

this same editorial column: "The supreme law of the moral reason is inflexibly just; the love that beams from it, upon all who are loyal to it, becomes burning indignation toward all who madly trifle with its behests."

Not thus have I been taught by the "invisible ones" who daily shed their gentle influence around my home and heart. Never have these angelic visitants intimated to me that I should sit in judgment on my brother, and, if his life did not accord with my conception of "the supreme law of moral reason," that I should visit him with "burning indignation."

Nor have they ever counseled me to correct social or political errors by inciting others with fire and sword to slay and destroy those who had not yet reached my particular standard of right and truth.

Carnage, rapine, and slaughter, never excite the kinder emotions of the human heart—never quicken into activity the nobler faculties of the human mind. They are, rather, the instrumentalities which have been used in all the past to degrade and imbrute the family of man, and bring into subjugation the purer aspirations of the soul, while all the grosser appetites were given loose rein to wander amid the horrors of the scene.

Spiritualists will, I trust, in this hour of trial, exhibit a truer perception of their relations to the great Father and the common Brother, than to engage in or encourage others to enter upon this scene of fratricidal strife.

Let the Hebrew, whose ignorance of the sublime attributes of Deity leads him to look upon his people as the chosen favorites of God, entertain such ideas; let the sectarian Christian, whose God is a terrific monster, breathing vengeance upon all who fail to obey his command, give such counsel to others; but let the man who has been blessed with the companionship of angels diffuse a purer light, a gentler influence abroad upon the world.

Yours, fraternally, WASH. A. DANSEIN.
BALTIMORE, May 14, 1861.

Woman's Cause in Ohio.

From the Report of Mrs. J. E. Jones, (May 4th, 1861.) we make the following extract:

Our main object this year, as heretofore, has been to secure personal property and parental rights, never ignoring, however, the right to legislate for ourselves. We were fortunate in the commencement, in enlisting some of the leading influences of the State in favor of the movement. Persons occupying the highest social and political position, very fully indorsed our claims to legal equality, and rendered valuable aid by public approval of the same. We took measures at an early period to obtain the assistance of the Press; and by means of this auxiliary our work has been more fully recognized and more generally appreciated than it could otherwise have been. Without exception the leading Journals of the State have treated our cause with consideration, and generously commended the efforts of its agents.

So numerous were the petitions, and so largely did they represent the best constituency of the State, that the Committees in whose hands they were placed, felt that by all just Parliamentary usage, they were entitled to a candid consideration. Accordingly they invited several of us who had been prominent, to defend our own cause in the Senate Chamber, before their joint Committee and such of the General Assembly and of the public as might choose to come and listen. From the reports of the numerous letter-writers that were present, I will place one extract only upon record.

"The Senate Chamber was filled to overflowing to hear Mrs. Jones, Cutler, and Gage, and hundreds went away for want of a place to stand. Columbus has seldom seen so refined and intelligent an audience, as that which gathered around those earnest women, who had none of the charm of youth or beauty to challenge admiration, but whose heads were already sprinkled with the frosts of life's winter. Earnest, truthful, womanly, richly cultivated by the experiences of practical life, these women, mothers, and two of them grandmothers, pleaded for the right of woman to the fruit of her own genius, labor, or skill, and for the married mother her right to be the joint guardian of her own offspring.

"I wish I could give you even the faintest idea of the brilliancy of the scene, or the splendor of the triumph achieved over the legions of prejudice, the hosts of injustice, and the old national war of hoary conservatism. If the triumph of a *prima donna* is something to boast of, what was the triumph of these toil-worn women, when only the members of the Committee, but Senators and Members of the House, crowded around them with congratulations and assurances that their able and earnest arguments had prevailed, and that the prayers of their petitioners must be granted."

The address of the first speaker was a written argument on legal rights. It was solicited by members of the General Assembly for publication, and distributed over the State at their expense.

It will be seen, therefore, that in some respects the seed time was propitious—we were able to turn to our account many agencies that had heretofore been arrayed against us. The harvest, consequently, was full promise. The change in public sentiment, marked favor with which our cause began to be regarded in the judicial and legislative departments, encouraged us to hope that if equal and exact justice were not established, which we could hardly expect, we should, at least, obtain legal equality in many particulars. The Senate Committee soon reported a bill, drafted by one of their number—Judge Key—and fully indorsed by all the Judges of the Supreme Court, securing to the married woman the use of her real estate, and the avails of her own separate labor, together with such power to protect her property, and do business in her own name, as men possess. The last provision was stricken out, and the bill, thus amended, passed both Houses—the Senate by a large majority.

Although this secures to us property rights in a measure only, yet it is a great gain. He, who, in abject bondage, has striven with his fetters, rejoices to have the smallest amount of weight removed. We have, therefore, reason to be grateful, not only for the benefits which shall derive from this act, but for the evidence of a growing sense of justice on the part of those who claim for themselves the

exclusive right to legislate. Senator Parish had already prepared a bill for Guardianship, and to change the Laws of Descent, that something more than a paltry dower should be secured to the widow in the common estate; but the press of business, and the sudden commencement of open hostilities between the North and South, precluded all possibility of further legislation in our behalf. While Judge Key has deservedly received universal thanks from the women of Ohio for proposing and carrying through the Legislature the Property Bill, they are no less indebted to the Hon. Mr. Parish for his faithful defense of their cause, not only during the present session, but in years past. If all the Honorable Senators and Representatives who have given their influence in favor of it, were to be mentioned, and all the faithful men and earnest women who have labored to promote it, the list would be long and distinguished.

In view, then, of the past, and the glorious prospect for woman in the future, let us renew our zeal, and pledge to each other untiring fidelity to the great principles of human freedom and equality. While the civil war, now inaugurated, shall continue, other interests must necessarily be forgotten; but should this strife at length result in a reconstruction of the government, let us not forget, in that day, what is due to woman.

J. ELIZABETH JONES.

For the Herald of Progress.

Thoughts about Commerce.

PRESENTED THROUGH A CURIOUS AND SUGGESTIVE DREAM.

There is a political, financial and commercial crisis upon us again, and such times generally set men thinking about the institutions that are subject to such fits. So it has been with me, and, in the midst of my meditations, some days ago, I had such a curious and suggestive dream that I think it would not be quite right to withhold it from the readers of the HERALD OF PROGRESS.

I embarked with Prof. Wise on an aeronautic expedition. When we rose and soared away, a diversified landscape first met our gaze from below; then we glided over a vast expanse of water, and finally descended, not on the moon, but, as we soon learned, on the long lost Atlantis. From the crowd that gathered around us, a gentleman stepped forth, inviting us to stop at his house. But before going there I was desirous to get a new hat, as my old one had been carried off by the breeze. Our host very kindly offered to accompany me to the Commercial Hall of their township. This sounded a little curious to me, so I went along, musing over the meaning of these words. At last we reached a fine building. It contained, on the ground-floor, an extensive hall, fitted up with every article commonly found in a good country store. One of the clerks, being informed of my wants, showed me a goodly assortment of hats, from different manufacturers. I made my choice and asked for the price. The man looked a little queerly at me. "Don't you see that on your hat, as on every other article, the price is marked?" Presuming that storekeepers there were just as most of that genus in my own country, I tried to haggle a little. Upon this the salesman gave me a look that seemed to say: "Sir! there must be something wrong in your noddle. But here my companion interfered, telling the clerk that I was a stranger, that I had come from he knew not where, perhaps from the moon, and that therefore a few explanations might not come amiss. They were addressed to me.

"The building you are in, sir, is township property. The clerks are elected by a board of township supervisors, or township council. We do not own our merchandise, but sell on commission. If any manufacturer wishes to sell his articles in this place, he simply sends them on, stating the prices at which he wishes to dispose of them. He has to pay a certain percentage for storage, insurance, sale, etc. This paid, the proceeds are handed over to him. So you perceive that the pricing of the articles is none of our business, but the manufacturer's. We get the articles directly from them, and therefore rarely get cheated with a bad article, every firm being afraid to risk their reputation in this manner. Of course, manufacturers, to compete with one another, will set their prices at as low figures as they possibly can; but what profit there is goes to their purse, and not to the merchants. So, although we sell pretty cheap, still both parties are benefited. Of some articles we only keep samples in our store, and as we get orders upon them we fill them. So with most farm-produce. The farmers come to announce what they have for sale, with statement of prices, etc., and we tax the produce, according to its quality, and publish the same in our *Official Commerce Journal*, which is expressly published for the benefit of buyers and sellers, to make them acquainted with their respective wants."

I had to admit that all this was very good. "But," I objected, "do the employees of these public establishments never cheat?" "Oh, measures are already taken to watch them pretty closely, and if any fraud should be detected, it would cost the guilty party both his reputation and his situation, besides the legal punishment."

"His situation? Then they remain in office longer than a fixed term, for instance four years?"

"Why, our citizens are not so foolish as to turn a good employee out of office after he has acquired the greatest ability for the discharge of his duties. To office-holders this policy is a marvellous incentive to good behavior."

I could not help approving of this. "But," thought I, "it is very different from what I have seen on Uncle Sam's farm."

"Why does not the General Assembly elect the clerks?"

"Because we have found that the popular vote decides very well on principles, laws, etc.; but as to persons the people have no opportu-

nity for candid investigation, and must always rely on reports of others. Our people decide themselves upon laws, and upon every public measure to be taken, but as to the officers they only elect those for the township, and these, as the public and private character of every one almost is known, they have a chance to pick the best men, who are generally no great speakers, and do not stump the country nor thrust themselves upon every one's attention. The township-board select their representative for the county administration, and so on from township to county, State, and Union, the people discussing and deciding themselves on the laws, but delegating to their representatives the power to select and control the Administration."

"That's something to tell Uncle Sam," I thought.

I was further told that there is, in every county, a central store, where fancy articles, machinery, etc., are kept, in short, such articles as are not within the range of a country store. Every one of these Commercial Halls distributes a catalogue of the articles kept, and from time to time issues supplements to it. So every one of the customers can know what there is in the store, which circumstance saves a great deal of time lost elsewhere in showing goods to gentlemen and ladies who visit it without knowing exactly what they want.

The advantages derived from the system of commerce, the outlines of which have been thus roughly sketched, are not all told by merely stating that we get our goods cheaper. The old system, which raised the prices of some articles to double their cost, thus proved to be, not a mediator between buyer and seller, but rather an obstruction, generating much misery, distress, and falsehood. Many heads and brains that formerly were bent on skinning and cheating their fellow beings, now prosecute some useful productive avocation. Most of our commercial clerks are women."

"That again is something about which to inform Uncle Sam," I said to myself. And I blushed at the mere recollection of having seen so many strong, able-bodied men, lounging in stores, and idling away their time, when the farmers in the vicinity had all hands full of work. A woman would busy herself about something.

"But, if there is any profit made in the business," I asked, "how do you dispose of it?"

"That varies in different localities, and depends upon the vote of the respective General Assemblies. In nearly every place part of the profits are appropriated to a reserve fund, in order to give a substantial basis to the credit of the establishment."

I could not help expressing my admiration for the simplicity and honesty of this system of commerce, when my host remarked, that not a very long while ago there had been started some associations for the prosecution of industrial branches, including agriculture on a large scale. I wished to learn something about them also, and information was promised me. But the next moment I awoke, dressed myself, and went out to buy a new hat. I paid two dollars for it. In the afternoon my neighbor went to the very same store, and purchased the same kind of a hat for one dollar and fifty cents. I was a little vexed when I heard of it.

I hope I shall dream more about the institutions of that fabulous island. If so, I shall duly report my visions. Though they originate in dream-land, they may some day prove of practical value. America, in her institutions, territory, and population, possesses the conditions for realizing such Utopian ideas. Let us discuss these matters, for to better our condition in this world is just as important a task as to speculate upon our trans-mundane life. Let us free ourselves and our fellow men as much as possible from the cares of everyday life that weigh so many aspiring minds to the dust. *The spiritual birds will take care of themselves.*

I should be glad to hear from others on these themes.

H. STUDER.

What is Opinion?

Translated for the HERALD OF PROGRESS from the *Revue de l'Ouest*.

Man should defy opinion, woman yield to it, said Madame de Staël, who, however, did not always practice the second part of the maxim. I am not one to blame her for it; but we must criticize the precept, at least so far as it concerns woman. Let us examine briefly the nature of this singular power, to the authority of which so many people are ready one day to appeal, and the next to reject, and which exercises a tyranny of which all men are alternately accomplices and victims.

What is Opinion? It is the aggregate of individual beliefs upon this or that subject, which as yet does not admit of rigorous demonstration. Do we entertain opinions in arithmetic, in geometry, in mechanics, in astronomy? No; in these subjects we are possessed of knowledge, or we have it not. He who is destitute of arithmetical knowledge applies to one who is better instructed than himself when he has a calculation to make; but he does not pretend to pass off for truth the false notions he may have of the properties of numbers. If you have not made a special study of the courses of the stars, you at least know that the secrets of the mechanism of the heavens are understood by certain men called astronomers; and to them, or to their books, is it that you apply when you would inform yourself as to what passes in the regions of immensity, and you will refrain from giving publicity to your errors or your reveries as if they were a system deserving of the attention of others. There was a time, however, when no one knew

with certainty the position and the movements of the stars; it was then believed that the sun and the universe at large revolved around the earth; it was Opinion that reigned over the human mind [on this subject] till it was dethroned by astronomical science. Wherever science has not firmly established its sway, you will find Opinion armed with its fool's bauble for a scepter, and dictating its laws as absolute authority. It is this power that dominates in the department of politics, in the religious sphere, and to a certain extent even in philosophy.

If Opinion, as Pascal remarks, were the infallible criterion of the false, it would also be the infallible test of the true, since all that would be required to avoid error would be to take the contrary of its decisions; but since it stamps both true and false with the same mark, it is very difficult to distinguish them and to find the right way again when one has experienced the deceptive influence of Opinion. It must be that the truth rests somewhere in political affairs; but how shall we discover it if we take Opinion for a guide? If it has carried you into the camp of any party whatever, how shall you act to emancipate yourself from the imaginary obligations it imposes upon you? In the depths of your soul you may divine what is just and right; but have you the courage to break engagements more or less public, and to withdraw from a position openly advocated? When we have committed an error in science, and when this error is clearly demonstrated, we are compelled to retract under penalty of becoming ridiculous or losing our wits; but in politics, principles are as yet so very obscure, ideas and interests are so commingled that a man can never find fair pretexts for an obstinate perseverance in the path upon which he has entered, and may always find some fragment of truth to disguise the error which Opinion has condemned him to defend.

In religion, Opinion is still more despotic and implacable than in politics. Ask of a religious system what it is, and it will answer you that it is a divine institution. Examine it closely, and you will discover it to be nothing better than an opinion. What is Catholicism? It is the opinion, that is to say, the belief, of Gregory VII, of Loyola, of M. Veuillot, and of some hundreds of millions of other individuals. But what enormous power is there in this belief, in this petty intellectual fact so many times repeated! What terrible combats has free thought been compelled to fight with it in its struggle for independence, and as it has revealed itself successively under the names of Luther, Descartes, Voltaire, and the Revolution! And even now, is the struggle ended, has the victory been decided, between this old belief, this declining opinion, and the young colossus of the Revolution? No; the battle is still undecided, and I must say that appearances are in favor of Catholicism.

The form with which Catholic opinion has been clad up to the present day may be modified, the Papacy may be despoiled of a part of its tinsel, but, for all that, Catholicism will not be dead; it will not even be cast down. It lives and maintains its existence even in Protestantism; it is that power that we recognize in all the institutions based on authority, and on an arbitrary hierarchy. Every man who labors for a reform, every man who devotes himself to social regeneration, combats Catholicism or the conservative opinions which have their root in it.

Let him retire, as I have done, into a desert, or let him remain in the bosom of society as it is, he will see solitude and vacuity establish themselves about him. He will gain a few testimonials of sympathy, a few disciples from abroad; but the very persons who were wont to encourage him in his theoretic innovations, will shrink from the practical application of principles admitted to be true; they will draw back from moral proscription, from the prospect of becoming religious pariahs. Why? Because they are exposed to observation, because Opinion bends its brows upon them. Will all draw back? Is there not one man, one woman, who will have the courage to face this formidable menace, and the fortitude to oppose an independent conscience to the factitious conscience of Opinion? There are some. Let us not despair of Humanity. The race shall triumph over the tyranny of Opinion, as well as over all other tyrannies.

Philosophical Department.

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

For the Herald of Progress.

The Great First Cause.

SPRINGFIELD, MASS., May 12, 1861.

FRIEND DAVIS:—An able and candid writer from beyond the western slope of the Rocky Mountains, has recently given us, through the HERALD OF PROGRESS, his views of some of the arguments usually relied on to prove the existence of "The Great First Cause," under the appropriate head of "Logic versus God." If I did not feel some scruples on the score of a lack of literary culture, I should feel strongly inclined to ask the use of several of your columns for the purpose of elaborating some reflections on this subject, which have occupied my mind more or less, both previous and subsequent to reading the interesting article of your correspondent.

To persons of reflection, having a fair share of mental freedom, it must be obvious, that the argument from *miracles*, in proof of the existence of God, is wholly unsound and baseless.

Probably that drawn from *controversy* is not very much better. Possibly the argument founded on adaptation may finally be set aside, though I do not now see how it can be done; for it is a settled maxim in philosophy, that

when a thing exists in nature, adapted to another thing, that other thing exists. There is in man a natural faculty adapted to the recognition and adoration of God; therefore, God exists. "The mind can perceive that only which exists—there exists an image of God in the minds of all nations; they very logically conclude there is a God whose image is thus reflected." This proposition is acknowledged to be self-evident, and the conclusion thence reduced, logical; yet objection is made to it, which seems futile, if not even absurd. The objection is this, viz: "A being, in order to be God, must possess the following attributes: wisdom that cannot become more wise, knowledge that cannot be extended, love that cannot become more pure and all-embracing, and will that cannot be more powerful. These attributes would constitute him an Infinite Being, and as the human mind is finite, it is impossible that it should receive into its consciousness the image of such a being, for it is impossible for the finite to contain the infinite, therefore an Infinite God does not exist."

What sane mind can doubt the infinite extent of space? It is conceived of more or less clearly, as a fact by all mankind, as is the fact of the existence of an Infinite Being; but a logical objector says "a finite being cannot receive into its mind an image of that which is infinite;" therefore the idea of the infinite extent of space is a logical absurdity! A respondent says "to comprehend Nature, both physically and spiritually, as ONE GREAT WHOLE, moved and animated by INTERNAL FORCES, with knowledge of those forces, &c. I conceive to be the noblest and most important result which the intellect of man can achieve." Nature, with its internal forces, constitutes all that is embodied in my conception of God; now I wish to know how I am to receive into my finite mind the image of Nature, physical and spiritual, with all its internal forces, as ONE GREAT WHOLE, any better, or easier, than I can take in and comprehend the image of the Infinite God? A rose by another name is just as sweet, and a proposition by another name is no less difficult.

Reason is a noble attribute, and logical deduction is never to be despised; they together have their sphere, and in that sphere they shine, and we should joyfully accept the light they bring; but instinct, intuition, is in its sphere above reason, and reaches where reason cannot go; its teachings come directly from the Infinite sensorium, and are not subject to the mistakes that frequently mar the beauties of logical deduction; and intuition is constantly whispering in the ear of humanity "There is a God, the universal Father and Mother of you all, and ye are brothers."

Reason however able, cool at best. Cares but for service, and but serves when pressed. Stays till we call, and then not often near; But honest instinct comes a volunteer. Sure never to overshoot just to hit, While still too wide or short is human wit. Sure by quick nature happens to gain. Which heavier reason labors at in vain; This too serves always, reason never long. One must go right, the other may go wrong. And reason raise o'er instinct as you can. In this 'tis God directs, in that 'tis man."

Again, it is said that "God, in order to be such, must be the regulator and sustainer of the universe, and therefore acts by universal and invariable laws." To be sure he must, and does; then what? Why, because people in their ignorance have such crude notions of God as to suppose that he turns aside at their requests to do them special favors, and because those favors are dispensed by guardian spirits instead of God, who was ignorantly importuned to bestow them, therefore there is no God; in other words, because the being whose supposed image was addressed did not answer the prayer, but another being did. It is difficult to see the force of this logic; it seems a conclusion unwarranted by the premises. Who supposes that in order to the conception of the existence of God, that an image having proportions and limitations must be formed in the mind? The idea contained in an abstract proposition may be intelligently received, and yet no image of it be presented to the mind, when it is affirmed that "virtue is its own reward."

It is further said, that "all answer to prayer comes from guardian spirits." Granted! In illustration, the case of the widow is referred to, who prayed that God would cause her son, who was wandering on the seas, to return to her. Her husband, who was in the spirit world, coming in rapport with both mother and son, caused the son to return. Now it is urged that "demand and supply are equal, and that which supplies demand proves that it is the thing demanded; therefore the being whose image is reflected in the human mind to whom all prayer is addressed, called God, cannot be God."

Whose image was that which was reflected in the mother's mind when she was praying to God for her son? It was not God's, for that would be impossible; it was not that of her husband, for she did not recognize him; or was she then thinking of him, much less was she praying to him. Now so far as the argument under examination is concerned, this is as fatal to the existence of the husband, as it is to the existence of God.

There is much clamor raised by Protestants against the Catholics because the Catholics invoke the saints; but to my mind it is the best feature of their religion, and the most philosophical and useful dogma in their creed. But I am much puzzled to understand how it is, that because some, or many, or most people pray to God and get an answer, not from him, but from some one else, therefore there is a God in the universe.

In conclusion, your correspondent affirms "that the imperfect impression on the mind of the existence of guardian spirits and a spirit world, has produced the belief in God; and

this imperfect impression, when joined to the perception of cause and effect in Nature, has produced the doctrine of a Great First Cause." In reply, let me observe that the imperfect impression on the mind of the existence of God, guardian spirits, and a spirit world, is produced by intuition, and this imperfect impression, when joined to the perception of cause and effect in Nature, has produced the doctrine of an Infinite Eternal Cause.

E. W. TOWING.

For the Herald of Progress.

Things to be Considered by our Opponents.

The opposer of Spiritualism may well consider whether he has not wrong conceptions of Deity, or, in other words, whether those conceptions are founded on a true or false record; for it is important that we start with some reasonable views of our Great Author—when this suggestion is made, he is ever ready to refer to the "scriptural" descriptions of our Father God, supposing them to be beyond all question; but the inquiring mind will ask what positive proof there is, that any description of God found in the Bible is his own language, or an inspiration coming directly from God. It was once easy for me to believe that everything in the Bible claimed to be inspiration, was attributable to unobstructed intercourse with the Divine Being; but now I am satisfied it was *mere belief* unsupported by proper authority. Let us search a little into the records made anciently concerning Jehovah, and inquire if they do not receive a good deal of coloring from man's unprogressed and unsublimated nature, confining the investigation for the present to the person of the Father.

Let us take the passage concerning the conversation in the garden of Eden, from which it is inferred that if God does not usually wear a bodily shape or form, he is able to assume one for specific purposes. "And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God." &c. Genesis iii: 8.

See also the following:

GEN. xvii: 1. And when Abram was ninety-nine years old the Lord appeared unto Abram, saying, I am the Almighty God, &c.—3d verse—And Abram fell on his face: and God talked with him, &c.

GEN. xxxii: 30. And Jacob called the name of the place Peniel: for I have seen God face to face, &c.

GEN. xxxv: 9. And God appeared unto Jacob again when he came out of Padan-aram and blessed him.

11th. And God said unto him, I am God Almighty, &c.

13th. And God went up from him in the place where he talked with him.

Exodus iii: 4. And when the Lord saw that he (Moses) turned aside to see, God called unto him out of the midst of the bush and said, Moses, Moses.

Exodus xxxiii: 11. And the Lord spake unto Moses face to face as a man speaketh unto a friend.

The following verses, though hard to reconcile with some of the preceding with regard to seeing God's face, I will quote without discussing that point.

Exodus xxxiii: 20. And he said, Thou canst not see my face, for there shall no man see me and live.

21st. And the Lord said: Behold there is a place by me, and thou shalt stand upon a rock. 22. And it shall come to pass while my glory passeth by, that I will put thee in a cleft of the rock and will cover thee with my hand while I pass by.—23. And I will take away mine hand and thou shalt see my back parts; but my face shall not be seen.

MATT. iii: 17. And lo a voice from heaven saying, This is my well beloved Son, in whom I am well pleased.

We gather from the foregoing, and also from many other similar passages in the Bible, that the ancients supposed God to be a person dwelling usually in heaven but accustomed on special occasions to descend to the earth and talk with men, "as a man speaketh unto a friend," even believing themselves to see his uncreated person. From their supposed interviews with the Deity we learn that he has organs of speech, hands, feet, back parts, and in a word a moving body, as much separate from his works as a mechanic is separate from whatever he builds, and in the habit of visiting the various portions of his realm by actual locomotion. Now it is evident to my mind that their undeveloped condition forbade a higher conception of the Father, than above stated—if we had lived then, ours probably could have been no more enlarged. But, brother opposer, are you not pursuing an unreasonable course (if indeed it be your position) to allow no other impression of God to affect you than what was received three or four thousand years ago by others? Are you satisfied in believing that the Infinite Father once walked upon this little earth? or that any man ever heard an audible voice proceeding from him? Do you believe Moses saw the "back parts" of a person who deserves the name of the Eternal God? Will you still persist in adoring such a person as your Divine Author? If so, how can you deem even the abuses of Spiritualism as unworthy of credence, and nonsensical? That God is a person, or an individualized being, I do not undertake to deny, for it is not a matter here to be decided, if, indeed, it could be; but through the explanations of spirits, and intuitional perception, a conclusion more reasonable than that of the ancients, I think, is to be drawn concerning the Great First Cause.

According to later revelation, instead of being a moving spirit-form like a human spirit or angel, visible to the higher intelligences, he is

the great unmoving and immovable Central Principle, or Person, of the whole universe! He is the eternally-fixed Central Orb of universal Nature, whose beams of faithful light radiate to all her remotest parts, like sun-rays to the bounds of planetary orbits! He is the Great Soul, from whose eternally-dwelling thought such wondrous systems of worlds, with their teeming populations, have been evolved; Innermost Life of all life; Innermost Essence, of spirit-essences; Soul of all souls; the Will Omnipotent of all will; Inherent Law of all animal, mineral, and vegetable formation; the intrinsic Good of the great whole, attracting all the parts; the ineffably bright and glorious Vortex, around which all things, as it were, whirl in immeasurable and widening circles; the great, positive, undeviated Existence, whence all positive currents of love, wisdom, and energy proceed.

There is a *Divine* essence, if we may use the term, connected with the Great I Am, which the most practiced angel vision cannot penetrate; a Holy of Holies that the highest seraph has not entered. He is the Infinite Source of all emanations, both terrestrial and celestial, occupying a relation to things formed similar to that existing in the human economy between mind and matter, or soul and body. As the former is connected with, and acts on the latter, being the interior form and essence on which the outward parts develop, and from which, in the first place, they were eliminated, so Jehovah is inseparably connected with, and acts on all things, from the profound interior to the remotest and most tangible exterior, and that, too, through a system of magnetic nerves as sensitive as those which inform the human brain of the body's change from health to sickness, or sickness to health.

"All are but parts of one stupendous whole, Whose body Nature is, and God the soul." All those parts he visits, it is true, but it is through successive radiations of love, wisdom, and will, which permeate them as subtly and noiselessly as flowers scent the air.

Consider, O Brother, whether Moses and Paul have not changed their views concerning God since leaving the earth. J. W. TOWING.

BELLEVIEW, ILL., May, 1861.

Voices from the People.

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

For the Herald of Progress.

Foundation of Spiritualism.

DEAR MR. EDITOR: I have just seen the "Critique upon a Critique" in your journal for March 9, 1861.

Without wishing to controvert any of the positions of the last critic, I beg leave to suggest that the claims presented by Spiritualism to the consideration of mankind are in no wise parallel with those of mere religious faith. The mere fact that sects in all parts of the world believe in particular dogmas by virtue of education, is entitled to no consideration as argument of their truth, or even of any probability of it.

With rare exceptions, such dogmas are impressed on the infantile mind only. They are adopted without any reference to whether they are true or false, and in either case are, with equal facility, rendered a portion of the faith of the unfortunate victims of prevailing religious systems.

Adult minds are superior to these impositions, and ecclesiasticism fully appreciates the necessity of seizing the mental citadel ere it is fortified with the powers of reason which Nature designs for it. The motive in so doing is probably sincere, but the system presents the most serious form of kidnapping on mind, and entails evils incalculably damaging to the cause of human rights and human progress.

On the other hand, Spiritualism is not a blind faith founded in mere tradition and hearsay; it is not a system propagated by blind leaders of the blind; it is not a mere theory, but a science of facts observable by the natural senses. Whether these facts are of any value in a religious point of view, or detrimental, is quite a secondary consideration.

It is fairly presumable, however, that, like all other facts and things that we know, they are neither good nor evil in themselves, but may be rendered the one or the other, according to the use we make of them.

There is nothing more clear than that knowledge is derived only from facts, and human progress depends on its increase. When we have no facts, faith may be very necessary, but it is not evidence of "things unseen," but only a poor substitute for it.

It is by many believed that inasmuch as mankind, as found in comparatively primitive conditions, have universally a faith in future life, this is good testimony of the reality of that unseen existence. Sectarians, who generally oppose Spiritualism, admit the force of this sort of instinctive testimony. Nevertheless very many of them attribute belief in spiritual manifestations to an equally universal tendency to superstition. Their idea of superstition is pretty fully expressed in the gaining belief in these phenomena. Now, if universal faith, amounting to something like intuition, is testimony of a real foundation in truth in the one case, it must be equally admissible in the other. Superstition properly is merely a mistaken direction of the religious element of our nature, and is more often manifested in a blind determination to resist evidence that conflicts with preconceived opinions, than in any other mode.

The existence of every religion in the world depends upon the maintenance of this sort of superstition; and the very worst sort it is, too, inasmuch as it not only ignores facts, but forbids inquiry and investigation. The facts of Spiritualism teach that every man must n-

quire for himself, that he must be his own priest, that he is responsible for his own conduct, and that evil deeds, in which he denies the authority of his highest convictions, inevitably entail suffering until the wound he has inflicted on his spiritual nature be healed. Beside this, they offer the highest encouragement for all and every human being. In the fullness of time all will become happy. We need not sorrow for a single sinner, as for one who has no right to hope.

Let the unprejudiced judge whether such a system of ethics be superior; or otherwise to those forms of faith that teach men they were born miscreants, and how they may live like devils, yet die like saints; that daily labor, by which we subsist, is the curse and not the blessing of God, and that those who do not believe these and other similarly monstrous absurdities are doomed to eternal perdition. With such, the purest life, without the faith they prescribe, is only a means of unutterable and everlasting torment.

Can persons entertaining such doctrines be happy? Can they feel secure of themselves and family, however regardless they may have thus been taught to believe of the fate of the nine-tenths of mankind who do not accept their conditions?

The author of the article in the review says: "Those who do not acknowledge the truth of Scriptures will not believe in immortality on the evidence of spiritual phenomena, as the Bible itself teaches."

This is a fair specimen of sectarian reasoning. What has belief in the Scriptures of the Christian, Mahomedan, Hindoo, or other pagans, to do with the subject? Does it follow because a man does not believe "Sinbad the Sailor," or "The Arabian Nights," or in transubstantiation, that he should doubt the evidence of his senses? The writer could not have been ignorant of the fact that thousands who do not believe the Christian Scriptures, or even heard of them, entertain no doubt of the immortality of the soul, and that there are very many who declare they have come to this belief through the evidence offered in Spiritual manifestations. Many a true believer of the Christian church, and even in its pulpits, with all the faith his mode of belief can afford, of the reality of the future life, would, nevertheless, give a world, if he had one, to be entirely certain of it. In an age in which everything but the churches teach us not to believe what we cannot prove by the evidence of the senses, or by logical proofs, something more substantial than blind faith, is becoming daily more and more necessary; and it is probably to this circumstance we are chiefly indebted for this recent rapid diffusion, constantly increasing, of that class of phenomena which has heretofore attracted so little attention.

J. P. H.

A Word on Flags, Badges, &c.

BROTHER DAVIS:—In all our Northern cities the stars and stripes are unfurled to the breeze, from every available point; man and beast are decorated with badges; materials for manufacturing flags and cockades were never before in so great demand, and thousands of hands are busy constructing them.

Each little village, and many private residences in the country, boasts its banner or banners, and every grade of humanity, from merchant princes, talented lawyers, and staid clergymen, down to barefooted urchins, and fast young specimens of degradation and depravity who strut about at the small end of a "long nine," sports a bunch of ribbons or a stunted flag. Now it is not denied that all this is very pretty, very sentimental, and seemingly very patriotic, but the question is, does it pay in any sense?

MAY 21, 1861.

Interesting Epistle from Mrs. C. M. Stowe.

VANDALIA, Mich., May 21st, 1861.

DEAR HERALD: In compliance with your call upon lecturers and mediums for their current experiences, their whereabouts, etc., and seeing in No. 56 of the HERALD the plain, matter-of-fact letter from Brother E. V. Wilson, who styles himself one of the "mud-sills" of society I too (who if not a "mud-sill" am one that aspires to a higher position than the lower than mud-sill condition in which Paul and his adherents have placed woman,) am induced to give your readers a short sketch of my experience and travels during the winter just past.

Between the 19th of December last and the first of April, I delivered in Michigan, Indiana, Illinois, and Wisconsin, eighty-one lectures, and traveled thirteen hundred and fifty miles—one thousand by railroad, three hundred and fifty by stage and private conveyance. My receipts have averaged two dollars and eighty-nine cents per lecture. I have demanded no price, but received the voluntary contributions of the audiences and friends. My lectures have usually been free to the public, and audiences, as to numbers, equal to the capacity of the lecture-room, of eager and attentive listeners. I lecture now in the conscious trance—i. e., I am conscious of and hear the lectures given through my organism, as another person would, but am unconscious during their delivery of everything else; this, however, has been my condition but a short time. Nearly four years had I traveled as an instrument of the invisible intelligencies, and delivered nearly one thousand lectures, yet all unconscious of the inspired thoughts made vocal through my lips, electrifying and elevating the hearer into the realms of the spiritual, gladdening the sorrowing souls who were mourning for and yearning after lost loved ones, as none save angel utterances can do. But on the sixth of January last, I was permitted to be a "hearer" as well as a "doer," not of the "law" only, but of the gospel of the Harmonial Dispensation, since which time I have been an interested listener to the discourses given through my organism.

My field of labor the past winter has been confined mostly to the smaller towns and villages and country districts, many of which had never before been visited by the itinerant lecturer.

In all such places many of the people were hungering and thirsting after the bread and waters of a more rational philosophy and soul-satisfying religion; they had fed with the "swine," (and on swine too,) on the husks of old theology long enough, and were coming to themselves, and it matters not now to them that old theology throws its almost lifeless carcass before them to impede their way; its thin, emaciated form, and threadbare garments, torn in the effort to conceal the inward deformity, serve but as a feeble barrier between them and

their Father's house, for the angels are leading the way; they have unlocked the great storehouse—the temple of wisdom—and with the small cords of love and truth are driving out the money-changers.

I have met with very little opposition, although I have never failed to invite all, priest or layman, opposed to the Spiritual Philosophy, to manifest that opposition in a manly spirit. But courtesy, they said, forbade them entering into a controversy with a woman. (?) As soon, however, as my back was turned, their consciences regard for the rules of courtesy vanished in thin air, and the valiant black-coated gentry, after securing themselves behind the coward's bulwark—the pulpit—with a boldness peculiarly their own, would make the attack with their most potent argument—humbug, mesmerism, psychology, the devil, &c.—and affectionately bestow upon me such choice epithets as "strong-minded woman," "a run-away-with-somebody's-husband," "a family-breaker," "a free lover," and other amiable appellations not found in Webster's Unabridged.

I am not a medium for outward manifestations, but can see spirits. This is a faculty I have possessed from my earliest recollection, and many, from descriptions I have given, both in public and private, have recognized departed loved ones who have passed on to the summer land.

I shall spend the summer months in this State, Indiana, and Ohio; the fall and winter in the East—in New York and New England; but as I go East, I shall carry with me the remembrance of the many noble souls, the cordial welcomes, and the kindly greetings, I have met in my travels in the beautiful West; and while I may mingle with strangers in other lands, I am cheered with the knowledge that noble souls and warm hearts are not found in the West alone, but in the East as well.

C. M. STOWE.

For the Herald of Progress.

ces, theaters, and expensive places of amusement, and with what you save thereby aid those who are suffering. If your adored one is really the good angel you believe her to be, she will gladly stay at home, wear her old dress, and give the price of a new one to augment your charitable fund. Your neighbors will respect you more for it, and you will feel yourself fifty per cent. more a man than if you should squander your money in the usual way. Young lady, you who cannot take up arms in your country's defense, would you also serve her faithfully? If so, do not buy that new bonnet, but get your old one remodeled, or, what is still better, wear it as it is; forego those new dresses and fine things for this summer; wear those you already have, and with the savings, feed the hungry and clothe the naked. Hollow-hearted, hair-brained fashions may laugh, but those you assist will bless you; your friends will love you better for your noble self-sacrifice, and you will have the satisfaction of knowing that you, too, have served your country, and in one sense fought her battles. Husbands, wives, fathers and mothers, banish needless luxuries, seek some profitable employment, and apply the proceeds to the above mentioned purposes. Let us have no more flags and badges, no more laziness and useless idleness, but in their place give us industry, frugality, charity, and true patriotism.

Yours for the right,

CLAUDES LAWRENCE.

NEW YORK, May, 1861.

For the Herald of Progress.

William Denton in the Field.

SHILLSBURG, LAFAYETTE CO., Wis., May 16. BROTHER DAVIS: I did expect, before this time, to be on my way east, but circumstances have changed my plans, and I am now, and likely to be for some time, in this beautiful western country.

At Peru and La Salle, in Illinois, we spent a few weeks very agreeably. The Harmonial Philosophy has there numerous and warm-hearted friends. At Mineral Point, Wis., I found one man who took the HERALD; he was the only living representative of the gospel of the nineteenth century in that town that I could find. Several secretly believe, but they lack courage openly to avow. At Mineral Point I secured several hundred fine mineral and fossil specimens from the mines and quarries so abundant in that neighborhood.

At Darlington I had the use of the Baptist church, though the minister was sorry, after the lectures commenced, that he had not previously ascertained whether I was sound in the faith. My audiences were large, however, and invitations to return were numerous.

I am now lecturing to crowded houses in Shillsburg, the center of the lead-mining region, and during the day rambling under and over the ground, learning what cannot be learned out of a mining country. I have found some Spiritualists here, and many more who desire light on Spiritual subjects. The people here are hungry, having fed on orthodox husks so long. For any good lecturer, who can present the claims of the Harmonial Philosophy eloquently before the public, I bespeak a hearty reception and liberal compensation.

From here I go to Hazel Green, Platteville, Galena, and other towns in this lead region, preaching the gospel of Nature as I have opportunity.

Yours, for the spread of intellectual and spiritual light,

WILLIAM DENTON.

Brotherhood.

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

Association.

PHILADELPHIA, May 16, 1861.

TO THE READERS OF THE HERALD OF PROGRESS:

After the long sleep of Socialism, since the papers rung with the dissolution of the North American Phalanx, six years ago, it would be gratifying to know to what extent the system has been studied by reformers since that period, and whether a body of individuals could be collected to take part in an Association for joint stock mechanics and agricultural purposes, combined with residence in one household, and a common dining-hall. Such an enterprise must be undertaken by members of similar tastes and similar business views, and as the aggregation of such persons will necessarily be slow, hard labor at the outset must be employed.

It may be used that the time is not ripe for such a movement; that Socialism must grow out of an over-crowded population; that our country as it affords an immense field for emigration, and prosperity for those having a business faculty, and that the attention of the masses at large cannot be drawn toward this reform. Arguing from these premises, the time will not be ripe for some hundreds of years. It will take many generations to occupy, even scantily, the area of the United States; many more to occupy Central America, Canada, Mexico, and the West Indies, which may all ultimately unite with our government; and still many more to cover the vast territories of South America with settlers. Is society, through this tedious period, to be preserved in its present form? Are working men to toil for eleven hours a day from early boyhood, with little opportunity for mental culture, and be viewed by dandy snobs as "mud-sills"? Are working women, through those long ages, to continue, to a large extent, prostitutes, without an education to create within them self-respect, surrounded by coarse and vicious associates and often compelled, by low wages, to eke out a subsistence by means against which their instincts rebel? Are children to be withdrawn from school by needy parents, and compelled

at an early age to work, before receiving equal educational advantages with all other young people? Are all men and women who have not the peculiar faculty and luck for accumulating money, to remain victims to pecuniary care and wearying routine, without means to participate in the many enjoyments of competence? Are all these, and many other sad features of our present civilization, to continue, without an effort to improve them?

Political equality, at least for the white race, was inaugurated by the Declaration of Independence. Now that the stain of negro slavery is being washed from the stars and stripes, may we not hope that our country, purged of its great national rascality, will, in its new-found health, give birth to social equality—not the equality which levels the upper classes to the lower, but which raises the lower, in polish, in culture, and in pecuniary well-being, to the rank of the upper.

I am aware that, for many years to come, the world at large will continue the present organization of society; yet I feel confident that an associative enterprise, conducted with suitable industry and business tact, will afford an abundant livelihood, a freedom from pecuniary care, and a handsome remuneration to its projectors, while at the same time it would train children, within its influence, to the keen perception of the abstract principles of right and wrong, inculcated by our many excellent modern reforms, and usher them into mature life with well-directed minds and healthy bodies.

I know there are many earnest and practical minds that would gladly combine with any feasible plan of association, but I have no idea of the number of those who have been lifted of late years, through Spiritualistic philosophy, to a contemplation of this great, absorbing reform, which comprehends all others.

I have in view two excellent localities in the mild climate of New Jersey, with large buildings and workshops, and abundant land, enjoying railroad facilities with both New York and Philadelphia, and which can be procured at very low rates.

It is not my purpose here to write an essay upon Association; I address more particularly those who understand the theory; nor have I space to detail plans.

What I desire is a speedy communication from those who wish to cooperate, giving as full particulars regarding themselves as they may think needful. I would like also to hear from those who are unable to unite personally at present, but who might assist pecuniarily upon good security. Also from those friends who can do neither, but who may feel interested in the enterprise. Let us know what can be done. Address THOMAS M. NEWBOLD, Box 1395, Philadelphia.

Childhood.

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

For the Herald of Progress.

Wonders of Nature.

FOR THE LITTLE ONES OF THE
HOUSEHOLD.

BY HUDSON TUTTLE.

NUMBER FOUR.

BIRTH OF THE WORLD.

"Nature is ever beautiful. To-day and a thousand years to-day, ever changing, yet ever renewing her gorgeous beauty."

"At, papa," said Rosa, thoughtfully, "are not many things very deformed and ugly?"

"Not if rightly understood. We do not see why they are so, and hence think that they are bad."

"Well, if you say so I suppose it is true, but snakes will frighten me, and when a toad jumps out of the dirt in the garden I cannot but shudder."

"I do not wish you to think so because I do, so much as because your reason tells you so. The toad is perfectly harmless, and even highly beneficial in a garden. The snakes of our climate are harmless. If you will divest yourself of prejudice, you will find there is a surprising beauty in the long tapering form of the snake, covered with bright scales. The caterpillar, bristling with hair, is quite as beautiful to my eye as the butterfly. He is the Russian prince, clad in a robe of fur, and his fur is quite as delicate as the down which clothes the wings of the latter. Then just think what a destiny awaits him. Not a ear will go by before he will, after a short sleep, awake a perfect butterfly; just as man, after the sleep of death, awakes an immortal spirit. The butterfly is the resurrected spirit of the caterpillar."

"Foul sea-monsters! hideous creatures! horrible, loathsome brutes!"—such are expressions Cousin Bell uses, even applying them to our sheep and oxen, and I admit they do not sound well when so used."

"You can judge, then, how such words sound to me when addressed to these so-styled deformed creatures—snakes and worms. Bell, coming from the city, where such terms are too fashionable, thinks our loved animals very 'horrid,' because she does not know their good qualities. I do not doubt but the cows appear as ugly to her as the silky-furred caterpillar does to my little daughter. These creatures, usually called ugly, are the pet children of Nature. If she gives honey to the butterfly, she gives what is far preferable to the worm—leaves and bark. If the speckled trout loves clear water, she gives the mud-fish slime and ooze. She lavishly feeds all, loves all like an ardent mother. But my little one has called me from the subject she proposed for her lesson."

"Ah yes, papa, I almost forgot what you were to teach me, so interested have I been in the new ideas you have spoken. I never supposed any one in the world thought snakes and worms otherwise than ugly. But I see now that I must delight in the beauties they unfold as well as the songs of the birds and the breath of the roses. You have enlarged my field of view. I see, as it were, with a clearer eye, and I thank you for it."

"Never be controlled by prejudice."

"I will try, but I am a child, and am often truant to my lessons."

"Your lesson to-day is the birth of the world. If I tell you how this world was created, you will know how all others were, as the same causes acted in producing all. If I describe the growth of one tree, I have that of all other trees, as all grow alike. So is it with worlds. The stars are all globes, many of them much larger than the earth, but all were created by like laws, controlled by like causes. I think I have made the facts plain to you, and hope you understand them. If you do not, before I present you the description I propose, you had best present whatever appears dark to you."

"I think I understand the facts you have presented."

"Very well, you can then follow me through what you will call my story."

"The earth, moon, sun, and stars, everything in the heavens, was a mass of vapor. In this mass, as it cooled, the worlds formed, somewhat as sugar forms crystals in a thick syrup. You know that matter is composed of atoms or grains. Now these atoms, when they are different from each other, push each other off—

are enemies—and will not unite; but when they are alike they are the best of friends, and rush together. In this mass of vapor, the atoms which had friendship for each other came together, and, by uniting, their friendship became stronger and extended farther, and drew other atoms, while their enmity for unlike atoms equally augmented; and where they had like themselves, united, this enmity became powerful. These centers of friendship became very large, and at length, bursting all restraint, pushed out independent worlds; they were enemies to all other centers, and hence would not unite with any."

"Do the worlds still hate each other so violently?"

"Just as violently, or they would sometimes crash together. They are all related in common, but they are pushed away from each other."

"Then the fears which many entertain of comets meeting the earth are groundless?"

"Quite so. Comets may in their course come, very near the earth, but they will then, as we have repeatedly seen, rush away into the trackless realms of space. If the orbit of each planet was an iron railway, they would not move more certainly and truly. I shall leave the history of all other worlds, and tell you only that of our beloved earth. Thus born from the white-heated furnace of creation, it was a mass of vapor. It slowly cooled, and as steam on cooling, becomes water, it became liquid. Then, as ice on a cold night forms over a pond or river, a crust formed over the fiery lava, just as you told me, in a previous lesson, a crust grew over a current of lava, described by a traveler in the Sandwich Islands. This crust, when it became thick and hard, formed what we call the igneous, or fire-produced rocks, which I will tell you about in the next lesson."

"The majority with us is only the flower of the passing noon, and the minority is the bud which may open in the next morning's sun. We must be tolerant, for the thought which stammers on a single tongue to-day may organize itself in the growing consciousness of the time, and come back to us like the voice of the multitudinous waves of the ocean on the morrow."

Poetry.

"The truly beautiful ever leaves a long echo of harmony in the soul."

For the Herald of Progress.

SHE BREATHES NO MORE.

BY G. G. MEAD.

She breathes no more—Death's silent wing
Hath fann'd away her breath;
Forever dry is life's sweet spring—
Forever sealed in death!
I cannot weep—I cannot shed
For her a single tear
Although the memory of the dead
To me is very dear.

Grief's fount is dry: I cannot weep—
The tears refuse to start;
But sorrow, bitter, lone, and deep,
Is swelling in my heart.
She died afar—I was not there
To view her clay-cold face,
Or o'er her form to drop a tear
In its last resting place.

But thus it is—I've lived to see
Life's dearest links depart,
While sorrow, like an icy sea,
Swells preying in my heart.
Well, be it so; 'tis not the first
Or dearest life I've lost;
For I have seen Love's bubbles burst,
By summer zephyrs tossed!

And I have gazed in eyes that beamed
With friendship's mellow light,
Which, in the change of time, have gleamed
Like specters on my sight.
Alas! when human hearts presume
To count on Love's return,
Time's finger points toward the tomb,
And mirrors friendship's urn.

St. Louis, 1861.

HERALD OF PROGRESS.

ANDREW JACKSON DAVIS, EDITOR.

NEW YORK, SATURDAY, JUNE 15, 1861.

TERMS OF SUBSCRIPTION:

SINGLE COPIES, per year \$2 00
TRADE " " " " " 5 00
TEN " " " " " 16 00
TWENTY " " " " " 30 00

And any larger number sent to one Post Office at the rate of \$1 50 each.

Money sent at our risk. For all large sums, drafts on New York should be procured, if possible.

Additions to clubs received at the club rates, only when sent from the same Post Office.

Single copies of the *HERALD OF PROGRESS* may be obtained of all the News Dealers throughout the country.

Sample copies mailed from this office on application.

A limited number of Advertisements will be received at the rate of ten cents a line for the first insertion, and eight cents for each subsequent insertion.

All notices, advertisements, or communications, intended for publication, should be sent in the week preceding the date of publication. The earlier the better.

All letters to be addressed to
A. J. DAVIS & CO., PUBLISHERS,
274 Canal Street, New York.

Office Hours, 9 A. M. to 4 P. M. Publication Office is located a few doors east of No. 418 Broadway.

ENGLAND! TAKE NOTICE.—There is a spiritual prophecy that the power of England over the Canadas is being imperceptibly transmitted to the United States Government.

"VOICES FROM THE PEOPLE" are very interesting this week; so, also, all the "Letters" which are to come in succeeding numbers.

Let him who is afraid of OPINION read the article by M. Cortambert on that subject, to be found on our second page.

"A WORD ON FLAGS AND BADGES" gives very seasonable advice to all our readers who are likely to forget that among the virtues, a rate one is ECONOMY.

READ the article entitled "ASSOCIATION." Although we do not perceive the system by which a host of people can live on the Associative plan, yet we are fully persuaded that there is a "Way" and that one of these days there will be a "Will."

"LAND MONOPOLY."—Speculators in land, acquisitive landlords, land monopolists, everybody who appropriates to himself more acres than he can cultivate! Look out for our next number. Several correspondents will appear on the debatable points in this important and much-needed Reform.

THE "PEEP INTO THE CANNON OF INSPIRATION," on our first page, is the first of a series upon that subject. If the "Student" sometimes shocks the sentiment of reverence, he will be seen to be merely relaxing its devotion to unworthy objects. Idols must be destroyed when they obstruct the growth of the soul.

WE give place in another column to a friendly criticism upon the *HERALD* and *Banner of Light* from a Baltimore correspondent. The freedom of speech which we grant him is one of the things for which the North takes up arms. War is, indeed, a hateful necessity, so hateful that we sometimes wish we were in heaven; but, alas, heaven must be won by a sturdy defense of the right.

"THINGS TO BE CONSIDERED BY OUR OPPONENTS."—The writer of this excellent epistle, in this week's issue, has presented many important things for the consideration of all. The supreme law of eternal Truth is the grand principle to which our correspondent calls the world's attention. Amid arbitrary systems and time-sanctified dogmas, the reader will behold the divine light of Spiritual Truth growing brighter and flowing clearer as the ages roll and the mind advances toward the central Infinite.

MANY SPIRITS have watched through the night of humanity. Angel voices have spoken to the slumbering souls of men; and while gloom rested over the sanctuary of the immortal mind, the thrilling whisper echoing there awakened the heaven-born thoughts which had long slept upon its altar. Nature revealed not her divine truths, because there were but few minds fitted to receive them. The glory of the stars reflected to the mortal eye, disclosed not the life and wisdom which they enfold; and all the murmuring voices of the wind and sea breathed only their music to the ear, while their deep meaning was hidden from the soul. But shall the blindness of the earthly mind shut out forever the radiance of the spiritual sun? Behold, a great light is even now ready to burst on the waiting world. The secrets of Nature are to be revealed to the perceptions of the soul. They shall be searched in the light of the interior world, and shall disclose gems of immortal truth shining amid the dust of the ancient mysteries.

CARD TO THE PUBLIC.

I deny the assertions made through the *Banner* of June 8th, by Prof. Spence, of New York city, in relation to my mediumship; and would say to the public, that I stand ready and am willing to let any one test my mediumship who has a doubt in relation to it. I shall reply to Prof. Spence's letter soon, through the *Banner*, showing my position in this matter.

Yours truly,

H. MELVILLE FAY.

[We shall next week publish the analysis by Prof. Spence, alluded to above, and await the report of an intelligent jury upon the question of Mr. Fay's mediumship.—Ed.]

The Forks of the Road.

The present war commenced in a wanton assault on the Government of the Union. It deserves to be thus styled because the Government had done nothing to invite aggression, other than it had been doing from its foundation. Under Washington, Jefferson, and Madison, down even to the administration of Pierce, the principle of prohibiting slavery in the territories had been acted upon and recognized as constitutional by the highest tribunal of the nation. So that if the popular verdict in favor of that principle, which was declared by the election of the present Chief Magistrate, is cause of war on the part of the secession leaders, it was cause of war on the part of their fathers in the very first decade of the existence of the Union. The Northern people, by an immense majority in the late election, simply reaffirmed the justice and beneficence of a principle which had been recommended by the author of the Declaration of Independence and enforced by the Father of his Country.

Doubtless the restriction of slavery to its present territorial limits must, in the end, be fatal to the continuance of the institution. But the enforcing of such a restriction cannot be charged upon the North as a violation of the Constitution. The paramount object of this instrument is to establish Liberty and Justice, and it was accepted by both North and South as a binding compact. In endeavoring to promote the "fusion of slavery," the South more truly violates the compact than the North.

The encouragement given to slavery by the fundamental law of the Union is exceptional, local, and temporary, so understood when it was framed, and so recognized by judicial decisions and legislative enactments. But the aid extended to Freedom and Justice was meant to be constant, universal, and permanent to the utmost verge of the area fanned by the wings of the national eagle. To extend slavery is a deadly blow at the very life of the Constitution.

But the secession movement is not a spontaneous uprising of the South against that instrument. To this day it is not known that the majority of the people of that section, if in favor of extending slavery, would not have chosen to carry their point by contests of arms and nays on the floor of Congress rather than by any other method. But whatever may have been their choice, the institution has forced them into a position most fatal to their security and peace. In order to hold a vast body of human beings to work without wages, it is necessary to suppress (1) freedom of speech and of the press, (2) the general dissemination of intelligence, and (3) many industrial avocations. There is thus created a large idle class in the very heart of the slaveholding community, and along with this body of idlers a despotic power, independent of the slaveholders themselves. The reason of this is that the slaveholding social edifice rests mainly upon Fear and Force—fear in the slave of the master's violence, and fear in the master of the slave's revenge. This is most clearly shown by the fact, that in large slaveholding districts, no slaveholder would dare to treat his slaves as freemen, through fear of assassination from his fellow slaveholders. Thus he is himself a slave to the despotic power which the system generates all about him.

The idle classes existing in slaveholding communities are likewise cowed by this despotism. But animated by the double impulse of contempt for the slave, and ambition to rank with slaveholders, they readily lend themselves as tools to support the system which crushes and impoverishes them. In other words, they constitute that Permanent Mob, which is just as essential a part of slave society as a body of masters. It existed in Athens, in Sparta, in Corinth, in Carthage, in Rome. This Mob is ever ready to follow any aspiring leader who promises them glory and plunder; and they never long lack a leader. The despotic spirit of slave society inevitably genders them.

In the light of these truths, we see the quality of the present Secession Rebellion. It is an organization of the Permanent Mob of the South under leaders aspiring for unlimited dominion, first over their own people, lastly over the whole Union. If Secession had been recognized by the government, the very form of republican institutions would have vanished in the South—as their spirit has already gone—in less than a year; and next, a vigorous effort would have been made by intrigue, and tampering with partisan leaders, to reduce the North to the same condition. An unfortunate reliance on Northern aid precipitated the entire movement, in the capture of Fort Sumter, and unmasked its despotic and treacherous character, and it must now sustain an open struggle with a united North, relying upon a reluctant and halting support at home.

But the rebel leaders must carry on the war ostensibly for the defense of Slavery. It only remains to be seen whether the South will be drawn into the movement as a unit, for such an end. And here are the forks of the road. On the one hand, the war may be limited to suppression of the Rebellion, or, on the other, it may turn directly on the issue tendered by its leaders, namely—the defense of the overthrow of Slavery. If this issue is impudently and arrogantly thrust in the face of the North for three months, the gage will be accepted. It is impossible for the contending parties to quarrel over an issue which both do not take in the same sense. A war for Slavery invites a war against it. If driven to this issue, if compelled to take this fork of the road, the North will not encourage insurrection; but it will advance with military power extended over both master and slave, protecting the former, and securing to the latter, for all future time, the right of life, liberty, and the pursuit of happiness.

This will not be the encouragement of insurrection; it will be armed emancipation. It is for the South to say whether this is to be the end of the present Rebellion. D. L.

The Present War and the Inner Life.

[On page 114 of a volume in our catalogue, entitled the "Present Age and Inner Life," we find the following passages, which are singularly applicable to the day and hour:]

THE AFRICAN DELEGATION.

The spirits of the departed who composed the delegation were known on earth as "Toussaint, the intrepid; Petion, the St. Domingo father; Abouaboula, the king of Granada; Fabius Gallius, the emperor; Arabshelshah, the historian; Africaner, the chieftain; John Q. Adams, the religious statesman; George Fox, the revelator-spiritus; Isaac T. Hopper, the practical freeman; Daniel Webster, the strong statesman; Addison, the classic-writer; John Randolph, the critic *pro publico*; Michael Servetus, the lover of liberty."

THE EXORDIUM.—"We speak, O ye suffering Sons of Africa, from the clear sky; and our voices shall be heard. Mammon is the god who first led thee to bondage; so shall it be the god of thy deliverance. We will open the catalogue of national crimes to the world. The nation that perpetuates slavery shall become a bye-word; and its people be counted odious as Appius Claudius, the tyrant of Ancient Rome, who condemned Virginia as a slave! The people who enslave thee shall prove thy eternal benefactors. There is a Law of Justice which inspire thy masters to worship at the shrine of Justice. This is the Great God before whom Mammon shall bow in eternal subervency! The honest man shall rise in over-awing majesty before the door of wrong deeds. The soil now tilled by enslaved hands, the plants now moistened by the tears of suffering exiles, shall yet be thine, O sons of Africa, to work in the sunshine of gladness, to barter with consumers as thine own. Thou shalt become an independent nation! This shall come of thy free-will and choice! We will bring an overwhelming light to all Oppressors; and the everywhere Oppressed shall go free."

CONVERSATION.—Upon concluding the Exordium to Africa, my thoughts reverted to the time when I first beheld the Spiritual Convention, and I thought: "Why, how is this? Here is the name of Daniel Webster, who, if I remember right, had not left the earth at the date of my first vision—how can this be explained?" This thought had no sooner become defined in my brain, than I received the following reply:

"The Royal Circle is enlarged every hour, as persons arrive from the planets. Since you beheld the assemblage, multitudes have joined the Delegations, and become special actors in the reformation assigned. Others again have gone away into different consociations—having dispositions toward things in other directions."

"But Daniel Webster was understood on earth as not being the friend of the enslaved African," said I; "and now he goes to heaven: what does this mean?"

"Because," said he, "there is a Law of Justice which evermore overcomes evil with good. He selects his own field of labor. He comprehends the extent of the ground—is in harmony with the workmen already engaged—and sees where the institution is vulnerable, and its advocates accessible."

"Will the African race?" I inquired, "be nationalized in America?"

"This is not yet known," he answered, "but we perceive that their development depends upon this destiny."

I then asked: "Is it right to send slaves out of this country?"

"No! It is right to give them Justice—their Freedom—and leave the issue to their own subsequent genius and individual attractions. Then, should they desire to depart, give your money freely to augment the work of colonization."

THE HOME FOR OUTCASTS.

Miss Hardinge writes the Boston *Journal* that she has been unable to obtain a suitable place for her proposed "Home for Outcast Females," which she had hoped to inaugurate speedily, on a small scale, at or near Boston. She will therefore suspend operations till Fall. We make the following extract from her letter:

"In the neighborhood of the chamber where I write are three noble estates that have for years remained tenanted; the doors are falling from their hinges, decay and time writing their mossy epitaphs on threshold and roof, but even the very worms which run riot in these solitary places are deemed more acceptable inmates than the 'woman of the town' who seeks the shelter of decent surroundings as a chance of reform—in a word, landlords and proprietors seem to have entered into a league against the admission of the outcast to their dwellings. Her stamp on their thresholds would too indelibly stain it, and a roof where a fallen woman had learned the lessons of virtue would never again be deemed worthy to shelter those who in nine cases out of ten have helped on her ruin."

CURRENT NOT CURRENT!

The editor of the *Gospel Messenger*, an Episcopalian paper published at Utica, N. Y., is an injured man. He was called upon recently to administer the communion, and was furnished with "currant wine" to represent the "crimson current." But it wouldn't pass "current" with him. He writes:

"Of course we turned out the 'counterfeit presentment,' and sent for some wine. We should hardly think the matter needed argument, but it does seem that there are those who are misled by a name. One might as well bring in cider, and call it 'apple wine.'"

Of course! Currant wine is no more wine than baker's bread is bread! One might as well bring in "Johnny-cake" and call it "corn-bread!"

Doubtless the church officers straightway procured a choice compound of whisky, logwood and strychnine, or some similar ingredients such as constitute the most of port wine in market, and then the sacred ordinance was administered with bread (not baker's) and wine (not currant.) C. E. Engle.

MRS. C. E. DORMAN.

It will be seen by a reference to our advertising columns that this experienced medical clairvoyant has changed her residence in Newark. She is now permanently located at No. 8 New Street, a few doors from Broad Street, opposite the park. Persons from New York should leave the cars at Center Street depot, in Newark, from which station the residence of Mr. and Mrs. Dorman is but a few minutes' walk.

A Grove Meeting will be held at Hastings, N. Y., June 29 and 30. The call will be published next week.

The Physician.

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

Medical Whispers.

BY THE EDITOR.

"Glycerine" is the sweet principle of oils and fats; is very gelatinous; the residuum in the soap-making process. It is useful in many cases of disease.

RELUS OTIS, WISCONSIN.—It will be necessary for the patient to bathe the weakest parts in strong decoction of walnut leaves, or white oak bark, once every day. There can be no rapid restoration of a body so much broken with weakness and disabilities. Travel and rest, if possible.

"Tannic Acid."—A patient is informed that this acid may be obtained at drug stores. "What is it?" It is the acid of astringent barks, berries, fruits, &c. It is a nearly white powder, when perfectly pure, which may be dissolved in water. Oak-bark, tenio, gallnuts, sumach, and many other vegetable formations contain it.

"The Juice of Burdock Leaves."—H. N. H., Port Huron. Bathe the growing substance with the fresh juice of burdock. Pound and press the leaves until you obtain sufficient fluid to thoroughly saturate the little body. After this application, use the magnetism of your own hand; always rubbing from the top of the nose downward, over the affliction.

"Dreams in Disease."—ELIZABETH C. . . . New York. You must not deem all your "night thoughts" the whisperings of departed spirits. Remember, Sister, that you are not in perfect health. In your present pathological condition it is but reasonable to suppose that, at best, your "dreams are mind-clouds—high and unshapen beauties—like mountains which contain much and rich matter." Bailey, in "Festus," said: "Dreams are rudiments of the great state to come. . . . We dream of what is about to happen to us." But such dreams are the inspirations of the sleeper, when his bodily state is not much diseased, and when the slumber is nearly perfect and harmonious. Be not overmuch troubled.

"Cotton for Garments."—THOMAS C. . . . JERSEY CITY.—Mr. DAVIS: What would you advise an invalid to wear on the neck and body? Is cotton better than silk or woolen next to the skin? Please inform. AN INVALID.

ANSWER: The best fabric for purposes of health is composed of flax and wool. Silk is a third rate article for garments. It should be woven with woolen to meet all the demands of physiological laws. Cotton is a neutral, or passive substance on the body; while linen is constantly electrical, and wollen powerfully magnetic. Silk, being a non-conductor of life and vitality, is very likely to exhaust the entire body through the nerve-forces. Linen and silk, or silk and wollen, woven into one fabric, are best for stockings, undershirts, and garments for the skin.

"Wretchedness at Home."—To J. C. M., BROOKLYN, L. I. It is not a medical whisper, but a short sermon on Love, and Trust, and Faith, which you require for bodily recuperation. You have lost the bright fresh feelings of the soul. For this cause you fancy your body diseased. Stand straight up before yourself, Sister, and let the native power of your soul shine and work into your daily life.

"Oh! it is great to feel we care for nothing—That hope, nor love, nor fear, nor aught of earth Can check the royal rapture of life; But like a streamer striven upon the wind, We fling our souls to fate and to the Future."
—On I said God unto the soul
As to the earth, forever. On it goes,
A rejoicing native of the infinite—
As a bird of air—an orb of heaven."

We administer the foregoing as the remedy best suited to heal all thy infirmities; the balm for thy broken head and heart; the only medical whisper in our pharmacy for thee.

"Protection from the Sun's Rays."—We have at last seen an invention for the head and brain which we can most heartily commend to all people. It is formed of a non-conducting, light material, which protects the wearer when exposed to the sun, rendering him safe and comfortable! It adds a mere trifle to the weight of a hat or cap, and can be instantly applied to either, without marring their appearance in the least. Written and verbal testimony from medical men and chemists vouch for the safety and utility of these protectors in hot weather. Testimony from practical wearers of the hat-tip, or crown-piece, such as Dr. Chilton, Genio C. Scott, J. C. Conroy, of New York, and Mr. L. Katen, of Green Point, L. I.,—places the invention beyond the shadow of a doubt, as being of great importance to all farmers, mechanics, soldiers, or any one exposed to the sun's rays, by which the head is made to ache violently, causing a "rush" of blood to the face and brain while laboring. It is inexpensive. You can obtain all information by addressing the inventor, a friend of Progress, Mr. Andrew Stevens, No. 67 Bleecker Street, New York. The "hat-tips" can also be purchased in any quantity at Meadlo's hat store, No. 416 Broadway, corner of Canal Street, New York.

action by addressing the inventor, a friend of Progress, Mr. Andrew Stevens, No. 67 Bleecker Street, New York. The "hat-tips" can also be purchased in any quantity at Meadlo's hat store, No. 416 Broadway, corner of Canal Street, New York.

"Stimulate the Kidneys."—P. B. H., OREGON. A bilious state of the system is sometimes attended with an obstruction of the flow of urine, which tends rapidly to aggravate all the symptoms, and to inaugurate the disease called jaundice, which, in turn, is not unlikely to affect the hepatic functions, and ultimately the lungs.

REMEDY: There are many articles in the vegetable kingdom calculated to stimulate the kidneys. Balsams, turpentine, dulcamara, digitalis, juniper berries, spirits of nitric ether, &c.; but the most popular with a few practitioners over the Atlantic, is a remedy called Stork's-bill (*erodium cicutarium*), which grows in several parts of this country. Dr. Bryerley, of Cheshire, England, gives in the *Medical Times & Gazette* the following directions for its use: "The mode of preparation is, to infuse an ounce of the dried plant (every part of it) in three pints of water, stewing it in an oven until two pints remain. The dose for an adult is four or five fluid ounces three times a day; probably more may be needed in some cases. The Stork's-bill is indigenous in England, where it grows abundantly on sand-hills near the coast, but it has been introduced into the shores of this country, and is to be found on the shores of Oneida Lake in the State of New York."

"Cure for Vaginitis."—MARY P., of MASS., and all women, young or advanced, may treat the symptoms of this affection and cure it. The term "Vaginitis" is applied by pathologists to that very prevalent irritation and painful inflammation of the vagina, caused by some form of the disease known as leucorrhoea. The *Bulletin de Therapeutique* publishes the most reasonable prescription for this painful affection, consisting of eighty parts of glycerine and twenty of tannic acid.

When the vaginitis first appears, the inflammatory symptoms should be calmed by appropriate regimen, baths, and frequent emollient injections. When the first stage of the inflammation has passed away, and the careful introduction of the speculum has become possible, abundant injections of water are to be thrown in, so as to remove all the mucus which lines the walls of the vagina, and these are then dried by a plug of charpie placed at the end of a long forceps. Then three plugs of wadding, well soaked in glycerine and tannic acid, are to be introduced. Next day, after a bath, the plugs are removed, new injections made, and the dressing repeated. M. Demarquay has never had to have recourse to more than four or five such dressings. After discontinuing them, astringent injections, consisting of infusion of walnut leaves, in which one drachm of alum to the quart has been dissolved, are employed two or three times a day for a week or ten days.

"Swelling of the Abdomen."—MRS. C. . . . of BOSTON, describes her case as follows: "For a few months past I have been troubled with a swelling of the abdomen, and hardening at the same time. There is no pain at all accompanying this swelling, but it alarms me. It occurs nearly every day, sometimes indeed more than once a day; is never larger than usual in the morning before rising, but as soon as I bathe myself it swells and hardens almost before I can get dry. I have consulted an eminent physician in regard to it, and after much deliberation and study he told me he could not understand it."

CAUSE AND REMEDY: This is the second instance of a peculiar affection which has come before us in the department of human disease. The anterior surface of the intestines is covered with adipose matter, called "omentum," which, in persons of fleshy proclivities, is abundantly deposited between strata of the serous membrane. The mesenteric glands, through which the lacteal vessels pass to the thoracic duct, are somewhat inflamed. From thence a gas is rapidly diffused between the intestines and the membrane that contains the omentum. The sudden swelling and hardening are natural concomitants of this intestinal transaction. In one case, where this condition was permitted to exist for over two years, the patient died with a tumor (fleshy and fatty in composition) in the abdomen. Another, with identical symptoms, recovered by abandoning all drinks at meals, and taking, every forenoon, a very warm sitz bath for twenty minutes. For every such bath make a strong decoction of hemlock boughs. It is essential for the patient to perspire freely in the bath.

"We Wrong our Daughters."—We wrong them in that we compel them to marry. Our sons marry or not, as they please, whenever it suits their convenience, or whenever they can tease somebody into taking them "for better or for worse;" and the parents say it's all right; but they must marry off their daughters, get rid of them, and speedily, too, or they will be old maids, and so disgraced forever. The love of the parent succumbs to public opinion, to tyrant custom, and for fear of the "world's dread laugh," they send forth their young daughters into the soul-mart to be sold to the first, or, more probably, the highest bidder. Must not this be humiliating—galling—more bitter than rue?

The remedy for this wrong lies in giving your daughter some other aim in life except marriage, so that this may become to her a matter of will, not of necessity. Girls, as well as boys, ought to have something in view—something to stimulate them, something to bring out their energies. It is usual with parents to ask their sons, as soon as they are old enough to understand the question: "What do you intend to be?"

The boy's inclinations are watched, his tastes ascertained, his abilities weighed, in order that they may be better able to decide what shall be his future course. When his career is settled, all his powers are concentrated, all his energies directed to the accomplishment of that

one object; his life becomes earnest, for he feels that he has a work to perform; he acquires a new dignity, for he is a person of importance in the world—he has a purpose in life—he is not a mere cipher. But what father among us, indulging and loving as he may be, turns from his proud boy, and while, perchance, a tear-drop glistens in his eye, lays his hand so tenderly on the broad white brow and silken tresses of his darling girl, and asks, with a strange tremor in his manly voice: "And what is my heart's child going to be?" If ever such a thought crosses his mind, it usually amounts to nothing more than: "She will be a belle, and make a great match." Thus, in every instance, the one everlasting and apparently inevitable idea of marriage, as though no woman had ever lived and died without being married—or without even desiring to be. I cannot see why girls should be brought up to the idea that marriage is the "one thing needful," the "sacrosanct bond," the "nothing more beyond." I wish they would begin to think otherwise.—*Carolina Christian Monthly*.

"Wholesale Blood-Letting."—NEW YORK, June, 1861. Mr. FERRON: It is said that "consistency is a jewel." I have hitherto found a fine specimen of that precious gem in the *HERALD OF PROGRESS*. Of late, however, I must confess to a feeling of disappointment. In your "Medical Whispers" you have opposed the allopathic practice of "blood-letting." You pronounce it unnatural, and never necessary to adopt in the treatment of any disease. But you favor the present War! What is this war but an allopathic method of treating an "inflammation," thus, perchance, saving the life of the patient (Union), by "blood-letting"? Please remove, if you can, the inconsistency of your position, and oblige.

A CONSTANT READER.

ANSWER AND REMEDY: We hasten to inform "A Constant Reader" that the gem of consistency is not half so brilliant in our eyes as the "Jewel of Truth." In a worldly point of view, judging of a position by the popular standard of what constitutes right and wrong, the jewel of Consistency is far more attractive, and vastly more influential, than the simple Truth. Our internal self-questionings have always resulted in compelling us to act consistently with our present discernment of Truth, however much such action may seem to conflict with what we thought, and believed, and advocated yesterday. We have never promised to believe and teach to-morrow exactly what we believe and teach to-day, for the simple and unsophisticated reason that, as we are actuated by the ever-working energies of the principle of Progression, we may come in contact with new forms of thought between this and to-morrow, and fresher evidences of never before believed Truths, by virtue of which our convictions may undergo a modification, or, perhaps, a thorough alteration, with reference to a cherished sentiment; and the consequence is, that we are conscientiously compelled, in the presence of the additional force, or new evidence, to take another, and it may be a totally different, position. No disciple of the heaven-descended and all-embracing principle of Progress can do otherwise. He must be consistent with Truth, rather than consistent with what he believed and taught yesterday, because he may have, and should have, more Truth to-day, and therefore more knowledge.

Pursuing this pathway for fifteen earthly years, and fearing no human threat or disapprobation, we have (strange to say!) been more "consistent" than our critical opponents. And this, too, without the least effort on our part to make to-day's convictions square and dovetail mathematically with those of yesterday. Another evidence of that unsought-for, and therefore involuntary "consistency," is furnished in the case of the supposed inconsistency to which "A Constant Reader" very frankly directs our immediate attention.

In regard to the popular system of "blood-letting" in the treatment of certain diseases by Allopathic physicians, we have (see 1st vol. of *Harmonia*) openly expressed our unqualified opposition. And yet, contemplating the multitudinous contingencies and various accidents of the human individual, we have acknowledged that there are, and have been, and doubtless will be, cases in which "blood-letting" is not only advisable, but the very best mode of subduing inflammatory conditions, and of saving or prolonging the life of the patient. But as part of a system of therapeutical practice, as a popular remedial method in the creed of a physician, we have nothing but opposition to present.

So also, without wishing to secure the approbation of "A Constant Reader," we have taught concerning the present War with rebellion. Instead of advocating "blood-letting" as a practical method of overcoming the Disease (disunion), or as the surest practice for our Government to save the patient's life, we have, on the contrary, urged the speedy and universal arming and forward marching of the North as the surest and most practical plan of overcoming all the conditions in slaveholding States by which this War is generated. We would prevent "blood-letting" by the application of army and navy forces, too vast and too formidable to invite a day's opposition in the form of battle.

1. We believe to-day, on this subject, just what we wrote weeks ago—that the present War is for the protection, and support, and perpetuation, of the best government ever yet organized on earth.

2. Therefore we reiterate that the unfriendly attitude of the South to this government is an effect of which African Slavery is the producing cause.

3. And, lastly, that it would be the noblest exhibition of political power, and of fraternal love not less, to bring into the field and on the water, such an array of military force as shall make all attempts at "blood-letting" on the part of either party simply unnecessary, and consequently impracticable.

When we see differently, and entertain other views of this question, we shall make haste to announce the fact.

Brief Items.

—One company in the Ohio regiment, now in Washington, is said to contain sixteen brothers. Their name is Fitch, all born in Germany.

The Garibaldi Guard, a regiment that recently left this city, is composed of two companies of Hungarians, four of German, one each of French, Spanish, Italian, and Swiss, all raised in less than a month.

The strictures of the American press upon the assumed neutrality of England, which recognizes the secessionists as "belligerents," are loud and severe. It is not likely that the course of the English government will be soon forgotten.

A newspaper in the Chippewa language has been started at Sarnia, C. W. It is called *Petubia*, signifying "Peep of Day."

A recent popular writer speaks of "that class of our friends whose characters, written in phosphorus, brighten as the darkness gathers."

The Women's Central Association of Relief, and Miss D. L. Dix, protest against women proceeding, unauthorized by the war department, to Washington, to act as nurses. They are only liable to want and hazard, and can effect no good. The supply of nurses thus far exceeds the demand.

The *Times* Washington correspondent gives as the first development of the telegraphed seizure of the state of South Carolina, a dispatch from Mr. Harvey, our lately appointed Minister to Portugal, notifying the Government of South Carolina of the fitting out of the fleet for the reinforcement of Fort Sumter, and of its destination. It is found that Mr. Harvey's dispatch, was the first reliable information the rebels had of the magnitude and destination of the expedition.

Among the incidents of female patriotism, should be mentioned the fact, that, at a period of great danger, a young lady succeeded in reaching Washington, and furnished to high officials information of a most important character, including an accurate position of the hostile forces, which proved serviceable to the Government.

The postmaster at Memphis, Tenn., having refused to distribute mail matter sent to his office, the post-office at that place has been discontinued, and all mail matter will be sent to the dead letter office.

The post-office Department has received a copy of a circular issued by Postmaster-General Reagan, of the Confederate States, instructing southern postmasters to retain in their possession, for the benefit of the rebels, all mailbags, locks and keys, marking and rating stamps, and all other property belonging to or connected with the postal service.

A letter writer from Grafton, Va., says a couple of men in that camp prepared themselves the day previous for serious business. One was baptized, and the other made his will.

The *Tribune* correspondent from Cairo writes: "All business in Southern Illinois is suspended. Vast quantities of chickens and eggs are usually sent to New Orleans at this season, but now these articles bring no price; our currency has 'gone up,' and we stand looking upon one another. But from below us begins to come a cry and a lamentation; there a famine is commencing, and we can only avert our eyes and close our ears to the sights and sounds of a starving people. For these mighty rivers, which have borne untold millions of wealth in an uninterrupted stream to the near and far South, are closed, and nothing passes. The silence or the savageness which reigned here before the discovery of America, is returning."

It is stated that in the region of Harper's Ferry the secessionists have already commenced increasing their army by conscriptions. Three-tenths of the males between eighteen and fifty years of age who do not flee, are mustered into service.

It is said that Col. Ellsworth dressed in a new suit before going out on the fatal night of the march on Alexandria, intimating that the dress would be more suitable in case he was shot.

The *Boston Transcript* gives the following as the benefit of a double status: "If the fugitive colored people down South, claimed by the rebels, are chattels, they may be confiscated; if they are men, they are deserters from the enemy, and can't be returned."

An atlas to illustrate the "Cosmos" of Humboldt is about to be published in Paris.

There are in England 356 ragged day schools, with an attendance of 23,052 scholars, and 192 night schools, with an attendance of 20,900.

The following is the latest estimate of the numbers of the various religious sects existing at present in the world: Christians, 335,000,000; Jews, 5,000,000; of various Asiatic creeds, 600,000,000; Mahomedans, 160,000,000; Polytheists, 200,000,000. Of the Christians, 170,000,000 are Catholics, 80,000,000 Protestants, and 76,000,000 of the Greek Church.

FOREIGN ITEMS.

By the arrival of the steamer City of Washington, we are in the receipt of European news to the 23d of May.

Parliament had renewed its sessions after the Whitehall recess. A proposition to amend the Budget, introduced in the House of Commons by Mr. Newdegate, it was thought might, when put to a vote, involve a defeat of the Ministry.

An elaborate article in the *London Times*, by the historian, J. L. Motley, on the "Causes of the American Civil War," was attracting considerable attention, as also a letter on the relation of the war to English interests, addressed to the same journal by Cassius M. Clay.

The case of the Emperor of Austria versus Kossuth, in the Hungarian note case, was still in abeyance in the Court of Chancery.

The London underwriters have fixed the war rates on American vessels at from six to eight guineas.

The Lord Secretary of Ireland had been waited upon by a deputation from Galway, urging him to use his influence for the restoration of the subsidy to the Galway line, and the Lord Mayor of Dublin had received a petition, numerous signatures, asking him to call a public meeting on the subject.

The trial of M. Mirés, the famous Paris banker, is fixed for the early part of June. He had written a pamphlet divulging the names of frequenters of the Tuilleries whom he had bribed. The government had taken precautions to prevent its circulation.

It is rumored that a more liberal law for the French press was before the Council of State,

and would probably be submitted to the Corps Legislatif in a few days.

A petition signed by 10,000 Romans, addressed to Napoleon, praying the withdrawal of the French troops from Rome, had been sent to Paris, notwithstanding the efforts of the police to stop it; but it is reported that the Cabinet of Turin had rejected the conditions upon which France consented to evacuate the city, and that consequently things would remain *in statu quo* some time longer. The recognition by France, however, of the new Kingdom of Italy, will not be delayed, it is thought, later than the end of June.

M. Martino, the new Governor of Naples, has issued a proclamation expressing an intention to govern with energy, but to uphold legal processes above all the movements of political parties.

From Austria we learn that the nineteen deputies accorded a seat in the new Austrian Reichsrath (Council of the Empire) from Venetia, had refused to sit. The Venetians, therefore, are unrepresented in it.

The collection of taxes in Hungary by military execution had been suspended, the Diet guaranteeing the amount due till the question of taxes is settled.

The law relating to the redemption of compulsory labor by the peasants in Russian Poland, had been published. The peasants will be finally relieved from compulsory labor on the 1st of October next. Prince Orloff, President of the Russian Council of Ministry, is dead.

Financial difficulties are apprehended in France, on account of the vast demands on the money market expected to be made soon. The Bank of France had opened a subscription for the railroad companies of 230,000,000 francs; the Government would soon call for 104,000,000 on a loan of thirty years; and the new kingdom of Italy would demand a loan of 500,000,000.

The Queen of Spain has signed the decree of annexation of San Domingo to her dominions, though at the same time an official declaration has been made that slavery shall not be reestablished on the Island. The government of the Island is to be vested in Santana.

The Neva at St. Petersburg, although already open for navigation, was, on the twentieth of May, suddenly and thickly covered with ice from Lake Ladoga. Many vessels were damaged, and many barks laden with grain were sunk.

A slight advance had taken place in the Liverpool cotton market, while breadstuffs are reported dull, and provisions steady.

The Fine Arts.

NOTICES OF PAINTINGS AND OTHER PRODUCTIONS OF ART.

Carefully and impartially prepared for the *HERALD OF PROGRESS*.

NUMBER THREE.

ACADEMY OF DESIGN.

(Continued.)

PAGE.—This artist contributes two paintings to the present exhibition—an Infant Bacchus, and Italian Peasants, called *Dolce far Niente*.

Notices of his works have appeared in a previous number, and we with pleasure recur to them again. Not that they give entire satisfaction, but simply that he aspires to higher results than the body of our painters. Coloring has been a subject of his especial study, and, many years since, he presented his views in the *Broadway Journal*, of this city. Their originality consisted more in application than in fundamental principle. The basis of his theory was the same as that advanced by Sir Joshua Reynolds, viz.: that the three primaries, red, blue, and yellow, applied in separate layers, (the previous one being dry,) produced a more powerful effect than when mixed together with white. This is undoubtedly true, but unless the most consummate art is used in the application, defects will arise almost equal to the advantages gained. And herein lie Mr. Page's blemishes; for, in spite of his low-toned flesh, charged with the full force of color and warmth, there are unattractive qualities which we must become accustomed to before the real merits are enjoyed. These works were executed in Italy, while the artist was surrounded by every influence favorable to the production of the finest results. The figures, particularly the female peasant, has a stiffness which appears too severe. The draperies are powerfully colored, and individual parts are rendered with truth, but the whole does not possess the harmonious unity of nature. The Infant Bacchus is much better in this respect.

BEARD.—This artist exhibits several works of a humorous character, portrayed by animals. The chief one is entitled *BEARS ON A BENDER*. Some readers may not be familiar with the word bender. It is a provincialism, meaning carousal or frolic. The view is in a forest, occupied by a congregation of the grizzly fraternity. In the countenance of each is depicted a gravity and sadness becoming penitent sinners. Their penitence however is not the result of any deep conviction of error, but simply of an overloaded stomach, producing symptoms of a decided cholera morbus. The story is brief: A neighboring melon-patch has been invaded and robbed by a company of bears, and they are now grouped in various points enjoying the fruit of theft. Most of them have partaken too freely of the luscious watermelons, and their feelings remind one of those usually attending a first sea voyage.

No. 349, entitled *GRIMALKIN'S DREAM*, is the portrait of a sleeping cat. In the background is seen what is supposed to be the subject of her uncomfortable state of mind. Hobgoblins and pretty little devils are dancing in thin air—making altogether quite an amusing subject.

The third, called *THE ASTRONOMER*, is represented by a sedate, earnest-looking owl, peering skyward with all the dignity and importance of a real professor, on a cold moon-

light night. The humor conveyed in these pictures can be appreciated only by inspecting them.

These notices are necessarily brought to a close, in consequence of the abrupt removal of the paintings. The exciting incidents of the day have so absorbed the public attention that the Art Gallery has been almost deserted. The intention of the managers was to keep the exhibition open one month longer than at first contemplated, but the unforeseen results of the national troubles have prevented the consummation of their wishes.

The place upon which our American art is developed is essentially external. The artists are impelled to produce such works as the public demand, and a livelihood must first be obtained, however high their aspirations may be. This at present there exists a rage for little subjects, and, where a large painting would barely command a sale, the same, in little, would be eagerly sought after. This is chiefly a matter of fashion, and will doubtless change in time. A fact worth remarking in this connection is, that, at a leading picture emporium on Broadway, subjects relating to spirit life always met with a ready sale, while others were purchased upon their intrinsic merit as art works.

A limited number of our painters have executed compositions of much interior significance and spiritual beauty; but they form the exception. The mass address themselves to the eye by means of gaudy color or unnatural action. This is particularly so with those who have made the French school their model, and many young artists, with fine natural conceptions, have had their tastes perverted by study in Paris.

In the mere imitation of colored objects the method of procedure is exceedingly superficial, and quite unworthy the dignity of Nature.

Her effects are copied as such, without reference to the combined causes which produce them; and herein is where the ancient masters' secret lay, by which their works will live through all time. They went direct to causes, analyzing and establishing principles upon which they wrought with certainty and truth. The power to design (that is, to draw accurately what we see or imagine) requires years of severe study in its attainment, and in overcoming the great difficulties therein, artists are very apt to end with the means thus acquired, and rest content as fine draughtsmen.

HEART OF THE ANDES, BY CHURCH.

At Halsey's Building, Brooklyn. This beautiful landscape has been on exhibition in various cities for more than a year past, and viewed by many thousand interested spectators. Mr. Church has the reputation of being a "sensation painter." Unlike the body of our artists, he refrains from placing his works in the annual exhibitions, but prefers executing subjects of vast proportion, making extensive journeys by land and sea; at one time among the snow-capped mountains of South America, diligently preparing studies; again in the remote Polar regions, intently examining ice formations of wondrous beauty. These excursions are frequently noted by the press, and thus the public, in connection with other means, are led to anticipate his productions. At precisely the moment of excitement the public are struck, as it were, by the opening, and are carried partially in favor of the painting by the adroit artist. After this the production sustains itself by its own merit, which in every case is considerable. Let us carefully examine this subject and note its excellencies and defects.

An expanse of country is presented with the luxuriant vegetation of the tropics crowding upon our view. A flowing stream of crystal water in the midst of the foreground proceeds from a distant cascade, apparently cooling the surrounding atmosphere. The running water is painted with great excellence, and here is seen one of the artist's special talents. To execute water in motion, with all the graceful serpentine lines, reflecting silver lights, and touched with clear sharp shadows, is a matter of great intricacy, and Mr. Church, in this respect, is always admirable.

In the middle ground the eye is gradually invited over a wide extent of distance made attractive by the introduction of buildings, rivers, and meadows, while some prominence is given to a group of figures near a rustic cross, erected for weary travelers to rest at, and offer their devotions. Beyond this variegated plane, rises with quiet majesty a range of mountains, extending far away to others, still more remote, whose whitened tops are unaffected by the intense heat of the summer's sun.

The conception of the picture is truly fine. The beholder is impressed with a sense of magnitude and grandeur, and is disposed to stop and reflect. To the mind open to contemplation, a look of beauty here presents itself revealing thoughts which cannot be expressed.

One of the invariable attendants of nature is what is technically termed *breadth*. No true work of art was ever produced without it. Mr. Church's great efforts in this quality are sometimes excessive; the cascade appears defective in form from too great breadth. *Repose* is another quality which should characterize every work of the painter; however much variety is introduced, a ruling quiet should prevail. In this work a bright spot strikes a tree in the foreground, destroying, in a measure, the quiet mass of shade, and thus taking from its power to support the mass of light. These effects occur in the natural landscape and are beautiful of themselves, but when introduced in a composition, should always be made subservient to the effect of the whole. This imperfect repose throughout the foreground we consider a defect, marring the general power and excellence of the work.

Attractive Miscellany.

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

NIGHT.

BY HENRY W. LONGFELLOW.

The day is done, and the darkness
Falls from the wings of night,
As a feather is wafted downward
From an eagle in its flight.

I see the lights of the village
Gleam through the rain and the mist,
And a feeling of sadness comes o'er me,
That my heart cannot resist.

A feeling of sadness and longing
That is not akin to pain,
But resembles sorrow only
As the mist resembles the rain.

Come, read to me some poem,
Some simple and heartfelt lay,
That shall soothe this restless feeling,
And banish the thoughts of day.

Not from the grand old masters,
Not from the bardic sublime,
Whose distant footsteps echo
Through the corridors of Time;

For, like strains of martial music,
Their mighty thoughts suggest
Life's endless toil and endeavor;
And to night I long for rest.

Read from some humbler poet,
Whose songs gush from his heart
As showers from the clouds of summer,
Or tears from the eyelids start.

Who, through long days of labor,
And nights devoid of ease,
Still heard in his soul the music
Of wonderful melodies.

Such songs have power to quiet
The restless pulse of care,
And come like the benediction
That follows after prayer.

Then read from the treasured volume
The poem of thy choice,
And lend to the rhyme of the poet
The beauty of thy voice.

And the night shall be filled with music,
And the cares that infest the day
Shall fold their tents like the Arabs,
And as silently steal away.

[From Washington Irving's Sketch Book.]

The Wife.

The treasures of the deep are not so precious
As are the conceal'd comforts of a man
Locked up in woman's love. I scent the air
Of blessings when I come but near the house.
What a delicious breath marriage sends forth—
The violet bed's not sweeter.—MIDDLETON.

I have often had occasion to remark the fortitude with which women sustain the most overwhelming reverses of fortune. Those disasters which break down the spirit of a man, and prostrate him in the dust, seem to call forth all the energies of the softer sex, and give such intrepidity and elevation to the character, that at times it approaches to sublimity. Nothing can be more touching than to behold a soft and tender female, who had been all weakness and dependence, and alive to every trivial roughness, while treading the prosperous paths of life, suddenly rising in mental force to be the comfort and support of her husband under misfortune, and abiding, with unshrinking firmness, the bitterest blasts of adversity.

As the vine, which has long twined its graceful foliage about the oak, and been lifted by it into sunshine, will, when the hardy plant is riddled by the thunderbolt, cling round it with its caressing tendrils, and bind up its shattered boughs, so is it beautifully ordered by Providence that woman, who is the mere dependent and ornament of man in his happier hours, should be his stay and solace when smitten with sudden calamity; winding herself into the rugged recesses of his nature, tenderly supporting the drooping head, and binding up the broken heart.

I was once congratulating a friend who had around him a blooming family, knit together in the strongest affection. "I can wish you no better lot," said he, with enthusiasm, "than to have a wife and children. If you are prosperous, there they are to share your prosperity; if otherwise, there they are to comfort you." And, indeed, I have observed that a married man falling into misfortune is more apt to retrieve his situation in the world than a single one; partly because he is more stimulated to exertion by the necessities of the helpless and beloved beings who depend upon him for subsistence; but chiefly because his spirits are soothed and relieved by domestic endearments, and his self-respect kept alive by finding, that, though all abroad in darkness and humiliation, yet there is still a little world of love at home, of which he is the monarch. Whereas a single man is apt to run to waste and self-neglect; to fancy himself lonely and abandoned, and his heart to fall to ruin like some deserted mansion, for want of an inhabitant.

These observations call to mind a little domestic story, of which I was once a witness. My intimate friend, Leslie, had married a beautiful and accomplished girl, who had been brought up in the midst of fashionable life. She had, it is true, no fortune, but that of my friend was ample; and he delighted in the anticipation of indulging her in every elegant pursuit, and administering to those delicate tastes and fancies that spread a kind of witchery about the sex. "Her life," said he, "shall be like a fairy tale."

The very difference in their characters produced an harmonious combination; he was of a romantic and somewhat serious cast; she was all life and gladness. I have often noticed the mute rapture with which he would gaze upon her in company, of which her sprightly powers made her the delight; and how, in the midst of applause, her eye would still turn to him, as if there alone she sought favor and acceptance. When leaning on his arm, her slender form contrasted finely with his tall, manly person. The fond confiding air with which she looked up to him, seemed to call forth a flush of triumphant pride and cherishing tenderness, as if he doted on his lovely burden for its very helplessness. Never did a couple set forward on the flowery path of early and well-suited marriage with a fairer prospect of felicity.

It was the misfortune of my friend, however, to have embarked his property in large specu-

lations, and he had not been married many months, when, by a succession of sudden disasters, it was swept from him, and he found himself reduced almost to penury. For a time he kept his situation to himself, and went about with a haggard countenance and breaking heart. His life was but a protracted agony; and what rendered it more insupportable, was the necessity of keeping up a smile in the presence of his wife; for he could not bring himself to overwhelm her with the news. She saw, however, with the quick eyes of affection, that all was not well with him. She marked his altered looks and stifled sighs, and was not to be deceived by his sickly attempts at cheerfulness.

She tasked all her sprightly powers and tender blandishments to win him back to happiness, but she only drove the arrow deeper into his soul. The more he saw cause to love her, the more torturing was the thought that he was soon to make her wretched. A little while, thought he, and the smile will vanish from that cheek—the luster of those eyes will be quenched with sorrow, and the happy heart, which now beats lightly in that bosom, will be weighed down, like mine, with the cares and miseries of the world.

At length he came to me one day, and related his whole situation in a tone of the deepest despair.

When I heard him through, I inquired:

"Does your wife know all this?"

At the question, he burst into an agony of tears. "For God's sake!" cried he, "if you have any pity on me, don't mention my wife; it is the thought of her that drives me almost to madness!"

"And why not?" said I. "She must know it sooner or later; you cannot keep it long from her, and the intelligence may break upon her in a more startling manner than if imparted by yourself; for the accents of those who love soften the harshest tidings. Besides, you are depriving yourself of the comforts of her sympathy; and not merely that, but also endangering the only bond that can keep hearts together—an unreserved community of thought and feeling. She will soon perceive that something is secretly preying upon your mind; and true love will not brook reserve; it feels undervalued and outraged, when even the sorrows of those it loves are concealed from it."

"Oh! but, my friend, to think what a blow I am to give to all her future prospects—how I am to strike her very soul to the earth, by telling her that her husband is a beggar!—that she is to forego all the elegancies of life—all the pleasures of society—to shrink with me into indigence and obscurity! To tell her that I have dragged her down from the sphere in which she might have continued to move in constant brightness—the light of every eye—the admiration of every heart! How can she bear poverty? she has been brought up in all the refinements of opulence. How can she bear neglect? she has been the idol of society. Oh! it will break her heart—it will break her heart!"

I saw his grief was eloquent, and I let it have its flow; for sorrow relieves itself by words. When his paroxysm had subsided, and he had relapsed into moody silence, I resumed the subject gently, and urged him to break his situation at once to his wife. He shook his head mournfully, but positively.

"But how are you to keep it from her? It is necessary she should know it, that you may take the steps proper to the alteration of your circumstances. You must change your style of living—nay," observing a pang to pass across his countenance, "don't let that afflict you. I am sure you have never placed your happiness in outward show—you have yet friends, warm friends, who will not think the worse of you for being less splendidly lodged; and surely it does not require a palace to be happy with Mary—"

"I could be happy with her," cried he, convulsively, "in a hovel—I could go down with her into poverty and the dust!—I could—I could—God bless her!" cried he, bursting into a transport of grief and tenderness.

"And believe me, my friend," said I, stepping up, and grasping him warmly by the hand, "believe me, she can be the same with you. Ay, more; it will be a source of pride and triumph to her—it will call forth all the latent energies and fervent sympathies of her nature; for she will rejoice to prove that she loves you for yourself. There is in every true woman's heart a spark of heavenly fire, which lies dormant in the broad daylight of prosperity; but which kindles up, and beams, and blazes, in the dark hour of adversity. No man knows what the wife of his bosom is—no man knows what a ministering angel she is—until he has gone with her through the fiery trials of this world."

There was something in the earnestness of my manner, and the figurative style of my language, that caught the excited imagination of Leslie. I knew the auditor I had to deal with, and, following up the impression I had made, I finished by persuading him to go home and unburden his sad heart to his wife.

I must confess, notwithstanding all I had said, I felt some little solicitude for the result. Who can calculate on the fortitude of one whose life has been a round of pleasures? Her gay spirits might revolt at the dark, downward path of low humility suddenly pointed out before her, and might cling to the sunny regions in which they had hitherto revelled. Besides, ruin in fashionable life is accompanied by so many galling mortifications, to which in other ranks it is a stranger. In short, I could not meet Leslie the next morning without trepidation. He had made the disclosure.

"And how did she bear it?"

"Like an angel. It seemed rather to be a relief to her mind, for she threw her arms round my neck, and asked if this was all that had lately made me unhappy. But, poor girl," added he, "she cannot realize the great change we must undergo. She has no idea of poverty but in the abstract; she has only read of it in poetry, where it is allied to love. She feels as if no privation; she suffers no loss of accustomed conveniences or elegancies. When we come practically to experience its sordid cares, its paltry wants, its petty humiliations—then will be the real trial."

"But," said I, "now that you have got over the severest task, that of breaking it to her, the sooner you let the world into the secret the better. The disclosure may be mortifying, but then it is a single misery, and sooner over, whereas you otherwise suffer it, in anticipation, every hour in the day. It is not poverty so much as pretence, that harrows a ruined man; the struggle between a proud mind and an empty purse; the keeping up a hollow show that must soon come to an end. Have the courage

to appear poor, and you disarm poverty of its sharpest sting."

On this point I found Leslie perfectly prepared. He had no false pride himself, and as to his wife, she was only anxious to conform to their altered fortunes.

Some days afterward he called upon me in the evening. He had disposed of his dwelling-house, and taken a small cottage in the country, a few miles from town. He had been busied all day in sending out furniture. The new establishment required few articles, and those of the simplest kind. All the furniture of his late residence had been sold, excepting his wife's harp. That, he said, was too closely associated with the idea of herself; it belonged to the little story of their loves; for some of the sweetest moments of their courtship were those when he had leaned over that instrument and listened to the melting tones of her voice. I could not but smile at this instance of romantic gallantry in a dotting husband.

He was now going out to the cottage, where his wife had been all day superintending its arrangement. My feelings had become strongly interested in the progress of this family story, and, as it was a fine evening, I offered to accompany him.

He was wearied with the fatigues of the day, and, as he walked out, fell into a fit of gloomy musing.

"Poor Mary!" at length broke, with a heavy sigh, from his lips.

"And what of her?" asked I; "has anything happened to her?"

"What?" said he, darting an impatient glance, "is it nothing to be reduced to this paltry situation—to be caged in a miserable cottage—to be obliged to toil almost in the menial concerns of her wretched habitation?"

"Has she, then, repined at the change?"

"Repined! she has been nothing but sweetness and good-humor. Indeed, she seems in better spirits than I have ever known her; she has been to me all love, and tenderness, and comfort!"

"Admirable girl!" exclaimed I. "You call yourself poor, my friend; you never were so rich—you never knew the boundless treasures of excellence you possess in that woman!"

"Oh, but, my friend, if this first meeting at the cottage were over, I think I could then be comfortable. But this is her first day of real experience; she has been introduced into an humble dwelling—she has been employed all day in arranging its miserable equipments—she has, for the first time, known the fatigues of domestic employment—she has, for the first time, looked round her on a home destitute of everything elegant—almost of everything convenient; and may now be sitting down, exhausted and spiritless, brooding over a prospect of future poverty."

There was a degree of probability in this picture that I could not gainsay, so we walked on in silence.

After turning from the main road up a narrow lane, so thickly shaded with forest trees as to give it a complete air of seclusion, we came in sight of the cottage.

It was humble enough in its appearance for the most pastoral poet; and yet it had a pleasing rural look. A wild vine had overrun one end with a profusion of foliage; a few trees threw their branches gracefully over it; and I observed several pots of flowers tastefully disposed about the door, and on a grass-plot in front. A small wicket-gate opened upon a footpath that wound through some shrubbery to the door.

Just as we approached, we heard the sound of music—Leslie grasped my arm; we paused and listened; it was Mary's voice singing, in a style of the most touching simplicity, a little air of which her husband was peculiarly fond.

I felt Leslie's hand tremble on my arm. He stepped forward to hear more distinctly. His step made a noise on the gravel walk. A bright, beautiful face glanced out at the window and vanished—a light footstep was heard, and Mary came tripping forth to meet us. She was in a pretty rural dress of white; a few wild flowers were twisted in her fine hair; a fresh bloom was on her cheek; her whole countenance beamed with smiles; I had never seen her look so lovely!

"My dear George," cried she, "I am so glad you are come! I have been watching and waiting for you; and running down the lane, and looking out for you. I've set out a table under a beautiful tree behind the cottage; and I've been gathering some of the most delicious strawberries, for I know you are fond of them;—and we have such excellent cream—and everything is so sweet and still here—oh!" said she, putting her arm within his, and looking up brightly in his face, "oh, we shall be so happy!"

Poor Leslie was overcome. He caught her to his bosom—he folded his arms round her—he kissed her again and again—he could not speak, but the tears gushed into his eyes; and he has often assured me, that though the world has since gone prosperously with him, and his life has, indeed, been a happy one, yet never has he experienced a moment of more exquisite solicity!

Of Writers and Speakers.

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

Mrs. M. B. Kenney speaks at Gloucester, June 23d; Newburyport, June 16th.

Mrs. J. A. Banks will answer calls to lecture, addressed Newtown, Conn.

Mrs. Frances Lord Bond will respond to calls to lecture, addressed box 878, Cleveland, O.

E. Whipple will speak in southern Michigan up to July. Address Sturgis, Mich.

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

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

William Denton may be addressed for lectures on Geology and General Reform, Palmesville, Ohio.

Leo Miller will respond to calls to lecture week evenings. Address Hartford, Conn.

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

Mrs. S. E. Warner may be addressed for the present at Dalton, South Co., Wis.

Rev. H. S. Marble may be addressed Atlaton, Massachusetts, U. S.

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

Gibson Smith will answer calls addressed to Camden, Me.

Mrs. E. A. Kingsbury will answer calls to lecture, addressed 1903 Pine Street, Philadelphia.

E. Case, Ossau, Hillsdale Co., Mich., will visit New York and New England for lecturing purposes. Address Ossau, N. Y.

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

Mrs. S. L. Chappell, Inspirational Speaker, will receive invitations to lecture, addressed Phoenix, New York.

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

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

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

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

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

Mrs. H. F. M. Brown will speak in St. Louis, Mo., the first Sunday in June. She may be addressed care J. H. Blood.

Mrs. A. F. Patterson, (formerly A. F. Pease), will respond to calls to lecture. Residence, Springfield, Ill.

W. K. Ripley speaks in Bradford, Me., each alternate Sunday; every fourth Sunday at Glenburn and Kenduskeag.

W. A. D. Hume will speak at St. Charles, Ill., the last Sunday of June. All those in the vicinity of St. Charles desiring his services as a lecturer should address him care of S. S. Jones, Terms reasonable.

N. Frank White will lecture at Oswego, N. Y., N. Y., the Sundays of June; Seymour, Conn., through July. All calls for the year following, in the East, address soon as above.

Frank L. Wadsworth will return East in August. Those wishing to secure his services for the fall or winter months can address him at Detroit, Mich., during the month of June.

S. P. Leland will speak at Brushy Prairie, Ind., June 15 and 16; South Kirtland, O., June 22 and 23; Farmington, June 29 and 30; Middlebury, July 7. Address Cleveland, O.

J. H. Randall will respond to calls to lecture, addressed Cleveland, O., care of Mrs. H. F. M. Brown. Applications for engagements at the East next fall and winter should be made soon.

Lamartine Hall, New York.—Meetings for free Spiritual discussion are held every Sunday at 3 P. M., at the Hall corner of Twenty-ninth street and Eighth avenue. Lectures by Trance Speakers every Sunday evening.

Mrs. Laura McAlpin will lecture three last Sundays of June in Toledo, O. Will answer calls to lecture week evenings in the vicinity of her Sunday appointments. Address care Mrs. H. F. M. Brown, Cleveland, O.; Henry Breed, Toledo, O.

Mrs. Augusta A. Currier speaks in the East until November, when she will again visit the West, lecturing through November in Oswego, N. Y., address J. W. Currier, box 315, Lowell, Mass., or as above.

E. Z. Wileos, Practical Phrenologist and Physiognomist, will answer calls to lecture, give charts and full written descriptions of characters, and to speak inspirationally when desired. Address No. 183 East Broadway, New York.

Miss L. E. A. De Force will lecture at Cambridgeport, Mass., three last Sundays of June; Providence, R. I., July; Quincy, Mass., two first Sundays of August; New Bedford, third; Saratoga Springs, last of August and first of September; Putnam, Conn., second and third Sundays of Concord, N. H., two last, Portland, Maine, October.

Miss Emma Hardinge will lecture in Bangor, Me., during June; in Oswego, N. Y., during July; in Cambridgeport, Quincy, New Bedford, and Boston, during September and October, and at Taunton the first Sundays in November. She will be happy to form engagements in the East for the rest of the winter, and thus inform her friends in the West of her inability to return to them this year. Address care of Bela Marsh, 14 Bromfield Street, Boston, Mass.

AGENTS FOR THE HERALD OF PROGRESS.

GENERAL AGENTS.—Messrs. Ross & Towner, 12 Nassau street, New York, are our regularly constituted Agents, and will supply news dealers in all parts of the country with the HERALD OF PROGRESS on favorable terms.

Boston, Mass.—Bela Marsh, 14 Bromfield street, Boston, will fill all orders for this paper, or books at our list.

ALBANY, N. Y.—LYDIA MOTT, at the Anti-Slavery Office and Book Depository, 15 Steuben street, will fill orders for books on our list, and also receive subscriptions for the HERALD OF PROGRESS.

CLEVELAND, O.—Mrs. H. F. M. BROWN, 288 Superior street, is duly authorized to act as our agent in Ohio and the West.

PHILADELPHIA.—SAMUEL BARRY, south-west corner of Fourth and Chestnut streets.

CANADA AGENTS.—Messrs. W. H. WATKINS & Co., Booksellers and News Agents, Toronto, C. W., will supply the trade with our books and papers, and also act as Agents for Canada subscriptions.

LONDON, ENG.—The HERALD OF PROGRESS and Books in our list may be ordered through the house of H. BAILEY, 219 Regent Street, London.

LOCAL AGENTS.

Akron, Ohio, J. Jennings.

Appleton, Wis., J. E. Harriman.

Auburn, N. Y., George King.

Bellefontaine, O., James Cooper, M. D.

Brownsville, Texas, A. W. Allen.

Buffalo, N. Y., T. S. Hawkes.

Clarkston, Mich., N. W. Clark.

Columbus, Wis., F. G. Randall.

Fond du Lac, Wis., N. H. Jorgensen.

Fort Madison, Iowa, George W. Douglas.

Glen's Falls, N. Y., E. W. Knight.

Lowell, Mass., Benjamin Blood.

Los Angeles, Cal., T. J. Harvey.

New York, Mrs. E. J. French, 8 Fourth Avenue.

Norwich, Chenango Co., N. Y., G. L. Rider.

Oregon City, Oregon, F. S. Holland.

Pekin, Wis., John Sterling.

Red Bank, Monmouth Co., N. J., John Frank.

Ripon, Wis., Mrs. Eliza Barnes.

Rome, N. Y., S. J. D. Moyer.

San Bernardino, Cal., D. N. Smith.

Sharon, Madison Co., N. Y., Geo. W. Ellsworth.

St. Louis, Mo., A. Mittenberger.

Springfield, N. H., T. S. Voss.

Stratford, Conn., Mrs. R. J. Whitcomb.

Terre Haute, Ind., John McKean.

Waukegan, Ill., W. Jones.

W

1861, no. 56-104;
1862, no. 105-137
H.C. TA

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.

Persons ordering books not advertised as sent with postage prepaid, should send the amount specified for postage.

Orders from California or Oregon should provide for double postage, or single postage at the rate of 15 per cent. on all works advertised as sent prepaid.

A full assortment of Spiritual and Reform Books, including those in this list, may also be had of BELA MARSH, 14 Broadway Street, Boston.

LIST OF THE WORKS OF

ANDREW JACKSON DAVIS.

The Great Harmonia. Being a Philosophical Exposition of the Natural, Spiritual, and Celestial Universes. A distinct volume, 12mo. Vol. I.—THE PHYSICIAN. Price, post-paid, \$1. Vol. II.—THE TEACHER. Postpaid, \$1. Vol. III.—THE SEER. Postpaid, \$1. Vol. IV.—THE REFORMER. Postpaid, \$1. Vol. V.—THE THINKER. Postpaid, \$1. 20 cents additional per vol. to California or Oregon. The Magic Staff. An Autobiography. 500 pages, 12mo. Price \$1 postpaid. The Penetrator. Being Harmonical Answers to Important Questions. Price \$1 postpaid. Nature's Divine Revelations. \$2. Postpaid. The Present Age and Inner Life. 75 cents. Postpaid. The Philosophy of Spiritual Intercourse. Being an Explanation of Modern Mysteries. 8vo, paper, 50 cents; cloth, 75 cents, postpaid. The Harmonial Man; or, Thoughts for the Age. Paper, 50 cents, postpaid. The History and Philosophy of Evil. With Suggestions for more ennobling Institutions and Systems of Education. Paper, 50 cents; cloth, 50 cents, postpaid. The Philosophy of Special Providences. A Vision. Paper, 15 cents, postpaid. Free Thoughts concerning Religion; or, Nature vs. Theology. Paper, 15 cents, postpaid. A Chart, exhibiting an outline of the Progressive History and Approaching Destiny of the Race. Mounted on Rollers. Sent by express, \$1.25.

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 enlighten 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. The Bible; Is it of Divine Origin, Authority, and Influence? By S. J. Finney. 25 cents. Postage 5 cts. Thirty-two Wonders; or, The Skill Displayed in the Miracles of Jesus. By Prof. M. Duran. Paper, 25 cents; postage 5 cts. Cloth 40 cents; postage 8 cts. A Dissertation on the Evidences of Divine Inspiration. By Datus Kelley. 20 cents. Postage 3 cts. Report of an Extraordinary Church Trial. Conservative vs. Progressive. By Philo Hermal. 15 cents. Postage 5 cts. The Philosophy of Creation. By the spirit of Thomas Paine. A new, improved, cheap edition. Price 25 cents. Postage 5 cts. Optimism. The Lesson of Ages. By Benj. Blood. Price 60 cents. Postage 10 cents. Six Lectures on Theology and Nature. With a Plan for a Human Enterprise, and an Autobiography. By Emma Hardinge. Price, paper, 50 cents. Cloth, 75 cents. Postage 12 cents. Marriage and Parentage; or, The Reproductive Element in Man as a Means to his Elevation and Happiness. By Henry C. Wright. Price, \$1. Postage 15 cents. The Unwelcome Child; or, The Crime of an Undesigned and Undesired Maternity. By Henry C. Wright. 25 cents. Postage 5 cents. The Errors of the Bible demonstrated by the Truths of Nature; or, Man's only Infallible Rule of Faith and Practice. By Henry C. Wright. 25 cents. Postage 5 cents. Self-Contradictions of the Bible. 144 Propositions, proved affirmatively and negatively by quotations from Scripture, without comment. Paper 15 cents, cloth 33 cents, postpaid. The Spiritual Teacher. Comprising a Series of 12 Lectures on the Nature and Development of the Spirit. By R. P. Ambler. Second Edition. Price, postpaid, 50 cents. Whatever is Right. By Dr. A. B. Child. Price \$1. Postage 18 cts. Scenes in the Spirit-World; or, Life in the Spheres. By Hudson Tuttle. 25 cents. Postage 7 cts. Love and Mock Love; or, How to Marry to the end of Conjugal Satisfaction. By George Stearns. Price 25 cents. Postage 3 cents. The Hierophant; or, Gleanings from the Past. Being an exposition of Biblical Astronomy, &c., &c. By G. C. Stewart. 16mo, 234 pages. Price 75 cts. Postage 10 cents. Divorce. A Correspondence between Horace Greeley and Robert Dale Owen, with the Divorce Laws of New York and Indiana. 60 pages. Price 10 cents. Woodman's Three Lectures on Spiritualism, in reply to William T. Dwight, D.D. 20 cents. Postage 5 cts. Communications from the Spirit-World. By Lorenzo Dow and others. Given through a Lady. Price 25 cts. Postage 5 cts. An Essay on the Rights of Man. By George Fox. Given through a Lady. Postpaid, 7 cts. Further Communications from the World of Spirits. By Joshua, Solomon, and others. Given through a Lady. Price 50 cts. Postage 10 cts. The "Ministry of Angels" Realized. A letter to the Edwards Congregational Church, Boston. By A. E. Newton. 15 cents. A Letter to the Chestnut Street Congregational Church, Chelsea, Mass., in reply to its charge of having become a reproach to the cause of Truth, in consequence of a change of religious belief. By John S. Adams. 15 cents. New Testament Miracles and Modern Miracles. The comparative amount of evidence for each. An essay read before the Divinity School, Cambridge by J. H. Fowler. 30 cents. Postage 5 cents. Answer to Charges of Belief in Modern Revelations, &c. By Mr. and Mrs. A. E. Newton. 10 cts. Familiar Spirits and Spiritual Manifestations. Being a series of articles by Dr. Enoch Pond, Professor in the Bangor Theological Seminary; with a reply by A. Bingham, Esq. of Boston. 15 cents. My Experience; or, Footprints of a Presbyterial to Spiritualism. By Francis H. Smith. Price 60 cts. Postage 10 cts. How and Why I became a Spiritualist. By Wash. A. Danckin, Baltimore. 25 cts. Postage 5 cts. Progressive Life of Spirits after Death, as given in Spiritual Communications to, and with Introduction and Notes by A. B. Child, M.D. 15 cents. Spirit Works, Real but not Miraculous. A Lecture by Allen Putnam. 25 cents. Postage 5 cts. Mesmerism, Spiritualism, Witchcraft, and Miracles. By Allen Putnam. 25 cents. Postage 5 cts.

Spirit Manifestations. By Allen Putnam. Paper 50 cents; cloth, 75 cents; postage, 12 cents. The Road to Spiritualism. Being a series of four Lectures delivered by Dr. R. T. Halliok, at the opening of the New York Conference. Price 15 cents. Postage 3 cents. Brittan and Richmond's Discussion. 400 pages, octavo. Price \$1. Postage 25 cents. Brittan's Review of Beecher's Report. Paper covers, 25 cents. Postage 5 cents. Spiritualism. By Judge Edmonds and Dr. G. T. Dexter. Price \$1.25. Postage 25 cents. Spiritualism, Vol. 2. By Judge Edmonds and Dr. Dexter. "The Truth against the world." Price \$1.25. Postage 25 cents. Epic of the Starry Heaven. By Rev. Thomas L. Harris. Plain, 75 cents. Gift usually, \$1.00. Postage 12 cents. Lyric of the Golden Age. A Poem. By Rev. Thomas L. Harris. 417 pages, 12mo. Plain boards, \$1.50. Gift, \$2.00. Postage 25 cents. Spirit-Manifestations. By Dr. H. H. H. Postage, 50 cents. Sacros of Prevoist. By Justina Kerner. Price, 30 cents. Postage 5 cents. A Voice from the Prison; or, Truths for the Multi-tude. By James A. Clay. 75 cents. Postage 12 cts. Spirit Intercourse; Incidents of Personal Experience. By Harriet E. Moore. 65 cents. Postage, 10 cts. A Review of Dodd's Involuntary Theory of the Spiritual Manifestations. By W. S. Courtney. Price 25 cents. Postage 5 cents. The Celestial Telegraph. By L. A. Cahagnet. Price \$1. Postage 19 cents. Biography of Mrs. Samantha Mettler, the Clairvoyant. By Frances H. Green. 115 pages, with portrait. Price, postpaid, 25 cts. The Clairvoyant Family Physician. By Mrs. Tuttle. Price, usual, \$1. Postage 10 cents. The Worker and his Work. A discourse delivered before the Young Men's Christian Union, by Dr. R. T. Halliok. 24 pages. Price 6 cents. Spiritualism: Its Phenomena and Significance. By Charles Partridge. Price 12 1/2 cents. Postage 3 cents. Bohemia under Austrian Despotism. An Autobiography. By Anthony M. Dignowity, M.D. 236 pages. Price, postpaid, 75 cents. Eight Historical and Critical Lectures on the Bible. By John Prince. Price \$1.00. Postage 15 cts. The Mistake of Christendom; or, Jesus and his Gospel before Pagan and Christianity. By George Stearns. Price, \$1.00. Postage 15 cents. Stilling's Pneumatology. By Professor Geo. Bush. Price 75 cents. Postage 10 cents. Christ and the Pharisees upon the Sabbath. By a Student of Divinity. Price, 20 cts. Postage 3 cts. Messages from the Superior State. Communicated by John Murray, through J. M. Spear. 50c. Po. 10c. Natty, a Spirit; His Portrait and his Life. By Allen Putnam. Paper, 50 cents; cloth, 65 cents. Post. 12c. Discourses from the Spirit-World. By Rev. R. P. Wilson. Medium. Dictated by Stephen Olin. Price 63 cents. Postage 10 cents. Twelve Messages from the spirit of John Quincy Adams, through Joseph D. Stiles, Medium, to Josiah Brigham. \$1.50. Postage 25 cents. Modern Spiritualism; Its Facts and Fanaticisms, its Consistencies and Contradictions; with an appendix by E. W. Capron. \$1. Postage 25 cts. The Bouquet of Spiritual Flowers. Received chiefly through the mediumship of Mrs. J. S. Adams, by Dr. A. B. Child. 85 cents. \$1.00 and \$1.50, according to the style of binding. Postage 15 cents. The Birth of the Universe. By R. P. Ambler. 130 pages, neatly bound in cloth. Sent, postage paid, on receipt of 35 cents.

Medical.

MRS. E. J. FRENCH, Clairvoyant and Magnetic Physician, No. 8 Fourth Avenue, New York. Patients examined, prescribed for, and treated. Examination with written diagnosis and prescription, Five Dollars. A limited number of patients can be furnished pleasant rooms and all the comforts of a home during the fall and winter months.

MRS. P. A. FERGUSON TOWER, Water-Cure and Magnetic Physician, 65 East Thirty-first Street, N. Y. Acute and Chronic Diseases treated from Clairvoyant examinations. Office Hours from 1 to 4 o'clock P.M.

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. Rooms No. 60 Amity St., N. Y. 64-1f

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. All forms of Female Diseases treated with great success. By a special application of the Electro-Chemical Bath, the menstrual function is readily restored when suppressed, from whatever causes, and regulated when painful or otherwise deranged. All who are afflicted with disease should send for a circular. Address 53-1f M. NEVINS, M. D., Physician and Prop'r.

ORIENTAL BATHS.

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. For IMPROVING AND BEAUTIFYING THE COMPLEXION, they are worth more than all the Cosmetics in the world. Separate suites of rooms for ladies. Skillful attendants in both the Ladies' and Gentlemen's departments. Also, Medicated and Electro-Magnetic Baths. Open daily, from 7 A. M. to 10 P. M. Sundays, from 7 A. M. to 12 M. PORTABLE ORIENTAL BATHS (a very complete article) furnished to order. Also, Electro-Magnetic Machines. T. CULBERTSON.

TECUMSEH SALVE

Is an Indian Prescription for the Cure of Cancer, and has been used with great efficacy in that most alarming disease. Unlike most Cancer remedies, it produces no pain in effecting a cure. It also dispatches, on short notice, Carbuncles, Felons, Broken Breasts, and Boils. Let the afflicted try it. References, Mrs. S. B. Baker, 189, and William A. Warner, 199 Fulton Street, Brooklyn, where the Salve can be obtained; or of Mrs. M. M. Chapin, Cossackie, N. Y. Price \$1 per box. Sent by mail, \$1.25. M. M. CHAPIN.

MAGNETIC PHYSICIAN.

Dr. E. B. Fish has located at 88 East 16th St., New York, for the purpose of treating magnetically all diseases except Cancers. Evidence of instantaneous relief can be furnished on application. Office hours from 9 A.M. to 5 P.M. 25-1f

Something more Valuable than Silver or Gold; BECAUSE IT WILL RESTORE THE WEAK, AND Reinstates the Blood in all its Original Purity and Vigor.

PROF. O. J. WOOD'S RESTORATIVE CORDIAL AND BLOOD RENOVATOR.

It is precisely what its name indicates; for while pleasant to the taste, it is revivifying, exhilarating, and strengthening to the vital powers. It also revivifies, reconstitutes, and renews the blood in all its original purity, and thus restores and renders the system invulnerable to the attacks of disease. It is the only preparation ever offered to the world in a popular form so as to be within the reach of all.

So chemically and skillfully combined as to be the most powerful tonic, and yet so perfectly adapted as to act in perfect accordance with the laws of nature, and hence soothe the weakest stomach, and tone up the digestive organs, and allay all nervous and other irritation. It is also perfectly exhilarating in its effects, and yet it is never followed by lassitude or depression of spirits. It is composed entirely of vegetable, and those thoroughly combining powerful tonic and soothing properties, and consequently can never injure. As a sure preventive and cure of

CONSUMPTION, BRONCHITIS, INDIGESTION, DYSPEPSIA, LOSS OF APPETITE, PAINT-NESS, NERVOUS IRRITABILITY, NEURALGIA, PALPITATION OF THE HEART, MELANCHOLY, NIGHT SWEATS, HYPOCHONDRIA, LANGOUR, GIDDINESS, AND ALL THAT CLASS OF CASES SO FEARFULLY CALLED FEMALE WEAKNESSES AND IRREGULARITIES.

There is nothing its Equal. Also, Liver Derangements, or Torpidity, and Liver Complaints, Diseases of the Kidneys, or any general derangement of the Urinary Organs, and any general debility, except by the use of one bottle of "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. Glidden, Esq., presented me with a bottle of "Gardiner's Rheumatic Compound," in 1856, when I was suffering with a painful attack of Neuralgia and Rheumatism, and that it proved to be of decided benefit. ALBERT SMITH, Ex-Member of Congress from Maine.

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. ABRAHAM WEEKS, Webster Street, East Boston. W. S. RANDAL, 718 Race Street, Philadelphia. G. K. HARRINGTON, 911 Arch Street, Philadelphia. CHARLES NORTON, 1214 Spruce Street, Philadelphia. C. F. WHEELER, 163 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 Scrofulous 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. Depot 444 Broadway, and sold by all Druggists.

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 numerous 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. Glidden, Esq., presented me with a bottle of "Gardiner's Rheumatic Compound," in 1856, when I was suffering with a painful attack of Neuralgia and Rheumatism, and that it proved to be of decided benefit.

ALBERT SMITH, Ex-Member of Congress from Maine. 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. ABRAHAM WEEKS, Webster Street, East Boston. W. S. RANDAL, 718 Race Street, Philadelphia. G. K. HARRINGTON, 911 Arch Street, Philadelphia. CHARLES NORTON, 1214 Spruce Street, Philadelphia. C. F. WHEELER, 163 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 Scrofulous 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. Depot 444 Broadway, and sold by all Druggists.

MRS. A. C. LATHAM, Physician, Medium, and Prophetess. Would invite the attention of the afflicted, and seeking truthful and reliable communications. powers are acknowledged of a high order, and of broad scope. Her ability to heal disease is second to none. A single interview will give conviction that your case is thoroughly understood—both your bodily afflictions and your mental trials and peculiarities. Office 292 Washington St., cor. Bedford, Boston. Reception Room No. 8, up stairs. Open day and evening.

MRS. D. C. PRICE, NATURAL CLAIRVOYANT. Can be consulted on all diseases, both physical and mental, at No. 60 Amity Street, corner of Amity Place, from 9 A. M. to 5 P. M.

SENT FREE, FOR THE BENEFIT OF NERVOUS SUFFERERS.—The warning voice on the Self-Cure of Debility, Confusion of Ideas, &c., by a FORMER SUFFERER. Containing also an Exposure of the Impositions and Deceptions practiced by Quacks. Address, enclosing stamp, box 2818, Boston, Mass. A very important circular to the married sent on receipt of stamp. 60-84

MRS. FISKE, Medical Clairvoyant, 88 East 16th Street, examines by letter, with name, age, and residence, or by lock of hair. Has never been known to fail. Examination and prescription by letter, \$2.00. Medicines prepared and forwarded at the lowest rates 35-1f

MR. AND MRS. DORMAN, Clairvoyant Physicians, Newark, N. J. Mrs. C. E. DORMAN may be consulted daily, on reasonable terms, at her residence, 8 New street, near Broad, opposite the Park.

MRS. WAIRD, Eclectic Physician, 195 Nassau Street, Brooklyn, will furnish medical treatment to such as desire, at their homes or her own residence. Take Flushing Avenue cars from Fulton Ferry. 43-1f

Travelers' Guide.

NEW YORK, HARLEM, AND ALBANY RAILROAD.—For Albany, Troy, North and West. Spring arrangement commencing May 6, 1861. 11 25 A. M. fast express train from Twenty-sixth street station.

For William's Bridge, White Plains, Dover Plains, and all local routes, see time-table. JOHN BURCHILL, Assistant Superintendent.

HUDSON RIVER RAILROAD.—For Albany Troy, connecting with trains North and West. Trains leave as follows: FROM CHAMBERS STREET. Express, 7 and 11 A. M., and 3 30 and 5 P. M. Troy and Albany (with sleeping car) 10 15 P. M. Poughkeepsie train, 6 A. M., 12 15 M., and 4 P. M. Peekskill train, 5 30 P. M. Sing Sing train, 9 50 A. M., and 3 45 and 4 30 P. M. Fishkill train, 6 40 P. M.

FROM THIRTIETH STREET. Express, 7 25 and 11 25 A. M., and 3 30 and 5 25 P. M. Troy and Albany, 10 45 P. M. (Sundays included.) Poughkeepsie train, 6 25 A. M., 12 40 and 4 25 P. M. Peekskill train, 5 55 P. M. Sing Sing train, 10 15 A. M., and 4 10 and 4 55 P. M. Fishkill train, 7 55 P. M. A. F. SMITH, Superintendent.

NEW YORK AND ERIE RAILROAD.—Passenger trains leave via Pavyonia Ferry and Long Dock, from foot of Chambers Street, as follows: Dunkirk Express at 7 A. M. Mail at 8 30 A. M. This train remains over night at Elmira, and proceeds the next morning. Way at 4 P. M., for Middletown, Newburgh, and intermediate stations. Night Express daily, at 5 00 P. M. The train of Saturday stops at all mail-train stations, and runs only to Elmira. CHARLES MINOT, General Supt. NATHANIEL MARSH, Receiver.

PENNSYLVANIA CENTRAL RAILROAD.—Through trains for the West leave New York, foot of Cortland street, as follows: Morning Express, 7 A. M. Evening express, 6 P. M. Also at 7 1/2 P. M., from same place, via Allentown, arriving at Pittsburgh at 12 40 next day, and connecting there with all Western trains. Office No. 1 Astor House, corner of Vesey Street. J. L. ELLIOTT, Passenger Agent.

NEW YORK AND NEW HAVEN RAILROAD.—Spring arrangement, commencing March 11, 1861. Passenger Station in New York, corner 27th Street and 4th Avenue. Entrance on 27th Street. Trains leave New York: For New Haven, 7 00, 8 00 A. M. (Ex.) 12 15, 3 15, (Ex.) 3 50, 4 30, and 8 00 P. M. For Bridgeport, 7 00, 8 00 A. M. (Ex.) 12 15, 3 15, (Ex.) 3 50, 4 30, and 8 00 P. M. For Milford, Stratford, Fairfield, Southport, and Westport, 7 00 A. M., 12 15, 3 50, 4 30, and 8 00 P. M. For Norwalk, 7 00, 8 30 A. M.; 12 15, 3 15, (Ex.) 3 50, 4 30, and 8 00 P. M. For Darien and Greenwich, 7 00, 9 30 A. M.; 12 15, 3 50, 4 30, 5 30, and 8 00 P. M. For Stamford, 7 00, 8 00, (Ex.) 9 30 A. M.; 12 15, 3 15, (Ex.) 3 50, 4 30, 5 30, 8 00 P. M. For Port Chester and intermediate stations, 7 00, 9 30 A. M.; 12 15, 3 50, 4 30, 5 30, 6 30, 8 00 P. M. JAMES H. HOYT, Superintendent.

CAMDEN AND AMBOY RAILROAD.—For Philadelphia, from Pier No. 1 North River, foot of Battery Place. The Camden and Amboy Railroad line for Philadelphia will leave as follows: Morning Line, at 6 o'clock A. M., daily, (Sundays excepted,) by the steamer Richard Stockton, Captain John Simpson, for South Amboy, and thence by cars and steamboats to Philadelphia. Fare by this line, \$2 25.

Afternoon Express Line, at 2 o'clock P. M., daily, (Sundays excepted,) by the steamer Richard Stockton, stopping at Spotswood, Jamesburg, Hightstown, Bordentown, and Burlington, arriving at Philadelphia about 6 o'clock P. M. Fare by Express Line, \$3 00; fare to Freehold and Monmouth, 50 cts. Afternoon Way Accommodation Line, at 2 P. M., by steamer Richard Stockton, for South Amboy, thence by cars at 4 30, stopping at all the Way Stations, arriving at Philadelphia about 8 00 o'clock P. M. Fare by this line, \$2 25.

Meals provided on Board. Breakfast, Dinner, and Supper, 50 cents each. Returning, passengers will leave Philadelphia at 5 A. M. and 2 P. M., from foot of Walnut Street. Accommodation and Emigrant Lines at 1 and 5 o'clock P. M. 1 o'clock Line, 1st class passengers, \$2 25; 2d class passengers, \$1 50. 5 o'clock Line, 1st class passengers, \$2 25; 2d class passengers, \$1 75. 1 BLISS, Agent.

Notices of New Books.

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

THE LONDON QUARTERLY REVIEW, No. CCXVIII, April, 1861. New York: Leonard Scott & Co., 79 Fulton street.

Contents: 1. The Pearl and Mock Pearl of History; 2. Enthusiasm; 3. Lord Dundonald; 4. Spiritual Destitution in the Metropolis; 5. German, Flemish, and Dutch Art; 6. African Discovery; 7. Lord Stanhope's Life of Pitt; 8. Indian Currency, Finance and Legislation; 9. Iron Manufacture.

Of the articles, the titles of which are given above, one of the most instructive is that on the Spiritual Destitution of London. From it we glean the following statistics, showing the ratio of church accommodation to population at different periods in English history:

In the latter part of the reign of Edward III., in 1377, the entire population of England was but 2,322,802, which was less than that of London in 1851. In Edward's reign, the entire number of churches and chapels in the kingdom was 7,000, or one place of worship to 332 people. In 1509, there were 9,407 churches, and 645 religious houses in England, and a population of 3,000,000; this gives one church to about 500 people in the reign of Henry VIII. In 1851, there were of all religions and all sects, 34,467 places of worship in the kingdom, and a population of 18,000,000, giving one to about 522. Thus in the last 500 years, England had most church accommodation for her people, by nearly two one, when she was most barbarous and uncivilized!

The increase of population in London during 500 years appears to have been as follows: In 1377 it was 34,371, within a circle of eight miles radius, Paul's Cross being taken as a center. The number of churches and chapels at that time in the city was 139. In 1509 the population was 200,000; in 1603, 300,000; in 1696, 479,000; in 1861, 3,000,000. In 1851, when the population was a little less than two and a half millions, there were in London 458 places of worship belonging to the Established Church, and 639 belonging to Non-Conformists, which accommodated in all 701,728 people, or less than a third of the population.

"Church-rooms," says the writer, "is barely adequate if it be capable of accommodating fifty-eight per cent. of the population in a given district. But we have already shown that, as far as the Church is concerned, the London poor, and especially the poor of London West, partake very little in the boon, such as it is. Of the 18.7 per cent. for whom the Church provides, twelve per cent. at least belong to the paying classes. As regards Dissenters, things are even worse. It appears that the amount of accommodation provided within the bills of mortality by all the Non-Conformist bodies put together, including Roman Catholics, foreign Protestants, and Mormons, scarcely reaches eleven per cent."

This is the most wealthy and enlightened city in Christendom, and the inference is conclusive from the facts, that either the religion of its better classes is not needed by its poor, or that these better classes will need a very radical "change of heart" before the poor will enjoy its benefits. We incline to think both classes are sadly in need of a new religion—one which will strip the rich of their superfluities, and cleanse the poor of their vices, and merge both in a common Brotherhood.

Beside the article to which we have alluded, the reader will find that upon African Discovery one of peculiar interest.

THE NORTH BRITISH REVIEW. No. LXVIII, May, 1861. American Edition. Leonard Scott & Co., New York, No. 79 Fulton St.

This issue of the North British Review contains more than the usual number of valuable contributions, among which the attack on the "Essays and Reviews" (noticed in No. 59 of the HERALD) will especially attract the reader. It is said to have been written by Isaac Taylor, who makes his review of the Essays an occasion to defend with much zeal the doctrines of Special Providence, the Authority of Scripture, and the Divinity of Christ. The tone of infallible knowledge and immaculate sanctity with which he assails the Essays is very amusing to an ordinary sinner. Infirmit deniers of the accepted Christian Theology will feel themselves entirely annihilated by it. The title of this article is: Present Movement in the Church of England. The other contents are, 2. Alexis de Tocqueville; 3. The Poems and Plays of Robert Browning; 4. Bishop Herd and his Contemporaries; 5. Railway Accidents; 6. Motley's United Netherlands; 7. Berkeley's Idealism; 8. Dr. John Brown's Home Subservience; 9. The Educational Question in Scotland; 10. The Christian Architecture of Europe; 11. The American Secession.

EVIDENCES OF MODERN SPIRITUALISM: Being a Debate held at Decatur, Mich., (March, 1861), between Mr. A. B. WHITING and Rev. Jos. JONES. Chicago, 1861. S. P. Rounds, Printer.

The point in issue in this debate was, that the origin of Modern Spiritual Phenomena is entirely hypothetical, and that the revelations of Spiritualism are not at all reliable. The affirmative of this proposition was defended by Mr. Jones, the negative by Mr. Whiting. To maintain his position, Mr. J. confined himself with remarkable consistency to the effort to show that the communications were always contradictory, and that the varied and mysterious phenomena were the product of deception and fraud, going so far as to assert repeatedly that "wherever there is a rap there is a rogue." The issue, thus narrowed to two points, revealed in the clearest possible manner the pertinence or the inapplicability of the facts adduced, and in a great measure pre-

vented any marked digression by either party. The array of evidence in the negative by Mr. Whiting was most admirably conducted from beginning to end. The bearing of the disputants toward each other was throughout gentlemanly and honorable. On the whole, this is an exceedingly instructive and interesting debate, and is all the more agreeable in the perusal, that the several attacks and replies are embraced in short speeches. We commend it to all interested in the question discussed.

RELIGION AND MORALITY: A Criticism on the Character of the Jewish Jehovah, the Patriarchs, Prophets, early Church Fathers, Popes, Cardinals, Priests, and leading men of Catholic and Protestant Churches, with a Defense of Spiritualism, &c. Jackson, Michigan. T. F. & G. S. Bouton, Printers.

If any work of less than a hundred pages can embrace a sufficient array of facts to show that the Church is not a peculiar organ for Divine inspiration, the pamphlet before us is such an one. The morality of the Old Testament patriarchs, heroes, and prophets, is first examined, whence the writer passes to the private history of the Church as revealed in the lives of the Popes, Cardinals, and Reformers; and at last he considers the moral delinquencies of prominent men in different denominations now existing. The collection of abominable things here brought together is very great, and they cast an extremely lurid light on the sources of Church history. We therefore think the pamphlet would much better have been entitled: "Manual of the Iniquities of the Saints." He who desires information of this character, will hardly find elsewhere so much in so brief a compass. The anonymous author has read widely and to some purpose, in order to compile what is here presented.

THE SPIRITUAL MAGAZINE, No. 17, for May, has reached us from the London publisher, Mr. F. Pitman.

It furnishes an interesting article from the pen of William Howitt, upon Spiritualism amongst the American Indians: a people who have their firm persuasion of the visitations of good and evil spirits.

Mr. Howitt recognizes the existence of a large proportion of spiritual life among the Aborigines of the Western World.

Following this article are the remaining contents, in the order appended:

Madame Guyon; Isaac Walton and Dr. Donne; Changing View of the Miracles of the Bible; Internal Respiration; "Blackwood" and the "North British Review," by Judge Edmunds; A Seance with Mr. Home; Incidents; Notices of Books, and Correspondence.

THE PINE AND THE PALM: Editors, James Redpath, Geo. Lawrence, Jr., Richard J. Hinton. Boston and New York.

This is a new, large, well-printed, and ably-edited anti-slavery weekly, which succeeds the *Anglo-African*, and is "devoted to the interests of freedom and of the colored races in America." It is also the organ of the Haytian Bureau of Emigration in this country. Among the special contributors, we observe the names of John Brown, Jr., Wm. Wells Brown, A. E. Newton, F. B. Sanborn, and others.

Terms, one dollar for six months. Address J. Redpath, Box 3,235, Boston.

New Music.

NEW YORK GRACE CHURCH COLLECTION OF SACRED MUSIC. Selected and Arranged from the Classical and Sacred Works of the Great Composers. By WILLIAM A. KING. Oliver Ditson & Co., Boston.

This is a choice collection of beautiful harmonies from the works of those composers who have most excelled in the Divine art. It is adapted and arranged especially for the service of the Episcopal Church. But it contains many gems which the true lover of music is ready to hail at all times and seasons. There are harmonies in it which thrill all the harp-strings of a balanced mind, and which cannot but affect and influence to advantage those which are disordered, depressed, or otherwise rendered inharmonious.

In the hymns and psalms, which, until within a few years, had been in general use, the two essentials of beauty and harmony were not considered or felt to be of much importance, but the words sung were the principal consideration, and the spirit of the poet had to lend beauty and inspiration to the performance. But it is no longer thus.

As the spirit of the times, in its progressive strides, breaks down the formidable walls of long-cherished institutions and creeds, strips off the silken cloak of ignorance and formality, to grapple hand to hand with spirit truths, so music, of Divine origin—a spiritual essence—is making its noble claim felt in the throbbing heart of an aspiring humanity. Music always has been the language of the soul, and ever will be the most eloquent, truthful expression of the feelings and passions of the times. For some time past, the frivolous, brilliant, but shallow style of musical compositions, which were written more for *clat* and admiration, rather than to reveal spirit truths, gave proof of the mannerism, materialism, and refined sensuality of the soul.

But an era of truth and aspiration, of thought and elevated feeling, has dawned, and the morning stars are again singing for joy.

Through all ages the magic influence of music has been felt and acknowledged; hence its introduction into the churches in the shape of sacred music, where it is intended to arouse devotional feelings; and truly no means could be more legitimate and effective—for what eloquence of words can be compared to the soul-stirring and elevating tendencies of beautiful strains of harmony? Nothing equals its power to awaken the finer sensibilities of man and arouse him to spiritual activity.

THE MALINE WALTZ.—Arranged by J. J. Watson. S. T. Gordon, publisher, 706 Broadway, N. Y.

SILENCE AND TEARS.—A song written by Lord Byron. Music arranged by J. J. Watson.

LOVE THEE, DEAREST, LOVE THEE.—Words by Thomas Moore. Music arranged for the piano and guitar by J. J. Watson.

We are indebted to the author for the above-named pieces, each one of which we doubt not will prove popular. We are only able to speak from personal knowledge of the last, which is a song we love to hear, and such will be the verdict of all lovers of music.

As a duet it is very effective.

DOWN BY THE RIVER SIDE.—Words by George P. Morris. Music by J. R. Thomas. Sung by Madame Anna Bishop. Firth, Pond & Co., publishers.

This new song has been recently introduced by Madame Bishop at her drawing-room concerts, and has been *encored* every evening. It cannot fail to be appreciated in private circles, as well as in the concert room.

We have received the following choice new music from the publisher, H. M. Higgins, 117 Randolph street, Chicago, Illinois:

LOST ON THE LADY ELGIN.—Song and chorus commemorating the terrible Lake disaster of Friday night, September 7th, 1860. Words and music by Henry C. Work.

O WAIT TILL THE GOOD TIME COMING COMES.—Song and chorus. Words by B. M. Lawrence. Music by J. P. Webster.

Another stirring progressive song from this popular Western writer.

THE RAIN ON THE ROOF.—Song and chorus. Words by Coates Kifney. Music by James G. Clark.

This song is one of those sung by Mr. Clark at the concerts of Ossian E. Dodge, and both words and music conspire to render it attractive to all who love the sound of rain upon the roof.

UNION SONG.—Written by Alvin Robinson. Composed by S. Wesley Martin.

OUR NATIONAL FLAG.—Words by W. Gibbs, Esq. Music by J. P. Whipple.

These two songs are specially adapted to the times, and have each a spirited colored title-page. The military spirit, so largely pervading the West, will surely find voice in such patriotic songs.

Music for Children.

Publications of Messrs. Oliver Ditson & Co., Boston.

THE FIRST STEP OF YOUTH. Twelve Lessons on five Notes for the Piano Forte, by A. DIABELLI.

This is a work adapted for young children, and calculated to make them familiar with the various combinations of time. Although, in the composition of the different pieces, all the changes and modulations are effected within the compass of five notes, yet it is remarkable, the amount of variety they contain, and the pleasing effect they produce both upon the performer and listener. The work is an agreeable and instructive acquisition to both teacher and pupil.

PRACTICAL FIVE FINGER EXERCISES, by CHARLES CZERNY.

These exercises are eminently calculated to impart flexibility and velocity to the fingers, which is an important requisite to the attainment of proficiency in playing upon the piano forte. A child of eight can play them, and yet, if it is once master of the contents of this work, few difficulties will be left for it to overcome in its efforts to require a proficiency in mastering the instrument.

THE GOLDEN WREATH; THE NIGHTINGALE; and NATION'S SONG BOOK.

These three works are similar in their character, and contain, each, upwards of two hundred popular songs, duets and glee, with suitable words for children to use in the family or the school. The Golden Wreath has proved a very popular work, upwards of one hundred thousand copies having been sold.

Prefixed to each volume is a complete course of elementary instructions upon the Pestalozzian system. The price is 30 cents per volume, or three dollars per dozen.

A Remarkable Cure.

MINERALS REMOVED THROUGH THE SKIN.

EDITOR HERALD OF PROGRESS:—I have been out of health for more than twenty years—for five years past entirely broken down and wasted away. Every nerve and fiber seemed to have lost its power. Two years since I returned from California, where I had spent nine years, the first part of it having endured much exposure, and pursued active business through the mineral regions of that State.

Six months ago, after having vainly tried many methods of treatment, I was induced to place myself in the hands of Mrs. Ward, of Brooklyn; since that time I have been treated by her more or less frequently, up to the present time, and with the most encouraging results.

After several protracted operations upon the surface of the body by means of rubbing and manipulating, I met with a most extraordinary and surprising experience.

On two different occasions after my physician had held her hands upon my body for some time, on withdrawing the hands a mineral substance was found adhering to and dropping from them. On examination this proved to be crystallized particles of mineral substances of six distinct varieties, which had been removed through the pores of the skin.

Nearly a tea-spoonful was removed each time, a portion of which I have preserved. These minerals are readily recognized as peculiar to California.

Previous to these operations, I had experienced an exceedingly painful and distressing sensation of pricking, scratching, or tearing within my body, in the region of the heart. That feeling is now entirely gone, and I find myself gradually reaching a condition of comfortable health, with my strength slowly returning.

This plain statement of facts I feel to be due to an experienced physician and skillful operator. Mrs. Ward certainly possesses healing powers, or is the recipient of healing influences of a superior character. In my own case, I attribute my returning health, and my perfect relief from the complete prostration and pain which have so long afflicted me, solely to the healthful influences imparted through her hands.

N. A. B.

[From considerations of delicacy the writer of the above does not affix his name, but we are in possession of it, and have satisfactory evidence of his entire reliability. Ed.]

THE NEGROES AT FORT MONROE.

Hon. J. M. ASHLEY, M. C. in a letter to the *Toledo Blade*, describing his interviews with some of the fugitive slaves, says:

"This little incident tells me more plainly than ever, that what I said last winter in the House is true, when I declare that 'the logic of events told me unmistakably that Slavery must die.'"

"If I had time and you the space, I would give in their own words the material portions of the answers of the most intelligent slaves. There is one thing certain, every slave in the United States understands this rebellion, its causes and consequences, far better than I supposed. I asked one old man, who said he was a Methodist class leader, to tell me frankly whether this matter was well understood by all the slaves, and he answered me that it was, and that he had 'prayed for it many long years.' He said that their masters had all talked about it, and he added, 'Lor' bless you honey, we don't give it up last September dat the North's too much for us,' meaning, of course, that Mr. LINCOLN's election was conceded even there by the slave masters, and was understood and hoped for by all the slaves. I asked the same man how many more would probably come in to the fort. He said 'a good many, and if we's not sent back, you'll see 'em 'fore to-morrow night.'"

"I asked why so, and he said 'dey'll understand if we's not sent back, dat we'r 'mong friends, for if de slaveholder see us we gets sent right back.' And sure enough, on Monday, about forty or fifty more, of all ages, colors, and sexes, came into camp, and the guard was bound to arrest them."

"And thus is being developed a practical plan, which, I believe, under Providence, will result in universal emancipation, for the people of this nation will never consent that those slaves, who refuse to fight against us and escape to our camps and aid us all they can, shall be given up now to their assumed owners, or at the conclusion of the war, that they shall again be returned to Slavery. The man or party who will do this thing is already condemned to a political death, and will be executed, as he ought to be, by posterity."

Miscellaneous.

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

INVALIDS and others visiting the city will find very good accommodations at Mrs. Wines', No. 47 Bond Street.

BOARD FOR FAMILIES, Or single persons, at 183 East Broadway, near Canal Street. Transient boarders accommodated at moderate rates. 21tf

MRS. ABBOTT, Developing Medium, will receive calls at 221 Sixth Avenue, New York, 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.

MRS. M. L. VAN HAUGHTON, Test Medium and Clairvoyant Medical Examiner, 11½ 3d Avenue, near Cooper Institute. May be consulted at all hours of the day and evening, Sundays included. 43tf

NEW JERSEY LANDS.

The subscriber can now sell, on moderate terms, a few small farms of from five to twenty acres each, situated in a new settlement in Washington township, Burlington Co., N. J. B. FRANKLIN CLARK, 1 Spruce Street, or 183 East Broadway.

THE LANCASTER CIRCLE.

As we have been frequently importuned, any question having for its object Progression, and proposed in a spirit of serious inquiry, will be answered by the spirits of the Lancaster Circle. Address The Lancaster Circle, Lancaster, Pa., enclosing one dollar to defray expenses of medium's time, &c. 1f

REAL ESTATE AGENT.

The undersigned would respectfully suggest that long experience in the line of collection of rents enables him to give satisfaction. He makes this department a specialty, and invites the patronage of the public. Hours from 12 to 2. 58-70. J. COVERT, 200 Clinton Street.

THE BANNER OF LIGHT

Enters upon its Ninth Volume with the following Features.

Thoughtful Essays, Domestic Tales, Spiritual Intelligence.

Liberal Discussions on topics of general interest. A. E. NEWTON contributes each week to its columns. It gives Reports of the New York Conference, and of the Spiritualists' Lectures there.

It reports the Boston Conference, and Lectures by mediums in Allston Hall.

It contains characteristic Messages from Spirit Life, given by Mrs. J. H. Conant, Trance Medium.

Poetry, News, and other Miscellany, render it essentially a Family Paper.

It is a large and handsome sheet of eight pages, furnished at two dollars a year, or one dollar for six months, payable in advance. Address W. BERRY, 3½ Brattle Street, Boston, Mass.

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

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

HAMMONTON.

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

THE CLIMATE IS DELIGHTFUL.

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

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

BEST MARKETS

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

LOCATION, PLAN OF SALES, AND OPERATIONS.

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

LARGE, FLOURISHING SETTLEMENT.

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

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

\$12 to \$20 per Acre.

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

\$15 to \$30 per Acre.

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

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

LIBERAL HOMESTEAD LAW.

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

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

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

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 KESAN, Weymouth, N. J.; NAWMAN WEEKS, Agent for New England, at Rutland, Vermont; and S. W. DICKSON, Philadelphia, Pa.

Ornamental Iron Railing.

Wrought, Cast, and Wire—suitable for BANKS, INSURANCE COMPANIES, and OFFICES generally.

FARM AND LAWN FENCES, Garden Enclosures, Summer Houses, Door and Window Guards, Coal Screens, and Heater Guards of various styles. The

Composite Iron Railing,

especially adapted to Cottages and Veranda Work, Fences and Cemetery Enclosures: It is the most durable and ornamental made.

GATEWAYS, Iron Piers, Horse Posts, Mangers, Hay Racks, Stall Guards, Tree Guards and Flower Trains.

IRON BEDSTEADS,

Cradles, and Cribbs, with Mattresses.

IN LARGE ASSORTMENT.

IRON VASES, Chairs, Settees, and Hat Stands.

Illustrated Catalogues mailed on receipt of four three-cent stamps.

HUTCHINSON & WICKERSHAM,

250 Canal St., near Broadway. General agents for "New York Wire Railing Co." Manufacture 57, 59, and 61 Lewis Street, New York.

WHEELER & WILSON'S SEWING MACHINES.

WITH GLASS CLOTH PRESSER, IMPROVED LOOP CREEP, NEW STYLE HEMMER, BINDER, CORNER, ETC.

AT REDUCED PRICES.

OFFICE No. 505 BROADWAY, NEW YORK.

"This Machine makes the 'LOCK-STITCH,' and ranks highest, on account of the elasticity, permanence, beauty, and general desirableness of the stitching when done, and the wide range of its application."—Report of American Institute, N. Y.

Brown's Water Furnace Company.

Manufacturers of Brown's Patent

HOT WATER FURNACE.

For warming and ventilating Dwellings, Schools and Bank Buildings, Hospitals, Stores, Green-houses, Green-houses, etc.

Also, steam apparatus constructed for warming Hotels, Factories, &c.

274 Canal Street, New York.

Three doors east of Broadway.

FREE CIRCLES.

Mrs. E. D. PECKHAM has opened a room at No. 12 Fourth Avenue, over Lewis' Carpet Store, New York City, where those who seek for enlightenment and increased spiritual knowledge will find an opportunity.

Those mediums who feel willing and inclined to give any portion of their time and talents are requested to call at the above number.

Circles every week, day and evening, except Tuesday evening. Hours from 1 to 3 and 7 to 10 P. M. Strike the bell twice.