of the ways of God in forgetting his habit of studying the infinitely small, and sat down with a desire for a comprehensive view of the method of things, these teachings, flowing from the "Porcelain" of his own heart and voiced by all nature, would have opened his understanding, and he might have entertained angels.

Molehills and mountains are not more diverse than the thoughts of the theological slave, and the ideas inspired by a perception of essential harmonies. In all the enchanted realm of Nature, repulsion is unknown, and that which seems such is but atoms obeying higher attractions, and on the bosom of progress to higher conditions. All usurpation, rebellion, or substitution of unnatural law, is soon found to be at the expense of happiness, so that in all the homes of her kingdom, the traveler feels that God is in it, because, conscious of the supremacy of the law of Love, certain that punishment is not, that boundless security in the diversity of right association is one of the ways of the Divine Spirit.

The spontaneous music and joy so universal in inferior kingdoms, resulting from obedience to natural law, should not only teach the same lesson, but also prove that God is satisfied; and telescopic and microscopic observations, the universal life which nature manifests, the precision and immutability of change itself, as well as the gorgeous grandeur which pervades the whole, show the ubiquity of Omnipotent Power—a power which, pulsing through the mighty universe, not only actuates the rolling orb, but stamps upon the brain of the infant babe an hereditary bias to the right, a divine inheritance, which, through the countless ages of eternity, is both an evidence and revelation of the Will of Father God.

Fretting because mankind are not angels, and resolving to make them such in any other manner than by aided growth, will prove abortive. Continuing our investigation, we find all great results spring from small beginnings. Child, man, and angelic man, are successive:

—reverse this process, and you bring chaos. Matter aspires to become Mind, Mind to unfold its immortal attributes. Constant, unseen streams of living light are donated by the central fount to man's spiritual nature.

Seeing the justness of all this, and the beauty of its harmony, does it need me to tell you of the excellence of Nature's revelation—of the existence and guiding power of Infinite Wisdom.

Thus we find that it only requires to prove God loving, powerful, and intelligent, and respond to his attraction, to dispense the fogs of learned ignorance, and be governed by immortal Principle.

WM. H. JOHNSTON.

Joseph Treat and Isaac Rehn.

[Many of our Eastern readers were doubtless made acquainted with the fact that Mr. Joseph Treat has frequently challenged any person to discuss with him the phenomena and philosophy of Spiritualism. This challenge was accepted some weeks since by Mr. Isaac Rehn, of Philadelphia. The discussion proceeded for a while according to arrangements; but Mr. Rehn, for cogent reasons, very properly peremptorily refused to prolong the controversy. Somebody, over the initials of "T. E." wrote to the *Investigator* a fulsome puff of Mr. Treat; to which Mr. Rehn (see the same paper for April 24th.) responds as follows:—Ed.]

THE PHILADELPHIA DISCUSSION.

MR. EDITOR: In your issue of the 23d inst., I find a review of the recent discussion between myself and Mr. Treat, on the subjects of Atheism and Spiritualism, which seems to require some notice; and I ask the privilege of a small space in your liberal columns for that purpose. There are also some "extracts" from a letter professing to copy some "notices cut from the *Ledger* of this city, in regard to this same discussion. As to these notices, they are Mr. Treat's own advertisements, and nothing else. For this reason, they need not be commented upon, as any person may have "notices" of that kind by the page, and as they express nobody's opinion but the advertiser's, they are of no special importance.

Had the review been published to those who had an opportunity of ascertaining the facts in the case, I should have been silent; but published as it was three hundred miles from home, and calculated to mislead those who read it, some corrections seem to be necessary, and I will briefly state the circumstances which originated the discussion.

Mr. Treat wrote—and sent to be read at the meeting of the Spiritualists—a challenge to any person to discuss the question with him, stating that he had been a medium, and that he could throw new light on the subject, and thereby explain the phenomena, and also offering to discuss the question of Atheism in connection therewith. As Mr. Treat seemed to be the champion of Atheism, and I supposing that as he had been a medium, he might possibly enlighten the blindness of Spiritualists, I accepted his challenge in order that this flame of light might be shed upon us. As to the merits of the discussion, I am willing that those who heard it should decide for themselves. But that "T. E." did not hear it is evident, even though he were present. I will show.

I did not refer to the discovery of the planet Neptune, as an analogous case with the "discovery of the soul," and said nothing about soul, in this connection, at all. My only object in this reference, was to show the difference between fact and philosophy. I said that prior to the discovery of Neptune by Tevenier, the existence of that planet was merely a philosophical deduction, and not a scientific fact, but that after its discovery it became a fact in the domain of science. The reference was only intended as an illustration of what was said, and it was in my introductory speech too. This will show how little attention the reviewer paid to the discussion, and how poorly he is qualified from that inattention, for the review.

But that "great mistake of Spiritualists, in confounding statics with dynamics," is not, even according to Comte, so great a mistake after all. (See p. 116, *Positive Philosophy*, by Harriet Martineau.) It is there said, "It would, in fact, be more philosophical to refer dynamics to statics, as has since been done." Perhaps "T. E." had better read Comte for once in his life, since he seems to regard the work, as the Christians do the Bible, as the plenary revelation. But if Comte, or "T. E.," or Joseph Treat, mean to say that statics and dynamics are so distantly related, that matter or things cannot be proven by their forces or phenomena, they are more insane than any Spiritualist was ever supposed to be, and the sooner they are put under treatment the better. To claim that things, or beings, or even matter itself, can be proven to exist apart from their phenomena, is the crown and climax of absurdity. "T. E." says, "Statically we know man without any motion." I deny it. Please tell us how you thus know him.

But all this sophism upon the part of Materialists is obviously for the purpose of getting clear of the force of our facts, by which we prove spirit existence. They are shrewd enough to see this, but they do not seem to be shrewd enough to see that if phenomena do not prove the causes which produce them, that man himself even now cannot be proven to exist. And this kind of stuff which we are met with is called Philosophy! God help the world when Philosophy thus resolves itself into nonsense, and its votaries in their futile attempts to destroy the force of its effects, also destroy the causes with them. This is the class of men, too, who call us "metaphysical philosophers." Men who once claimed that science and knowledge could only be built upon facts and demonstration—which is true—now deny facts by discrediting the evidence of the senses; who tell us that what we see we do not see; that what we touch, taste, smell, or feel, we do not thus sense; that a wonderful power called Psychology is adequate to the explanation of everything supposed to be observed, but who do not tell us what Psychology is, or give us any assurance that they themselves are not the victims of this same Psy-

chology. If Mr. Treat is the exponent of Atheism, this method is the only one of sustaining it, its obituary services had better be prepared, and its shroud speedily made.

Mr. Treat did surprise many here, myself among the number; but our surprise arose from the commonplace arguments and objections he urged, while he seemed to think them new and important. He is a mere boy in his experience of Spiritualism, as well as of its philosophy and facts. We have stronger opponents in our own ranks, because they know more about it, but who are still overwhelmed with the mass of testimony in its favor. No! Men must learn, if they have not, that if Spiritualism is to be overthrown, it must be done by coming square up to the work, and meeting our facts and arguments face to face. Our convictions are founded on the solid Gospel of facts. To them we appeal, and by them we stand or fall. We are now the Positive Philosophers, whilst our opponents have been drawn into metaphysics, where they have plenty of room to flounder, and in which they seem quite expert.

"T. E." says, "as far as my knowledge extends, the Spiritualists have never been brought to face the music in this city before." Perhaps he has been living in the country, and away from the mail route, where they do not take the papers, else he certainly would have known that for the last ten years, we have opened halls at our own expense, advertised discussions, and solicited opposition, week after week, almost in constant succession. We ask all—Atheists, Theologians, Skeptics, Philosophers—to come and enlighten us, and we have been more or less favored with their presence.

I did peremptorily decline to continue the discussion longer with Mr. Treat, and here are some of my reasons:

1. He professed to have been a medium, when, according to his own showing, he was only in the impressionable state, which every Spiritualist knows to be unreliable.

2. He professed to have new light on the subject, when he had no light at all, but offered the oft-repeated objections, each of which have been a thousand times exploded.

3. Instead of explaining the facts, as he said he would, he only denied them, a thing which any boy could do.

4. He is manifestly to every Spiritualist unacquainted with the subject, and therefore could not enlighten us.

These are the reasons why I discontinued the discussion, and these are also the reasons why no other Spiritualist accepted his further challenges, and why no one will. He has not "been through the mill" at all, and his boasts, as well as those of "T. E.," had better be reserved for some more fitting occasion. The Spiritualists of Philadelphia are ever ready to compare notes with those who can and will meet them on just and sensible ground, but we have no time to waste in discussions with persons less acquainted with the subject than ourselves, and who only repeat what is utterly commonplace, and much of that entirely pointless.

I. REIN. PHILADELPHIA, MARCH 7, 1861.

For the Herald of Progress.

Nature and the Bible.

Between these two foundations of faith there is an antagonism which human ingenuity never has been and never will be able to reconcile. One tells us of a God, infinite in power, beneficence, and justice; the other of a plurality of beings, fickle, passionate, and cruel, who have been robbed of a part of their authority, and the greater portion of their subjects, by one of their creatures, "the Devil." One tells us that we are immortal; the other, that we are "even as the beasts that perish." It is true that in other parts of the Bible we find statements the reverse of those we cite here; but we take the doctrines as we find them. These opposite doctrines, however, coincide, of course, with Nature's teachings, and, in view of this correspondence, Christians say: The Bible must be true, for Nature corroborates it, Reason endorses it, and Conscience enforces its moral precepts!

But when they are requested to explain the discrepancies, or when they are declaiming on the necessity of a "direct revelation," they exclaim: "The Bible is the word of God, and, containing internal evidence of its truth, needs no other support. It stands above all earthly testimony. Unassisted conscience cannot distinguish right and wrong. The teachings of Nature, Science, and mere human reason, are only inferior truth, and have no weight when they contradict the authority of the sacred volume!"

INFERIOR TRUTH! All truth comes from God; it is, practically speaking, a part of him; and what part of divinity, will they dare to say, is inferior to another part? How is it that the facts deduced from the visible works of God, by scientific research and mathematical demonstration, through that Reason which he has given to man, are inferior to their book? Would he give us a revelation at variance with his works? If the deductions of our reason are true, they are just as true as their book, even if that were what they claim it to be, and if that book conflicts with those truths, then it is certainly untrue.

But the fact is, that Christians gladly welcome Science and Reason when they corroborate their Bible, and quarrel with them when they contradict it. Yet we cannot wonder at the inconsistency of their course when we consider what an inconsistent book they are trying to vindicate. Each author that contributed to the Bible had a theory of his own, differing in general or in particulars from the rest. Every system of Priestcraft that has arisen since that book had an existence, has justified its doctrine from its pages. The Materialist can prove his doctrine by it just as clearly as can the Methodist or the Universalist. The "orthodox" Christian of the present day would be sadly puzzled for a creed, had not the Church made one

some time ago, which each member has adopted, and then stretched the Bible to fit it, until custom has made it the "common law" of faith for Bible students. What they really contend for is not the supremacy of the Bible, but of their church and creed.

But Nature speaks a uniform language; the principles of Deism, or Natural Religion, have been always and everywhere the same. It is the artificial religions imposed upon humanity that have brought it down to that degenerate condition, which, to shield themselves from just resentment, they now declare to have been innate and congenital.

The doctrine that Reason draws from God's true revelation—the universe—is, that the duty of man consists in elevating and developing his own nature, and in helping others to do the same, and that he might do this far better by the exertions of his own reason and will than by placing such a blind reliance on Providence to do it for him by external and supernatural influences; far better if his religious "guides" would let him live out the divinity that is in him, instead of cramping and smothering it by teaching that every quality of his soul is utterly base and devilish. When man comes to believe that he is a villain, and was born a villain, he despairs of ever becoming anything better. But whoever has true faith in God, will have faith in the humanity which he has made, and in the Reason which he has given to it, rather than in the vague and contradictory statements of a book.

Voices from the People.

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

For the Herald of Progress.

"THE SABLE CLOUD."

"All evils incidentally tend to their own cure."

My Brother South, awake! forbear! Crush not thy fellow to despair! He has a soul to thine akin, Wrapped in his Ethiopian skin.

We know you need the sable toil Where tropic climates scorch the soil, But yet his wants are bonds to thee Of service, though thou set him free. He loves thy climate, poor and low— What drives him to the realms of snow, With England's lion forced to seek Protection from our eagle's beak? Ah! Nature whispers from her throne, Life, wife, and children, are his own; Oppression dwells his soul, his brain, Although the fearful truth remain, The man to feeble man unjust. To him and God betrays his trust, While States their boasted powers abuse, Forebodings seize the anxious muse; We see a fearful conflict rise, And blood and carnage pale the skies; Your cities, wrapped in midnight flame, Behold too late the awful game, And Nature, trembling, stands aghast— The viper, cherished, stings at last. The bravey hosts, to vengeance nerved, Have formed their plot when unobserved, And now it bursts! you fly in vain, While each plantation swells the train; Like noonday pestilence it flies, Till consternation moves the skies. Long has the dreadful storm been stayed, Till vengeance whetted sharp her blade; Long has the voice of warning rung, Plain has the muse prophetic sung. The fates at last redeem their vow— Secession fails to save you now, Wrongs, rankling from the fatal past, Work their own remedy at last.

H. S. JONES.

INTERESTING LETTER FROM N. FRANK WHITE.

BATTLE CREEK, Mich., April 17, 1861. FRIEND DAVIS: Sitting to-day in the dear good home of our Brother and Sister Brown, whom you of course remember, my thoughts have been running eastward, have been saying write; so I turn away from the many gathered treasures of earth, and sea, and sky, which the truly artistic hand of our sister has arranged in this cosy, comfortable room; I forget, for a time, the delicate green grass blades, and the purple, blue, and golden crocuses in their emerald settings; I shut out from my ears the spring song of the blue bird and the robin, enticing me out upon the hillside, and obey that command; I obey it the more readily because I can speak so cheerfully of the forward movement of humanity out here in the great West.

I confess when I left the New England hills last September, I was unprepared to see the change that less than two years has wrought; and all the pressure of hard times, amid all the excitement of political agitations, and now with wars and rumors of wars all around, the march has been, and is onward. I can find nowhere any evidence of a lack of interest in all that pertains to progress. Instead, there is a decided reaching out; not those short, spasmodic gaspings that followed, naturally enough, the first presentation of the Harmonical Philosophy, but a steady, earnest, determined reach that never relaxes.

The constant demands upon my time have left me no hour of idleness, and the winter past has been one of toil; but I have been more than paid by the consciousness of this continually increasing interest, by the knowledge that my labors, weak as they are, have not been in vain; many an earnest hand pressure, and God bless you! of rejoicing, eye rejoicing on the very borders of the land that has been to them unknown till now, cheers me when I am faint and weary, and I feel content to work.

I have found it almost impossible to call out a true front-face opposition, though there is plenty of the pulpitted-barricaded sort. Sometimes, though very rarely, a white cravat rises before me; then I am flooded with quotations from some ancient Saint—generally Paul—and am expected to submit to his assertions without a question. In vain I pro-

test. "Is it not written in the book?" as though the itinerant of to-day should accept unqualifiedly the conclusions of the itinerant of eighteen hundred years ago, merely because they are written in the book! But such seems to be the expectation of that class of opposers, and there is a decided state of unaffected wonder from them, when I meet their presented quotations with a demand for the basis of those recorded conclusions. So the discussion generally ends here by an indignant refusal to say any more to one who is not willing to shut his eyes and open his mouth to the opinions of every ancient writer. Still, in all these oppositions, front and rear, there is a noticeable change. Fearful denunciations are still hurled at us, awful condemnations held threateningly over us, until sometimes it seems as though all the passion and egotism of David, the batchelor saint, were concentrated. Many a powerful expletive, too, many a bitter epithet, comes from the pulpit sounding-boards around; but the denunciations and condemnations have a smack less of confidence, while the expletives and epithets are just the least bit reduced from the exceeding fierceness that characterized them a little time ago, so there is hope that even with them the light is dawning.

My fall and winter were consumed in New York State, Ohio, Michigan, Illinois, and Wisconsin. Everywhere I found the life that is earnest and full of promise; the first spring month found me finishing up an engagement in Rockford, Ill., an engagement so pleasant to me that there were deep regrets in my heart when I turned my face eastward from them. Rockford counts a true and noble company in its borders, and their determination to sustain regular meetings in the future, will doubtless add much to their numbers, which now are not small. Elkhart, Ind., my next point, gives evidence of interest by overflowing audiences every Sunday—indeed, their hall, which one year ago was much too large, is now much too small, and a movement is on foot for the building of an edifice that shall accommodate the public. Much of this success is owing to the inauguration of regular meetings last fall, and I am confident that any one who will look upon the smoothly moving machinery of their business organization will be satisfied of its sufficiency without the addition of a belief cog to its wheels. Many true and noble ones are there, too, and again I turned away with a tear stealing from my soul up to my eye.

On my way from Elkhart to this place, I spoke at Edwardsburgh and Dowagiac, finding in each place earnest souls ready harnessed for the battle of truth, and I hope I did not take away from their strength. Here, in the former location of brother Pebles, who is now in California, I found another host of noble, warm-hearted ones, and never have I felt more encouraged, more cheered, than when I stood up before those gathered faces, so full of intelligence, so lit up with nobleness. I say to myself often, I am more than blessed to be furnished with power to talk to such as these. But like the wandering Jew, I must march on, still eastward; again I must part with friends, again I must leave a delightful home, but I know I shall meet others, and the knowledge strengthens me. In a few weeks again I shall be in my own New England; I shall clasp many a friendly hand; I shall look into many a friendly eye; but as I do it, I shall not forget the warm hands and the welcoming eyes that have greeted me all through these great valleys of the West; I shall not forget the many kind words and deeds that have made more cheerful the path of "The wanderer,"

N. FRANK WHITE.

PRIVATE EXPERIENCES OF SPIRITUAL MEDIUMS.

[We have taken occasion to speak heretofore of the undue merit attached to individual "experiences" by many believers in spiritual intercourse. A late number of the Banner of Light contains a letter from Mrs. SOPHONIA E. WARNER, of Grand Rapids, Mich., from which we make a few extracts. The letter is addressed to Mrs. Amanda M. Spence, in answer to her address to "spiritual mediums."]

If mediumship comes between us and a pure life; if it requires us to throw away our self-hood; to go to some external source to find consolation when burdened with real or imaginary "sorrows," instead of the Divinity within, then let us be just to ourselves and the world, and away with it. But if, in itself considered, mediumship has nothing impure; if its tendency is to purify the inner being, and lift the spirit of man above the seeming ills of life, then why should we imply that it has connected with it dark and mysterious "secret thoughts and workings" which we dare not trust the world?

Why should one of our number assume to stand as a medium between her co-laborers and the "interior world," to transmit and receive messages to and from a higher order of intelligences than can be attracted to others? And why should we choose a Pope, save the one in our own breasts, through whom to confess our trials, troubles, tribulations, struggles, sacrifices, heart-aches, vagaries, and all sorts of wild notions?

No, sister Spence, and I say it in love, you have no business with my private "experience;" and it is unwomanly in you to ask it. What there is or has been in my private life, whether as a medium or otherwise, is my own. What has been thrown out to the public is the world's property. Let those who have received it judge of its worth. The office of censor is not yours, nor mine, nor does it belong to those whose medium you profess to be. You and I have labored in the same field about an equal number of years. My efforts have been very humble; I have had to wish that I could do more and better for the world; yet in all these years I cannot look upon one act of mine connected with my mediumship, public or private, which would harm me or the interests of humanity, to have revealed. There is nothing of which I need to be ashamed.

In conclusion, my sister, let me hope that ere we quit this life, we shall meet on that common level where we can enjoy a true communion of soul. We can then talk of

our sacred mission and its joys and benefits—the advancement we have made in spiritual culture, the hearts we have made glad, and the triumphs we have helped to achieve over error and untruth. Though not acquainted with you personally, I know full well you have had a rich and varied experience; and if I may not impart as much as others, I claim to be a good listener when they talk of the beautiful and true, instead of dwelling on "excruciating anguish," "heart-rending scenes," and "terrible struggles" through which spirits never lead us, and which at most exist only in inflated imaginations. S. E. WARNER.

ANOTHER INSTANCE OF SPIRIT POWER.

BATAVIA, Genesee Co., 1861.

MR. A. J. DAVIS: As your journal is open for communications illustrating spirit power, I avail myself of the opportunity to send you a fact, the occurrence of which is beyond doubt. About six weeks since, Mr. Oliver Sissons, a healing medium from Portsmouth, R. I., accompanied by a young man, J. E. Woods, of Athol, Mass., who is a most excellent clairvoyant, and whose powers are undisputed by the many whose cases have been examined by him, were called to a Mrs. Betsey Lake, wife of Mr. Truman Lake, of this village, who for twenty-two years past has been unable to bear her weight or take a single step. This is known to many who are on familiar terms with the family. The first operation by both was simply the "laying on of hands." By this she was raised to her feet, and remained standing; after the second she walked alone, and continues daily improving a few evenings since, in my presence, she walked without difficulty. In justice to the medium I request you to notice this marvellous cure. It has caused some excitement in our stupid village, and gained the attention of many who have hitherto listened with closed ears to the glorious truths of our latest dispensation. I have had some knowledge of Mr. S. for three years, and on his first visit with us, a young man, the son of Mr. B. C. Page, our townsman, lying apparently in a decline, with symptoms of consumption, was placed under his charge. He is now in good health, and bids fair to live out the allotted term of human destiny. Mr. S. and his young companion in their conduct are unexceptionable. May Heaven speed them in their noble mission of arresting disease. YOURS, S. K. STEVENS.

ANOTHER MAN ABOUT TO ENTER THE LECTURE FIELD.

BOSTON, April 23, 1861.

MR. DAVIS: Please permit one of your many readers to occupy a few lines in your paper, to notice a new acquisition to the Western Spiritual Lecture Field. Brother Marble, to whom I allude, will be readily recognized by thousands of Spiritualists and Reformers who originally were connected with the Universalist denomination in the West, particularly in the States of Ohio, Indiana and Iowa, with whom he labored as one of their ministers for upwards of twenty-five years, making many warm friends among the more progressive and liberal of that denomination, before it followed its older sisters into sectarianism and intolerance. It is now some six years since he has appeared as a preacher or lecturer, excepting at intervals, not being willing to continue with a sectarian denomination, and not being able to incur the many expenses necessary upon an independent move towards a higher trust, and a truer, more spiritual progress. Some fifteen years ago, while he was in northern Ohio, working hard, and a great deal, with both head and hands, he went one day into Prof. Fowler's temporary office in Cleveland, just out of the harvest field, with rough and blackened hands, sunburnt face, and an appearance generally not very desirable in a Fifth Avenue parlor, and that gentleman told him he "ought to be a minister, but not a sectarian minister; rather a lecturer on morals." He has long since left the sectarian past-pasture, and now proposes to devote himself to "lecturing on morals," Spiritualism, and all progressive and Reformatory movements. The present crisis may be dealt with, and the lessons it teaches. Room, brothers and sisters, for another, and one who will gladly bid you welcome, if you call to see him, to his heart and his home—the one large enough to make up for all deficiencies in the size of the other. His residence and address is, Rev. H. S. Marble, Atalissa, Muscatine Co., Iowa.

Will western Reformatory journals please notice? PROGRESS.

SPIRITUALISM IN DUTCHESS COUNTY

FISHKILL VILLAGE, N. Y., Apr. 26, 1861.

BROTHER DAVIS: A few Sabbaths ago, an agent for the American Home Mission preached in this place. Speaking of the West, after mentioning Universalism, Unitarianism, and the like, as obstacles to the cause, he said Spiritualism was worse than all these to contend with. Two-thirds of the entire population of many of our large western cities he said, were Spiritualists, and they were not ashamed to own it; and that whole communities could be found where all were Spiritualists, or those who were not openly such, were favorable to it. In another part of his discourse, he said the western people had carelessly fallen into the great error of skeptically demanding tangible facts as proof upon any subject one might introduce to them, until they were not willing to take the gospel on its own divine merits.

I have been in this place three months, and I have not felt the least inclination to hide from others the hopeful and glorious truths of Spiritualism. And I have made no enemies by this course, but rather friends. For those who think it must be a delusion, still respect me for my bold and honest defense, and for the charity I express for the opinions of others. Even my infidel friend H. begins to think there must be "something in it." Those who, in the defense of their opinions, are neither warm nor cold, are the ones to feel the brunt of popular opposition. I have found one other lover of the Harmonical Philosophy here, and in my observations I have almost invariably discovered such to be the firmest and most consistent of Spiritualists. He whose mental stomach is yet filled

with indigested husks of popular theology, is in a very unfit condition for appreciating the manifestations of our Angel Brothers. Yours, for Truth and Progress, N. E. MULFORD.

Tidings from the Inner Life.

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

Pearl Drops from Friendship's Fountain.

NUMBER FOUR.

Pure love—union of kindred spirits—is so seldom found here that its existence should be hailed with hosannas and bonfires of sacred flame. . . . As the traveler, who has passed through a long and dreary desert, turns his mind to those resting-places, and casts a glance back to the shady groves, the grassy spots, the flowing springs, and lifts his thoughts in humble gratitude to Him who made the land, so my mind returns to such shady, grassy, flowery spots, as those of which thy own blest residence is one. It is to my mind what Bethelhem, and Jerusalem, and Grace Hill, are to the angels of God, which fly from world to world on his errands.

These rocks and hills over which we clambered, and up which we ascended, remain fresh and vivid on my mind. The beautiful scenery, the winding river, the farm lots, the groves, and the woodlands, that lay beneath us, and were spread in ample prospect before us, all remain as lively on my recollection as though it were but yesterday. Those scenes remind me of the Delectable Mountains—the sweet prospects that mental travelers enjoy, and are permitted to behold as they climb up the hills of Science, and over the difficulties that lie across their path, in their unending progression. Such prospects abundantly compensate for the labor performed in their attainment. And as in physical heights, so in mental—the more lofty the pinnacle, the more grand and more beautiful the vision. What inducements are there for our lofty aspirations! What motives God has placed before us, that we may rise above the earth! Forever climbing upward toward him, forever exploring the unknown regions of thought, forever developing the unknown mysteries of the soul, forever ascending into unknown heights, and traveling on in unknown progressions. It is a glorious thing to be. It is an awful thing to have an existence that will never end. Here we stand in the midst of eternity, surrounded by the Omnipresent Immortality; the other end of the chain of our destiny is fastened to links in the chain of other intelligences, and they all running across the trackless space where spirits dwell—so that our conduct, our actions, our characters, are connected with the life or death of untold myriads—dwellers in the unseen Spirit Land. How glorious!—how blessed! how awful! how delightful!

It is said to be a solemn thing to die. Perhaps it is. But it is a more solemn thing to be born! What throbs of joy! What melttings of bliss in the bosom of the soul when she fully experiences her own immortality! when she can say I AM!

My measure of happiness is full to the brim. I wonder at the goodness of God. I give thanks. I stand still, and he pours in rivers of pleasure to my spirit. I try to do those things that please him, and he blesses me because I try. He leads me by the soft flowing river, and feeds me in the green pastures. He gives me drink from the Great Fountain, and fills my mind with peace. It is his presence that gives me delight. Wherever I am, there is God. If I ascend into heaven, he is there; if I descend into the deep, he is there; if I take the wings of the morning and fly to the uttermost parts of the earth or the heavens, God is there. He is around, above, within me, and if I am pure in heart, I cannot but see God. And what I enjoy, all others may—and more, according to the spiritual capacity; and when to their own soul's enjoyment is added that of a wife—a bosom companion—one whom they love, and little ones—buds of Immortality—their felicity is without measure—is illimitable. None but the great heart of God could plan a method of so much happiness!

Sept., 1844. JOHN O. WATTLES.

How is it, Milo, the more I see and feel of the movements of the feminine mind, the more I love them, and the stronger hold their affections take upon me. There is a company of female minds that are omnipresent with me. If I go, they go with me. If I stay, they remain where I am. If I am in trouble, they stand by and soothe my sorrows, and bathe my temples with dew-drops. If I am in joy, their felicity is increased. No plan or project is complete unless dictated for their happiness, no state desirable where they cannot come. There are some male minds so to me; but not near so many.

There is a melting, and mingling, and entwining together—a love and desire for embracing, or imprinting with a kiss, that is not so often realized toward the other sex. Is it because they are purer? Are they really more like angels? I am not decided as to the thing itself. But how is that planation? It is not Marriage; that planation? It is true of but only one of them; but I sometimes think that if marriage of several were possible and philosophical, I would have



ONE OF A THOUSAND.

At Plymouth Church, on Sunday, April 28th, the Pastor, Rev. Henry Ward Beecher, while reading the names of new members proposed for the Church, observed that the names of ladies were sometimes given without their initials, whereupon he remarked: "I would thank the clerk to write out the whole name hereafter. A woman is a woman in this church, and not a mere appendage to a man."

A GOOD SUGGESTION.

A lady correspondent of the Rochester Express offers the following valuable suggestion respecting the service ladies may render their country:

"I can send you any number of ladies' names who are willing to take clerkships, and do other work which gentlemen are now doing. While they are needed in their country's service, as soldiers, we will work faithfully and diligently in their stead, in any capacity in which woman may be employed. And there are some of us who will further contribute to the cause, even to dividing our wages, if need be, with those who bear arms against the traitors of our country."

UNCLE SAM'S NICKER.

THE HOPE OF OUR COUNTRY.

We clip the following from a valuable contribution to a late Atlantic Monthly, entitled, "The reign of King Cotton."

"A well founded Republican can, then, be destroyed only by destroying its people: its decay need be looked for only in the decay of its intelligence; and any form of thought, or any institution tending to suppress education or destroy intelligence, strikes at the very essence of the government, and constitutes a treason which no law can meet, and for which no punishment is adequate. Education, then, as universally diffused as the elements of God, is the life blood of our body politic. The intelligence of the people is the one great fact of our civilization and our prosperity—it is the beating heart of our age and of our land. It is this which makes the fundamental principles of our Declaration of Independence living realities, and while in France they still remain the rhetorical statement of glittering generalities. From this source flow all our possibilities. Without it, the equality of man is a pretty figure of speech—with it, democracy is possible."

GERRIT SMITH ON THE WAR.

Gerrit Smith made a speech to his friends at Peterboro', N. Y., on the 27th ultimo, in which he said:

"As I am a peace man and have often spoken against war, some persons may think it improper in me to take part in a war meeting. But I have never spoken against putting down traitors. It is true, too, that I am too old to fight; and that I am so ignorant of arms as not to know how to load a gun; and that my horror of bloodshed is so great that, were I a slave, I should probably choose to live and die one rather than kill my master. All this is true. Nevertheless I may be of some service in the present crisis. I can, along with others, care for the families of my brave and patriotic neighbors who go forth to peril their lives for their country. Let this be my work. It falls in not with my principles only, but also with my habits of feeling and acting."

AN ENGLISH VIEW.

A writer in Fraser's Magazine discusses at length the origin and effects of the Southern rebellion. We extract a few sentences:

"We cannot but expect a great and general reaction of feeling in the North towards liberty. Moreover, the very prospect takes away from the ambitious statesmen of the North all the motive to prostitute their talents for the votes of the South. No Webster will contend for Fugitive Slave Laws, merely in hope to be elected President."

"How soon slavery is to be overthrown no one can as yet predict; but we think the future historian will date its decline from December, 1860. The doctrine of the Abolitionists will now begin to find entrance in the minds of Statesmen; and the case with which slavery was abolished in the Spanish colonies proves that where there is a will there is a way. Nor will the example of Russia and the ontary of Europe be without its influence. On the whole, therefore, this domestic quarrel of the States appears full of promise to humanity."

PRACTICAL WANTS OF THE ARMY.

We observe a valuable article, with this title, over the initials of C. L. Brace, the substance of which may be of interest and value to our readers.

The writer first assumes—we doubt not correctly—that we shall lose more of our young men in consequence of disease and the climate, than by bullets. He therefore advises caution in regard to drinking and exposure to dampness. Let every volunteer be provided with loose flannel shirts, a thick blanket, and a light India-rubber cloth, for use at night and in damp camping grounds. (Other writers add a valuable article, consisting of a light flannel or linen cover for the head and neck, made from a yard of thin material.)

The next point of C. L. B. is that the greatest peril to the troops is the risk of the demoralization of our youth in camp. The absence of books, of refined women, and of strong moral influences, lead the mass of soldiers almost irresistibly into habits of profanity, vulgarity, and vice. He recommends, to meet this want, the invariable accompaniment of a good chaplain—not a military official in black clothes, but a good, humane man, to be the nucleus and center of a moral and religious influence in camp.

The presence of an intelligent, commonsense teacher and exemplar of "pure and undefiled religion" will bless and not curse every tented field, as it does every peaceful hamlet.

The number of these need not be limited to one to a regiment, nor need they be called "chaplains," or be absolved from active duty. We need good men everywhere, and we doubt if an army was ever raised that will contain more of them than ours.

War Items.

Increased activity is observable in the movements of Government, and also continued preparations by the rebel forces. As yet, no further collision has occurred. General Butler has taken possession of the Relay House, commanding the Baltimore and Ohio Railroad. This is an important station, between Harper's Ferry and Baltimore.

It is reported that the Virginia forces gathering at Harper's Ferry have taken possession of the lights on the Maryland side of the Potomac, and it is probable the first collision will occur at that place.

Secretary Seward's letter of instructions to Wm. L. Dayton, our Minister to France, has been published. In this he declares that "the thought of a dissolution of this Union, peaceably or by force, has never entered into the mind of any candid statesman here, and it is high time that it be dismissed by statesmen in Europe."

The reports that John Brown, Jr., is organizing an army of fugitive negroes, is contradicted, but it is said to be true that he is engaged in a movement of some kind, probably to aid in the re-capture of Harper's Ferry.

A volunteer corps of "Kansas Rangers," consisting of picked men, who have seen service in Kansas, is to be organized.

A favorable contrast to the action of southern banks, in confiscating money due northern firms, to the purchase of Confederate bonds is furnished by the New York Bank. They reply to an inquiry from a southern correspondent that "all obligations will continue to be held as sacredly and met as promptly as heretofore," whether parties reside North or South.

One of the Ohio regiments elected Rev. Granville Moody chaplain. He asked for a musket—for, said he, in our Methodist communion we do not believe in faith without works.

Two more States are reported as having adopted secession ordinances, Arkansas and Tennessee. In both States, however, the question is to be submitted to the people.

The people of Byron, Genesee County, have erected a standard about which to rally, consisting of a pole one-half ash and one-half hickory, typical of the union now existing between the two old political parties, in the common cause of our country's defense.

The white servant-maid of a Kentucky lady says of the feeling among the slaves: "They are always whispering among themselves; and the other day one told me that in six months she would be as good as I am. They say the war is going to set them free, and they are very anxious for it to come."

The New York Fire Zouaves, under Col. Ellsworth, for the day or two spent at Washington, previous to being sworn into service, enjoyed extensive fun and frolic, to the great amusement and sometimes terror of the Washingtonians. Being quartered in the Hall of the House of Representatives, they improvised a Congress, and went into full session. They have also signalized themselves more creditably by saving Willard's Hotel from destruction by fire.

A Frenchman, a farmer, near Hayre de Grace, arrived at Philadelphia one day last week, with two of his children, having been driven from his home by the Rebels for the atrocious crime of giving shelter to two wounded Pennsylvanians and procuring for them a surgeon.

One of our non-resistance friends was lately asked how he got on with his principles in these days. "Oh, finely," said he, "I am so strongly attached to them that I did not even resist my son when he wanted to enlist."

One man, in Indiana, too old to pass muster with two sons, already enlisted, was so anxious to join the army, that he colored his hair, shaved his whiskers close, and so disguised himself that his own sons did not know him, was examined, accepted, sworn in, and is now in the same regiment with his boys.

The Philadelphia Inquirer says: "It is confidently asserted that a gentleman and his wife have enlisted in one of the regiments about to proceed to Washington; and that they entered their names upon the roll as brothers. The lady is the exact size of her husband, and wears a suit of his clothes. She is determined to go with him through the war, and to die with her husband if need be. They have no children."

On the adjournment of the Illinois Legislature, the two houses met to sing the Star Spangled Banner. They then took the oath of allegiance to the Constitution. After which every member present, including one octogenarian, signed a pledge to respond to the call of the Governor in defense of the country.

A touching instance of youthful patriotism is mentioned as having occurred at Philadelphia. Two lads brought to the ladies' meeting a quantity of dandelion roots, which they had dug for the soldiers, having found that such roots were useful in cases of sickness. They said that as they were not old enough to enlist in the army, they hoped they were serving their country by this present.

The French Journals are very much puzzled, not to say shocked, that their Marcellian should "in flame the defenders of the black code" at the South. It has been left, say they, for the people of the Southern States to chant the song of liberty in order to maintain the servitude of three millions of men.

An officer in one of our city military companies, says the Milwaukee Wisconsin, on going home a night or two since, was asked by his wife if his company would go at the call of the President. He replied that he supposed they would. She asked him then whether he should go with them, if they did volunteer. He replied, without thinking, that he didn't know. "Well," said she, "if you wouldn't, I would put on your uniform and go myself." This is a fact.

The number of troops which the North-west offers to furnish at short notice is two hundred and fifty thousand.

The patriotic contributions of the people for the war during the last three weeks amount to the immense sum of \$23,277,000. Pennsylvania leads the column with a free gift of \$3,600,000; New York and Ohio have each given \$3,000,000; Connecticut and Illinois each \$2,000,000; Maine \$1,300,000; Vermont and New Jersey each \$1,000,000; Wisconsin and Rhode Island \$500,000; Iowa \$100,000. The contributions of the principal cities are: New York, \$2,173,000; Philadelphia, \$330,000; Boston, \$186,000; Brooklyn, \$75,000; Buffalo, \$110,000; Cincinnati, \$280,000; Detroit, \$50,000; Hartford, \$61,000.

The London Daily News, after examining the statistics of our country in relation to the condition of the two races, ventures the speculation "that the southern group of States will become nullitate in population and proprietorship" at no distant day.

The Confederate forces about Fort Pickens have sought to obtain possession of that fortress by means of bribery. Direct negotiations have, it is said, been made to men on duty.

A young lady of most respectable appearance, applied on Tuesday to Gen. Small, asking permission to go as a vivandiere. The dangers and vicissitudes of such a life were briefly alluded to by the General, but the young debutante turned on her heel, contemptuously, and remarked that "American girls would do just as well as French girls."

Rock Express.

PERSONAL ITEMS.

Mrs. Clark, formerly of Auburn, N. Y., is lecturing in Massachusetts. The Spiritual Reformer says: Mrs. C. is an attractive speaker, and her inspiring words cannot fail to reach all receptive souls. Rev. John Pierpont has tendered his services to Gov. Andrew as chaplain to one of the Massachusetts regiments. In his letter he says: "If, sir, this my offer of service is accepted by your Excellency, I have only one stipulation to make in connection with it, namely, this—that, on our way to Washington, we are not to go around Baltimore." The Spiritual Reformer says: "Our noble brother, Augustus Harmon, recent editor of the Temperance Tocsin, a faithful Reformer, has gone to the Spirit Land. Though personally unknown to us, we rejoice in the light and glory shed over the world by such a self-sacrificing spirit, and that of his companion, Ellen Beard Harmon." Henry Ward Beecher sends a son to the war as Second Lieutenant of one of the companies of the "Brooklyn Phalanx."

Major Anderson, it is said, will be assigned to the command of the Kentucky troops mustered into the service of the Government. Frederick Douglass has spoken upon the War question, and offered to volunteer, if Northerners were not too aristocratic to march beside "niggers." He expressed the conviction that the time might come when the President would proclaim liberty through all the land. Mrs. Frances Lord Bond is announced by the Ypsilanti (Mich.) Herald as speaking at that place. H. Metville Fay continues to hold circles in this city.

BRIEF ITEMS.

Connecticut is out of debt, has a school fund of two millions, a grand list of taxable property of over 255,000,000, with all the necessary public buildings and modern improvements, including two State-houses. —Glorify a lie, legalize a lie, arm and equip a lie, consecrate a lie with solemn forms and awful penalties, and after all, it is nothing but a lie. It rots a land and corrupts a people by any other lie, and by-and-by the white light of God's truth shines clear through it, and shows it to be a lie. —DR. CHAPIN.

The New York Churchman, the organ of the Episcopal Church, has been suspended in consequence of pecuniary difficulties.

A number of philosophical women recently celebrated in Germany the 2,880th anniversary of the birth of Plato.

The Melbourne Herald states that in less than a quarter of a century, Australia has increased from a population of 170 to 630,000 persons; and in ten years has exported 23,000,000 ounces of gold.

It is stated that the Rev. H. H. Garnett, colored preacher in this city, is about to emigrate at the head of a colony to Abbeokuta, in the Niger district, Africa, where they intend to raise cotton.

The protest against the famous "Essays and Reviews" has been signed by only eight thousand out of twenty thousand British Episcopalians clergy.

Flogging is a part of the punishment of criminals for petty offences in three-fourths of the penal establishments in England. In Cheshire jail a mere child has received seventy-two lashes with a cat.

Three thousand Syrian Christian girls have been carried off and sold to the Turks during the late disturbances.

Mrs. Lincoln goes to New York in a few days to do her shopping. So writes a Washington correspondent. Times have changed since the Revolution. What would have been said of such an item of news when George Washington was President or Commander-in-Chief?

Write your name by kindness, love, and mercy, on the hearts of the people you come in contact with year by year, and you will never be forgotten.

FOREIGN ITEMS.

Our latest advices from Europe are to the 28th of April, received by the steamship Africa.

The debate upon the Budget had occupied the English House of Commons for some time, but was finally adjourned till the 29th.

The news of the hostilities at Charleston created a great sensation in England, and further intelligence was awaited with great eagerness. The Times considered the affair at Fort Sumter as inexplicable, and remarks that many a difficulty at a bar has cost more bloodshed.

The steamship Great Eastern, together with the stores on board of her, had been seized under the writ of execution issued at the instance of Mr. Scott Russell. It was

still advertised, however, that the ship would leave Milford for New York on the 1st of May. Securities to meet Mr. Russell's claim had been deposited in the Court of Common Pleas, in order that the ship might be released.

The London Times says it is stated as certain that the French occupation of Syria will cease on the 5th of June, as already agreed upon, and additional transports are under orders for the Syrian coast, to take the troops back.

It is said that a vast conspiracy against the Imperial authority in France, exists in Rome, which has under its direction 40,000 pulpits hostile to the Emperor.

A perfect reconciliation has taken place between Garibaldi, Count Cavour, and Gen. Cialdini. Garibaldi had had an interview with the Count, followed by another with Gen. Cialdini. He afterwards left Turin, and proceeded to the Villa Pallavicini.

The late outbreak in Poland, to all appearances, has been entirely suppressed. The number of Russian troops concentrated in that country already amounts to 80,000, and all the towns are occupied.

France is said still to occupy Rome for two reasons: the security of the Pope, and to insure peace to Italy, by permitting her to continue her internal organization and the development of her institutions. The departure of the French troops, it is supposed, would bring about a speedy conflict between Austria and Italy.

News from China and Japan had been received up to March 22d. The British representative at Japan had arranged all difficulties with the Government, and had returned to Yedo by invitation. He and the French minister were received there with due ceremony.

Apotheosis.

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

For the Herald of Progress.

Departed: From Celina, Ohio, April 9, 1861, Miss LETTIE JANE McMURRAY, aged 20 years, 8 months, and 4 days.

Sister McMurray was a whole-souled and true-hearted reformer. She came to this part of the country from Carlisle, Penn., about four years ago, as a school teacher, and many young immortals will remember, while eternity rolls its cyclic course around, the impression which her kind and affectionate nature has made upon them, as she, by precept and example, pointed them onward and upward forever; for she was truly a good teacher.

About two years ago she became interested in Spiritualism, and soon became developed as a test, writing, clairvoyant, and healing medium. From this time she became a public and private defender of Spiritualism, notwithstanding its unpopularity.

The small-pox broke out in Celina, and many were suffering for want of attention, when this generous-hearted woman went to the rescue of suffering humanity, and fell herself a victim to this loathsome disease. She laid down her life in behalf of humanity.

Who knows greater love than this? Those she went to take care of were not her relatives, nor had they been to her friends; but they were suffering human beings, and this was sufficient to arouse compassion in that soul, which was bound to no sect nor creed, but whose Church embraced all mankind.

Peace dwelleth not in tombs; there only lieth the empty casket that contained the gem; Far, far from earth the ransomed spirit flyeth, By angels welcomed, evermore with them She is at rest."

RECOVERY, O. P. A. STEPHENS.

For the Herald of Progress.

Departed: On May-day, BERTHA, daughter of Richardson and Eliza Coddington, of Leoniada, Mich. Her gentle, young heart, full of purest affection, bound her, with an inseparable band, to father, brothers, and sisters; and they only relinquish her for a time to the kindly guidance of a spirit-mother and spirit-sister. She was aged four years, ten months, and two days.

She was a lad that promised fair To furnish earth a fragrant flower; That growing bud of promise rare Was plucked one evening here. It did not wither, droop, and die, Like earth-plants when they're riven, 'Tis blooming in the bright, bright sky— In the pure light of Heaven.

In Summer Land she'll ever live, No May-day frost will come to chill, While breezes soft their freshness give, And melodies the glad heart thrill.

C. HAIGHT.

[From the Banner of Light.]

Departed: From Boston, April 22d, Miss ROSE T. AMORY, aged 27 years, after a lingering illness of about five months. In the last part of her illness she was resigned and happy; peace and joy filled her soul more and more as she approached the confines of the spiritual world. She died happy—triumphantly happy.

On the 24th, funeral services were held at Jairus Beal's residence, 32 Allen street, Boston, and were conducted by Rev. Mr. Blagden, of the old South Church, and Miss Emma Harding. The prayer of Mr. Blagden and the remarks of Miss Harding were very impressive, and caused many tears to flow.

At the request of Miss Amory before her death, her remains were removed to Bingham and deposited in the beautiful tomb of a dear friend of hers. At Bingham, effective and touching remarks were made by Rev. Mr. Lincoln, Mr. Cragin, and Miss Carver.

Thus ends the physical career of a faithful and efficient medium, who for the five years last past has been a prominent and acceptable advocate of the beautiful doctrine of Spiritualism.

Attractive Miscellany.

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

The Nightingale Ensnared;

OR, THE LIBERTINE RECLAIMED.

FROM THE FRENCH OF X. E. SAINTINE.

Translated for the Herald of Progress.

X.—THE LAST DAY OF EXILE.

After the scene at Champflour already described, and her precipitate departure from Marly, Madam Alphen had taken refuge with a female relative who resided at Versailles, in the new town, not far from the Lazarists. Notwithstanding her despair, a double purpose had brought her there, and made her decide upon that place as a residence, at least for a time.

First, if her fickle suitor should repent and desire to return to her, he would have but a short distance to go, as Versailles was but two leagues from Marly, being connected with it by the king's highway, which was straight, and kept in excellent order.

Secondly, if it were really the intention of the viscount to abandon her forever, in her new place of residence, she might easily find some one to take his place.

This last consideration had been one of no slight importance. The lady was still young, beautiful, rich, and a widow. There was no lack of young lords at Versailles; and she might soon have her choice. The essential thing was to cast off her plebeian surroundings, and her semi-jewish contamination. At need, a simple gentleman would suffice for this.

As Ruperex gave her no information about himself, she soon ceased to reckon upon him, and began to look around her to see from what direction gallants might be expected. She waited, but none made their appearance.

To attract them, she needed to make some display of her person; but her kinswoman, who was of a sickly habit, and entirely engrossed in law-suits, detested the world, and received the visits of none but attorneys and physicians.

Madam Alphen therefore resolved to overcome her natural reserve and to introduce herself to the world.

She frequented the public promenades and shows; she went out and sat with the other ladies of the town, on the seats around the Tapis-Vert, escorted only by a little red-haired footman, who carried her book at mass and her fan at the theater; though at times accompanied by her neighbor, an old retired officer, a poor knight of St. Louis, whose appetite exceeded his income, and to whom, on returning from her walk, she used to give a dinner.

One fine morning, as she was promenading the walks of the park, attended by her little footman bearing her parasol and muff, being in a secluded locality near the grove of Enceladus, she saw two young musketeers coming toward her who were slightly intoxicated. Accosting her very familiarly, and in language the most impudent, they attempt to embrace her. The modest widow, alarmed, calls for help, and assistance immediately arrives. At her first cry, a young gentleman leaps forth from the neighboring hedge, sword in hand, and puts her assailants to flight.

This young man spoke to her encouragingly, offered her his arm as a support—for she was exceedingly agitated—and went with her to her own house, to protect her against any new assault. He obtained permission to visit her, and came again. He was of gentle rank, and not unbecomingly in his person; he brought his wit and grace to bear, and passed rapidly from vulgar gallantry to the most ardent passion; her head was soon turned, and he did not fail to become the successor, not of the Jew Alphen, but of Ruperex.

The coquette widow, who thought herself shrewd, had suffered herself to be caught by a mere school-boy's trick, by a success common at that time, that any little girl of Paris or Versailles would have detected it a league off. The two musketeers were nothing but hireling friends, confederate rogues, styled, in the language of *roués*, *boaters-up*, whose business it was to drive up the game to the huntsman.

Who was that huntsman? No other than Ruperex's cousin, the chevalier de Lenoncourt, who, keeping garrison at Versailles, and recently informed by the letters of the viscount of the fair widow's place of retreat, has charitably undertaken to console her for the wrongs done by his kinsman. Likewise from charity, he has taken a vow to-day that will prepare the way for another to come speedily and console her for his own wrongs to her.

Lenoncourt was distinguished from the scapegraces of his class by his boastful pretense of always coming out of his gallantries with the reputation of an honorable man.

To break off an intrigue suddenly and without good reasons, he used to say, was to burn one's vessels, to compromise the future, to beat the drum in presence of the enemy that one desires to surprise.

In his intrigues he had had the art to pass for a victim, either through an excess of passion, or by an exaggerated delicacy, and to concentrate the interest of the final act on himself.

Madam Alphen, who, as we are aware, loved to gather news, had not failed to seek for information regarding her new adorer. The following is a sample of what her servant, the old chevalier of Saint-Louis, communicated one evening, while supping familiarly with her:

"Since M. de Lenoncourt has been residing at Versailles, rumor has been able to credit him with but two notorious intrigues. The first was with a lady of the court, and this he first was with a lady of the court, and this he abandoned as soon as he became friend of her husband."

"This was what in those days was called a case of excessive delicacy."

It was not known that Lenoncourt had sought the friendship of the viscount, simply to find a decent pretext for breaking off the intrigue.

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.



Of Writers and Speakers.

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

Mrs. Frances Lord Bond will answer calls to lecture, addressed Box 578, Cleveland, O.

Mrs. M. J. Kutz will answer calls to lecture, addressed Laphamsville, Kent Co., Mich.

L. P. Griggs will answer calls to lecture, addressed Evansville, Wis.

Mrs. C. M. Stowe may be addressed, Vandalia, Cass Co., Mich.

Dr. James Cooper, of Bellefontaine, O., answers calls to lecture in the trance state.

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

Mrs. S. E. Warner may be addressed for the present at Delhi, Stark Co., Wis.

Miss Martha F. Hulet (Post-office address, Rockford, Ill.) will speak during May in the East.

G. W. and Ellen Nichols will answer calls to speak on Reform. Address Wheatland, Iowa.

Mrs. H. S. Marble may be addressed Atalusa, Muscatine Co., Iowa.

Gibson Smith will answer calls addressed to Camden, Me. Will speak at Newport, R. I., in May.

Mrs. E. A. Kingsbury will answer calls to lecture, addressed 1905 Pine Street, Philadelphia.

Geo. M. Jackson, Inspirational Speaker, may be addressed at Frattburgh, Steuben Co., N. Y.

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

Mrs. H. M. Miller will receive calls to lecture inspirationally in Ohio, Pennsylvania, and New York. Address Ashblata, O.

A. W. Curtiss will respond to calls to lecture in Southern Minnesota. Address Marion, Olmsted Co., Minn.

Dr. R. L. Anderson will speak on Reform, or the Harmonical Philosophy, illustrating with full electrical and astronomical apparatus. Address Xenia, O.

Mrs. S. L. Chappell, Inspirational Speaker will receive invitations to lecture, addressed, Phoenix, N. Y.

Frank Chase, Impassioned Medium, will answer calls to lecture on Politics and Religion. Address Sutton, N. H.

Herman Snow, formerly Unitarian Minister, will address Spiritualists and friends of Progress not too remote from his residence, Rockford, Ill.

Rev. M. Taylor speaks every other Sunday, at Stockton, Me., once in two months at Troy, Me., and will answer calls for other days.

Rev. J. D. Lawyer will attend to any invitations to deliver six or more lectures on Doctrinal Christianity, directed to Coxsackie, N. Y.

R. P. Ambler will accept engagements in the vicinity of Boston or Lowell during May, June, and August. Address care of W. Batesman, Attles, Ind.

Cleveland, O.—Meetings at Chapin's Hall 2 P.M. and evening. For engagements during the week, near Cleveland, address Mrs. H. F. M. Brown.

Leo Miller speaks in Philadelphia the four Sundays of May. Calls to lecture on Sundays should be addressed, Hartford, Conn., or as above.

William Denton intends to explore the lead regions of Illinois, Wisconsin, and Iowa, this Spring. Friends desiring his services as a lecturer on Geology and General Reform can direct to Painesville, Ohio.

Mrs. M. B. Kenney speaks at Gloucester, June 24th; Newburyport, June 16th; Quincy, June 24th; Charlestown, May 19th and 26th.

Wm. Bailey Potter, M. D., will answer calls to lecture on Scientific Spiritualism, in Eastern Massachusetts, through the coming season. Address West-boro, Mass.

Frank L. Wadsworth will lecture Sunday, May 19th and 26th, Toledo, Ohio; June, Detroit, Mich.; July, Lyons, Mich. Address accordingly.

Harmonial Book Repository.

LIST OF BOOKS.

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Edited by HORACE SEEVER. And contributed to by a variety of liberal writers, will commence its thirty-first volume on the 24th of April, 1861.

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Concerning the Origin of the World, AS RELATING TO NATURAL RELIGION.

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Medical.

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Children's Trials, or the Little Rope Dancer and other tales. The Pearls, and other tales. Well Began is Half Done; or, The Young Painter. A Will and A Way. Tales and Legends. Seed-Time and Harvest. Nannie's Jewel Case.

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Is beautifully located at Peoria, Ill. No greater facili-ties are afforded for the rapid recovery of the afflicted than are now offered at this Institution. The Electro-Chemical Bath has been very extensively used, with great improvements in the application of it, and almost marvellous results, for the past two years. All forms of Female Diseases treated with great success. By a special application of the Electro-Chemical Bath

A Religio-Philosophical Society.

[The subject of anti-sectarian, yet business Organization, has been much discussed among Spiritualists, and many communities have adopted independent plans of maintaining regular Sabbath services. But we have not before met with any plan like the following, by which the Society becomes a legal Organization, and its Lecturers are authorized to solemnize marriages according to law. Read it.—Ed.]

ARTICLES OF ASSOCIATION.

DECLARATION.

We, the undersigned, being desirous of promulgating the great and sublime principles of the Harmonial Philosophy, and of elevating and unfolding the minds of Humanity to a due appreciation of the attributes of Deity, as manifested through Mother Nature, the better to enable them to appreciate a common Paternity and Brotherhood, unite ourselves into a Society, under the Statute Laws of this State, as provided in act entitled, "Religious Societies," by the name and style of the RELIGIO-PHILOSOPHICAL SOCIETY.

OFFICERS AND THEIR DUTIES.

And for the better execution of the will of said Society, it is provided that it shall, each and every year, on the first Sunday in January, or as soon thereafter as convenient, elect from their members a President, Vice President, Clerk, Treasurer, Collector, Janitor, and five Trustees, each of whom shall be styled "The Trustees of the Religio-Philosophical Society."

The duty of which officers shall be to execute and perform the usual functions of like officers in other organized bodies, and especially the following duties, viz: It shall be the duty of the President to call meetings of the Society, and preside at all meetings of the Society or Executive Board, in person, or by proxy, and act as the general corresponding and financial agent of the Society.

It shall be the duty of the Vice President to perform all of the duties of the President in his absence or inability to act. It shall be the duty of the Clerk to keep accurate minutes of the doings of the Society and Executive Board, and such other duties as usually appertain to similar offices, under the direction of the President.

It shall be the duty of the Treasurer to receive all money belonging to the Society, and keep a correct account thereof, and if it be from the Collector, to receipt to him therefor, and pay the same out at the order of the President, under the direction of the Society or Executive Board.

It shall be the duty of the Collector to collect all money subscribed or contributed, and pay the same over to the Treasurer immediately, taking his receipt therefor.

It shall be the duty of the Janitor to take charge of the meeting-house, and perform all such duties as are incident to such offices in other bodies, and act as the general messenger of the Society.

It shall be the duty of the Trustees to perform all such duties as the law under which this Society is organized requires.

VACANCIES—HOW FILLED.

In case a vacancy in any office in these articles provided for, shall occur, either by death, resignation, removal to a distance, or inability to act, it shall be the duty of the Executive Board to appoint some member of the Society to fill such vacancy until the next ensuing annual meeting; and any office may, if necessary, be filled pro tempore in case of the temporary absence of the regular incumbent.

THE EXECUTIVE BOARD AND THEIR DUTIES.

The President, Vice President, and Clerk, shall form an Executive Board, and a majority of them may transact business in the name of and on behalf of the Society, but subject to the approval of the Society, when an amount exceeding fifty dollars is involved.

The Executive Board shall report all their doings at the next annual meeting of the Society, and whenever required by a vote of the Society, in a business-like manner, which report, when approved by the Society, the Clerk shall spread upon the records of the Society for future reference.

The Executive Board shall be qualified to give Public Lecturers certificates which shall induce them with fellowship as "Ministers of the Gospel,"—such ministers of the Gospel as are referred to in the statute law under which this Society is organized; and authorize such Lecturers, in the capacity of such Ministers of the Gospel, to solemnize marriages in accordance with law; which certificate may be as near as practicable in the following form:

CERTIFICATE.

To all whom it may concern: Know ye that the Religio-Philosophical Society, reposing especial confidence in our \_\_\_\_\_ as a public Lecturer, do hereby grant this Certificate of Fellowship and recognize \_\_\_\_\_ as a "regular Minister of the Gospel," and as such authorize \_\_\_\_\_ to solemnize marriages in accordance with law.

Given under our hands at St. Charles, Illinois, this \_\_\_\_\_ day of \_\_\_\_\_, A. D. 18\_\_\_\_, \_\_\_\_\_, President, \_\_\_\_\_, Vice President, \_\_\_\_\_, Clerk.

Executive Board of the Religio-Philosophical Society, }

OF MEMBERSHIP.

We hold these truths to be self-evident, That we are all children of a common Parent, who, through the kind care of Mother Nature, and the instrumentality of Angelic Messengers, ever holds the lowest, or least developed, as well as the highest of his children, in his loving embrace, and provides impartially for their every want, and is continually bringing them to appreciate his unfeeling love for all: Therefore it is the duty of this Society to receive all who desire to unite herewith, by subscribing to these articles, each individual alone being responsible for views entertained or uttered, or acts performed or approved. And for these reasons no complaint or charge against members of this Society shall ever be entertained, nor shall any member of this Society ever be suspended or expelled from membership.

As all things in Nature are subject to change, so is the mind of man subject to change;

and what appears to be Truth and Right to-day, may appear otherwise to-morrow. For these reasons, any person becoming a member of this Society, is at liberty at any time to withdraw therefrom, and have his or her name stricken from the roll of members, on application to the Clerk, without imputation for so doing.

That man is a progressive being, and at all times acts in accordance with the internal forces of his own being and external surroundings; and therefore it becomes the duty of every Brother and Sister to extend the hand of charity to all, and use their utmost endeavors to unfold the higher faculties and enlighten the minds of humanity, and especially of the erring, down-trodden, and oppressed.

That the most highly developed inhabitants of earth are intermediate between those angelic beings of expanded and sweeping intellects, who long since passed from earth, and now inhabit the "Summer Land" of the Higher Life, and the lower races of humanity, who occupy the rudimentary plains of this sphere of existence; and that as the Angelic World tenders their kindest offices to us for our unfoldment in health, comfort, wisdom, and happiness, so it is our duty to extend like loving care to our Brothers and Sisters of every grade of life, for their unfoldment in health, comfort, wisdom, and happiness.

That "to err is human," and that "no man liveth in sineth not;" therefore it is the duty of man to encourage his fellow man in well doing, and to chide and judge not, as all in turn need encouragement, and not censure and reproach.

MODE OF DOING BUSINESS.

A majority vote of the members present at all regularly called meetings of this Society, when it does not contravene these articles, shall govern.

FINANCES.

All money required for the furtherance of the great objects contemplated, and to be used by this Society for any and all purposes deemed expedient, shall be raised from free donations, voluntary subscriptions, and rents and profits of sale of property owned by the Society—but never by taxation of its members.

LEGISLATIVE POWERS.

The Society may from time to time adopt such By-Laws at meetings duly called for that purpose, as shall be deemed expedient, provided they do not in any manner contravene or conflict with the true intent and meaning of these articles, or the laws of our country.

OF AMENDMENTS OF THE ARTICLES OF ASSOCIATION.

These Articles of Association may be amended by a vote of two-thirds of the members of the Society present, at a meeting called therefor, by a notice thereof in writing being posted for ten days previous thereto in the town of St. Charles, in three public places, one of which shall be on the door of the place where such meeting shall be held, setting forth the proposed amendments—provided such amendments shall have been submitted in writing, at a regularly called meeting of the Society, at least ten days before being acted upon. And provided further that such amendments shall in no wise infringe upon the largest and broadest interpretation of these articles in favor of individual rights, freedom of action—thoughts and expression thereof. And no amendment shall ever be made allowing complaints to be entertained against members, nor for their censure, suspension or expulsion, nor in any wise to restrict or hinder any person from uniting with or withdrawing from this Society in the manner hereinbefore provided.

FIRST BOARD OF OFFICERS.

And, lastly, it is agreed that the following-named persons shall constitute the Board of Officers, provided for in the foregoing Articles of Association, until the first Sunday in January, A. D. 1862, and until their successors are duly elected and enter upon the duties of their several offices.

THE SPIRITUAL CLARION, improved in appearance, has been removed to Philadelphia, Pa., and Hammon-ton, N. J., from which places it will continue to be issued. U. Clark, Publisher. Address Hammon-ton, N. J.

Miscellaneous.

REFORMER'S HOME.

The comforts of a home are offered to the persons who may visit New York temporarily, or to families and individuals whose residence in the city is transient. Mrs. A. L. Giddings has taken house No. 27 Bond Street, with a view of accomplishing the unitary system in domestic life, as far as it is possible with the means and materials at hand at the present time. She invites the co-operation of all who seek to lead a quiet and orderly life, and who desire to have established in New York a strictly Harmonial Home. May, 1861. 65cf

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A LADY desires the situation of housekeeper in a Widower'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. 56cf

TO MERCHANTS AND STOREKEEPERS GENERALLY. WANTED.—By a single young man, age 27, a situation in any capacity where labor is fairly rewarded. Good reference given. Address W. G. S., Post-office, Brooklyn. 65-1f

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 heavy loam or clay soil. Some portions of the tract have a sand surface with a fine 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 through-out 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 Aislon district, north and immediately back of Hammon-ton Station, containing about thirty thousand acres. The Balato district, east, between Hammon-ton, Weymouth Station, and Pleasant Mills, containing ten thousand acres.

The farm lands on the "Aislon" will be sold in quantities to suit purchasers, from \$12 to \$20 per Acre. The 20 acre farm lots in the Balato district will be sold from \$15 to \$30 per Acre.

Village and town lots at Hammon-ton 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.

LONDON, NORTH & CO. N. B. Persons wishing to make inquiries by letter, enclosing stamp, will be answered cheerfully. Address or apply to JOHN LINDOX, of Dr. J. H. NORTH, Hammon-ton, Atlantic County, New Jersey; JOHN KEMAN, Weymouth, N. J.; NEWMAN WEEKS, Agent for New England, at Rutland, Vermont; and S. W. DICKSON, Philadelphia, Pa.

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I certify that my friend, Wm. T. Glidden, Esq., presented me with a bottle of "Gardiner's Rheumatic Compound," in 1856, when I was suffering with a painful attack of Neuralgia and Rheumatism, and that it proved to be of decided benefit. ALBERT SMITH, Ex-Member of Congress from Maine.

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There is nothing its Equal. Also, Liver Derangements, or Torpidity, and Liver Complaints, Diseases of the Kidneys, or any general derangement of the Urinary Organs.

It will not only cure the debility following CHILLS and FEVER, but prevent all attacks arising from miasmatic influences, and cure the diseases at once if already attacked.

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LADIES not accustomed to much out-door exercise should always use it. MOTHERS should use it, for it is a perfect relief. Taken a month or two before the final trial, she will pass the dreadful period with perfect ease and safety.

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And to you we appeal to detect the illness or decline not only of your daughters, before it be too late, but also your sons and husbands; for while the former, from false delicacy, often go down to a premature grave, rather than let their condition be known in time, the latter are often so mixed up with the excitement of business, that, if it were not for you, they too would travel in the same downward path, until it is too late to arrest their fatal fall. But the mother is always vigilant, and to you we confidently appeal, for we are sure your never-failing affection will unerringly point you to PROF. WOOD'S RESTORATIVE CORDIAL AND BLOOD RENOVATOR as the remedy which should be always on hand in time of need.

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Thus every one, no matter how low, nor how much they have suffered, may experience almost instant relief. How many thousands will bless the day that their attention was called to it. Come, all who suffer! Do not wait one hour. There is no mistake about it, it will cure you. Be well and suffer no longer. One bottle will save you from suffering and a premature grave.

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PROF. WOOD AND HIS TRIUMPHS. The following complimentary notice of Prof. Wood was written by Finley Johnson, Esq., the well-known author, and editor of the Cambridge (Md.) Herald: Never before in the annals of the world's history has there been such wonderful cures as are now daily performed through the instrumentality of Prof. O. J. Wood's "CORDIAL AND BLOOD RENOVATOR," and these evidences of his skill, combined with the Philanthropy, have made his name known throughout the civilized world.

If a world-wide reputation, founded upon over twenty years of practice, is any compensation for the labor of the physician, O. J. Wood has unquestionably obtained it. The patronage of all classes—the honors of science—the eulogies of the Press are his. A community may be deluded—quacks may triumph for a season, but the whole civilized world cannot be deceived by facts, and thus it is that Prof. Wood rides down all opposition.

His "Blood Renovator" is a certain cure for all diseases of the blood. In Dyspepsia it is a specific, in Debility it has no equal, and even in Consumption it will cure if taken in time. One trial will prove these facts. Delay no longer. It can be had at any Drug Store in the Union, or orders can be sent to 444 Broadway, New York. Depot 444 Broadway, and sold by all Druggists.