

THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

Vol. 2., No. 14.]

{ A. J. DAVIS & CO., }
274 Canal St.

NEW YORK, SATURDAY, MAY 25, 1861.

{ TWO DOLLARS }
per Year.

[WHOLE No. 66.]

TO WRITERS AND READERS.

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

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

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

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

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

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

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

Whisperings to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

F. T. L., MASS.—We have received "Tidings from the Summer Land."

D. HERBERT, M. D., will receive our report on "The Eye-Opener" among book reviews soon.

M. A. S., ADRIAN.—We think that you will find something suitable to your infirmities in our columns one of these days.

ISAAC G., WILKESBARRE.—Please tell Miss S. C. O. to read the Medical Whisperings in our last week's issue.

J. W. T., BELLVILLE, ILL.—"Things to be Considered by the Opposer" is a welcome paper. It will be published, but not immediately, as our big drawer is nearly full of accepted contributions.

W. L. COPPINBERRY'S answer to Wm. B. Bishop's question—"How do birds keep themselves in a fixed position in the air without any apparent exertion," will soon be published.

D. J. BALDWIN'S reply to William Thirds, just received at this office, is filed, with other papers on the same subject, to appear when the judgments of the people are more capable of dispassionate inquiry.

LUCIE LAUREL, in the fullness of her love for the glorious cause of Human Progress, will not await our invitation. Let her pen move responsive to the dictates of the inward principle. May our pages ever be bearers of "glad tidings" to your interior being.

B. B. DUBUQUE, IOWA.—There is nothing in the sphere of your letter to indicate that you will become a medium. We think that your natural gifts are those of "Healing" and of "Knowledge." Your other questions cannot receive attention at this time.

✍ EKRATA.—The beautiful extract in No. 64 of our journal, which we entitled "The Sacred Realm," and attributed to Dr. Bushnell, was written by Emerson, and may be found in the second series of his Essays.

✍ In No. 5, (April 27th.) of the *Banner of Light*, is a short poem entitled "The Soul's Birth-right," purporting to be written for that paper by a medium. The real author of this poem [Mrs. M. P. D.] does not claim to be a medium. An un mutilated and correct copy of it may be found in No. 15, Vol. 1, of the *HERALD OF PROGRESS*.

E. A. M., MILLPORT.—"Tis well, Sister. We would not have you teach others to depend upon you for their spiritual literature. It is best to help only those who would help themselves had they the opportunity and the means. That charity which teaches dependency is far more loving than wise.

S. L., CANADA WEST.—It will be hardly possible for us to prescribe for you a better treatment than that given to "Felicitas, Utica," in our last number. Be brave and hopeful, good friend, and the Angels of Health will come very near—will hold thy hands in theirs, and bless you with an immortal benefaction.

MINA, WAYNE, PA.—Strange Whispers drop through the air for thee, promising a period of happiness in this life, but it will not come before health and buoyancy are thine. We have no particular remedy for thy afflictions. Time, Magnetism, and Water, judiciously applied, would aid and cheer thee.

W. K. J., FAIR HAVEN.—Your mental structure does not favor a development of Clairvoyance. As a medium for the impartation of magnetism to the sick, you would be successful. The highest "spiritual circle" is a well-balanced mind. And the finest "physical manifestations" are doing good to some and harm to none. To such a medium the Infinite Mother and Father of spirits are not far off.

Mrs. S. C. H., RICHLAND CITY.—Many minds, notwithstanding the dawn of new light concerning the naturalness of spiritual beings, do not recover from the old nursery tales, so frightful to the young imagination, of graveyard ghosts and haunted houses. Perhaps, in your own case, these early impressions have not ceased to exert an influence. This may be the unconscious reason why you dread the near approach of the "beloved" from beyond the tomb, unless your state be that of intellectual trance, in which all fear of the eternal world is overcome.

HANNAH asks: "Can I learn Phonography without the aid of a teacher? If so, please tell me by what means?" **ANSWER:** You can learn Phonography without a teacher just as the first man acquired the art, viz.: by independent study and practice, both day and night, for many months; but we would counsel you to either make yourself acquainted with the principles of the system, as explained in Standard works, or else avail yourself of the experiences and suggestions of a practical phonographer.

LOUISA J. M., PRINCETON, MIN.—Children born with a veil over the face are fortunate in one respect, viz.: The inheritance of a clearer surface-brain; for it is manifest to our perceptions that the substance composing the veil, is, in part, exuded from the brain, through the cranium, before birth, thus cleansing the channels of clairvoyant vision of much obstructing material, which, in most persons, entirely precludes everything in the line of such experience.

AN EDITOR IN TROUBLE.—The conductor of a city paper says: The extraordinary number of prose and poetical effusions which we daily receive, while affording unmistakable evidences of the high estimation in which our journal is held by our numerous correspondents, places us in a difficult position, from which we find it hard to escape, without giving, as we fear, unmerited and undesigned offense. Already we have more accepted articles on hand than we can find room for in six months; and still a torrent continues to pour in upon us, which promises, in another month, to give us a year's supply. When we receive a good article we cannot conscientiously decline it, nor can we agree to give it immediate insertion. What shall we do, then, to save wounding the feelings of our friends, and, at the same time, do them all the justice in our power? Simply this: to request that no more contributions be sent us until we call for them. Please, then, dear authors and authoresses, to hold in your intellectual horses until we give the word "go."

REINSVILLE, April 16, 1861.
FRIEND DAVIS: From what did the writers of the Bible reckon "the evening and the morning," before the greater and lesser lights were made? Yours, in truth, W. B.

ANSWER.

The writers of *Genesis*—and several persons were writers of this book—lived at a time, probably, when the Sabbath had long been consecrated as a holy day—as a day of rest. And when they wrote, the original reason for the institution of the day as sacred had probably long been forgotten. Remember that the week of these writers, unlike that of the Greeks, consisted of seven days. We can account for this fact only on the supposition that the heavenly bodies were the primary objects of worship with the people from whom the Hebrews derived their religious system. This people early discovered that, from new moon to full moon, there were fourteen days; from new moon till the moon showed a quarter of her face, seven; and from full moon to full moon twenty-eight (nearly.) Hence arose the division of the week into seven days, in honor of "Ashtaroth of Horns," or *Astarte, alia*, in the Greek system, Diana, the moon. It was only natural that the other great heavenly body—Baal, or the Sun, should be honored at the close of every seven days.

But, in the time of the authors of *Genesis*, this religious system, in the locality of the writers, had been superseded by another worship. They therefore attempt to represent the process of creation as being accomplished by a new deity—ELOHIM, the bisexual God; but the seventh day being already consecrated to him as a rest-day, they were compelled to give him the other six for work-days, otherwise the week would not be his. In accordance with this fancy, the creation commences at an imaginary evening, and the division of the light from darkness—the light being first made—constitutes the first morning. So in the Hebrew, verse 5 (*Gen. 1*) reads thus: "It was evening, and it was morning—day the first."

The writer of that chapter commences with an arbitrarily assumed evening, which the Hebrew system of reckoning time, namely, from evening to evening—all days beginning at evening—made familiar to him. He probably also believed that daylight did not always proceed from the sun, for that luminary does not, in his philosophy, officiate as light-bearer, till the fourth day. It is to this whimsy that we must attribute his reckoning days and nights without a sun; or we must take the only other alternative, namely, that he forgot that sunlight was essential to make a day—a kind of anachronism which is peculiar to many parts of Scripture. Thus the author of "Samuel" makes David carry Goliath's head to Jerusalem, while it is yet in the possession of his enemies; and the four Evangelists all make Jesus preach faith in an already crucified and risen Saviour, as essential to salvation.

There is no literature so curious as that of infallible books. Meanwhile, let us not forget to "search the Scriptures." D. L.

Philosophical Department.

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

Miracles of the Bible.

ARE THE LAWS OF NATURE EVER SUSPENDED?

A DISCOURSE BY GERRIT SMITH, DELIVERED IN PETERBORO, APRIL 14, 1861.

Have there ever been miracles? By which I mean, have the laws of Nature ever been suspended? Neither the observations and computations of astronomers, nor the explorations of geologists detect such suspension. "All things continue as they were from the beginning of the creation." As yet, it holds true that, "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease."

Whatever the good that might come of miracles, certain it is that immeasurable evil would also, come of them. Men would no longer know what to rely on in either the physical or the moral world—in the character of Nature or the character of God. That with God "is no variableness, neither shadow of turning," and that like his Son, who reflects him, he is "the same yesterday, to-day, and forever," is taught more largely and surely by the unchanging operations of his laws than elsewhere. What an appalling and withering uncertainty miracles would send throughout the realms of natural science! Quite discouraged would be the geologists and astronomers, and quickly abandoned their enterprises, should they come to fear change in those operations. Unhappy would be the effect upon the navigator, the farmer, the mechanic, the physician, and indeed upon whom not?

But you will say that miracles are too infrequent for such disastrous consequences. You are, with few exceptions, Protestants; and you will say that the sole object of miracles is the authentication of Christianity. Nay, you will say, there have been none for the last eighteen centuries, and that there never will be any more.

Even, however, if miracles are for this end only, they cannot be so infrequent as you suppose. The conditions of belief in one age may differ very widely from those in another, and so also in one country from those in another. What to the Jews were miracles, might not to the English wear the least semblance of them. So common were they in Judea, that their being miracles was not at all in the way of their being believed. But a great change must be wrought in the English mind before it can be brought so far as even to listen to testimony in behalf of present miracles. Deep-rooted preconceptions are to be removed, and life-long habits of thought to be overcome, ere the way will be clear to hear witnesses. Hence, though there may still linger so much superstition and religious prejudice in the English mind as to make it still acquiesce in old Jewish miracles, it remains true that Jewish testimony cannot prove them to that mind. What, to the Jew of two thousand years ago, might have been entirely convincing evidence of a miracle, might, to the modern Englishman, be but illegitimate and inadmissible evidence. The ancient Jew is no more capable of bringing proof on this subject to the modern Englishman, than children are of proving to their parents the truth of children's marvellous stories. If, then, the marvellous authentication of Christianity is needed, there should be miracles to this end in England as well as in Judea—miracles within sight of English eyes and within hearing of English ears. Jewish testimony of miracles, however honest the observation of them, and however honest the transmitted record of them, cannot suffice to overcome all incredulity outside of Judea.

It follows, then, in the light of what has been said, that if miracles are a needed proof of Christianity, they must be more frequent than you believe them to be. They must be needed in this age and that, all along down the track of time; in this and that country, all over the world's surface.

Again, God is impartial. The salvation of one people is, (all foolish, selfish, sinful Hebrew superstitions to the contrary, notwithstanding,) as dear to him as that of another. Hence, if he would vouchsafe miracles to one people for the purpose of assuring them that their religion is true, he would vouchsafe them to another people as the means of convincing them that their religion is false. The one would be as useful as the other. The Hindus are in as much need of miracles to persuade them that their religion is false as were the Jews to persuade them that Christianity was true.

Evidently then, my neighbors, you are

bound by fair logic either to give up your faith in all miracles, or to admit that they are so frequent as to forbid reliance upon the unvarying character and operation of the laws of nature.

But you feel that you cannot possibly cease to credit the miracles which are historically connected with your religion. Remember, however, that they are no part of it, and that its truth does not make them true. Your faith in them, to be justified, must have a basis quite independent of that of your religious faith. You must neither assume nor infer them to be true. You must have clear and direct proof of them, or you must reject them. Is there enough of such proof to carry conviction to an enlightened and unbiased mind? I think there is not. Of the numberless educated and good men, whether Protestants or Catholics, who believe in miracles, I do not think there is one who could believe in them, but for their being identified in his apprehensions with his religion. Such identification makes them sacred to him. He feels no need of their being proved to him, and to every disproof of them he is imperious and blind.

We proceed to inquire why it is that, as a general proposition, and indeed in every case save this in which the miracles are associated with the cherished religion, sound and cultivated men refuse their credence to them. It is because their observation and experience of the constancy and certainty of natural laws are too conclusive to be shaken by even the utmost accumulations of human testimony. Never have they seen inconstancy and uncertainty in these laws. But the fallibility of human testimony they have seen every day.

It turns not simply nor even mainly upon the words of the witnesses whether we believe or disbelieve in the alleged events. Much more depends upon the antecedent state and habits of our minds—upon our educated preparation to believe or disbelieve—than upon the words or number of general credibility of the witnesses. I read that a man has died. Why I believe it so unhesitatingly is chiefly because death is not only a possible and probable, but a very common actual event. News comes that a child is born with two heads, and four arms, and four legs. We disbelieve it. But when thousands of credible persons assure us that they have seen the prodigy, our disbelief can hold out no longer. It is, however, still more by force of our previous observation, experience, convictions, or, in one word, education, than of these numerous witnesses, that we are enabled to believe. We knew before that some persons were born deficient in members, and some with too many; and hence we were prepared to listen to testimony in behalf of this astonishing, and, at first, incredible phenomenon. But had the news been that an infant was seen to enter the world without a mother, then, and even though millions had testified to their personal and certain knowledge of the event, we should (always provided that our religion did not call for faith in it) have, from first to last, refused to believe in the event. For there is nothing in our previous knowledge and training to help, but, on the contrary, everything to prevent our believing in it. However entire our faith in the honesty and intelligence of the witnesses, we nevertheless could not believe in it. Nay, we would in such case discredit the report, and impeach the trustworthiness of even our own senses: for while, on the one hand, our eyes, ears and hands, have often deceived us, and we have known the senses of the most wary to be the subjects of illusions, we have, on the other, never known the least faltering in the laws of nature. In other words, we have never known a miracle. A (however greatly deformed) child is but a *usus nature*—not a *natural impossibility*—not a birth without a mother—that is a *natural impossibility*—that is a miracle.

You admit that there is but one reason for miracles, and this is that the Christian religion may be thereby authenticated. But is there even this reason? Can there be miracles even to this one end? Religion consists in nothing more nor less than the knowledge and observance of the laws of Nature. Hence, to make her laws uncertain is to make her religion uncertain. To make the laws of Nature uncertain, is to deprive mankind of their great and sure religious teacher. Miracles, then, might serve to unsettle and destroy, but not to establish religion; and therefore they will never be among the expedients of the Supreme Wisdom for establishing it.

I persist in my definition of religion. The man who, beyond all others, treats God and man and all beings according to the nature of each, is religious beyond all others. If human nature in the slave calls not for a contrary treatment, then is the slaveholder

right in withholding from him knowledge, wages, wife, child, self; and so far he is more religious than the Abolitionist. If the nature of men requires their frequenting the dramshop, then keeping a dramshop shows more religion than being a temperance man. If his nature calls for it, then is the daily beating and bruising of the horse religious. Only fall in with all the claims of nature, and you will then fall in with all the claims of religion.

That miracles are not needed to open men's minds and hearts to religious truth, and that, therefore, none are wrought to this end, is manifest from the fact that they cannot serve this end. They cannot be believed. It is true that even cultivated men are inconsiderate enough to allow miracles to pass for a part of their religion. But this is believing in the religion rather than in the miracles coupled with it; and miracles are worthless unless this order be inverted, and the religion be believed in because of the belief in them. Moreover, it is appreciation of the truth that can alone serve the purpose claimed for miracles. If this be lacking, no miracle can supply the lack. "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead." It is the hearing of the truth, and not the hearing or seeing of a miracle, which produces conviction of the truth. Our Maker has adapted us to the truth. This adaptation he has left us free to honor or despise; and this freedom he will not overrule with miracles. The moral constitution he has given us will not dishonor by such overruling. Both our glory and his own require him to hold it to its high responsibilities; and, therefore, the sinking of it from its free choices to the necessity of a machine can never be his policy.

It is said that if miracles do not convince of truth, they are nevertheless useful to call attention to it. But life abounds in events far better adapted to this service than miracles could be. The death of our husband, wife, child; our prostration by sickness; our sudden reduction from riches to poverty—if they have not as much power as miracles to astonish, have nevertheless far more to call attention to religious truth. Not only has God given us a nature fitted to the impressions and away of truth, but such is the course of his providence that it need not be disturbed and broken by miracles, in order to add to the already sufficient number of awakening and solemnizing occurrences.

By our moral sense, and not by miracles, we are to decide what is moral truth. What commends itself as such to that sense we are to receive. What does not—and even though it be backed by the most stupendous miracle—we are to reject. Paul bids us abide in our convictions, even against the preaching of "an angel from heaven." A miracle is reduced to a very cheap thing, if we are to acknowledge its value only when and so far as it harmonizes with our previous convictions. Again, does not Paul quite exclude the necessity of miracles in what he says to the Corinthians of the competency of the spiritual mind to know and judge?

I do not forget that the coming of man into the world has been called a miracle and a change of the laws of nature. But may not such coming have been the result of the laws as old as any other of the laws of nature? If Darwin's theory of "the origin of species by natural selection" should be held to be, in its application to man, entirely fanciful, nevertheless it is not conceivable that God might in some other way produce man from the original and eternal laws of nature? But the coming of man into the world was so late! Not therefore the less probable is it that he did come from such operation. Moreover, who of us knows that man is a recent inhabitant of earth? Late geological discoveries in France and England, of what must have been the work of no less than human hands, carry the existence of man very far back of the date given to Adam and Eve.

I need say no more to show that the Christian miracles, as well as the miracles of other religions, are neither proved nor capable of being proved. They may not be the coinage of craft and cunning. The love of the marvellous, and the credulity of superstition, may chiefly account for them.

But it is held that not to believe in miracles, is not to believe in the Bible. We believe, however, in other ancient histories, notwithstanding our disbelief of their miracles. Why, then, should our disbelief of the miracles of the Bible be construed into disbelief of the histories of the Bible? Moreover, the peculiar and chief value of the Bible is not only aside from its miracles, but from most of its narratives, and from very many of its pages. Its precious sentiments, its pure and profound philosophy, its sublime moralities, its "commandments exceeding broad,"

which many of its writers and speakers were inspired to utter with a more impressive and soul-reaching eloquence than belongs to any other inspirations—these are what give its preeminence to the Bible. Nay, these are the Bible; and these are what justify me in still saying, as I have been wont to do: "The Bible, the whole Bible, and nothing but the Bible." The religion of the Bible is the true religion. Men need no other, and they need the whole of it. Far am I from claiming exclusive inspiration for these writers and speakers. The Common Father is impartial. The influences of his spirit are free to men of all ages and nations. But these speakers and writers got nearer to God, and knew more of him, than did others. Not content with striking the streams, they traveled up them to the fountains, and slaked their holy thirst ere yet the divine waters had begun to flow down through human impurities. No other writers and speakers seem to have escaped so far from the sphere of human uncertainties—none to have entered so far into the sphere of divine certainties. No other voices of earth sound so much like voices of heaven.

It is also held, that, not to believe in miracles is not to believe in Christ. But why should it be so held? Substantially the same miracles are told of the conception and birth of Plato, who lived hundreds of years before Christ, as are told of the conception and birth of Christ. Nevertheless, our making no account of these marvels in the case of Plato, does not cause us to make no account, nor even any less account, of Plato himself. Miracles are coupled with the names, and the birth, deeds, and death, of many ancient philosophers and heroes. But our rejection of the miracles involves not the rejection of the men. And what if we do believe that the original attribution of miracles to Christ was crafty or superstitious, and that, therefore, instead of being sanctioned, it should be set aside? Nevertheless, Christ is not thereby set aside. He still remains; and he remains the same great Teacher and example, and therein the same great Saviour. He still realizes our highest conceptions of God's moral character, and therein is he still "God manifest in the flesh."

Miracles and magic go together. Hence, they who believe that they are saved by what Christ has done, rather than by what his spirit—the spirit which filled him both in life and death—has led them to do, will naturally cling to miracles. They will feel that to give them up, is to give up Christ, and to give up the magic salvation which they expect at his hands. But they who take no interest in the question whether Christ's mother was born sinful or sinless; and but little interest in the questions how, when, where he was born, and who believe that he saves men from the penalty of no other sins than those which his spirit saves them from committing, and who believe that all they have to do with him is to grow, and bring others to grow, in love and likeness to him—they will as naturally be undisturbed by the conclusion that the miracles connected with his birth, life, and death, are mere fictions.

Let me do injustice to none. Tens of thousands believe in the miracles, and also in that view of the atonement which I have disavowed, who not only believe in following Christ, but who set that duty far above all dogmas. The best and the worst men believe in the miracles, the trinity, and in that view of the atonement. The best and the worst men are orthodox, and the best and worst men are heterodox. Practical religion only—lived-out-godness only—that alone is the text—that alone puts all the good on one side, and all the bad on the other.

I have glanced at the arguments for believing in miracles; I will now pass on to the great need of their being disbelieved. Formerly I thought it not very important whether they were believed or disbelieved. But of late years I have reached the conclusion that scarcely anything is more important than that they be disbelieved. Book religion may justly be regarded as the greatest evil in the world. It will, however, last as long as miracles are believed in—they being recorded with it, and regarded as a part of it. Herein, then, is the great need of the rejection of miracles. Nevertheless, who will live long enough to witness the rejection? It is the union with each other of miracles and a book religion, which serves to make each well nigh invincible. The miracles admitted, and the religion is held to be true; the religion admitted, and the miracles are held to be true.

One of the necessities growing out of a book religion, is a priesthood—that frightful enemy of manhood. The mission of the book-religion priest is to unman himself and his people; to make a book-worship upon human nature, and all nature; and to displace the real God by a conventional and book God. His people get their religion at second-hand, and it is what the priesthood have prepared for them. For, if they are allowed to read the Sacred Book, it is only in the light of priestly interpretations, and with no liberty to depart from priestly conclusions. Its religion is held to be wrapped up in mysteries, which priestly learning is alone adequate to unfold—to be a cabalistic science, which sacerdotal skill can alone decipher. I should have called this popular religion a third-hand one, since no book-religion can rise any higher than a second-hand one—any higher than a record of the religious utterances of nature.

Am I asked whether I am opposed to all priests? I am. What, even to priests of the type of Henry Ward Beecher? There are no priests of that type. Mr. Beecher is not a

priest—he is a man. His soul is manly, and his preaching is manly. He is not the servant of the book; the book is his servant. He preaches from current life to current life; from nature to nature; from all nature and the God who fills all nature, to human nature. He does, indeed, love the Bible; and how could such a man fail to love such a book? He preaches its views of God and man. But he does so because his reason commends them to him as the richest and truest views of God and man which human hearts have ever conceived, or human hearts ever recorded. Should he find, as he never will, passages in that book favoring slavery or intemperance, he would in no wise be trammelled by them. He would still go with nature and religion, and against these enemies of both. But Mr. Beecher has speculative views of Christ differing from yours and mine! That may be. Still, as he subscribes with us to Christ's practical religion of doing as we would be done by, we can be very tolerant of such speculative views.

I mentioned Mr. Beecher not to eulogize him, but simply to illustrate an unpriestly preacher. I could find fault even with Mr. Beecher. The great and good Theodore Parker was almost disposed to welcome infirmities, not to say sins, in Washington, on the ground that they served as points and ties of sympathy between him and his fellow men, and to retain within the sphere of humanity this seemingly superhuman savior of his country. Mr. Beecher does, now and then, slide down into expediency; and now and then make concessions to a great wrong. I will not deny that he does by this means help keep himself in sympathy with the masses—help retain his hold upon them, and help preserve a wide field in which to wield his rich and exhaustless eloquence. Yet I must believe that God is never honored, nor mankind ever benefited, by any inconsistency, whether in Washington, or Beecher, or any one else, with the stern law of absolute rectitude.

It is not to get rid of preaching that we would have the priesthood abolished. Its abolition, which will be simultaneous with that of the book-religion, will make room for multitudes of preachers—such preachers as the world needs—preachers of nature, and reason, and righteousness.

One of the great evils of book religion is its forbidding progress in religion. Is the book a thousand years old? then is it mighty to hold back the human mind to a period a thousand years ago; and if three thousand, then to a period three thousand years ago. The believers in the Koran, in the Vedas, and in the sacred books of China, are at the present time religiously, and therefore intellectually and otherwise, where they have been for many, many ages. The same is true of the tribes which are bound and imprisoned by traditional religions—the effect of such religions being in this respect the same as that of the written religions. How sadly do the condition and character of the Mohammedans, Hindus, and Chinese, illustrate the cramping and crushing influences of a book-faith, stereotyped, stationary religion! Happy for Christendom that her sacred book is incomparably better than the sacred books of other parts of the world! For, in spite of the false and narrow interpretations put upon it by the priesthood, there has been great progress in Christendom. Yet how little this progress, compared with what it would have been had the book been held to be but a helper, and not a finality in religion! All the way down to the present time has the priesthood—putting its own meaning upon the book—arrayed it, more or less, in one way or another, against nature, reason, science, religion, and progress. At one time it is made to withstand astronomy, and at another geology. At the present time it is made to withstand the efforts to abolish war, intemperance, slavery, and the wrongs which oppress woman. As the authority of the book has always been set by the priesthood above nature—above the teachings of nature both in and out of man—so it is not strange that the book, or rather what has passed for it, has been involved in this incessant fight with nature. All now see the folly of its fight with astronomical and geological nature; and all will yet see the wickedness of its fight with human nature. The doctrine that man was made to wear the yoke of slavery will yet be as universally scouted as the doctrine that the great sun was made to revolve around the little earth.

Book-religion cannot subdue the mighty evils of the world. Dr. Cheever interprets the Bible against, and another Doctor interprets it for slavery. Dr. Nott interprets it against, and another Doctor for the drinking of intoxicating liquors. When Doctors disagree, the people cannot decide—for it requires learning to decide in such a case, and the people are not learned. They are not linguists and critics. Hence they must go this way and that, according not only to their learned leaders.

By the way, it is not clear that Dr. Cheever's anti-slavery labors will, on the whole, be useful. They certainly will be so far as the noble man succeeds in vindicating the precious Bible from pro-slavery aspersions. But they will not be if he shall bring large numbers to consent to let it turn finally on the Bible, whether slavery is right or wrong. Dr. Nott speaks and writes for temperance with very great ability. Nevertheless, he will do more harm than good if he shall lead mul-

titudes to make a book the final arbiter on this vital question.

Who battles more effectively for both Freedom and Temperance than the great American orator, Wendell Phillips? Nevertheless, although he now welcomes the aid of the Bible, he would be found battling against it also, were he to become convinced that it is against freedom and temperance. Go the Bible as it might, he would still go for human nature, and therefore for the God in whose image it is made. Would you have him turn away from the authority of God's plainly-written book to construct an authority out of the controverted pages of a man-written book?

The religion of Nature is alone the true religion. Nature then is what we must study in order to know the true religion. Bacon and Shakspeare, and the Bible, far above all other books, can help us in this study. But not even the Bible is the end. All books, the Bible itself included, are but means to the end. And of the value of these means, each one, the humblest as well as the highest, is to judge for himself. No one of them, and no interpretations nor interpreters of any one of them, are to be tolerated as an authority by even the most ignorant.

Because of our doctrine that reason must sit in judgment upon the Bible, we are often charged with placing reason above God. But they are guilty of placing the Bible above God—the human above the Divine—who place it above Nature. Sweetly and gloriously, as God shines in the inspired pages of the Bible, it is nevertheless Nature, and especially man, the master-piece of Nature, that is emphatically and preeminently the Shekinah—the Divine dwelling-place.

The great need of men is to return to the religion of Nature. In other words, they need to become natural. In still other words, they need to be born again. The doctrine of the new birth, which sacerdotalism and superstition have so mystified, has no other significance and no wider scope than the returning of men to the normal action of their nature. Every one who has returned to his nature, from his foolish and guilty desertion of it, is born again. To bring him back to his nature, and hold him there; that, and that only, is it for which he needs to be the subject of divine influences.

That the public mind is fast escaping from its bondage to book-religions and the priesthood, is owing, under God, mainly to its enlightenment and elevation by science. The effect—nay, the very office also—of science, is to recall men to nature; to acquaint them with her; to regain the recognition of her claims, their love of her treasures, and admiration of her wonders.

The astronomer, geologist, chemist, anatomist, the explorers by land and sea, the inventors and discoverers, the mental and moral philosophers—such are the men who, along with the Divine inspirations both in and out of the Bible, are now at work, whether wittingly or unwittingly, to build up the religion of Nature—God's only religion—on the basis of Nature. At break of day "ghosts troop home to church-yards," and owls and bats disappear. Thus must retreat the superstitions and despotisms which almost ever and almost everywhere have occupied the place belonging to religion. The floods of light which science is pouring out upon the earth, will soon leave no dark corners for book-religions to live in, and cabalistic priests to work and rule in.

"They must for aye consort with black-brow'd night."

It is because it has a book-religion that our country is now involved in a horrible civil war. The South could never have been incited to her unnatural and atrocious aggressions on the North had not her priest-bring first convinced her that the Bible is for slavery. Her war is not merely for her slavery. It is for her religion, also. Called for, I admit, the war is, by her despotism, pride, avarice, luxury, licentiousness, and intense selfishness. Nevertheless it is also called for by her religious conscience. Thirty or forty years ago she would not have made war for slavery, for then she believed the Bible to be against slavery. Then she excused instead of justifying it. Then she regarded it as an evil, and but a temporary one. The Bible is so read as to suit customers. It is read this way and that—now for rum and slavery, now against them. But I may be asked if there would not be as great uncertainty of interpretation were Nature and Providence instead of the Bible to become the authority in religion. There would not—for Nature and Providence are necessarily an open book, accessible and intelligible to all. They may be reasoned upon by all, and they will be similarly viewed by all when all are freed from book-religion. But the Bible is held to be above human reason; and he who ventures to shove aside the priestly interpretations of it, and claims the right of his reason to pass upon it, is promptly branded as a despiser of authority and an enemy of God.

Ere closing my discourse, let me say that among the great evils which will be reduced to comparatively little ones when the world shall be delivered from the curse of book-religions, is party. Small occasion will there be for religious sects, or, as I might otherwise say, for the strife of words, when questions about the meanings of phrases shall have lost their paramount importance. And when there shall be but little of party in the religious world, there will be less of it out of the religious world. It is religious parties that train men for other parties, and create in them such a habit of party, and such a dependence on it, that they cannot live with-

out it. Alas! the power of party to demoralize and destroy its subjects! This power is explained by the fact that absolute rectitude, even when it is the theoretical, is never the practical standard of party; and by the further fact that each member of it leans upon it, stands not in his own strength, but in the strength of his party; not in his own character, but in that of his party. His individualism is lost in a crowd; and his own definite responsibilities are merged in those of a party, each member's share of which is quite too vague and intangible to be enforced either by his own conscience or the public tribunal.

In my condemnation of party, I have had no reference to the temporary combinations of men for repealing this wrong law, or enacting that right one; for preventing this, or securing that measure of political economy; for electing this good candidate, or defeating that bad one. Such combinations may be as justifiable as are those for raising or removing buildings. What I condemn is, going into a permanent party; going into it for life; going into it for personal advantage, and to supply with party influence the lack of personal influence. What I condemn is, going into a party as a matter of course; going into the Baptist, or Methodist, or Odd Fellow, or Masonic party, because others do; going into a political or other party, because you weary of the dullness of your family or yourself; going into it to exchange the quiet enjoyments of individualism for the excitements and frenzies of party spirit. How poor and evanescent the pleasures of party!—of clubs! How rich the harvest of self-cultivation! How noble the results of self-reliance!

I will detain you no longer. For years our little church has testified against a book-religion as a great and ruinous mistake. This testimony, along with others which we have felt bound to give, has made us very odious. But still more odious shall we be if we deny miracles. And yet, must we not deny them if we would do all we can to rid the world of a book-religion, and if we would be faithful to all our convictions? Life is short. Let us hasten to say what we believe men need to have said, even though we shall be hated for saying it. We can afford to forego the public approbation, if but our conscience approve us.

Childhood.

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

For the Herald of Progress.

The Cowslip Diggers.

BY STELLA.

Paul and Paulina were twin brother and sister. They lived with their mother, a poor German woman, a few miles from Boston, in a little hut near a meadow.

When the warm spring sun had coaxed the cowslips to put forth new leaves, and deck the meadow with their golden flowers, little Paul and Paulina went out one afternoon with a basket, which they carried between them, and Paul said: "If we dig it full, Pauli, maybe we'll get money enough to have a doctor for mother."

Then, we won't stop a minute till it's full, will we, Paul?" his little sister answered; and they worked so busily, thinking of their dear mother who lay ill upon the bed, that they scarcely spoke again until their basket was heaped with the tender green plants, from which, here and there, peeped a golden flower.

It was now almost dark, and they hastened home full of hope that the cowslips would bring their mother the needed help.

At sunrise the following morning they were on their way to the city, their hearts beating to the tread of their little bare feet, and as loudly with fear as with hope, for these little children were but seven years old, and Paulina had never gone into the city before, nor had Paul, except with his mother.

By and by Paulina began to feel very tired, for she was not as large, nor nearly as strong as Paul; so they set down their basket, and waited awhile, hoping some of the market-men might take them into their wagons. But no one appeared to notice them, and lifting their basket, they trudged on again.

"Oh, Paul! I've hurt my foot!" cried Paulina, when they had gone but a little way. So they had to put down the basket again, while Paul examined her foot, and wiped away the blood. Then they went forward again, Paulina trying not to limp or mind the pain.

Just then a gardener, from one of the green houses, came along with a wagon full of flowers, which he was carrying to market. At sight of them, Paulina ran after the wagon, urging Paul to "look." Her eyes sparkled so brightly with pleasure, that the kind-hearted gardener stopped his horse, and said: "You seem to take such a fancy to my load. I guess I must give you a rose. I've got a little girl to home, about as big as you, that sets a deal by roses."

Paulina was so surprised and pleased at the unexpected gift, that she forgot to thank the gardener until he was driving off. Then Paul called after him: "Please, sir, would you carry my sister to Boston? I'll give you this to pay for it," offering a half dime which his mother had given him to buy bread with. "I shall have some to buy the bread when we sell the cowslips, but we can't sell 'em if we can't get to Boston, and Pauli's hurt her foot."

"But what'll become of you if I take sis? How could you find her 'mongst so many people?"

"I don't know." And now, for the first time, Paul's courage failed, and tears started to his eyes.

"Let me see! you ain't a great load both together, and I can make a place for your greens 'mongst the flower-pots, so climb up here," said the kind man. "I'll put sis behind, 'long of the roses, so's not to have her tumbling out."

Paul sat where he could keep hold of his little sister's hand, and except for thoughts of their sick mother, they would have felt very happy.

When they reached the city, the gardener drove to a street where he thought they would find the best purchasers for their cowslips; but before putting them down, he inquired how they were going to return.

"We are going home in the horse-cars, if we get more money 'n the doctor's," answered Paul.

"How much is the doctor's money?"

"I don't know."

"Well, if you're a mind to go back with me, you're welcome. My team'll be standing 'round somewhere handy, when you've got through peddling."

The gardener's kindness gave Paul and Paulina fresh courage, and when they rang at the back gate of a large house near the entrance of the street, they felt almost sure of success. As the porter opened the gate, they saw half a dozen boys and girls looking down from a bay-window, and Paulina, being a timid little girl, wanted to hide behind Paul.

"Oh, Uncle William! please come quick and tell us what these beggar children have in their basket!" called little Alice Carey.

"Tom says they are dandelions."

Uncle William looked over the children's heads and said: "What an ignorant little Alice she must be not to know the cowslips when they come to see her."

"They want old clothes, I know," said Alice's cousin, Rose. "If they'll stop at our house, I'll give 'em some of my old shoes for their pretty flowers."

"It's just like the Italian story-book, isn't it—beggars and flowers?" asked her cousin Robert.

"Be still laughing at them, Rob, you'll frighten the little heathen out of their wits," said a cousin of Robert's.

"You had better not correct my manners till you've mended your own, Sir Arthur," retorted Robert.

"There! Bridget is sending them off, and I wanted to see how cowslips looked!" Alice pettishly exclaimed.

"Stop, you thieves!" called her cousin Tom; at the same time striking on the window to attract their attention.

"I think it would be more gentlemanly to open the window, Tom, if you want to speak to them," said his uncle, lifting the sash as he spoke. "How do you sell your cowslips, my little lad?" he asked.

"Nine pence a mess, sir."

"Can you stop a moment? Here is a little girl who never saw a cowslip."

Paulina looked up shyly to see the little girl who had never seen a cowslip, as if she expected a strange sight, but Alice had left the window, and was running down stairs. The others followed, and soon Paul and his sister were surrounded by the six cousins; each asking some question, to which Paul gave ready answers, but Paulina kept close to his side, and her eyes bent, so as not to meet their bold gaze of curiosity.

"Where did you get that beautiful rose? My name is Rose, and you must sell it to me to wear to the dancing-school this afternoon."

"The flower-man gave it to me; I'm going to carry it to mother," answered Paulina, hiding behind Paul, and taking fast hold of his jacket.

"But hadn't you rather have this piece of money?"

Paulina thought of her sick mother, and of how many things they needed at home. The half-dime Rose held would buy a loaf of bread, or a quart of milk, or help towards getting the doctor; so she reluctantly handed her the rose, looking longingly after it with tearful eyes.

"Uncle William now appeared with Bridget, to say he would take two messes of their cowslips. "How far do you live from town?" he asked.

"Four miles, on the Dorchester road," answered Paul.

"That's a long way for you to bring so heavy a basket."

"A gardener let us ride in his team, sir, and we're going back with him, to save more money for the doctor."

"For the doctor?"

"Yes, sir; mother's sick this three days with the fever, and we're going to sell greens to get the doctor."

Grace, Rose's sister, was teasing for her to have, because she was going to wear a pink dress to the dancing-school. Their cross looks and proud manner made Paulina afraid to offer Grace some of the cowslips, as she wished.

"To-morrow is May-day; is it a nice place to go Maying, where you live?" asked Alice.

Paulina answered that she did not know what "Maying" was.

"Don't you know what Maying is? it's a whole party of boys and girls going after May flowers."

Paulina's pale little face lit with a sweet,

bright smile, as she said: "The woods is full of flowers, Paul says. I like flowers better 'n everything; don't you?"

Alice liked so many things that she replied: "I like them sometimes."

Paulina reached her the flowers she had been gathering from the basket, saying: "The one that hasn't got the rose may have 'em. I'll pick you a great bunch if you'll come where I live."

And Paul said: "I'll get all the white blossoms that's in the woods for you, if you want 'em—as many as you can carry."

Then they were going away, but "Uncle William" asked them to wait while he went up stairs. When he returned, he gave Paul some medicine for his mother, telling him that he would visit her the next morning, and that he need not go for a doctor.

Their poor mother felt very grateful when her children returned home in safety, and told her of the kindness shown them by the gardener and the "good gentleman," who was coming, they said, the next day, to make her well; also, that they had sold all their cowslips, and brought home half a dollar. Paulina told her mother, too, about "a girl they called a Rose," who bought her rose, "but she wasn't so pretty as roses and cowslips," she said.

(Concluded next week)

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.

More about Land Monopoly.

In the HERALD, of April 6th, is a sensible article, in my estimation, by B. M. Newkirk, on the above subject, which is followed by an "Explanation Editorial," filling one column of the paper, the intention of which seemed to be to assert that the honest, industrious poor in this country were suffering on account of those monsters called Land Monopolists, appropriating all the land to their own use, and leaving nothing for these, "poor, honest people."

As I have long been trying, in vain, to discover the very great wrong which these landless men think they find in land-monopoly in this country, I read this article through, to see if the editor had not some startling facts (1) in this case that I had not before discovered, but I did not find them (2). There was a plenty of assertions and complaints, but a total failure to show to my mind that there existed any great difficulty in obtaining land, or houses and dwellings. In fact, he did not attempt to show that there is any more difficulty in obtaining land than there was in procuring horses, cattle, provisions, or money; nor did he attempt to prove that land was any more necessary for the well-being or comfort of man, than food, clothing, or money. Then why these complaints? (3) Why not complain of the monopoly of dollars? One man has more than another, one man has ten times what he needs, whilst another has none at all; why not complain of this monopoly? If every man had the money, he could also get the land, for money will always buy it, and, at the present time, at very low prices.

(4) Who are these complainers? Are they not mostly men who own no land? many who never owned any? many others who have no money to buy it with? and many others, still, who lack the industry, prudence, temperance, and tact, to even earn money or land? If this is their grievance, would they keep land if it were given to them? or would they earn a living from it if they did keep it?

(5) Why not consult the land-holder in our investigation of this subject? We might obtain as much light from men who had always owned land, as we can from these landless men. Most of our land-holders have once been landless, and most of them purchased their lands by their own industry. (6) Do the profits arising from the purchase and rental of land exceed those of other ordinary business transactions? Has land-holding been a successful business above others? and are there many families in this country who have held large tracts through many generations? Please enlighten the understanding of Your benighted friend,

J. G.

A WORD IN REPLY.

(1.) We know not what our correspondent would consider a "startling fact," but to us it is sufficiently startling to know by the United States Census returns for 1850—a fact alluded to in our former comments—that all the lands of the Union (not public) were held by about one-third of the population. A free people can continue free only so long as the number of its freeholders does not sink below a certain proportion of the population. The nearer the head of a family draws to that condition, in which the possession of a home is dependent upon the fluctuations of trade, or the caprices of an arrogant employer, the more pliant tool does he become of those who trade in politics, and who buy and sell votes for political success. Hence, no republic is secure whose foundations are a vast tenantry—men who pay rent for a home. The reason is, that this class are likely to be always in market to the highest political bidder.

Again, the greater the equality of property, and consequent sameness of rank among citizens, the greater the demand for varied industry, the wider the diffusion of ordinary comforts, and the more marked the absence of great social vices and crimes. Which people would probably be the more moral and

happy, that in which the majority of the families were freeholders, or that in which they were tenants? If the former, is it not good political prudence to foster such a system of land-holding, that the number of freeholders may augment with the increase of population?

(2.) There were no assertions made in our comments on the article referred to (HERALD, No. 59), that are not either borne out by common observation, or that may not be substantiated by very little effort, provided, always, that the truth on this question is not unwelcome. We did not, it is true, attempt to show that there is any more difficulty in obtaining land, than in procuring provisions, horses, cattle, and the like. We supposed that the French cook's recipe for cooking a hare was based on so obvious a principle, that it needed no statement, namely: To cook a hare, first catch it. So we suppose that for the majority of men, in order to make money, and become owners of horses and cattle, it would be vastly convenient to have the ground on which horses and cattle are to stand. We are glad now to comprehend the principle which our friend advocates, namely: In order that a laboring man may commence life successfully, let him enter the world, in debt for rent on the hotel in which his mother gave him birth! The exceeding beneficence of this principle passes all adequate commendation.

(3.) Well; that is precisely what we intend to do. What is a monopoly? An unjust privilege of accumulating property of any kind. We strike for equal privileges so far as equality in privileges is compatible with the common rights of all. There are facilities for the monopoly of money quite as odious as facilities for other crying evils. We raise our voice for their abridgment. We have already taken occasion in this journal to show how even money is most unjustly monopolized, and we shall "harp on that string" at every convenient opportunity.

(4.) We rather think the most of these complainers are men who own no land. But we have heard of men who owned acres by the thousand, who still wanted the adjoining farm. Even an old Roman poet quotes such an one, nineteen centuries ago, as whining:

"O si angulus ille Quod nunc denormat agellum!"

"Oh! if that little corner, which now disfigures my farm [were mine]!" So the complainers are not always the landless. But in general, we confess that the needy are the loudest complainers. Would you have the well-to-do monopolize all the complaining?

You ask whether many who lack the industry, prudence, temperance, and tact, to earn money, or land, are not also among the fault-finders? They are. And justly. Their class is the product, for the most part, of land-monopoly. The children of a miserable tenantry, born in want, filth, and rags, as many of them are, where, in God's name, are they to learn the virtues of temperance, industry, freedom, and tact? These are plants that can be nowhere surely and thrifly raised but in homes owned by the parents. And, therefore, we say, multiply homes, rather than tenants' hovels.

The very fact that land, in civilized communities, bears a price, should show that the mass of the people are not indolent, not intemperate, not lacking in tact. Of the minority that are thus characterized, most are made so by a false social system, quite as much as by intrinsic unworthiness. If you doubt it, study the personal history of the first half dozen of that class you meet.

(5) The question is, whether the privilege of accumulating land indefinitely is not a curse to society at large. The proper place to begin our inquiries, is with those who find the greatest difficulty, with honest industry, in acquiring the common comforts of life, shelter, food, and clothing. Is the land-holder such an one? or rather is it not the man who is at the mercy of the caprices of an employer, or of the fluctuations of trade, for a "place where to lay his head"? But we need not take the testimony of individual persons. Here are a few well known facts, not at all "startling": 1. Money is constantly accumulating in the hands of a few. 2. Land is the safest kind of property to hold, "in the long run." 3. The death of land-holders does not proceed at so rapid a ratio as the concentration of moneyed capital. 4. Every man can buy as much land as his money will acquire. Is it a very forced conclusion from all these facts, that the number of freeholders in society is constantly decreasing, and that with the decrease of freeholders goes the mainly independence of a free people?

If most of our land-holders have once been landless, there are far too many still of the landless that never will be land-holders. The landless and homeless classes are the dangerous classes. What interest in social order has he, who, longing for the innocent delights of family and home, has before him only the life-long prospect of being a tenant at sufferance merely, on the face of the earth? Is property made more secure by diminishing the number of those who hold it? on the contrary, the greater the number of owners of homes, the greater the protection to all homes; for the number of those who enjoy common interests is thus augmented. It is astonishing that men of property cannot recognize so simple a principle. But they generally act as if property was rendered more secure in proportion to the legal guarantees given to facilities for monopoly.

The only real issue between the land-reformer and the land-monopolist, is this: The latter insists on the right of buying all the land

he can get, the former on limiting the privilege. If the land-monopolist principle is the correct one, it is right in its extreme application, which is, that one person shall own all the land of a commonwealth. It is to-day exemplified in Egypt, where the Pasha is the proprietor of the soil—but the people are—slaves! Why should they not be? He who commands the sources of supply for food, clothing and shelter, is to that extent my master. If every man may buy all the land he can get, the great majority are inevitably doomed to be tenants, not freeholders. Is this a good condition for the people?

(6.) We knew a planter in Tennessee a few years ago who owned 1700 acres of land in one body, which he cultivated with seventy slaves. He did not make three per cent. profit on his capital (slaves and land.) A poor man with a large family rented some twenty acres from him, and just managed to live. Would it have been better that the planter should have worked the freeman and his slaves, as tenants on the whole estate, than that the estate should have been divided into freeholds among all that wrought upon it? Not that all should have been farmers. But while some were farmers, others smiths, some shoemakers, and others engaged in still different callings, what harm were it if every family had owned a small home? The question of profits settles nothing. It is a question between two kinds of society: one in which the people are divided into landlords and a tenantry—the other, one in which the mass of the people are freeholders, pursuing every possible occupation needed by the common weal. That is the issue tendered to thinking men by the Land-reformer. Which kind of society do you prefer?

D. L.

The Teachings of Nature.

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

For the Herald of Progress.

The Development Controversy.

MR. WARREN'S FINAL REPLY TO MR. LELAND.

BIRMINGHAM, O., April 25, 1861.

BROTHER LELAND:—Yours, of March 7th, came to me in the HERALD, No. 58; but I too much on hand to reply immediately. I write only when "the spirit moves." You are very sensitive, too much so, it seems to me, to be just. I have carefully examined my former article, to which you allude, and find no such language, or sentiment, concerning our ignorance of the laws of Mind, as you ascribe to me. Our readers will judge between us in this, as well as other cases to which I might refer.

As to your lectures at Birmingham, I must reaffirm that you adduced no facts whatever as proof of immortality. You treated of man as a progressive being; and hence, inferring his immortality, you devoted one lecture to his career in a higher state of existence. Your subject was not definitely announced, though it was understood to be something connected with Geology. After listening to the course, I have defined it as "History of Development," from the first formation of the earth's crust, to the peopling of the Spirit World with immortal beings. To have rendered such an investigation scientific, the law of Development should have been distinctly revealed, and immortality logically predicated upon it. Prof. Draper, in his work on Physiology, thus expresses the mode in which Science is to fathom these mysteries: "So long as our attention was confined to statical physiology, everything connected with this subject (immortality,) was enveloped in darkness; but it will be very different when dynamical physiology begins to be cultivated—dynamical physiology, which speaks of the course of life, of organs, individuals, and races. The law of Development will guide us to an interpretation of many things which are now shrouded in obscurity, and teach us, from a consideration of what we have learned of our past, and what we know of our present, what we may expect of our future state."

I am a profound admirer of this sentiment, which, in the beginning, I suggested as a foundation for our present discussion, and which, you will now see, might have pointed us to those "fossil foot-prints of spirits," which must have settled, scientifically, the direction of the road we are to travel after death. I am, therefore, surprised and disappointed at your repudiation of this philosophic basis, and resort to the alleged facts of Spiritualism, (ninety-five per cent. of which you acknowledge to be spurious,) which you thus elevate above science.

In this last article, you assume two propositions concerning the nature and powers of the human soul, or spirit, which were necessarily implied in the former; thus, at last, stating your philosophy in an intelligible form. You argue from the facts of somnambulism, and clairvoyance, that the spirit is distinct from the body, and can exist without it; and, from the facts of Spiritualism, that it does so exist after the body is dissolved. The facts adduced in support of your third proposition, which you first discuss, have been fully and logically, as I think, explained; but with a coolness bordering on effrontery, you set my explanation aside without comment, and pronounce your conclusions incontrovertibly established. It will be observed, that, admitting all your positions, we have learned next to nothing of human destiny. That we exist after death does

not prove that we shall live always. The soul may survive this shock, and still not be imperishable. This is admitted on all hands; but your argument is based on the assumption that the existence of spirits proves immortality. This, with your first and second propositions, will be considered as I proceed with an affirmative statement of my philosophy of Development; commencing with

THE ORIGIN OF MAN.

The tribes embodying the germs of humanity, were, like all other primitive forms, evolved by what is termed spontaneous generation—that is, by a mechanical and chemical intermingling of elements previous to the advent of a reproductive organism, each species being endowed with specific attributes and functions, in themselves constant and unprogressive. There were many of these primeval families more or less allied in physical and mental characteristics. The progress we observe in some mixed races has mainly arisen from the operation of the law of hybridity, by which the offspring inherits the peculiarities of both parents. And, as the progress of allied and proximate species only are prolific, it is clear that no transmutation can have taken place from the lower orders previously existing, since man possesses faculties and configurations entirely distinct from those of all other species within the limit of fertility. Improved climatic and other conditions would give the faculties greater activity and power, and thus develop character which had before remained latent, but could never change an organic function, these being indelibly fixed in the antenatal state. All theories, therefore, looking to the elevation of savage nations, without an infusion of foreign blood, will prove fallacious. I need not occupy my limited space with facts in addition to those already adduced on these points.

WHAT IS THE SOUL?

Physiology, aided by chemistry, magnetism, &c., has shown beyond dispute that the brain is a magnetic battery, the electrical undulations of which constitute our thoughts; that we are not entities, but processes; through which matter is constantly passing on its way toward refinement and perfection, the entire fabric being several times rebuilt in the course of its career. The brain is composed of many distinct organs, variously developed and proportioned, and capable of acting separately or in concert. In somnambulism the activity is concentrated upon one set of faculties, in connection with one or more of the senses. In clairvoyance the senses are closed, the mind receiving its impressions by magnetic induction from other minds, or from the objects toward which its attention is directed. The two conditions are based upon the same principles. In both the vital force is withdrawn from portions of the brain, and concentrated upon other portions. If it be all pressed upon a single organ, as in the Vermont arithmetical prodigy, we see the strangest manifestations, characterized by the nature of that particular organ. If other faculties participate in the movement, we have a different display of phenomena, as in the case of the lawyer to whom you refer, and of your mathematical friend.

But Mr. Owen, in his "Footfalls," says: "Individuals have been seen in places many miles distant from their physical bodies." I have not this book by me, and would therefore inquire if it is asserted that persons have been seen in such situations by those who were themselves in their normal condition. If so, the fact would go to prove not only that the spirit can exist without the body, but that it has a body of its own which is tangible to the senses, (strange there are so few of them seen); while, if the witnesses are not in their normal condition, their testimony is good for nothing. I have a friend who tells of seeing his brother-in-law, whom he was expecting from a distance, two days before he actually came. The brother seemed following but a short distance from him, and, after waiting a little for him to come up, he resumed his walk, speaking of the circumstance to a neighbor who accompanied him, and upon turning again they both saw him; advancing again they saw him no more. This is a case parallel to the one you mention; but a significant fact should be noticed: the brother-in-law had experienced nothing unusual, and knew nothing of the affair till after his arrival. Here is a test fact which we can only explain in one of two ways: either a man may leave his physical habitation and travel to "places many miles distant," without ever knowing it, or, which is far more probable, a very impressive mind may see things that do not exist. This seeing is all in the subjective world—a spontaneous activity of the finely-organized mind. Such mind is infinitely etherialized and elastic; the tremulous intonations of the finest musical instrument are slow movements compared with the delicate undulations that enliven the chambers of its conscious being; the slightest influence from without is wafted along the telegraphic wires, and registered in the recording office with incredible speed and precision. All this in its ordinary condition; but when part of its faculties sleep—when its force is concentrated in a single direction—the organs through which the inspiration pours glow with unearthly light and yield to the gentlest influence. A thought from a dear one far away, the aura from a simple flower, or the electrical currents from the mineral beds below, now awaken vivid pictures of scenery and events, persons and principles, throughout the visible and invisible world. These pictures are not always truthful, but, from the slightest impulse, continue to

flow spontaneously, as the waftings of the summer breeze. We cannot, therefore, from such manifestations, decide that the soul is an entity capable of existing without the body.

THE LAW OF LIFE.

Having seen that Life is but the passage of matter through an evanescent form, that an organized being is not an entity, but merely a movement of matter, like the flowing of a river, or the burning of a lamp, we should infer that when this process stops, man, as man, ceases to exist. Minds peculiarly organized, or under prevailing psychological influences, may build theories, according to which the process is revived after the death of the body, in a manner to preserve the consciousness and memory; but the evidence hitherto adduced in favor of these theories, would not be admissible in a court of law, or before a board of examiners in any of our medical colleges. Admitting, however, that the spiritual resurrection is an ascertained and incontrovertible fact, we have yet learned next to nothing of our destiny; for the next life, however sublime and glorious, would still be no more than a fleeting process liable to be terminated by the same causes that transferred us to that sphere. Would a second death still elevate us? If so, suicide is the shortest road to super-celestial joys. How many times could a poor, morally deformed, discordant being, commit suicide and still live? Does it not now appear that the existence of spirits, to prove which you have directed all your efforts, falls entirely to establish man's immortality? Does it not leave us in our original ignorance of our real nature and destiny? We find now that this is purely a question of physiology, upon which the alleged resurrection throws not the least light. The direction of our journey we long to know, and the goal toward which we are traveling.

The universe is all alive. Dissolution of bodies may occur, rivers may run dry, trees, animals, and man may mingle with the dust; but nowhere is there any cessation of activity; life may change its form, but can never cease. The universe is immortal, and nothing in it is ever destroyed or lost; not so with man; he may expand and build up, or he may pine away and die. So long as the synthetic activities of his nature predominate, his career is prosperous and progressive; but, placed in the analyzing crucible of disease, his powers are paralyzed, and his form vanishes from the objective world. Will these principles be changed in another sphere? Impossible! they are as limitless as the Universe itself. For us, it therefore follows, immortality will depend upon our obedience to the laws of organization, upon the development of our wisdom, upon a just equilibrium between the passionate and reflective faculties. You have treated the subject as though, if we are proved to survive death, eternal life is inevitable.

This is a fallacy. The cryptogamous yeast continues to "work" so long as material is furnished in proper condition to be acted upon; when this fails, the process is at an end. And this is a type of all life: just what this process is, all life is, in every possible sphere, a simple career, or cycle—a chemical combination and disintegration. If aggregation predominates over segregation, the form remains, and the activities continue; if the waste is greater than the repair, the whole is swept to oblivion. These are universal principles, and, though we were shown to exist in a thousand ascending spheres, it would still be true, that we hold our life at the price of obedience to law. Love is perpetually building, but Wisdom alone can immortalize a form.

THE DESTINY OF THE RACE.

In the quietude of its original birthplace, the meager faculties of each tribe basked in undisturbed repose. The conditions which first gave them existence, had supplied them the necessities of life, of which they had but to partake without labor, and without care. The animal brain predominated. The passion for reproduction was indomitable; and this, seeking its libidinous gratification, brought hybridity, a war of opposing mental and physical forces, each striving to maintain its individuality, and stamp its image on the organism. In this manner Intellect was born, and, from generation to generation, we see this physiological warfare raging, until, from innumerable crossings and re-crossings, the towering Caucasian mind is unfolded. These discordant, but aspiring souls, ever since history began, have been prophesying an Eden state, a delicious rest, where pleasure is to be spontaneous and unalloyed. This aspiration for perfect happiness, is but the longing of particular faculties to regain their original condition of unobstructed gratification. All mortal conceptions of a paradise, heaven, or happy "millennium," are but the beauties of Eden reproduced and improved, the perpetual upheaving of the primeval wave. This is the law of death. So long as each faculty asserts its right to selfish gratification, so long will discord, disease, and death, fill the world with wretchedness, and pain, and mourning. External life is not in the past, but in the future. The law of hybridity is yet to develop peace, and put a limit to the reign of the "King of Terrors." Nature develops from the "general to the special," from "the simple to the complex." The hybrid inherits the qualities of both parents, hence he has a greater number of faculties, his functions have "differentiated," he has more powers than his progenitors. These newly-combined powers, he may, by his own "se-lection," transmit to his offspring in a higher

A PRICE UPON OUR HEADS.

The bill passed by the Congress of the Confederate States, authorizing Jeff. Davis to issue letters of marque, offers a bounty of twenty-five dollars a head for all prisoners; and twenty dollars for all killed! Thus it appears that any seaman has now a price put upon his head, and but five dollars more is offered for the risk and difficulty of capturing him alive!

Take this act, and the sale of captured seamen as slaves, and we have a short and quick return to the practices of barbarous ages, as the plan of operations adopted by the Confederate States. What madness possesses the secession leaders?

Mrs. E. D. Peckham has opened a room at No. 20 East Eleventh street, for free circles for investigation.

War Movements.

The government still continues the work of preparation for enforcing the blockade of Southern ports, and regaining possession of the United States property.

Communication by way of Baltimore has been reopened to the Capital, and troops have passed unmolested through the city.

Gen. Butler, at the head of the Federal troops, has occupied the city, encamped on Federal Hill.

It is stated that the governors of the Free States, from Pennsylvania westward, have obtained a pledge from President Lincoln that no compromise or cessation of the war shall take place until the national flag floats over all the national property.

Eight hundred troops called out by Gov. Jackson, of Missouri, encamped near St. Louis, surrendered, on the 10th inst., to Capt. Lyon, commanding six thousand U. S. troops.

A collision occurred between the army and the crowd surrounding. The troops, after receiving several shots, returned the fire, killing upwards of twenty persons, two of whom were women.

A second conflict took place the following evening, on the return of the troops (a German regiment) to the city. The troops were fired upon, and one company turned and opened a fire upon the mob and their own companions, by which several of each were killed.

A strict blockade of the Mississippi and Ohio is now enforced at Cairo. No provisions are allowed to go South.

Gov. Hicks, of Maryland, has at last called out four Regiments of volunteers, in obedience to the President's proclamation.

From a gentleman recently arrived from New Orleans, we learn that the war spirit prevails widely at the South. The people there evidently mean to fight.

At Memphis, especially, the excitement is most intense, and the Union men are leaving the city by thousands.

In New Orleans, all able-bodied citizens, who have been two months in the State, are required to be enrolled in the militia.

Fifty white laborers, about to return North, were recently impressed into the service of the Confederate army.

At Louisville our informant first saw the American flag unfurled. This place was declared to be the freest in the country—since people could safely declare either union or secession sentiments.

Two unfortunate negroes belonging to the crew of the Star of the West, captured by the secessionists, have been sold into Slavery. The Evening Post, with commendable spirit, calls upon Government to insist upon their return, or to retaliate in a forcible manner. The names of the two unfortunate are Levi Mann and Walter Goodyear.

Several attempts to poison the federal troops at Washington and elsewhere have been detected.

Ross Winans, the secessionist millionaire, of Baltimore, has been arrested by the federal troops, and will be tried for treason.

It now appears that John B. Floyd, while Secretary of War, directed the transfer of 300,000 stand of arms from government arsenals to convenient depots at the South.

General Wool has been ordered to the command of Fortress Monroe.

Gov. Andrew, of Massachusetts, states in his recent message that he has sent \$250,000 to England to purchase Minie rifles. Other States have also sent, and arms may be expected soon.

A bill has passed the Confederate Congress, authorizing the issue of letters of marque.

A Mr. Spear, a native of Maine, but who has resided in Virginia for a number of years, and owns a considerable tract of land in the lumber regions on the eastern shore, employed several hundred lumbermen, principally from his native State. Recently, on returning after a temporary absence, Mr. Spear found that all his hands had been imprisoned, the alternative being enlistment in the army of the C. S. A.

The President has proclaimed martial law upon the Florida coast.

Dr. Bellows, in speaking of the crisis, in a recent discourse, said: "Our strife, alas, is with our brothers; but when a brother strikes at a mother's heart, filial duty takes precedence of fraternal obligations."

The New York and Erie and Central Railroads are bringing forward immense quantities of freight. The Central sends east from Buffalo one hundred and fifty loaded freight cars per day. Heavy shipments of cotton take this route.

Of two companies of volunteers enlisted at Oberlin, more than one-half are professors of religion, a number candidates for the ministry.

The Wyoming, N. Y., Conference has passed the following resolution in lieu of a report on slavery: "Whereas, Divine Providence has taken the work of emancipation into his own hands, therefore, Resolved, That we stand still and see the salvation of God."

Somebody says that Jeff. Davis' proclamation authorizing letters of marque and reprisal ought never to have been made public, as it was strictly designed for private ears.

A few days ago a young man residing in Lima, in a conversation with Mr. Mosher, President of the Lima Bank, said that if he (Mr. M.) would pay his debts, he would volunteer. The reply was, "Walk right into the ranks, my friend, it shall be done." And it was done, to the tune of about \$100.

In the Illinois Senate, Mr. Underwood introduced a joint resolution urging the proprietors of wild-cat banks to furnish their currency to the soldiers for gun-wadding.

Grotius R. Giddings has returned to Ohio from Montreal, whither he had gone with his father, the venerable Joshua R. Giddings, in the capacity of United States Vice Consul, and is now engaged in raising a company of sharp-shooters for the war.

A new centrifugal rifle or cannon has been invented by a Mr. McCarty, of this city. It throws five hundred balls a minute, fed through a hopper, and is worked by means of a crank. For close combats it promises to prove very effective.

Twenty-three young gentlemen, who were studying to be Baptist clergymen, in the Theological college at Kalamazoo, Mich., have enlisted in one of the volunteer military companies just organized there.

Parson Brownlow, of the Knoxville (Tenn.) Whip, is writing down secession vigorously, in spite of all personal hazards. He says: "We shall not be at all deceived to find our office in ruins any morning;" but adds: "We take occasion to say, free from all excitement, that to destroy our office, or stop our windpipe, is the only way in which we can be prevented from denouncing secession, and advocating the Union."

The Albany Atlas and Argus, the Democratic organ of this State, says the North should not be "at all tender about the property of our enemies at the South, now waging war upon us. In the course of this conflict, it will be our duty to assail them in property as in person, to capture their ships and cargoes, quarter troops upon them, and batter down their cities, if need be, to reach their citadels. We should be no more tender of their property, in this sense, than of their persons; and slave property must take its chance with the rest."

Rev. Mr. Ward, of Geneseo, walking into the recruiting office in that place, said: "I have prayed for freedom, preached for freedom, spent money for freedom, and now I strike for freedom"—down went his name.

It is alleged that an organized plot has been in progress to burn New York, Philadelphia and Boston. The movement, it is said, was concocted by secessionists to cause a diversion to aid in the capture of Washington. We trust there is no foundation to the statement. Yet fires, by incendiaries, are already occurring at Washington.

PERSONAL ITEMS.

Florence Nightingale has selected the hospital of St. Thomas in which to establish her institution for the training, sustenance, and protection of nurses and hospital attendants. Fifteen "sisters" are already under tuition. Dr. J. R. Newton is in successful practice at No. 32 East Eighteenth St., this city.

Rev. J. S. Loveland has located permanently at Williamstown, Ct., where he is laboring with success. Hon. S. C. Coffinberry was the president of the recent Western Lecturers' Conference, at Sturgis, Mich.

E. Z. Wickes, 183 East Broadway, will answer calls to lecture. The Davenport Democrat says of Miss Laura DePorce's lectures: "We know nothing of the spirit, or the power, or intelligence, or whatever it may be, by which she spoke, but to our mind she was very eloquent, especially in her last lecture; and entertained her audience well. Without entering into any discussion on the merit or demerit of the system which she advocates, we would simply say that if it is the true one, it cannot be too soon propagated."

Mrs. H. F. M. Brown is lecturing West. She speaks in St. Louis in June.

FOREIGN ITEMS.

Our latest advices from Europe are by the Arago, to May 2d.

In the English House of Commons the subject of the Budget was still under discussion, and an unsuccessful effort was made to substitute a reduction of the duty on tea for the repeal of the duty on paper; but it was unsuccessful.

The betrothal of the Princess Alice to Prince Louis of Hesse, had been formally announced by the Ministers, in both Houses, and an address of congratulation had been voted to the Queen.

The London Globe says that Mr. Combes has declined the offer of a Baronetcy and the distinction of Privy Councillor.

A British fleet had been dispatched to America, to watch over the interests of English commerce during the continuance of the civil war in this country.

Fresh instructions regarding Syria had been sent to the French Ambassador in Constantinople.

The Archbishop of Tours, in a letter to the Minister of Justice, says that the temporal power of the Pope is abolished, and that the Catholic world will hold Louis Napoleon responsible for it.

The correspondents of Spanish papers report that all the towns in Saint Domingo had issued a pronouncement in favor of the annexation to Spain.

Garibaldi had returned from Turin to Caprera; the ex-king of Naples had left Rome for Villa Albano; and Victor Emmanuel was about to visit Naples.

In Austria, both Houses of the Council of the Empire were opened May 1st. In his opening speech, the Emperor, among other things, declared himself convinced that free institutions, accompanied by a conscientious protection of the rights of all the nationalities, would lead to safe re-organization of the whole monarchy.

Again "order reigns at Warsaw," and it reigns in the old way, through the overwhelming power of thousands of Russian bayonets.

In Belgium, a serious disturbance had occurred at Ghent, owing to the replacing of weavers, who struck from work, by hands from the country.

The London Herald anticipates a war between England and the United States, in order to compel the Union to permit a free transit of cotton through Southern ports.

The money market and the funds in London were dull. The American crisis causes the depression.

The Physician.

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

(From the Independent.)

Citizens' and Soldiers' Health.

GOOD SUGGESTIONS TO VOLUNTEERS AND FOR EVERYBODY.

BY W. W. HALL, M. D.

1. In any ordinary campaign sickness disables or destroys three times as many as the sword.
2. On a march, from April to November, the entire clothing should be a colored flannel shirt, with a loosely-buttoned collar, cotton drawers, woolen pantaloons, shoes, and stockings, and a light-colored felt hat, with broad brim to protect the eyes and face from the glare of the sun and from the rain; and a substantial but not heavy coat when off duty.
3. Sun-stroke is most effectually prevented by wearing a silk handkerchief in the crown of the hat.
4. Colored blankets are best, and if lined with brown-drilling [the warmth and durability are doubled, while the protection against dampness from lying on the ground is almost complete.
5. Never lie or sit down on the grass or bare earth for a moment; rather use your hat—a handkerchief even is a great protection. The warmer you are, the greater need for this precaution, as a damp vapor is immediately generated, to be absorbed by the clothing, and to cool you off too rapidly.
6. While marching, or on other active duty, the more thirsty you are, the more essential it is to safety of life itself, to rinse out the mouth two or three times, and then take a swallow of water at a time, with short intervals. A brave French general, on a forced march, fell dead on the instant by drinking largely of cold water, when snow was on the ground.
7. Abundant sleep is essential to bodily efficiency, and to that alertness of mind which is all-important in an engagement; and few things more certainly and more effectually prevent sound sleep than eating heartily after sundown, especially after a heavy march or desperate battle.
8. Nothing is more certain to secure endurance and capability of long-continued effort than the avoidance of everything as a drink, except cold water, nor excluding coffee at breakfast. Drink as little as possible of even cold water.
9. After any sort of exhausting effort, a cup of coffee, hot or cold, is an admirable sustainer of the strength, until nature begins to recover herself.
10. Never eat heartily just before a great undertaking, because the nervous power is irresistibly drawn to the stomach to manage the food eaten, thus drawing off that supply which the brain and muscles so much need.
11. If persons will drink brandy, it is incomparably safer to do so after an effort than before, for it can give only a transient strength, lasting but a few minutes; but as it can never be known how long any given effort is to be kept in continuance, and if longer than the few minutes, the body becomes more feeble than it would have been without the stimulus, it is clear that the use before an effort is always hazardous, and is always unwise.
12. Never go to sleep, especially after a great effort, even in hot weather, without some covering over you.
13. Under all circumstances, rather than lie down on the bare ground, lie in the hollow of two logs placed together, or across several smaller pieces of wood laid side by side; or sit on your hat, leaning against a tree. A nap of ten or fifteen minutes in that position will refresh you more than an hour on the bare earth, with the additional advantage of perfect safety.
14. A cut is less dangerous than a bullet-wound, and heals more rapidly.
15. If from any wound the blood spurts out in jets instead of a steady stream, you will die in a few minutes unless it is remedied, because an artery has been divided, and that takes the blood direct from the fountain of life. To stop this instantly, tie a handkerchief or other cloth very loosely BETWEEN the wound and the heart; put a stick, bayonet, or ramrod between the skin and the handkerchief, and twist it around until the bleeding ceases, and keep it thus until the surgeon arrives.
16. If the blood flows in a slow, regular stream, a vein has been pierced, and the handkerchief must be on the other side of the wound from the heart; that is, below the wound.
17. A bullet through the abdomen (belly or stomach) is more certainly fatal than if aimed at the head or heart; for in the latter cases the ball is often glanced off by the bone, or follows round it under the skin; but when it enters the stomach or bowels, from any direction, death is inevitable under all conceivable circumstances, but is scarcely ever instantaneous. Generally the person lives a day or two with perfect clearness of intellect, often not suffering greatly. The practical bearing of this statement in reference to the great future is clear.
18. Let the whole beard grow, but not longer than some three inches. This strengthens and thickens its growth, and thus makes a more perfect protection for the lungs against dust, and of the throat against winds and cold in the winter, while in the summer a greater perspiration of the skin is induced, with an increase of evaporation; hence, greater coolness of the parts on the outside, while the throat is less feverish, thirsty, and dry.
19. Avoid fats and fat meats in summer and in all warm days.
20. Whenever possible, take a plunge into any lake or running stream every morning, as soon as you get up; if none is at hand, endeavor to wash the body all over as soon as you leave your bed, for personal cleanliness acts like a charm against all diseases, always either warding them off altogether, or greatly mitigating their severity and shortening their duration.
21. Keep the hair of the head closely cut, say within an inch and a half of the scalp in every part, repeated on the first of each month, and wash the whole scalp plentifully in cold water every morning.
22. Wear woolen stockings and moderately loose shoes, keeping the toe and finger-nails always cut close.
23. It is more important to wash the feet well every night, than to wash the face and hands of mornings because it aids to keep the skin and nails soft, and to prevent chafings, blisters, and corns, all of which greatly interfere with a soldier's duty.
24. The most universally safe position, after all stunnings, hurts, and wounds, is that of being placed on the back, the head being elevated three or four inches only; aiding more than any one thing else can do, to equalize and restore the proper circulation of the blood.
25. The more weary you are after a march or other work, the more easily will you take cold, if you remain still after it is over, unless the moment you cease motion, you throw a coat or blanket over your shoulders. This precaution should be taken in the warmest weather, especially if there is even a slight air stirring.
26. The greatest physical kindness you can show a severely wounded comrade, is first to place him on his back, and then run with all your might for some water to drink; not a second ought to be lost. If no vessel is at hand, take your hat; if no hat, off with your shirt, wring it out once, tie the arms in a knot, as also the lower end, thus making a bag, open at the neck only. A fleet person can convey a bucket full half a mile in this way. I've seen a dying man clutch at a single drop of water from the finger's end with the voraciousness of a famished tiger.
27. If wet to the skin by rain or by swimming rivers, keep in motion until the clothes are dried, and no harm will result.
28. Whenever it is possible, do, by all means, when you have to use water for cooking or drinking from ponds or sluggish streams, boil it well, and when cool, shake it, or stir it, so that the oxygen of the air shall get to it, which greatly improves it for drinking. This boiling arrests the process of fermentation which arises from the presence of organic and inorganic impurities, thus tending to prevent cholera and all bowel diseases. If there is no time for boiling, at least strain it through a cloth, even if you have to use a shirt or trower-leg.
29. Twelve men are hit in battle, dressed in red, where there are only five, dressed in a bluish gray, a difference of more than two to one; green, seven; brown, six.
30. Water can be made almost ice cool in the hottest weather, by closely enveloping a filled canteen, or other vessel, with a woolen cloth kept plentifully wetted and exposed.
31. While on a march, lie down the moment you halt for a rest; every minute spent in that position, refreshes more than five minutes standing or loitering about.
32. A daily evacuation of the bowels is indispensable to bodily health, vigor, and endurance; this is promoted, in many cases, by stirring a table-spoonful of corn (Indian) meal in a glass of water, and drinking it on rising in the morning.
33. Loose Bowels, namely, acting more than once a day, with a feeling of debility afterwards, is the first step toward cholera; the best remedy is instant and perfect quietude of body, eating nothing but boiled rice with or without boiled milk; in more decided cases, a woolen flannel, with two thicknesses in front, should be bound tightly around the abdomen, especially if marching is a necessity.
34. To have "been to the wars" is a life-long honor, increasing with advancing years, while to have died in defense of your country will be the boast and glory of your children's children.

Attractive Miscellany.

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

SPRING.

BY ALFRED TENNYSON.

Dip down upon the northern shore,
O sweet new year, delaying long,
Thou dost expectant nature wrong,
Delaying long; delay no more.

What stays thee from the clouded noons,
Thy sweetness from its proper place?
Can trouble live with April days,
Or sadness in the summer moons?

Bring orchis, bring the fox-glove spire,
The little speedwell's darling blue,
Deep tulips dashed with fiery dew,
Laburnum dropping wells of fire.

O thou new year, delaying long,
Delayest the sorrow in my blood,
That longs to burst a frozen bud,
And flood a fresher throat with song.

Now fades the last long streak of snow;
Now burgeons every maze of quick
About the lowering squares, and thick
By ashen roots the violets blow.

Now rings the woodland loud and long,
The distance takes a lovelier hue,
And drowned in yonder living blue,
The lark becomes a sightless song.

Now dance the lights on lawn and lea,
The flocks are whiter down the vale,
And milkier every milky sea
On winding stream or distant sea;

Where now the sea-mew pipes, or dives
In yonder greenening gleam, and fly
The happy birds that change their sky
To build and brood, that live their lives
From land to land; and in my breast
Spring wakens too; and my regret
Becomes an April violet,
And buds and blossoms like the rest.

"The Nightingale Ensnared;"
OR,
THE LIBERTINE RECLAIMED.

FROM THE FRENCH OF X. B. SAINTINE.

Translated for the HERALD OF PROGRESS.

XI.—THE PRIORY OF HENNEMONT.

We now change the locality of the scene of our story, though it remains still bounded by the same horizon as heretofore. Will you, kind reader, once more take your position on that same Stammerer's Road, whence we first examined the landscape? With your back toward Pece, beginning at the steeple of Marly, and following the arch of the horizon from left to right half-way around, you will first discover, on a white and stony level, Mareil, with its lofty poplars; next Fourqueux, which, lying a little farther back, occupies a double bend of the pretty valley watered by the Buzot; and last, on an eminence between Fourqueux and the amphitheatres of Saint-Germain, the Priory of Hennemont, with its new edifices, and its old terrace covered with lindens.

Hennemont is to-day a private estate, gay, smiling, and hidden in flowers. The present proprietors have left nothing unchanged but the ancient chapel, which still bears the date of 1680, the time when it was last rebuilt; but wide patches of heather, and thick groves of trees, of every variety of flower and leaf, now beautify the courts and meadows of the convent. The kitchen-garden of the monks has been transformed into a pleasure-ground; their cemetery, and the close long ago cultivated by them, and enriched by their sweat and at last by their ashes, have been turned into a vineyard, which is famous in the vicinity. A modern villa has taken its seat without ceremony, but not without grace, on the solid foundations of the old monastery, as we sometimes see a young and beautiful lady, in her gay finery and flowers, coquettishly seat herself in a huge arm-chair, with black and twisted columns, one of those medieval seats which have become again the fashion to-day.

It is true that our priory, without any more ceremony, had installed itself on the remains of a royal manor. Hennemont in the twelfth century, with its walls ten feet thick, its gloomy keep, its somber turrets and frowning battlements, was even then, as now, a pleasure-house; but it belonged to Louis le Gros, [the Big.] According to an old chronicler, thence were promulgated the first ordinances relative to the establishment of the communes. If this is true, Hennemont was the first cradle of liberty in France.

It bore hardly any traces of such an origin in 1720. Those who inhabited it had voluntarily tendered their vows of servitude. The royal chateau having become a priory, served as a retreat for six monks and one abbot. This abbot, whose name was Claude or Claudius, was, at the same time, curate of Saint-Leger; but he resided in his priory, where, thanks to him, the severest discipline was observed.

Toward nightfall, the monks and abbot together were preparing to take their evening meal; the serving brother had just placed before each of them his portion of lentils, a loaf of brown bread, and, as their only drink, some spring water, dashed with a little vinegar, for the heat was great, when the bell at the outer gate was heard to ring. The serving brother—the six recluses filled this office, each in his turn—went to open it, and soon returned followed by two strangers in hunting suits.

In the direction of the forest of Saint-Germain, the sound of the horn and the baying of hounds had been heard all day, and the monks were not astonished to see two huntsmen present themselves to request a few moments' shelter.

A hearty reception was tendered them. They were wearied and jaded, they said; seats were offered them; they were thirsty,

* 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.

Harmonial Book Repository. LIST OF BOOKS.

A. J. DAVIS & CO. would hereby announce that they keep constantly on hand and for sale, Standard Works on all the important topics of the age. In the following list are comprehended those which are deemed among the most useful and attractive in the departments of Philosophy and Reform.

LIST OF THE WORKS OF ANDREW JACKSON DAVIS.

The Great Harmonia. Being a Philosophical Revelation of the Natural, Spiritual, and Celestial Universe. 5 distinct vols., 12mo. Vol. I.—THE PHYSICIAN. Price, post-paid, \$1. Vol. II.—THE TEACHER. Post-paid, \$1. Vol. III.—THE SEER. Post-paid, \$1. Vol. IV.—THE REFORMER. Post-paid, \$1. Vol. V.—THE THINKER. Post-paid, \$1.

WORKS BY OTHER AUTHORS.

Footfalls on the Boundary of Another World. By Robert Dale Owen. Price \$1.25. Postage 24 cts. Angel Teachings in the Great Book of Nature. An effort to explain and restore the Great Family of Man to the Harmony of Nature. By Alex. H. Davis, M. D. 400 pages. Price \$1. Postage 18 cts.

Spirit Manifestations. By Adin Ballou. Paper 80 cents; cloth, 75 cents; postage, 12 cents. The Road to Spiritualism. Being a series of four Lectures delivered by Dr. R. T. Hallock, at the opening of the New York Conference. Price 15 cents. Postage 3 cents.

Biography of Mrs. Samantha Mottler, the Clairvoyant. By Frances H. Green. 115 pages, with portrait. Price, post-paid, 25 cts. The Clairvoyant Family Physician. By Mrs. Tuttle. Price, muslin, \$1. Postage 10 cents.

BOOKS FOR CHILDREN.

Sketches from Nature; For my Juvenile Friends. By Frances Brown. Price, in plain cloth binding, 37 cts.; half gilt, 60 cts.; full gilt, 63 cts.; postage, 8 cts. A Kiss for a Blow. Adapted for children. 38 cents, illustrated, 50 cents. Postage 9 cents.

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

MUSIC BOOKS.

The Psalms of Life. A compilation of Psalms, Hymns, Chants, Anthems, &c., embodying the Spiritual, Progressive, and Redemptory Sentiment of the Present Age. By John S. Adams. 75 cents. Postage 15 cts.

SELF CONTRADICTIONS OF THE BIBLE.

One hundred and forty-four Propositions, Theological, Moral, Historical, and Speculative, each proved affirmatively and negatively by quotations from Scripture, without comment. Price, 20 cts. Postage 2 cts.

THE BOSTON INVESTIGATOR.

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.

AN IDEA

Concerning the Origin of the World, AS RELATING TO NATURAL RELIGION. A new and interesting pamphlet of 38 pages, by "D. M." Price 15 cents. Postage 2 cents.

BOOK STORE.

MRS. H. F. M. BROWN, 288 Superior Street, (a few doors east of the Public Square), Cleveland, O., has for sale a general assortment of Juvenile and Librarian's Books, among which are the complete works of L. Maria Child, Theodore Parker, Andrew Jackson Davis, Baron D'Hoelach, Rev. Robert Taylor, Robert Dale Owen, Henry C. Wright, and Thomas L. Harris.

Medical.

ORIENTAL BATHS,

No. 8 Fourth Av., N.Y., near the Cooper Institute. As a luxury, no form of Bath equals the true ORIENTAL, or GRADUATED VAPOR BATH. As a remedial agent for many conditions of the human organism, they cannot be too highly appreciated.

BOOKS FOR CHILDREN.

Sketches from Nature; For my Juvenile Friends. By Frances Brown. Price, in plain cloth binding, 37 cts.; half gilt, 60 cts.; full gilt, 63 cts.; postage, 8 cts.

ILLINOIS WATER CURE

Is beautifully located at Peoria, Ill. No greater facilities 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.

MRS. P. A. FERGUSON TOWER.

Water-Cure and Magnetic Physician, NO. 65 EAST SIXTH STREET, NEW YORK. Acute and Chronic Diseases treated from Clairvoyant Examinations.

N. PALMER,

HEALING MEDIUM. For the cure of Acute and Chronic Diseases. Rheumatism, Paralysis, and Scrofulous Affections treated with success, and Vitality restored through his Magnetic powers.

MRS. M. L. VAN HAUGHTON,

Medium and Clairvoyant Medical Examiner, has permanently located at 11 1/2 3d Avenue, near Cooper Institute, where she may be consulted at all hours of the day and evening.

DR. A. B. SMITH,

Spirit and Clairvoyant Physician, Rondout, Ulster Co., N. Y., is prepared to board and treat the sick at his residence. Terms 1st board, medicine, and medical treatment, from \$5 to \$12 per week.

MRS. M. L. VAN HAUGHTON,

Medium and Clairvoyant Medical Examiner, has permanently located at 11 1/2 3d Avenue, near Cooper Institute, where she may be consulted at all hours of the day and evening.

DR. A. B. SMITH,

Spirit and Clairvoyant Physician, Rondout, Ulster Co., N. Y., is prepared to board and treat the sick at his residence. Terms 1st board, medicine, and medical treatment, from \$5 to \$12 per week.

MRS. M. L. VAN HAUGHTON,

Medium and Clairvoyant Medical Examiner, has permanently located at 11 1/2 3d Avenue, near Cooper Institute, where she may be consulted at all hours of the day and evening.

DR. A. B. SMITH,

Spirit and Clairvoyant Physician, Rondout, Ulster Co., N. Y., is prepared to board and treat the sick at his residence. Terms 1st board, medicine, and medical treatment, from \$5 to \$12 per week.

MRS. M. L. VAN HAUGHTON,

Medium and Clairvoyant Medical Examiner, has permanently located at 11 1/2 3d Avenue, near Cooper Institute, where she may be consulted at all hours of the day and evening.

DR. A. B. SMITH,

Spirit and Clairvoyant Physician, Rondout, Ulster Co., N. Y., is prepared to board and treat the sick at his residence. Terms 1st board, medicine, and medical treatment, from \$5 to \$12 per week.

MRS. M. L. VAN HAUGHTON,

Medium and Clairvoyant Medical Examiner, has permanently located at 11 1/2 3d Avenue, near Cooper Institute, where she may be consulted at all hours of the day and evening.

DR. A. B. SMITH,

Spirit and Clairvoyant Physician, Rondout, Ulster Co., N. Y., is prepared to board and treat the sick at his residence. Terms 1st board, medicine, and medical treatment, from \$5 to \$12 per week.

MRS. M. L. VAN HAUGHTON,

Medium and Clairvoyant Medical Examiner, has permanently located at 11 1/2 3d Avenue, near Cooper Institute, where she may be consulted at all hours of the day and evening.

DR. A. B. SMITH,

Spirit and Clairvoyant Physician, Rondout, Ulster Co., N. Y., is prepared to board and treat the sick at his residence. Terms 1st board, medicine, and medical treatment, from \$5 to \$12 per week.

MRS. M. L. VAN HAUGHTON,

Medium and Clairvoyant Medical Examiner, has permanently located at 11 1/2 3d Avenue, near Cooper Institute, where she may be consulted at all hours of the day and evening.

DR. A. B. SMITH,

Spirit and Clairvoyant Physician, Rondout, Ulster Co., N. Y., is prepared to board and treat the sick at his residence. Terms 1st board, medicine, and medical treatment, from \$5 to \$12 per week.

MRS. M. L. VAN HAUGHTON,

Medium and Clairvoyant Medical Examiner, has permanently located at 11 1/2 3d Avenue, near Cooper Institute, where she may be consulted at all hours of the day and evening.

ALWAYS SOMETHING NEW,

AND STILL SOMETHING WHICH HAS STOOD THE TEST OF YEARS, AND STILL GROWS More and more Popular every Day.

PROF. WOOD'S

HAIR RESTORATIVE.

SEE WHAT OTHERS SAY OF IT.

A Distinguished St. Louis Physician writes:

O. J. Wood, Esq.: DEAR SIR.—Allow me the pleasure and satisfaction to transmit to you the beneficial effects of your Hair Restorative, after a trial of five years. I commenced using your Restorative in January, 1855, since which time I have not been without a bottle on hand.

PROF. WOOD'S HAIR RESTORATIVE.

In another column will be found an advertisement of this well-known and excellent preparation for restoring gray hair to its original color.

WOOD'S HAIR RESTORATIVE.

We are not in the habit of puffing every new discovery, for in nine cases out of ten they are quack nostrums; but we take great pleasure in recommending Prof. Wood's article to all whose hair is falling off or turning gray.

WOOD'S HAIR RESTORATIVE.

Unlike most specifics, this is proved, by unimpeachable evidence, to possess great efficacy as a restorative of the hair to its pristine vigor.

A GENUINE BOON.

In our capacity as conductor of a public Journal, we are called upon to advertise the cure-all of the day, each of which claims to be unadulterated in its composition and infallible in its curative effects.

ALL HAIR DYES ABANDONED.

WOOD'S GREAT ARTICLE HAS TAKEN THE FIELD. Professor Wood stands on an eminence no chemist whose attention has been turned to inventing a hair tonic, has ever before reached. His time is incidentally or been held for years, are now, through the use of this preparation, wearing their own natural and luxuriant head covering.

Special Notices.

FOR SALE.—A valuable Farm, near Hammon, N. J., containing thirty-two acres of land, part of which is under cultivation, and all enclosed in good fences. There is a house with three rooms, and other improvements on the place.

FOR SALE.

A good land, near the line of the Delaware and Raritan Bay Railroad, Burlington Co., New Jersey. Said land, after a few months, will be within about 3 hours ride of N. Y. Apply to B. FRANKLIN CLARK, 155 EAST BROADWAY, N. Y.

MRS. ABBOTT,

a developing medium, will receive calls at 221 Sixth Avenue, N. Y., from 2 to 5 P. M., Sundays excepted. By laying on her hands, persons soon become influenced, and a few sittings develop them to their various gifts.

Notices of New Books.

Talent alone cannot make a writer; there must be a whole mind behind the book.

Juvenile Literature.

Publications of Walker, Wise & Co.

Selected for the List of A. J. Davis & Co., who will fill Orders in any quantity.

THE SILVER PENNY SERIES. Six volumes, neatly put up in box, \$1.50, or sold separately, 25 cts. each.

These little books are published in an attractive form, being printed on thick paper, illustrated, and bound in red and gilt.

"SUNNY-EYED TIM, THE OBSERVANT LITTLE BOY," recounts the adventures and incidents of a journey from New York to Northampton and Mount Holyoke, made by Tim Powell, his uncle, and a boy companion. Tim's "keen black eyes" were always wide open, at least all day, and so incessantly in use, that he was nicknamed by his play fellows and friends "Sunny-eyed Tim," because they said his eyes are like the sun's rays, nothing escapes them. The results of his observations are pleasantly chronicled, and for children from seven to twelve years of age the book possesses much that is instructive and interesting.

"PATTY WILLIAM'S VOYAGE," contains an account of a voyage made by little Patty Williams from New York to San Francisco via Nicaragua. It gives a history of adventures on shipboard and at the landings, as well as during the passage across the isthmus. It is an interesting work to children, and like the other books of the series, the moral standard is unexceptionable.

"THE LITTLE PRINCESS NARINA."—This is a short tale, partaking somewhat of the fairy character. Many a precious lesson is received into a child's mind and heart through the medium of allegory or narrative, and there fixed, remains a fruitful source of good deeds long after the story melts away. Narina is the only child of an Eastern Queen, who died shortly after the birth of her daughter; not, however, until she had caused the child to be committed to a cedar-wood box and placed upon the sea, where she preferred to cast her to the care and guidance of good spirits, rather than with the father of the child, who had come too much under the influence of an evil-minded mother. The child comes into the hands of a shepherd family, where it is educated under the guidance of its mother, who appears from time to time to Ben Hafiz, the shepherd. In her instructions to him she admonishes him "Be faithful to your trust and you will be happy. No one was ever miserable in your world (the world I have left), who loved the truth, and performed what he felt to be his duty." Under the guidance of this truthful spirit, the child and her father, and the shepherd and his wife, ultimately arrive at the highest ideal of a happy earth life. The general tendency of the book may be inferred from the quality of the closing sentence which is here quoted: "What your lot may be in the life to come, Ben Hafiz," said the angel mother, "I may not disclose; rest satisfied, however, with the assurance that the Great Being, in whose sight I draw an eternity of bliss, can in no wise cast forth those who strive to imitate him in acts of long suffering and kindness."

"THEA AND THE MOUNTAIN."—High-toned and instructive, evidently the product of a Christian mind that interweaves occasionally its recognition of Jesus as the Saviour. The scenes are laid among those incident upon country life. In part first, which is headed "What the Tree and Stream Taught Her," the little Thea holds an imaginary conversation with an oak tree and with a still-river. In part second she "learned the same lesson at Sunday-school," taught her in the usual Sunday-school method. Part third illustrates how Thea tried to help others, and to what extent she was able to call into exercise the lessons learned at Sunday-school and in her talks with nature. Part fourth, "Going up the Mountain," treats pathetically of the manner in which Thea went to meet her mother in the Spirit Land. The mind of the writer may be seen through a sentence put in the month of the oak tree: "People never enjoy themselves much when they are only trying to make themselves happy. It is the wisest work in the world. We must try and think what will make other people happy and comfortable first, and in doing that we shall find our own peace."

CHILD LIFE IN INDIA: A story of Juthoo and his Sunday-school, by a native Brahmin, with an appendix of short stories. This little work is from the hands of a Brahmin who was converted to the Unitarian faith in Christianity.

Nobody's Child, and Other Stories, is a selection of short stories and anecdotes, some twenty in number. The selection is good, and it is a book which proves interesting and useful to young children.

ALICE'S DREAM: A Tale of Christmas-tides. Two illustrations by Billings. 50 cents. As its title indicates, this work is from a Christian mind, although it has no sectarian tinge to it. Alice, the eldest of six children, possessing an ambitious and ideal mind, is looking forward to the enjoyment of the Christmas holidays. On Christmas Eve a heavenly peace descended upon her spirit as she sank to rest. She believed her mother still watched over her, and, turning to say how much happier she felt, was astonished to behold instead the form of a young girl of

exquisite beauty. Her face was radiant with love, and its expression almost childlike. She was robed in a floating cloud of azure, confined at the waist with a girdle of stars. Her hair, of the palest golden hue, was drawn back from her forehead, and drooped gracefully over her shoulders. Alice had never beheld any being so lovely. She tried to speak, but the effort was vain. The beautiful vision bent over the wondering child, and words fell from her lips in tones of softest music: "Fear not, Alice; I am your guardian angel, and bring an answer to your prayer. It is accepted by our Father, who has given me power to unfold before you some of the hidden secrets of life, that you may better understand its purposes. Will you trust yourself to my guidance?" Alice suffered herself to be enfolded in the arms of her angelic visitant, and together they visited, successively, a home in a palatial city residence, in a humble farmer's cottage, in an industrial school, in the haunt of poverty on the outskirts of a city, and in a country villa. Scenes, and incidents, and conversations, that occurred at each place, are well pictured and happily set forth. These chapters are full of the spirit of love, charity, and patience. Finally, they visited the "garden of Contentment and Love," wherein were groups of angel children, who brought a wreath of pure white roses, and a phial containing water from the "Fountain in Love." These, with the "cross of self-devotion, formed of flowers that grow in the same garden," were given to the young girl, "who looked the thanks she could not utter." The celestial visitant closes her interview with Alice in these words: "The flowers of the cross must be sprinkled with the water from Love's immortal fountain, or they will wither and die. Adieu, sweet girl! You will see me no more on earth, but I shall be ever with you to watch over you and bless you."

ALL THE CHILDREN'S LIBRARY; or a library of six books, graded so as to be adapted for children of all ages. Price for the box and contents, \$3.50.

"NOISY HERBERT AND OTHER STORIES," is for the youngest; and is a succession of child-stories playfully woven together, and made very interesting to young children. The words are short, and the print is large. All the books of this series are well illustrated and tastefully bound.

"MY LITTLE NEIGHBORS" is designed for the younger children also, but is more in a vein that would be styled religious—more solemn, and not so glee-like, as "Noisy Herbert."

"BESSIE GRANT'S TREASURE" is of a similar character, adapted for children of a larger growth; so also is it with

"THE LITTLE GRAYS," which contains many good practical teachings, embodied in five chapters: 1. The Snow Storm; 2. The Story of Aschenputtel; 3. A Day in May; 4. June Pleasures; 5. The September Journey.

The four volumes are sold at 50 cents each.

LAND TO SPARE.

It has often occurred to us that there is vacant uncultivated soil enough, even within an area of twenty miles from the city, to supply food for all the destitute of the city.

Doubleless the majority of our farmers would be really richer were their farms cut down one-quarter or one-half. And homes for the homeless are abundant if we consult only the capacity of the soil this side of the Mississippi.

We observe a sensible recommendation in the Orange (N. J.) Journal to this effect: "Let those who have more land than they can cultivate themselves, give, without charge, to some less fortunate neighbor, or any poor man in the town, the privilege of planting so much of it as he can well cultivate. There is an abundance of land lying waste, or only in pasture, in the town of Orange, which would be benefited by cultivation, and scores of men, doubtless, who would be glad of the opportunity of this providing in part for the wants of their families."

ANOTHER VICTIM OF TOBACCO.

Much is said and written of the danger of using explosive fluids for burning, and every accident resulting therefrom is heralded. Will no one compile the cases of death, conflagration, and loss, from the use of tobacco and cigars? It would be found that many "mysterious" fires come from the pipe or cigar. The following is but a single example of the folly of puffing smoke from a dirty roll of tobacco leaves:

"An English traveler, Mr. John Burgess, was recently on his way from Hopetown, South Africa, with a party to join Dr. Livingstone at the Zambesi. He had with him three Europeans, several natives, and three wagons, which contained, among other things, a considerable quantity of gunpowder. On the 22d of August the party came to a halt, and Mr. Burgess, after fatiguing himself in an elephant hunt, went to one of the wagons, where he laid down to rest and smoke a cigar. In two minutes after an explosion took place, he and two natives were blown up, the wagons were destroyed, and seven horses killed. The rest of the party escaped. He was a fine young man, and only twenty-three years of age."

ONE OF THE WONDERS OF HISTORY.

In 1850-'61 Russia, the most despotic and sequestered of monarchies, without inside or outside pressure, voluntarily sets free at least twenty million bondmen, with paternal provisions for their well being; the great American republic, almost at the same moment, is rent in twain, and eight of its States, in the face of the moral sense of the world, seek a reconstruction upon the principle that slavery "is a divine institution, the cornerstone of civil liberty, and a means of human reformation, second in dignity, importance, and sacredness, alone to the Christian religion." Which picture suits the reader best? [N. Y. Dispatch.]

Apotheosis.

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

Departed: From her earthly form, in Wallworth, Wayne Co., N. Y., April 29th, 1861, AMELIA MILLER DENISE, wife of Hubbard Denise, and daughter of Harvey Miller, Esq., aged 30 years.

Ever ready, with an untiring zeal, to benefit those around her, her mission seemed but to bless. Yet she has thus early, in the bloom and freshness of youth, passed on to those higher spheres, where, in the spirit land, her cheerful heart may make glad the hearts of many as was its wont to do while here.

We shall miss thee from our circle, Miss thee from our household band, Now that thou hast passed the portal Of the joyous Eden-land.

Though we miss, we have not lost thee, For we feel thy spirit still, Claiming now that "sweet communion" Which we answer thrill by thrill.

Miscellaneous.

REFORMER'S HOME. The comforts of a home are offered to those persons who may visit New York temporarily, or to families and individuals whose residence in the city is permanent.

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 Harmonical Home. MAY, 1861. 551f

Brown's Water Furnace Company. Manufacturers of Brown's Patent HOT WATER FURNACE.

For warming and ventilating Dwelling, School and Bank Buildings, Hospitals, Stores, Green-Houses, Green-houses, &c. Also, Steam Apparatus constructed for warming Hotels, Factories, &c. 274 Canal Street, New York, Three doors east of Broadway

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

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

HAMMONTON.

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

THE CLIMATE IS DELIGHTFUL.

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

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 PARTICULARS.

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 Atson district, north and immediately back of Hammonton Station, containing about thirty thousand acres. The Batsto district, east, between Hammonton, Weymouth Station, and Pleasant Mills, containing ten thousand acres.

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

\$12 to \$20 per Acre.

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

\$15 to \$30 per Acre.

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

An indisputable title will be given to purchasers. In the State of New Jersey there is a LIBERAL HOMESTEAD LAW,

which protects the Homesteader 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 LONDON, or Dr. J. H. NORTH, Hammonton, Atlantic County, New Jersey; JOHN KEENE, Weymouth, N. J.; NEWMAN WEEKS, Agent for New England, at Rutland, Vermont; and S. W. DICKSON, Philadelphia, Pa.

WHEELER & WILSON'S SEWING MACHINES.

With Glass Cloth Presser, Improved Loop Check, New Style Hemmer, Binder, Corder, Etc.

REDUCED PRICES!! OFFICE, No. 505 BROADWAY, NEW YORK.

GARDINER'S Rheumatic & Neuralgia COMPOUND.

A Certain, Safe, and Permanent Cure FOR RHEUMATISM, NEURALGIA, AND SALT RHEUM.

IT IS AN INTERNAL REMEDY, Driving out and entirely eradicating the Disease. IT REQUIRES NO CHANGE IN DIET OR BUSINESS, AND

May be taken by Children and Persons of the most Delicate Constitutions, WITH PERFECT SAFETY.

TESTIMONIALS.

"Gardiner's Rheumatic and Neuralgia Compound" is the best medicine for the disease that I ever saw. CHARLES A. SMITH, No. 1 Old State House, Boston.

After suffering with Rheumatism twenty years, and being confined to my bed several weeks last spring, I was entirely cured by the use of one bottle of "Gardiner's Rheumatic and Neuralgia Compound." NORMAN T. AYRES, 75 Franklin Street, Boston.

Having been a constant sufferer from Neuralgia for eighteen months, and been driven by excruciating pain to the trial of numberless remedies, without obtaining relief, I was induced to try "Gardiner's Rheumatic and Neuralgia Compound." I have taken but one bottle, and am entirely well. D. D. BAXTER, Dry Goods Dealer, 5 Appleton Block, Lowell, Mass.

I have been afflicted with Salt Rheum in its worst form, for a long time, and suffered more than can be imagined, except by those similarly afflicted. I tried one bottle of your Compound, and can honestly say that I believe myself entirely cured. JOHN A. MORDO, Pearl Street House, Boston, Mass.

"Gardiner's Rheumatic and Neuralgia Compound" has entirely cured me of sufferings of several years' standing. W. E. HODGKINS, 1 Old State House, Boston, Mass.

My son, ten years of age, has been for three years a great sufferer from Salt Rheum, his hands covered with sores, and in constant pain; one bottle of your Compound cured him. J. W. HAMMOND, 99 Milk Street, Boston, Mass.

"Gardiner's Rheumatic and Neuralgia Compound" has entirely cured me of Neuralgia. W. C. THOMPSON, Proprietor Pearl Street House, Boston, Mass.

One half a bottle of your Compound cured me of a severe attack of Neuralgia. FANNIE S. THOMPSON, Pearl Street House, Boston, Mass.

I certify that my friend, Wm. T. Giddens, Esq., presented me with a bottle of "Gardiner's Rheumatic Compound," in 1855, 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.

I think it the best and most efficacious medicine for that disease I ever used. WILLIAM C. KITTRIDGE, Fair Haven, Vt.

The undersigned hereby certify that they have used "Gardiner's Rheumatic and Neuralgia Compound," for the cure of Rheumatism and Neuralgia, and found, in every case, immediate and permanent relief. We have full confidence in its healing qualities, and would recommend it to all who are afflicted with these harassing diseases, as one of the safest and best medicines ever offered to the public.

S. HANCOCK, Jr., 20 South Market Street, Boston. ELMER TOWNSEND, 45 and 47 Pearl Street, Boston. CAPT. CHAS. G. DOLLIVER, Boston. SAMUEL WALES, Jr., City Hotel, Boston. C. KIRKES, 215 Washington Street, Boston. HENRY D. GARDINER, Webster Street, East Boston. GEORGE H. PLUMMER, 1 Maverick Sq., East Boston. ABRAM WEEKS, Webster Street, East Boston. W. S. RANDAL, 715 Race Street, Philadelphia. G. K. HARRINGTON, 911 Arch Street, Philadelphia. CHARLES NORTON, 1214 Spruce Street, Philadelphia. C. F. WHEELER, 165 Lombard Street, Baltimore. W. WILLIS, 189 Gay Street, Baltimore. GUY FRISBIE, Willsborough, N. Y.

The Rheumatic and Neuralgia Compound Has been taken by hundreds of persons for Scrophulous Humors, with great benefit.

Principal Depot, 87 Kilby St., Boston. F. C. WELLS & CO., 115 FRANKLIN ST. AND O. J. WOOD, 444 BROADWAY, WHOLESALE AGENTS FOR NEW YORK.

For sale by Apothecaries generally throughout the United States. None genuine unless signed by CHARLES F. GARDINER. 62-521

MRS. TOWNE, Healing, Clairvoyant, Developing Medium, Fishkill Village, N. Y.