

THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

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[WHOLE No. 73.]

TO WRITERS AND READERS.

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

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

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

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

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

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

Whisperings to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

A. D. W., BROADWAY.—Self-examination is useful, but self-reformation is sublime.

H. A. W., HANMONTON, N. J.—It does not seem best to publish the communication you so kindly forwarded.

J. B. PLUMHILL, ILL.—The "Great Harmonia" is not yet published in German. The columns of this journal furnish a nearly complete list of our publications.

HANNAH, W. WALWORTH.—A. J. Graham's series of Instruction Books. Address him at the Phonetic Depot, N. Y., for catalogue, or send at once for the Hand Book, price, prepaid, \$1.25.

L. B. S., BOSTON.—Your questions, regarding the teachings of Hahnemann's System, are interesting. They may receive an answer. We do not promise.

R. S. C. PORTLAND, ME.—We cannot vouch for the "Hair Dye" to which you refer. But we have heard favorably of it, and do not question the proprietor's published statements.

T. W. C., BRIDGETON.—Your success in life will depend, for the most part, upon your obedience to the laws of Life. Pass this remark all the way around. We design to reach everybody "over your shoulders."

H. H., TERRE HAUTE, IND.—From highest heaven a voice, in accents fine and clear, speaks to your soul—"Harmonize with the laws of thy being, and do all thine earthly work faithfully." This is the price of true happiness.

E. H. E., BENNETTSVILLE, N. Y.—We may hand to thee the torch of Progress. In that radiant light the world's darkness cannot long remain. If anything else is given us, you will surely get it. This we now offer.

M. S. P., PAWTUCKET, R. I.—Your remarks on the positions of "W. A. D." are stout and truthful. "Let us alone!" is not the cry of honorable men. But let us not lose faith in mankind. Low conditions, though in the middle of civilization, will make low manifestations.

H. M. HIGGINS, OF CHICAGO.—This well and widely-known music dealer has lately received a number of intelligent citizens at his residence, in order to examine the medium powers of Mr. C. H. Foster. Reports in one of the city journals give evidence that the developments were surprising and convincing. We have private correspondence to the same import.

JAMES T., IOWA.—We agree with you, Brother, that the "dearest feelings and deepest emotions of the soul" ought not to be trifled with; but we are constrained to say that, within the last year, several correspondents have made similar charges against the medium. It may be well for you to furnish the details of your evidence against his professions, but we do not now see how we could publish anything to advantage. The controversy would be severe, and non-productive of good.

J. J. C., CORTLANDVILLE.—No phrenologist can write on your character. As if it is impossible for a geologist, while walking over a particular province, to tell what Nature has concealed in the depths below, so is it equally beyond the ken or science of a phrenologist, while feeling your cranium, to discern the gifts stored away in the hidden spirit. And yet, by way of inferential reasoning, much good counsel is obtained from decisions of the practical phrenologist.

A USEFUL PARODY.

Let everybody read and inwardly digest the following:

Temperance.—This is the fire Old Nick built.

Moderate Drinking.—This is the fuel that feeds the fire Old Nick built.

Rum Selling.—This is the ax that cuts the wood, that feeds the fire Old Nick built.

The Love of Money.—This is the stone that grinds the ax, that cuts the wood, that feeds the fire Old Nick built.

Public Opinion.—This is the sledge with its face of steel, that batters the stone, that grinds the ax, that cuts the wood, that feeds the fire Old Nick built.

A Temperance Meeting.—This is one of the blows we quietly deal, to fashion the sledge with its face of steel, that batters the stone,

that grinds the ax, that cuts the wood, that feeds the fire Old Nick built.

The Temperance Movement.—This is the smith that works with a will, to give force to the blows we quietly deal, to fashion the sledge with its face of steel, that batters the stone, that grinds the ax, that cuts the wood, that feeds the fire Old Nick built.

Eternal Truth.—This is the spirit, so gentle and still, that nerves the smith to work with a will, to give strength to the blows we quietly deal, to fashion the sledge with its face of steel, that batters the stone, that grinds the ax, that cuts the wood, that feeds the fire Old Nick built.

For the Herald of Progress SYNONYMS OF "GOD."

Mr. Edron: I must be very brief, for I want my article to be read as well as printed.

A correspondent of your paper objects to the belief in a "Great First Cause," or "God," deduced from a view of the adaptation or harmony in the universe, and from the religious intuition of man.

I will not enter into an argument on the subject, for I think the correspondent admits all that any one wants in his article; for his "God," or "Great First (and Present) Cause," appears to be as perfect and universal as the mind can conceive or religion require. I will give a list, in his own words, of those things which, in his article, he admits as being evidently operating in the world:

- "Adaptation."
- "Constitution of Matter."
- "Forces that produce motion."
- "Operations of Nature."
- "Spontaneous, inevitable action, producing universal and uniform results."
- "Vital forces of the Universe."
- "Nature, both physically and spiritually, as one great whole, moved and animated by internal forces."
- "The spirit world: a guardian spirit."
- "Spiritual thought, with which the spirit land is all vibrant."

This is a culmination which ought to satisfy the most fastidious. No conceivable God could do much more than to keep the "spirit land all vibrant with thought."

The writer speaks of a woman who prayed to God that her son, who was at sea, would return and take care of her. Her husband, who was in the spirit world, "heard" her, and impressed his son to go to her, and he did so, and she called it a special providence of God. The husband was certainly all the God that was required in that case, and we may conclude, by analogy, that there will always be "God" enough for any emergency. This is all that any one claims.

The writer referred to appears like one who sets up ten pins, (synonyms of "God,") and then takes one of them to knock the nine pins down with, at one fell swoop. G. L. BURNSIDE.

A religious exchange recommends that prayer be offered up to God that He may aid our efforts to put down rebellion. A quaint poet has well said, "You must get up rather early if you wish to take in God." God is not a volunteer; He works for pay. Now His terms for aiding our army have been very distinctly stated, "Undo every yoke; let the oppressed go free." This universe is a one-price establishment. God never takes less for His blessings, or aid, than the first-named rate. If we wish to secure His services, therefore, let us pay the price He asks, without higgling about it, and conclude the bargain. But if we don't, and won't do that, let us do the next best thing—follow our own ways without pretending that they are His.—*Pine and Palm.*

For the Herald of Progress. ASTRONOMICAL WORKS.

ALEXANDER INWOOD, HARTFORD, CONN.: Some time ago a letter from you was put into my hands by Friend Davis, for me to answer, which I did immediately, but it seems that the letter containing my reply to your queries was lost, and, consequently, it has not appeared in the HERALD.

You say: "I am very anxious to obtain a knowledge of our solar and stellar system; please tell me where I may purchase the books and charts of the most liberal authors on astronomy." Such a work as you seem to want, is at present not to be had—it is a desideratum. I am trying to prepare such a work, but the limited time that I have to devote to the subject will not enable me to finish it immediately. The most liberal author on the subject of astronomy with whom I am acquainted, is Dr. Thomas Dick. He was a Bible man, but he makes the Bible conform to Nature, and not Nature to the Bible. Get his *Celestial Scenery, Sidercal Heavens, Practical Astronomer, and Solar System*. I think they can be had at the office of the HERALD OF PROGRESS. To commence with, you will need Burritt's *Geography of the Heavens and Atlas*; Francis J. Huntington; Mason Brothers, No. 23 Park Row, New York. \$1 25. Get Mattison's edition. *The Solar System*, by J. R. Hind; George P. Putnam, No. 10 Park Place, New York. 25 cents. *The Planetary System*, by J. P. Nicol; English work. \$1 75. An excellent and rather liberal work. *The World*, by Hamilton L. Smith.

A very good work. 50 cents. Herschel's *Outlines of Astronomy*. \$1 75. Lea & Blanchard, Philadelphia, Pa.

The above are good works. The last you will not at present need.

Hitchcock's *Elementary Geology*, and Ansted's *Ancient World*, are good works on Geology. Fraternally,

DAVID TROWBRIDGE.

[Selected.] NO SECT IN HEAVEN.

Talking of sects till late one eve,
Of the various doctrines the saints believe,
That night I stood in a troubled dream,
By the side of a darkly flowing stream.

And a "Churchman" down to the river came:
When I heard a strange voice call his name,
"Good father, stop; when you cross this tide
You must leave your robes on the other side."

But the aged father did not mind,
And his long gown floated out behind,
As down to the stream his way he took,
His pale hands clasping a gilt-edged book.

"I'm bound for heaven, and when I'm there,
I shall want my book of Common Prayer;
And though I put on a starry crown,
I should feel quite lost without my gown."

Then he fixed his eye on the shining track,
But his gown was heavy, and held him back,
And the poor old father tried in vain
A single step in the flood to gain.

I saw him again on the other side,
But his silk gown floated on the tide;
And no one asked in that blissful spot,
Whether he belonged to "the Church" or not.

Then down to the river a Quaker strayed,
His dress of a sober hue was made;
"My coat and hat must be all of gray,
I cannot go any other way."

Then he buttoned his coat straight up to his chin,
And staidly, solemnly, waded in,
And his broad-brimmed hat he pulled down tight
Over his forehead, so cold and white.

But a strong wind carried away his hat;
A moment he silently sighed over that,
And then, as he gazed to the farther shore,
The coat slipped off, and was seen no more.

As he entered heaven, his suit of gray
Went quietly sailing away,
And none of the angels questioned him
About the width of his beaver's brim.

Next came Dr. Watts, with a bundle of Psalms
Tied nicely up in his aged arms,
And hymns as many, a very wise thing,
That the people in heaven, "all round," might sing.

But I thought that he heaved an anxious sigh,
As he saw that the river ran broad and high,
And looked rather surprised as, one by one,
The Psalms and Hymns in the wave went down.

And after him, with his MSS.,
Came Wesley, the pattern of godliness,
But he cried, "Dear me, what shall I do?
The water has soaked them through and through."

And there on the river, far and wide,
Away they went down the swollen tide,
And the saint astonished, passed through alone,
Without his manuscripts, up to the throne.

Then gravely walking, two saints by name,
Down to the stream together came,
But as they stopped at the river's brink,
I saw one saint from the other shrink.

"Sprinkled or plunged, may I ask you, friend,
How you attained to life's great end?"
"Thus, with a few drops on my brow."
"But I have been dipped, as you'll see me now."

"And I really think it will hardly do,
As I'm 'close communion,' to cross with you;
You're bound, I know, to the realms of bliss,
But you must go that way, I'll give this."

Then straightway plunging with all his might,
Away to the left—his friend at the right,
Apart they went from this world of sin,
But at last together they entered in.

And now, when the river was falling on,
A Presbyterian church went down;
Of women there seemed an innumerable throng,
But the men I could count as they passed along.

And concerning the road they could never agree,
The old or the new way, which it could be,
Nor ever a moment paused to think
That both would lead to the river's brink.

Came a sound of murmuring long and loud
Came ever up from the moving crowd,
"You're in the old way, and I'm in the new,
That is the false, and this is the true;"
Or, "I'm in the old way, and you're in the new,
That is the false, and this is the true."

But the brethren only seemed to speak,
Modest the sisters walked, and meek,
And if ever one of them chanced to say
What troubles she met with on the way,

How she longed to pass to the other side,
Nor feared to cross o'er the swelling tide,
A voice arose from the brethren then:
"Let no one speak but the 'holy men!'"

For have ye not heard the words of Paul,
"Oh, let the women keep silence all?"
I watched them long in my curious dream;
Till they stood by the borders of the stream.

Then just as I thought, the two ways met,
But all the brethren were talking yet,
And would talk on, till the heaving tide
Carried them over, side by side.

Side by side, for the way was one,
The toilsome journey of life was done,
And Priest and Quaker, and all who died,
Came out alike on the other side.

No forms, or crosses, or books had they,
No gowns of silk, or suits of gray,
No creeds to guide them, or MSS.,
For all had put on Christ's righteousness.

The People's Lyceum.

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

For the Herald of Progress.

Prof. Spence and H. Melville
Fay.

INTERESTING LETTER FROM MR. CHAS.
COLCHESTER.

No. 30 BOND ST.,
NEW YORK, June 20th, 1861.

MR. DAVIS, DEAR SIR: This is the first time I have trespassed upon the columns of your valuable paper, but justice, as well as love for the cause of which I am an advocate, as well as most of your readers, compels me to say a few words in justification of Mr. Melville Fay's mediumistic powers. In a late issue of the HERALD there is an analysis of the performance of Mr. Fay, by Mr. Spence, in which he denies that the medium gives any demonstrations by spiritual power, but that they can be accounted for by natural causes. I must deny this most emphatically—not from hearsay, but from what I have myself seen. While Mr. Fay was in New York, I attended one of his seances *incog.*, not being known by any one there, and not being personally acquainted with Mr. Fay. I saw him then tied, not in the particular manner Mr. Spence would have, nor with any directions from the medium, but by two of the most skeptical individuals in the room. While in that condition, the trumpet was spoken through and the tumbler emptied of water, when I am positive Mr. Fay was at least six feet from the table, and while the medium was still tied: For, not having joined the circle myself, I went quietly over and placed my hands on the medium's arms, and found them tied at the very moment the voice was speaking through the trumpet.

Now will Mr. Spence inform the public the precise manner in which this was done? I cannot conceive how it could be done by Mr. Fay, unless he had two bodies, one tied to the chair, and the other on the table.

I do not wish to intimate that Mr. Spence would knowingly say anything of which he was not positive, but I do think his remarks, to say the least, are harsh and unchristian like; he is not following out the maxim, "Judge not, that ye be not judged;" for I think Mr. Spence must acknowledge that he has seen some good tests through Mr. Fay. He should then judge him by those, and let Mr. Fay stand or fall upon his real merits. As well might Brother Spence inform us (because he cannot see it done, and because there are certain conditions to be fulfilled,) that Mrs. French's spirit drawings are to be accounted for by natural causes, or that tests given through Conklin, Mansfield, or myself, are the guess-work of the brain, and that nothing is true but that which can be seen from the mere reason that there are some things which cannot be discovered. I have the highest opinion of Mr. Spence as a man, though I do not know him personally; but I do not think he judges fairly in this case. If he can do some things in a sleight-of-hand manner, which Mr. Fay professes to do by spirit power, are we to set down all Mr. Fay's demonstrations as false? Decidedly not. If spirits can do one thing, why cannot they do another? Might not some malicious spirit have placed the trumpet, when blackened, to Mr. Fay's mouth, and thus have left the mark Mr. Spence is so particular about? I think I have heard Mr. Spence say in public, that there were evil and malicious spirits, who would oppose all that is good. Might not they have been operating at the particular time to which he has reference? Let Mr. Spence read Mr. Fay's letter in a late number of the *Banner of Light*. In my humble opinion, it bears the mark of an honest, upright man, and one who has offered to do all that could fairly be demanded to clear his reputation. For my part, I am sure Mr. Fay, with the aid of his spirit friends, can do all he has promised, without any of the muscular exertions that have been ascribed to him. Mr. Spence may be stronger and of more muscular development than some others, and he may be able, by a tug here, and a strain there, to free himself when tied.

In regard to the rickety, squeaking chairs, which Mr. Fay is said always to avoid, I must say, that in all places where I have given circles, I have carefully sought, since Mr. Spence's *exposé*, for such chairs, but have been able to find none.

I do not know what private malice may effect toward Mr. Fay's reputation, but I, as well as others, can and will maintain that he is the best medium, in his own particular line, in the country. His powers, to me, are quite as wonderful as those which produce the spirit drawings.

If mediums are to be hastily condemned by those who profess to be believers in spiritual manifestations, what can we expect from those that are unbelievers. The want of

harmony prevailing among us, seems to bring many a worthy medium into disrepute.

Of late, instead of discussing the benefits to be derived from Spiritualism, believers seem to have been cultivating their suspicions, and seeking to injure the character of mediums. Is not this an effort to hide the true light wholly under a bushel? We bespeak for Mr. Fay a suspension of judgment till after further examination. It were better that a dozen impostors should go undetected than that one honest heart should be branded as a deceiver.

Yours, most respectfully,
CHAS. COLCHESTER.

For the Herald of Progress.

The Fay Manifestations.

WHITEWATER, Wisconsin, June 15, 1861.

EDITORS OF THE HERALD, DEAR SIRS: Permit me to ask Prof. Spence, Mr. Coles, and Dr. Young, a few questions, if your columns are not too crowded with more useful and important matter. Their assault upon Mr. H. Melville Fay, seems, to us of the West, premature and unjustifiable. Having witnessed within the past six months many wonderful and interesting manifestations of spirit power through him and Mr. William Fay, both together and separately, and under varied circumstances and conditions also, we hesitatingly pronounce, as yet, in favor of H. Melville's wonderful medium powers; and having had another opportunity, quite recently, of witnessing similar manifestations of spirit power through William M. Fay, (who is not, as many suppose, a relative of H. Melville,) we can vouch for his honesty in relation to the manifestations given through him.

I would ask the Professor and others how the violin and bell described an arc of six to eight feet, and moving so rapidly, while Mr. Fay in "loud voice" said "I am here! I am here!" thus showing that he was still in his seat, while the instruments were floating at a distance? I would also ask Dr. Young, how the medium regarded his position so accurately, within the pencil marks, after carrying the instruments around in the dark with the chair lashed to him, as reported by Prof. Spence? Mr. Fay's saying, (as was his custom when here with us) "I am here," while those instruments were moving so far from him, is, until explained away, very much in his favor, even if his hands were untied and at perfect liberty. And if he carried them about, how did he get his feet back within the pencil marks? The Professor has marking-ink and the Doctor coal, with which to besmear the mouth of the trumpet; one has him tied with flat knots, and the other with loops. Now to me there is as much difference between knots and loops, as there is between a goose and a turkey-buzzard. We would like to have you harmonize these varying statements, for they are not unimportant, though perhaps they may seem trifling to some.

I cannot think that the mere contradictory statements of one or two, upon any questionable point, will decide the convictions of thinking minds. We have been preached and philosophized almost to death. The world now calls for demonstrable facts, and will not be content with less, in all departments of mental or physical science. After your emphatic and contradictory statements in relation to the spirit manifestations through Mr. Melville Fay, we of the West, as honest seekers after light and truth, respectfully demand of you the demonstrations you have so unequivocally charged Mr. Fay with producing himself. The lengthy analysis in the *Banner of June 8th*, I consider, proves nothing. Anything less than manifestations like Fay's, produced under the same circumstances, will not change our opinions as to their genuineness. We expect that such shall be produced, or that acknowledgment shall be made that the world is not as "flat as a pancake" after all.

Yours for truth,
O. H. CONGOUR.

For the Herald of Progress.

Herald of Progress, Banner of Light, and W. A. Danskin.

BRO. DAVIS: I think the fraternal criticism, by Washington A. Danskin, in the HERALD of June 15, entitled: "The HERALD OF PROGRESS and the *Banner of Light* on the Civil War," admits of comments which will interest your readers.

As the editorial remarks are very brief, I wish, with your consent, to reply to said article through your columns.

The principal grievance of which your intelligent correspondent complains, is, that the above-named papers have become imbued with the spirit of self-defense so prevalent throughout the Northern States.

Especially does he hope that "Spiritualists will, in this hour of trial, exhibit a truer perception of their relation to the great Father, and the common Brother, than to engage in, or incite others to enter upon this scene of fratricidal strife." Now, it appears to me that Bro.

Danakin does not fully understand the struggle that convulses our nation.

Here we have a highly enlightened form of government, better calculated to secure to its subjects the blessings of liberty than any other on earth. Under its benign influence, agriculture, manufactures, commerce, and the sciences, have flourished to a degree unparalleled in the history of the world...

ent supply of provisions becomes exhausted, I shall, without ceremony, proceed to tumble you into the streets. I have stepped outside of all legal authority, and can plunder, murder, and riot in iniquity with perfect impunity...

Now, in such a dilemma, would my worthy Brother, in accordance with his non-resistance theory, allow the eccentric seceder to turn himself and dear ones into the street, beggared and homeless?

We are all men, North and South, possessed of the enlightened mind and refined susceptibilities with which Bro. Danakin is blessed, then might the doctrine of non-resistance become practically successful...

I believe it the imperative duty of every man to assist the Government in this struggle between civilization and barbarism. Whoever will sit passive, and see the fair temple of our liberties overthrown...

Laws and Systems.

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

The Necessities of the Times.

It is generally conceded that we are passing through a political revolution, at least, and some even contend that it is to become a moral and religious one. So may it be! The time seems to have arrived to found the principles of society on a surer basis.

We seem now to be passing one of those revolutions. What appears to us to be a moral wrong, cannot exist in one part of community, without affecting all parts, more or less.

But what shall we do in the present struggle? Some complain that there is not war-spirit enough shown by the present head of the Government, and others think that there is too much.

We are all of us aware that Mr. Lincoln cannot be displaced without a more violent revolution than what we are now experiencing. It matters not whether we think him competent or not...

But is Abraham Lincoln really incompetent? In the first place, he has worked his own passage, and against many adverse circumstances...

ablest lawyers of Illinois, besides being an able debater. Secondly, his speeches in many places indicate a far-seeing mind: thus he says: "He who does not want to be a slave, must not consent to have one..."

We have more to fear from fault-finders than we have from the Southern Secessionists. It has been said that we need some one for our Chief Magistrate, who is capable of wielding the whole powers of the Government...

Have we not got such a President? Mr. Lincoln says: "I will do such and such things (in his inaugural) if the American people, my rightful masters, do not tell me otherwise..."

I do not expect that this advice will reach the minds of all, but cannot so profit by it? The case is like that of a school teacher, who is trying to do the best he can...

The War and Slavery.

I am fully aware that there are not two minds on earth exactly alike, and consequently do not look for anything like an unanimous verdict on these questions. Yet the aspect of affairs impresses me different from any writer that I read.

I hold that African slavery does a good work for the negroes, by taking them out of barbarism, and to some extent, civilizing them; therefore, when I see Edmonds and others stating that Washington and our forefathers were made to say "that they saw the evil of slavery at the start of our confederation..."

It may be true that this development of the negro is at his master's expense, but that only proves the connection of the races, and that humanity must progress together...

I therefore, on principle, look to see the South victorious in this contest, and a reopening of the African slave trade. It may be by another name; but the thing itself will be virtually the same as now at the North.

This may take years to accomplish, but I feel that this general plan cannot be departed from to maintain the rights of all.

ONE WORD IN REPLY.

We agree with our friend that the civilization of the negro is a very desirable object, whether he live here or in Africa. For the civilization of the American negro the chief instrumentality thus far employed has been slavery...

incentives to forethought, economy, courage, and independence.

To make him considerate of the rights of others, it deprives him of the right to wages, to property, to a home of his own, to his own body, to his children.

To render him humane, it surrenders him to an overseer who is to apply the lash at discretion.

To make him temperate and chaste, it abolishes for him marriage, and substitutes Polygamy and Concubinage.

To make him honest, it surrounds him with incessant temptations to lie and steal.

To make him cleanly in his habits, it condemns him to poor clothing and dirty hovels, with bacon and hominy for his staple diet.

Another process of civilization seems likely to be inaugurated in Africa. We refer to the large district called Yoruba, where the cultivation of cotton by free native negroes is advancing with rapid strides...

We hardly think the South will be victorious in this contest. We rather expect that natural rights and Civil Freedom will triumph. The South has more at stake in this victory of Freedom than it imagines.

But we anticipate that Freedom will succeed, and that the Union will be restored, either by the Southern States retaining their autonomy, or by their conversion into territories.

The idea that the Southern people would long since have provided for the freedom of the negro if the North had let them alone, we think is a mistake. The South has all along labored under the delusion that it is civilizing the negro—a delusion which, if we rightly recollect, has been advocated by some one of our correspondents.

Let me alone! Let me alone! Let me alone! Let me alone! Let me alone! Let me alone! Let me alone! Let me alone! Let me alone! Let me alone!

WHAT DEGRADES.

Places and professions are not of much account. To one who has self-respect, a theater is as safe as a throne. It is the heart carried into a thing, not the thing itself, that degrades.

The Teachings of Nature.

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

Development Controversy.

CONCLUDING REPLY OF MR. LELAND TO MR. WARREN.

STURGEON, Mich., June 5, 1861.

A. WARREN, DEAR BROTHER: Your kind article in our protracted controversy has reached me in the HERALD of May 25. It seems that you acknowledge that the facts I have introduced prove the existence of a spirit after death...

You still revert to the transmigration question. In reply to this I will say, that I never believed and never taught that man's spirit is only an enlargement of the brute's, and that it has come up through the different grades of the animal kingdom...

In looking into the geologic ages, we find no "fossil foot-prints of spirits" on the sands of time; we only discover a succession of organizations, each more perfect than its predecessor, living out its short duration of life...

You say that men "were, like all other primitive forms, evolved by what is termed spontaneous generation." Is this susceptible of proof? Science nowhere recognizes such a thing.

In explaining my facts of "second sight" you say that it is "far more probable that a sensitive mind may see things that do not exist," than that they see the spiritual organization of an individual!

You seem to think our immortality depends upon our obedience to the laws of our organizations; and the portion of mankind which obey these laws are sure of eternal life...

Courtesy forbids that I should introduce any new argument or fact in my closing reply. Let me, however, review briefly the ground we have passed over on the question of spiritual existence.

- 1. Communications of intelligence. 2. Spirits seen by living individuals. 3. Physical Manifestations. 4. Its scientific evidence. I have multiplied facts under these several heads, all of which you have met sweepingly...

Brotherhood:

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

For the Herald of Progress.

Industrial Co-operation.

To D. C. GATES, THOMAS M. NEWBOULD, AND OTHERS:

Brothers in practical action! It is well known to some of you, at least, that I have been engaged for years in systematizing a broad and comprehensive application of PRINCIPLES for the more effective advancement of human unity, aid, relief, beneficence, &c. I have been interested in watching your efforts and progress in the specialties, or departments, which you have adopted, and can assure you that I fully agree with you in your estimate as to the importance of a right concentration and direction of industrial energies. To this branch of the work some elements belong which you have not perhaps as maturely considered as is advisable; but the "due time" will duly arrive for all that, and, meanwhile, let me suggest certain things which, I trust, will prove highly important to the successful beginning and prosecution of all right-minded operations in this direction.

To discover and hold in readiness practicable means and aids for conquering selfish monopolies and providing profitable employment for the people, &c., has been one of my definite objects in the more quiet transactions in which I have been engaged aside from my open, public movements; and among other things I have made acquaintance with, and have at my disposal, the inventions of a gentleman, whose claims and services would be of immense advantage in any well-conducted scheme of either agricultural or manufacturing interests.

The first start would naturally be in agricultural departments; and here this gentleman's improvements in the steam-plow might be found of great utility, without much expense, and would probably be an efficient means in enabling cowworkers to furnish the poorer and prostrate classes with provisions and viands at a rate very much reduced from that of the enormous charge to which they are usually subjected.

Then again, the manufacturing improvements of this gentleman will bring down all linen productions, and their mixtures of woolen and silk—the best of them—to a cost scarcely above that of cotton, and make a profitable business at that; the incalculable benefits of which, to those who take hold of it, and to the people, can be at once readily perceived.

Do not mistake me! The gentleman of whom I speak is no myth, and no mere visionary. Editorially he has had some of the most eminent associations the country affords—has had most influential European as well as American copartnership. Of his manufacturing processes, I myself hold specimens which have been a marvel and delight to all who have seen them. Moreover, the man, in all his proclivities, is a thorough reformer, and would himself be a practical hand in field, shop, or work-room. Firm, strong, and the most healthful and very cheapest articles of wearing apparel, &c., have already been improvised from his processes; and A. J. Davis—in his recent "Whisper" on the superior advantages of flax and woolen, &c., mixtures—has hit the very spirit of what I have been for some time recommending as clothes, bedding, &c., for the people; such as can be prepared most cheaply and beautifully by the above-mentioned methods.

Patents already exist on some of these improvements; but the inventor has wisely withheld the latest and most valuable features, till he could get them into hands fully disposed to do them justice. Friend NEWBOULD's late suggestions as to buildings, &c., to be had on reasonable terms, are *appropos* to the time and season, provided enough of true soul can be found with some capital for a start.

Mutual joint stock operations must take precedence of common stock proprietorship in such a movement, and I will interest myself in behalf of any honorable and high-minded parties who may wish to avail themselves of existing opportunities. It will be well for persons wishing to address me to inclose a postage stamp (when they are able) for any reply that may be expected.

Cordially, the friend of all humanities,
D. J. MANDELL.
ATHOL DEPOT, MASS., June 14, 1861.

For the Herald of Progress.

A Benevolent Proposition.

PASS IT AROUND.

"I was thirsty and ye gave me drink; I was hungry and ye gave me meat;" and I was intellectually thirsty and hungry, and ye gave me intellectual food that satisfied the cravings of my impoverished but never dying soul.

I have recently received an impression of a benevolent project, which would certainly be in perfect harmony with the character of all true, benevolent, and liberal Spiritualists throughout the country.

We are well aware that the poor classes are provided for by law for all the physical food, &c., which Nature continually demands. But as yet no provision has been made to feed and clothe the minds of our poor and destitute neighbors who possess the same general faculties and similar organisms as ourselves, and all in truth our brothers and sisters, who are sure to occupy a place in the spheres with them.

There all labor is intellectual, the spirit ever improving each fleeting moment, for the acquirement of knowledge from the great book of Nature, thereby enriching and obtaining

that wealth that perishes not, but is food to the spiritualized mind.

Would it not be a most praiseworthy act of charity and benevolence, perfectly in keeping with the doctrine of the spiritual philosophy, for a few enthusiastic and liberal Spiritualists in each community to organize themselves into a benevolent society for the express purpose of supplying a few of the most destitute families in our midst with at least one cheap Spiritual newspaper yearly?

It is certainly (to me at least) a painful and humiliating fact, as yet but little known to those who can easily supply themselves with their weekly blessings, new and fresh from the press, that many of their worthy neighbors are destitute of suitable reading matter, the result of which is that their families spend many idle and useless hours that might and would be intellectually occupied, were it in their power to provide themselves with suitable reading matter.

I know by experience, as a traveling agent, that there are ten times as many families that do not take any periodical whatever, as are generally known by the masses, and the universal reason given is that they have not and cannot raise the money. Many of them express the deepest regret and sorrow, and are indeed ashamed of the fact, but express a faint hope that their condition will soon change for the better, and that they will be able to subscribe for some paper.

To such persons I say, "If you wish to subscribe for a paper, I will send one to you and wait until you can pay me." They readily assent, and say I shall not be the loser by doing them so generous an act, and we part, both feeling happier—far happier than we otherwise should, by reflecting what an everlasting good can be done by those who have the disposition so to do.

Friends of progress, you who are enlisted in the great cause of HUMANITY under our much cherished and universal spiritual banner of light and knowledge, I appeal—earnestly appeal—to your spiritual sympathies and love for the common brotherhood of man, to look at this great question with an unselfish and impartial eye, and act as we are commanded to act by the greatest medium that ever lived—"Do ye unto others as ye would that others should do unto you."

Let us conform to this great principle, and furnish (on a limited scale at first, of course,) those who are most needy and most worthy Spiritual reading matter in the form of newspapers, cheap books, pamphlets, and especially tracts, that might be published at a trifling expense and circulated free.

What a glorious work this would be for the Spiritualist ranks, that numbers over four millions in these United States, to engage in, to form one grand Benevolent Tract Society, by having each organized community contribute a mite to the general publishing fund.

If every believer in the Harmonical Philosophy should contribute twenty-five cents, it would make over one million dollars, which sum, put to a judicious use, would put into every poor person's hand in the United States the most valuable reading matter.

Hope would be aroused, an aspiration for more knowledge would be cultivated, and all would live with an eye on the future as well as for the present. Not only four millions of free minds embrace the new doctrine that tends to harmonize all science, all belief, all mysteries, and all contentions between man and man, but explains the Bible and the miracles therein. There are over fourteen millions of people in the United States who are ready to receive the truth if it were only proclaimed to them.

Is it not worth while to initiate a benevolent propagandism of the consoling truth of the reality of a future life when so many can be so cheaply benefited. GEO. D. SESSIONS.
EATON RAPIDS, June 8th, 1861.

Voices from the People.

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

A Spiritual Battery.

BOSTON, June 2d, 1861.

FRIEND DAVIS: The Episcopalian, Orthodox, Presbyterian, Methodist, and other sectarian creeds have so long disgraced and retarded the growth of God's garden of natural spiritual truths, that I greatly rejoiced when the HERALD OF PROGRESS scythe entered that garden to help mow them down, and plant in their places harmonial flowers of peace, equity, love, truth, justice, and individuality, watered and nourished by angels from the Summer Land. But there are yet many weeds of ignorance remaining, prejudicial to our spiritual philosophy, and I write to see if you can mow down some that stand in the way of my present inquiries.

The physical forms and habits of mankind are generally similar, and the elements of food, air, light, and heat, which they all require, are universal, and all races are, to a greater or less extent, subject to the universal spirit element. But of the masses who practically submit themselves to, or are involuntarily moved by spirit power, very few come up to Mr. Colchester's standard of truthful perfection, as described in No. 12 of the HERALD.

Suppose now those few were to meet in a circle, would it not form a spiritual battery of such remarkable harmonic power as would enable them to discover the rule or law of Progress, so that all who wish to advance to the highest life might take advantage of it. I am inclined to believe that general rules may be discovered and given to the world, that tend to such mediumistic truthfulness and perfection, and thus we might the more readily remove the obstructions to such perfect mediumistic growth. Perhaps from your own long experience

you may be able to give us light upon the subject. It seems to me that if rules could be given so that our own individual conditions might be made right, we should not require the direct assistance of other mediums for development, and the influx of the spirit element would then be involuntary.

I am not, I presume, a medium, according to the true definition of that term, yet I am more or less influenced in select circles, and by the assistance of a Mr. Wm. H. Willis, of Kingston, Mass., who possesses peculiar developing power, have been placed in a state of what seemed to be inspirational ecstasy. I felt so transcendently happy, so full of love for all humanity, that I internally and earnestly prayed that all the world might share the same with me, and that I might remain in that state forever; my mind, or consciousness, seemed to be quadrupled in power, and my body in lightness. By the earnest entreaties of Mr. Willis, I reluctantly came out of that state, after remaining in it for about two hours, but was impressed to say to him, that if he would let me alone, I would come out of it in eighteen hours. Can you define to me who or what dictated the words "eighteen hours"? Was the above an inspirational influx of spirit power? If so, why am I not involuntarily influenced by it? I possess a strong constitution, with fair health, and temperate habits.

Yours, for more progressive light,
T. J. L.

Trust in Moral Power.

FRIEND DAVIS: In the HERALD of the 8th inst., there is an article headed, "War as a Renovator," in which the writer says: "I have no more sympathy with the extreme non-resistant than with the irritable and irascible chivalry of the South." If the writer had lived eighteen centuries since, he would have had no more sympathy with Jesus Christ, than he had with Nero, for their theory and practice were no more at variance than the extreme non-resistants and Southern chivalry are. I understand an extreme non-resistant to be one who does not feel himself authorized to make use of any injurious violence upon his Brother, but to use all moral and peaceable means to restrain him from committing a wrong act, trusting in an unseen Power to protect and guard him from all the evils that men can inflict upon him. This doctrine, I think, is what Jesus taught and practiced; and I think it to be the only safe doctrine to rely upon here, for those who have attained faith enough to trust in a supreme, overruling Power, that he will send his angels to guard them through this life and suffer no evil to come upon them, that shall not work for their good.

I hope the time is at hand, when men will realize that they are moral, intelligent beings, and not degrade themselves below the brute creation. If there are some who dare to trust in moral power for protection, I think they should not be classed with the most inhuman, barbarous tyrants of our race. If it is not right that men should rule over and govern each other by brute violence, then it is necessary that some should show by precept and example that it is safe to trust in moral power for protection. THOMAS HASKELL.
WEST GLOUCESTER, MASS., June 13th, 1861.

The Spirit's Mysteries.

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

For the Herald of Progress.

Test of Spirit Intercourse.

MIDDLETOWN, N. Y., June, 1861.

BROTHER DAVIS: While riding not long since with my friend Dr. B., of Cortland Co., in one of his professional tours about the country, and chatting on various topics of interest, Spiritualism among the rest, he gave me one of the best tests I ever heard, and as I do not think it has ever been in print I send it to you for insertion if you choose.

He said, "My grandfather was a Presbyterian, one of the regular old 'blue' sort, lived in New England in the days of the blue laws. After he became too old to manage his farm, he and his wife came to New York State to live with my father. After a few years grandmother died, and soon grandfather returned to Massachusetts to settle his business preparatory to a permanent residence with us. By this time he had become quite deaf, and therefore conversed but little, but he used often to be heard talking, as it were to himself, and when asked what he was saying and why he talked so much (he used to talk a long time after going to bed) he said to my father, 'Why, Asa, I was talking to your mother; she comes every night and talks to me!' My father paid little attention to it; and the talking continued. As my family were all orthodox, and I something of a liberalist, I had frequently been a source of trouble to them, and especially so to my grandfather, with whom I used to have many a spirited contest, before he became too deaf to hear me readily; so after he had been conversing for several months in this way with his departed companion, I said to him one day—'Well, grandfather, how does the future seem to you now? Do you think as you did when we used to talk of these things?' 'Oh no; bless you, no. It is not at all as I used to think it was.' (He believed in a literal hell of fire and brimstone.) 'There is no heaven nor hell such as I used to tell you there was. She says,' (meaning his wife), 'it is a school up there, and when souls leave the body, good spirits meet and conduct, and take care of them, and they all have a chance to grow wise and good, and none are punished eternally. She comes to me every night, and other bright spirits with her, and they tell me about it!'

"After I left home and began to practice, I

chanced to go home one day towards evening, as I often did when not busy, and found my father lying upon the lounge. He never lay down in the day time, so I asked, 'Are you sick, father?' He said, 'No, I am not sick, but I have been hard at work, and I am very tired.' About this time grandfather went into their room to go to bed; he slept in the room with father and mother after the death of his wife, so as to be cared for by them if he needed anything in the night. Father said to him when he went to bed and heard the talking, 'Now, father don't talk all night, for I want to sleep to night; you talked nearly all last night, and I hardly slept at all.' Grandfather replied, 'O, Asa, don't speak so. There was an angel here just now, who told me you would not live forty-eight hours.' I presume father thought this all nonsense as before, and so went to bed. Next day I went home before night and found father very sick, though none of them realized it, and before I could prepare a dose of medicine for him he was so far gone as not to know any of us, and he died in a few hours.

Grandfather said he was not at all surprised, it was just as he expected; for the spirits had told him just how it would be.

Grandfather lived several years longer, and still talked with the spirits; and the family have several other, and, if possible, still stronger tests, but they would not wish them known, for they are orthodox church members, and are not prepared to have the world know that they have ever been in any way connected with anything of the kind.

Before this intercourse commenced, he was often uneasy and troubled in mind about the future, and about others, but the last years of his life were very happy, and he died happy in his new hope."

These circumstances transpired before much, if anything, was said about modern Spiritualism. Yours for Progress, C. E. BORDEN.

Tidings from the Inner Life.

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

For the Herald of Progress.

Tidings from the Summer Land.

A PLEA IN BEHALF OF LITTLE CHILDREN.

BY F. T. LANE.

The innocence of the child is but a negative virtue, therefore translation from the outward form does not entitle the infantile mind to residence in the supernal realms.

Growth of soul—not death of body—is the only passport to the celestial spheres of love and wisdom. The discipline of the earth life must be experienced by every soul.

Premature death does not mitigate, in any manner, the reality or severity of that discipline, but simply changes the mode through which it is obtained.

The wants of the soul are not abrogated by a precipitate removal of the organism which supplies those wants, but the same supplies are continued through the establishment of a new agency; hence as the soul requires for its development a close alliance, corporeally, for a series of years, with the mineral, vegetable, and animal kingdoms, it follows that that alliance cannot be supplanted except through the immutable law of progressive development. Therefore, kind parents, do not imagine that your little ones who have passed from sight, have escaped the discipline incident to a normal, earthly existence.

Mundane life precedes and prepares the soul for that which is ultra-mundane; hence the higher intelligences have a corresponding perfection in terrestrial knowledge.

The law of sympathy uniting all personalities in the sweet fellowship of a common Brotherhood, arises from the similarity of organization, condition, and destiny of the race; dissimilarity limits the variety and extent of sympathetic relations. The operations of this law, through which the inter-dependent relations of the two worlds are established, are such, that reciprocal influences unitize the welfare of the subjects thereof as members of one common family. Hence the denizens of Spirit-land are personally interested and benefited by all progressive movements on the earth sphere. They look upon terrestrial life as the foundation on which to build the superstructure of a glorious immortality. But they see no way of establishing the kingdom of heaven, except through the harmonic relations of soul and body. Noble aspirations bud and blossom in every heart, but discordant constitutions prevent their ripening into deeds.

Let parents study and realize the immense power which they may wield for the elevation of humanity in determining the organizations of those who are yet unborn. Let them honor a long and noble earth life as the highest crown of usefulness; with gratitude and reverence, teaching their little ones the stupendous power of the kingly WILL, so that, under all circumstances and vicissitudes, they shall have the panoply of a firm faith and an invincible courage, under which they may fight the battle of life victoriously.

Parents! Nature does indeed provide a remedy for the evils of humanity, but as no cure is instantaneous, those evils which you transmit to your offspring, whether physiological or otherwise, are necessarily detrimental to their progress. May you bequeath to your little ones those organic virtues which shall direct their feet in the ways of wisdom, as they journey towards their Celestial Home!

Correspondence of the Herald of Progress.

Second Sight among the Westphalians.

SWITZERLAND, April, 1861.

The inhabitants of Westphalia, one of the German provinces belonging to Prussia, have always been noted for their peculiar power of "second sight." The most incredulous and skeptical, although they cannot account for it in reason, implicitly believe in this remarkable "sight-seeing." A friend of mine, whose life is a mathematical line, and who ignores the fanciful, and openly scoffs at the spiritual, has often related to me, in good faith, instances of the clear, although unaccountable, visions of his friends and countrymen.

He was formerly an officer in the Prussian army; a friend of his, a brother officer, together with his entire family, one time beheld a vision for which he, with all his cumbersome science, is still unable to account. His friend was awakened one night by the glare of a brilliant fire shining in at the windows; he arose and looked out into the night, smelled the rolling smoke as it floated up and around in columns and clouds, heard the crackling of flames, and the snapping of cinders, but being unable to divine or understand the meaning of such a conflagration on the small grass-covered hill just beyond his own domains, he aroused the family, who could no more imagine its import than himself.

They watched it together for an hour, until it slowly died away; but the fire was considered mysterious, and morning found that it had also been observed by several of the neighbors.

The succeeding year, a house was built upon the spot where the vision of flames appeared, but it had been inhabited only six months, when it was burned to the ground in precisely the same manner as the officer and his friends had seen it burning, long before any house was there.

I see by the Cologne papers that the people of Westphalia are in commotion, owing alone to a vision. A battle has been seen at midday, consisting of infantry, cavalry, legions of soldiers, and all the accoutrements of war. The battle was witnessed by three persons from various standpoints, and lasted for an hour and a half. The smoke of the cannon and smaller ammunition was seen rolling up in columns, and it was not only seen, but the smell of powder filled the air. The rushing of the armies resounded on all the surrounding hills; then the fearful encounter came, and lasted until the souls of the three witnesses sickened within them; they heard the martial music and the tramp of horses, and saw wounded men fall, and fallen men dying and dead; it is, therefore, believed that war is not far distant.

Nothing of moment has ever happened in Westphalia without the same sort of visions preceding the event; in fact, the most common occurrences of life are thus pre-presented, and are implicitly relied on, as they must necessarily be, because they have always proved reliable.

The shepherds of this land, while feeding their flocks alone, upon the mountains or on the broad plains, continually behold the most wonderful and peculiar visions. All shepherds in these regions have been "sight-seers" for centuries, perhaps since the time when

"Shepherds watched their flocks by night,
All seated on the ground,"

And
"An angel of the Lord came down,
And glory shone around."

Many of the mountain shepherds, who are entirely shut out from all communication with the world, are so enlightened from within, that even books seem needless for them, because they receive in silence such beautiful revelations—their life is so glorified through the medium of inner light, and wonderful impressions—that they need no other spiritual wants, and care little or nothing for social communion. Nature teaches them her choicest wisdom in solitude, and they are contented.

Even the German philosophers are puzzled with these manifestations, while they cannot but believe. One of the most skeptical German women I know is full of the legends of her land which relate to dreams, and all the beautiful wonders of spiritual forewarnings. Her father-in-law was walking one day in the streets of the city of Mainz, when he was suddenly stopped by a tombstone standing directly in his path, on which was engraven his name, the date of his birth and death. He related the circumstance, on his return home, as singular, but it made no especial impression upon him. He died suddenly three days afterwards, on the very same day indicated by the date on the tombstone.

The glory of the violets has gone, but few still linger, and those have lost their fragrance. For the past two weeks Switzerland has been flooded with their perfume; every hillock and little mound has served as a hiding-place for those fairy beauties, whose incense only betrayed their retreat.

The breezes from the slumbering vineyards come laden with the breath of the wine-spirit—with the spirit of budding wine-flowers—sweeping adown the vine-hills, sparkling with conscious poetry and song, and flooding the air with aroma. The gigantic orchards are in bloom, but, alas! I hear the roaring of the African wind (the simoom) in the distance; now it is nearer; now a shower of white blossoms are raining on the velvety, young, dandelion-besprinkled grass beneath them; the Alps beyond arise in calm, majestic grandeur, their pinnacles are glowing with the rainbow-hues of their Creator's bow of promise; I know that the imploring wail of the African wind is felt there also, but it is answered with avalanches:

HERALD OF PROGRESS.

ANDREW JACKSON DAVIS, EDITOR.

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TRUST IN MORAL POWER, a brief Voice, on the third page, is worthy of every one's attention.

MEDICAL WHISPERS, designed for this issue, will appear in our next.

THE PEEP INTO THE CANON OF INSPIRATION makes some singular discoveries in our present number.

A FRIENDLY REPLY to the letter of Washington A. Danskin, advocating a suppression of the rebellion, will be found on page first.

THE NECESSITIES OF THE TIMES, an article from Friend Trowbridge, is a timely appeal to the reader's patriotism.

A PLEA IN BEHALF OF LITTLE CHILDREN. This considerate and philosophic plea will be found on our third page.

READ the letter of D. J. Mandell, in reply to Thomas Newbould and others, in our Brotherhood department.

THE TEST OF SPIRIT INTERCOURSE, reported by our correspondent, C. E. Borden, on page third, is a fact worthy to be laid up in memory.

UNDER the heading, "The War and Slavery," will be found an interesting letter from the Southern standpoint. Still, as heretofore, we allow "Free Speech" to all sides.

THE TEACHERS OF NATURE. Under this head, on page second, will be found the concluding letter of Mr. Leland, on the "Development Controversy."

A BENEVOLENT PROPOSITION.—What better method can be devised for bringing the truths of a liberal, Spiritual philosophy, to the hungry millions, than that recommended by Brother Sessions? See his communication on our third page.

SECOND SIGHT AMONG THE WESTPHALIANS, by our Switzerland correspondent, contains some interesting facts analogous to those reported by Josephus, the historian, as having occurred previous to the first overthrow of Jerusalem by Titus.

A SPIRITUAL BATTERY, suggested by our Boston correspondent in this number, would be almost too good for earth. We suggest, as a prerequisite, that each receiver of the truths of the New Dispensation render his own spirit a Harmonic battery, by which the sluggish and turbulent forces of contiguous characters may be sympathetically touched and attuned.

Aspiration and Will.

We have already, in a previous number, spoken of the power which may be brought to bear upon the condition of man by the combined action of Aspiration and Will.

As it is by illustration that truth is often most forcibly presented to the mind, we offer a single instance in proof of the position taken.

REVERENCE, when largely developed in an individual, acquires a controlling influence which sometimes manifests itself voluntarily, and at other times, without the voluntarily will of its subject. People who are largely reverential, and whose development is only upon an external plane, are usually prominent leaders at prayer-meetings, and generally introduce prayer, and grace before meals, into the family circle. This condition oftentimes manifests itself with other controlling traits of character, in such manner as to insure to its possessor a reputation of being grossly inconsistent.

All praying persons are disposed to drop—voluntarily or involuntarily—upon their knees during prayer; owing to the fact that the seat of sensation of this brain organ is located in the knees. This follows especially with those who are in the sensuous stage of development. The sensation of touch upon the knees is an assistant to the action of the reverential quality. It is harmonizing to the senses.

But let this condition of outward praying be exchanged for one of inward aspiration; let a prayerful person, who offers his prayers with the tongue, change; and let such an one, in every act of life, feel or breathe interiorly, or become conscious of that motor within himself, which comes from what is inherent in every soul—the aspiration of the finite for the

infinite—and will not the controlling influence of reverence part with its individual power, and become lost in, or one with the ATTRIBUTES that attach to the higher condition?

The outward man of prayer says, "Thy Kingdom come," and while he so expresses himself, he sincerely wishes that it would come—whatever it may be—and, in many cases, he has full faith that at some future period it will come, or that he shall go to it. He does not know that he himself is in a shell, or crust state: one that serves as a protection to, and fertilizer for the successive growth—the flower, the fruit, the inner or attribute condition.

The man of aspiration endeavors, in his outer life, through each action, to rise higher and higher, and to come closer and more closely in communion with that which is not finite. He experiences in reality that of which prayer has been the type. In the constant exercise of aspiration, and in the use of the will to control his acts, so that they shall accord with his wish to carry his nature upward, does he not experience that the Kingdom comes within him? Does it not come in a change of condition? That which was sense before, can no longer be sense in the same acceptance of the term. That which was passion before, will now need a new word to give expression to its new meaning.

For thousands of years nations have prayed to be regenerated; to be baptized in spirit; to be born anew; to be permitted to enter into the kingdom of heaven? Would it not be well for them to cultivate aspiration, and therewith let their actions be in accordance?

A noted French philosopher, Mr. Charles Fourier, created a gallery of ideal pictures of millennial life, all based upon "passional attraction." But the law of public opinion has instinctively recognized that with the passional condition there is requisite an outward power of control. No millennial results have been reached, nor is there promise of such. Will not this philosopher perhaps come to earth's children, and labor to carry the passions into their next higher stage of development?

Many seekers after truth, who investigate the "phenomena of Spiritualism," are satisfied to find a spirit world to commune with, and pause not to inquire if its denizens have ascended the passional scale and graduated into angel life. How often do such find themselves passing through the fiery ordeal of "free love"?

If Humanity would ascend from the outer or external state to the Heavenly or Harmonical condition, and still retain undiminished their external power to accomplish, the individualized qualities or passions must resign their control, whether such be isolated or combined; and the mind must become a well-tuned musical instrument, from and upon which all the forces of Nature will produce harmonic chords.

Many, many such, are passing through the requisite changes and preparations. United, cooperative efforts of action, will serve to assist to develop, at an early day, a choir of advanced minds, who, in their daily associations, will uninterruptedly sing the chorus of the Higher Life.

Eds.

Why not Less?

A WORD FOR ALL OUR READERS.

The question is frequently asked us, why we do not offer the HERALD OF PROGRESS to single subscribers for a dollar and a half a year. Friendly agents do not hesitate to suggest a reduction in price as the true policy for us to pursue. And both agents and subscribers intimate that the extra cent a week deters many from becoming subscribers.

We have the utmost respect for the good intentions of these friends, and think a frank and explicit statement of the reasons why we cannot reduce the subscription price of the HERALD, is due them.

In the first place, let it be borne in mind that the necessary expenditures of a newspaper are of two classes. The first, comprising editorial labor and composition, or type-setting, is the same, whether the circulation be large or small.

The second, including the paper, press-work, and office labor, is dependent upon the number of copies printed at each issue. With a well-conducted sheet, having a limited circulation, the first class of expenses are the heavier.

Again, the sources of revenue of a newspaper establishment are twofold—subscriptions and advertisements. The advertising patronage is dependent upon the extent of the circulation. Hence, the smaller the subscription list, the less the receipts for advertisements; and without a circulation to command this advertising support, the dependence of the publisher is upon the receipts for subscription directly. With, therefore, a revenue variable and uncertain, that is, contingent upon the list of subscribers, every newspaper publisher has a large outlay for definite and inevitable expenses.

To meet these, he must calculate closely what his probable circulation will be, and estimate the rate at which the paper can be afforded. This calculation we have made, and in the light of the best business talent we have been able to bring to bear upon the question, have fixed upon two dollars per year as the lowest rate for single subscriptions.

Were half our subscribers ready to pay two dollars and a half for three dollars per year, others could be furnished at a dollar and a half, and we suffer no loss. But very few think of this, and among the thousands who are abundantly able to pay for their own and another's paper, perhaps not ten do so.

But the reader asks, Since you have these fixed expenses to meet in any event, could you not afford to print an additional thousand copies for a dollar and a half each? Possibly we might. But the reader should not fail to re-

member that, up to the point at which the circulation of a paper, with the advertising fairly based upon it, meets the entire expenses, properly rewarding labor in every department in it, each single subscriber is justly chargeable with his proportion of the cost. This is equity. At present the just proportion is scarcely less than two dollars, yet none pay more than this, and many, by means of club rates, pay less.

Of course, the publisher can afford to accept cost, or even less, for one year's subscription, in the way of an advertisement, for the purpose of introducing his paper to a new circle of readers, and securing additional subscriptions thereby. But he can do this only upon the supposition that the subscriptions of succeeding years shall be at the regular and full price. Otherwise he is impoverished by each new subscriber.

Agents, therefore, who, with the best intentions toward us, offer the commission which we pay them as an inducement to obtain new subscribers, to such subscribers as a gratuity, should not fail to represent to these persons that they really agree to pay at the regular rate for each succeeding year, in case they wish to continue their subscriptions.

The nature of the agreement is certainly not such as to hold us to any obligation to accept the reduced rate in the future. At the end of the year the subscriber has but to answer the question whether he will take the HERALD OF PROGRESS for two dollars, or some other paper for one—just as any housekeeper may decide whether to buy wheat at two dollars, or rye at one.

Those who, after a fair trial of the HERALD OF PROGRESS, do not value it sufficiently to pay the full subscription price, unless they are extremely poor and self-denying in all their habits, would not probably be benefited that amount by it. It will never be chosen by those who do not estimate its worth as equal, each week, to the cost of a paper of tobacco.

A publisher is under equal obligations to his subscribers to make his paper a pecuniary success, and place it beyond the possibility of a failure, as he is to make its columns readable and profitable. And in this work he has no more right to assume great risks, simply because he publishes a religious or reform paper, or advocates a great truth, than he would in buying grain or selling dry goods. We have no right to mismanage any business, and then trust Providence, or call on friends, in the body or out, to make good our blunders. The first obligation of the publisher is not to print a large sheet, or afford it at a low price, but to pay his printer and paper-maker.

We know, and the ghosts of scores of defunct reform papers attest the truth, that two dollars a year is as low as such a paper as the HERALD OF PROGRESS can be published. This is, of course, provided it pays its honest debts, employs no large sinking fund, and renders some equivalent—though we are sorry to say but a trifling one—for editorial labor.

No feature of our enterprise would afford us greater pleasure than a measure of success that should warrant a reduction in the subscription price, or an enlargement in the size of our sheet. Our subscribers may rely upon it, that as soon as, in justice to all concerned, we can reduce our rates or enlarge our size, we shall cheerfully, gladly do so. The surest way to the accomplishment of this lies through the cooperation of every purchaser.

We do not wish our readers to feel that the HERALD OF PROGRESS is in market—a thing to be bought and sold, bartered for, bartered and traded away. Rather let every purchaser and subscriber consider himself a stockholder, a copartner with us. If he buys one copy, he invests four cents; if for one year, two dollars in the HERALD OF PROGRESS enterprise. And perchance his investment pays a large dividend before he has finished reading the first copy received. It thus becomes his interest as well as our own that the paper be well sustained, ably conducted, and widely circulated.

The antagonism of selfish commerce we find would have removed from between ourselves and our subscribers. We prefer a joint stock enterprise, wherein each becomes an interested copartner. When this condition exists, and is realized, there is no hanting as to price, the reader simply asks for himself, "Can we afford our paper for less than two dollars?"

Receiving the reply from the business manager, he rejoices in any event, certain that the minimum rate is a safe one for himself and all concerned.

We grant that this mode of dealing implies and presupposes a degree of confidence in the party at the center of a business movement. It is to inspire this confidence—which we shall ever labor to merit—that we have thus frankly set forth this plain statement.

A. J. DAVIS & CO.

THE NEW COMET.

An exceedingly interesting appearance has been visible in the north-western heavens since the 30th of June. It is a comet of considerable brilliancy, and some thirty degrees in extent. By astronomers it is, we believe, supposed to be the famous comet known as Charles the Fifth's, which last appeared about 1556. The nucleus is not as brilliant as Donati's, but the train is longer, and altogether the appearance is one of great interest. Our readers will not fail to keep an eye upon the wonderful visitor.

ROBERT DALE OWEN'S NEXT WORK.

We have been desirous of giving our readers some information as to the probable time when they might expect Mr. OWEN'S sequel to the "Footfalls." We learn that, for the present, the preparation of that work is suspended; Mr. OWEN having been appointed Commissioner to purchase arms for the State of Indiana,

and being now engaged in the functions of that office. Doubtless, however, after this temporary suspension of them, he will resume his literary labors.

King Cotton Flaxed.

The following valuable letter from one practically acquainted with the manufacture of flax, is contributed to the Evening Post by Mr. O. S. LEAVITT, of Richmond, Ind. It will be read with interest.

Your articles on the above topic seem to excite general attention. Probably Mr. Whitney, of Boston, has succeeded better in cottonizing flax than Claussen or others have ever done. Some printed goods I have seen, made of half cotton and half flax, (Abutilo) appear remarkably well, having a de luxe appearance, which would probably make them sell for better prices than all cotton prints. But capitalists, proverbially timid, will doubt whether this can be made to pay; and the many previous failures in this direction have made manufacturers and capitalists so very skeptical on this point that they would hardly believe if one rose from the dead.

But my principal object now is to call public attention to the fact that many kinds of goods now made of cotton are much better when made of flax, and that it has already been proved that linens can be made as cheaply as cotton goods.

This, too, has been as vigorously doubted as Arkwright's prediction ever was, that he could make cottons as cheap as linen goods. That was a marvelous feat of his, a great victory over English unbelief, and it now remains to be accomplished, in this day of mechanical, physical, and spiritual progress, a work of vastly greater advantage to mankind, namely, making linens as cheap as cotton goods.

You speak of Providence stepping in at this critical moment in supplying flax cotton. I made flax cotton before Claussen, but my pious soul recoiled from working so much against Providence, as it seemed to me, in using good flax for making poor cotton. I thought it much like what the great and pious Tertullian said of shaving the face, "An impious attempt to improve the works of the Almighty."

I visited the British Islands to learn what I could about the linen manufacture, and found many predicting that some day, ere long, some invention would be made by which many of the great items of expense in manufacturing flax would be removed, so that linens might be sufficiently reduced in cost to compete successfully with cotton goods.

About ten years ago a company, at an expense of more than \$30,000, demonstrated that linen could be made as cheap as cotton goods, at the average price of cotton, and the exposure of an attempted fraud upon the stockholders broke up the company, and the matter has lain quiet to this day. The thing was proved—repeatedly proved. The necessary processes were discovered and applied for refining, purifying, bleaching, and preparing cheaply the flax fiber, from the common unrotted flax straw, such as is produced in growing flax seed, by which the cost of the linen yarn could not exceed that of cotton yarn, while it was as white and pure as to be as easily bleached as cotton goods.

In 1854 these facts were published in the Evening Post, and the "Committee of Arts and Sciences" of the American Institute investigated the matter, and made a very strong and favorable report, which may probably be found in their published proceedings of that year. Colonel John Travers, an old and successful flax manufacturer, was, for that special occasion, placed upon that committee. In that year I attempted to reorganize the company in New York, with the aid of two of the directors of the old company, who were not in the fraudulent conspiracy, Hon Charles G. Selgwick and A. C. Powell, Esq., of Syracuse, but Providence did not favor us that year with a plethora money market, and we did not succeed.

Providence has made flax to grow on all kinds of soil and in every climate, either in the snowy regions of Archangel, or beside the cotton fields of Egypt, while cotton flourishes only upon limited portions of the globe. The machinery and processes have for ten years been ready, and it only remains for Providence to furnish the capital. Perhaps Providence has set this war to deprive us of cotton, so that the eyes of Wall Street may be opened, and that capitalists may see, not as through a glass darkly, an opportunity of making one hundred per cent. on several millions of stocks.

Ten tons of flax straw, worth say ten dollars per ton, but which can be purchased in any quantity at the West for five dollars, will make a ton of linen goods. Is it then a marvel that linens can be made from a material which costs two and a half to five cents per pound, as cheap as cotton goods from a material averaging ten cents? Oh, Mr. Doubter! put your hand upon your bosom—I mean your shirt bosom—and say whether it is not within the circumference of reason and probability that linen might, could, and should be made from a material which costs less than two cents per yard, and leave some money for the manufacturer.

DEATH OF CHARLOTTE BRONTË'S FATHER.

Charlotte Brontë's father is dead. On the 7th of June, he fell asleep in the weird old parsonage of Haworth, closing his eyes on the hearthstone where the three lovely women who made his name glorious sat but a little while ago, dreaming inscrutably over the wonderful world within them, and whence they passed one by one, their fragile shapes seeming rather to fade slowly than die quickly, like the common lot. Eighty-four years old, and, but for that faithful son-in-law Nicholls, who looks to us, in reading of him, more like a protraction of Charlotte's life than a separate existence—but for him and the servants, all alone! We may believe or disbelieve the stories of his iron sternness, he may have fired himself in pistol cartridges from the back-door step, he may have torn taffeta gowns, he may have been a gloomy companion for three motherless women, and a gifted, reckless, unbalanced son, we forget all that now—he outlived one of the rarest families that were ever born to man. All that we know of him is known because he was the father of Currer, Acton, and Ellis Bell, of Patrick the younger, dead in his despairing youth, after a life of wild, brilliant misery, for which no philosopher in the tangled organism of morbid nature could dream of

not in showers of blossoms, nor by the exultant spirit of vineyards.

These winds are exceedingly peculiar: they come howling along from the great Ethiopian desert as if with one loud, appealing shriek of agonizing woe, as though the spirit of the down-trodden, with millions of human hearts upon his wings, came rushing over the free Alps, and across the Alpine valleys, with hot, and scorching, and panting breath, for one draught of Freedom's breezes—to utter one groan of despairing anguish, as it mingles for a moment with the majestic spirit of Switzerland—to utter one groan of soul-dissolving anguish—and to die!

The sparrows are hopping on the fragrant carpet of apple and pear-flowers now. Over the little hills, sweet waves of air go rippling like the soft motion of the blue lake, like the musical motion of the murmuring lake, whose breezes are laden with the breath of heaven; and my heart goes back to another spring-time, to the sound of the rippling of far sweeter waters, to the gliding of a mountain-brook, whose melody was heard in meadows, and through sweeter orchards. There were no snowy mountains beyond that tranquil landscape, and yet, I knew that her feet were radiant with the glow of the celestial mountains on which she walked in spirit. We strayed together in the twilights on the banks of the singing stream; the rosy gilliflowers leaned its broad branches over the meandering brook, the soft winds came out of the west, and stirred the blossoms, which fell into the gurgling water in showers. We watched them as they glided noiselessly away. She wished she were a flower, and could sail so softly adown the stream. We saw no Alpine glories bordering the landscape there.

The lark is soaring up to heaven with a song in his soul, and upon his mouth, from the meadows of Switzerland, now; the robins were singing there then. The beautiful blossom of my heart has long since floated adown Life's river, and now, in the glow of the Alpine sunsets, I sometimes behold a vision, and I know that, beyond the eternal Alps, and beyond the glory of the stars, the glow of the footsteps of my beloved make radiant the banks of the "River of Life."

I have seen her in the hushes of twilights. She comes to me in the still awakening of mornings. I see the old robin-redbreast, and the bright gilliflowers, again, in the mirror of memory, and I have not listened for her coming vainly.

MAY MORNING.

Poetry.

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

For the Herald of Progress.

THERE'S NO SUCH WORD AS FAIL.

BY G. G. MEAD.

In youth's bright book, where hope has trac'd Its soul inspiring tale, In colors ne'er to be effaced, There's no such word as fail.

The lofty Will that soars supreme Above the stormy gale, And revels in hope's smiling beam, Knows no such word as fail.

And guided by Faith's beacon star, The soul will never quail; But, bounding to its goal afar, Breathes no such word as fail.

The youthful heart should never shrink With timid step and frail; But be resolved, and ever think There's no such word as fail.

Men gaze on things they long to clasp, And tremble and turn pale, When they the prize might firmly grasp, Did they not fear to fail.

Then blotted let that weak word be, When hope has set his sail, And o'er the sea the watchword be, There's no such word as fail.

St. Louis, Mo.

For the Herald of Progress.

WHAT IS THIS POWER?

BY LIBBIE LOWE.

What is this power that yearneth in my soul, And streams in fire-currents to my brain, Till flame thoughts through my inner being roll, And fall upon my heart in golden rain?

Is't an electric shock by angels given To turn my gaze to life and above? Or has some tender teacher come from Heaven To school my heart in Poesy and Love?

My spirit often runneth wild in dream, And fondly clings to beings of the air; Just as the flowers fold their leaves, and seem To hug the fragrance softly flowing there.

And music-tongues, in mystic language, tell Of a twin-Spirit, warm with love for me; And 'neath the magic of their songful spell, I pass to realms of Immortality.

TITUSVILLE, PA.

EVER under the visible is the invisible. Through dead material forms circulate the currents of spiritual life. Desert rocks, and seas, and shores, are harmonized by the presence of man, and become alive with memories and affections. There is a life which appears, and under it, in every heart, is a life which does not appear, which is, to the former, as the depths of the sea to the waves, and the bubbles, and the spray, on its surface. There is not an obscure house among the mountains, where the whole romance of life, from its dawn to its setting, through its brightness and through its gloom, is not lived through.

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For the Herald of Progress.

A Peep into the Canon of Inspiration.

BY A "STUDENT."

"The reliances of error must be shaken, or truth must remain silent."

NUMBER FOUR.

BALAAAM.

Moses, it seems, did not enjoy the undivided honor of talking "face to face" with the Jewish God, Jehovah, but Balaam, as well as others, also shared in it. When this worthy had set out with the benign purpose of cursing Israel, Jehovah says (Exodus xxii. : 20, 22): "If the man come to call thee, rise up, and go with them," which Balaam proceeding to do, Jehovah's "anger was kindled because he went." When the Ass came to remonstrate against the beating which Balaam gave her for not going forward, he was no ways surprised, it would seem, to hear a brute speak, but continued to belabor her, as though she was no more highly endowed than asses generally: when, however, he saw how matters stood, he apologized to the angel that withstood him, but lacked the politeness and good breeding of doing so to the ass. Many grave objections are made at the present day against the idea of human beings becoming "speaking mediums," though it is thought proper and consistent that asses should have been so, years ago.

ANOTHER PLAGUE STRAID.

We read in Numbers xxv., that "Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab." As usual, this excited the jealousy and "fierce anger" of Jehovah. He tells Moses (v. 4.) to "take all the heads of the people and hang them up before him, against the sun." The plague had commenced operations on a grand scale, when a certain Israelite had the audacity to bring into the camp a Midianitish woman, "in the sight of Moses" (unpardonable offense) whereupon, one Phinehas "took a javelin in his hand, and went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly." After this immaculate and refined deed, the plague "was staid;" twenty and four thousand only having been destroyed to appease the wrath of Jehovah; who was so delighted at the skill of Phinehas in hitting the woman as he did, that he confers upon him, and his seed after him, "the covenant of an everlasting priesthood." This brief and beautiful little incident ends with the following direction of Jehovah (verses 16 and 17): "And the Lord spake unto Moses, saying, Vex the Midianites and smite them."

SACRIFICES VERSUS SCRIPTURAL HAR-

Numbers, chap. 28: "And the Lord spake unto Moses, saying, Command the children of Israel and say unto them, My offering, and my bread for my sacrifices, made by fire for a sweet savor unto me, shall ye observe to offer unto me in their due season." In Numbers again, 15th chapter, we find the most explicit directions concerning burnt offerings and sacrifices. But David says: "Thou desirest not sacrifices, else would I give it." Jeremiah says (chap. 7, v. 22): "For I (the Lord) spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices." Orthodox says of Spiritualism: "Your spirits contradict each other." We know it: it is consistent they should, for two reasons. They are not omniscient, and are liable to be mistaken; and further, a lying mortal—until advanced from his low condition—will be a lying spirit. But how about Moses and Jeremiah contradicting each other on the subject of burnt offerings and sacrifices?

SLAUGHTER OF THE MIDIANITES

If it is possible to institute comparisons between the numberless barbarities mentioned in the Old Testament, executed under pretended Divine command, the account of the fiendish destruction of the Midianites by the Jews, stands without a parallel, either in the Bible or any other history. The late massacre of the English residents at Cawnpore, at the instigation of Nana Sahib, with all its most horrid atrocities, was an act of civilized humanity when compared with this destruction of an unoffending people by the Jews under the direction of Moses; and we have only to add, that the person who will read the 31st chapter of Numbers, and then, in the light and refinement of the nineteenth century, have the assurance to stand up and say that such an act was sanctioned by the All-loving Father of the universe, is either a barbarian or a fool; and if such there are, they are at liberty to take whichever horn of the dilemma is here offered. A system of religion that derives its sanction from such a source as the Old Testament, merits any degree of condemnation to which virtuous indignation can give expression. To ignore its enormities, which are so palpable that "he who runseth" may perceive them, is to evince a spirit of cravenness worthy only of the hypocrisy and venality which procures an ignoble subsistence from the loaves and fishes earned by the propagation of a false and debasing theology. So gross a delusion as the assumed Divine inspiration of the Old Testament, calls for strong antidotes to break the deadly spell. It attests the truth of the aphorism, that, "The reliances of error must be shaken, or Truth must remain silent."

The butchery of the Midianites is thus narrated (Numbers, xxxi.): "And the Lord spake unto Moses, saying, Avenge the children of Israel of the Midianites." (7th verse): "And they warred against the Midianites, as the

holding him responsible. The Rev. Patrick Brontë was born on the Saint's day which gave him his name, in the year 1777. A brief but unutterable fascinating history, with an end which saddens us, yet makes us still more glad. It is impossible to feel overbalancing regret at the death of the last Brontë. We rejoice that there is none living to bear that name, which always meant misery and spiritual unhealth, while it portended genius and glory. It is as if we saw a galaxy of glorious stars, and knew that while they shone they were burning in a bitter conscious pain. We might sorrow for ourselves when they dimmed and went out in white ashes; but for their sakes we should rejoice. It is a beneficent law of nature that no morbid growth, however splendid, propagates itself through generations of unhealth and agony. And we would have no more of the Brontës left us than dwells in their immortal books.—Evening Post.

THE CHICAGO HOME FOR THE FRIENDLESS.

In the Chicago *New Covenant* we find a statement of the operations of the "Home for the Friendless" in that city, with an appeal for aid, to which, we trust, the friends of humanity in the North-west will respond liberally. The Institution is unsectarian—which is something new for a charity. The lady managers are appointed from every church in the city. The names of the Universalist managers are Mrs. J. C. Haines, Mrs. M. D. Gilman, Mrs. B. F. Morris, and Mrs. M. A. Livermore, the latter of whom contributes this statement of the Home.

"The object is to supply homeless, friendless, destitute women and children with a temporary refuge, and in the meantime to find for them permanent homes. It has received more than one thousand worthy, but destitute women and children during the last three years, a large majority of whom have been provided with excellent homes in the country. The number of inmates of the 'Home' averages more than sixty, about one per day being provided with a home, while one is received to fill the vacancy. It has saved about five hundred little children during the last three years from the whirlpools of vice which engulf thousands in this city, and has distributed them in Christian homes all over the North-west."

"Home for the Friendless!" Is not the name ill-chosen? Are there any "friendless" souls in this bright world, so full of fraternal blessings? If there are any persons so worthy God's infinite pity, we would not chronicle the fact in the name of a charity. Homeless ones there may be, and are, but friendless souls we fain would believe tread not this earth of ours.

In the bending skies, if not below, every immortal spirit has friends; and how gladly must all these welcome the generous efforts of humanity-loving Christians, to provide their earthly despised ones, outcast wanderers, with "homes." From its "friendly" roof we trust no one is shut out, not even those the world would declare "unworthy."

For the Herald of Progress.

Wendell Phillips.

Mr. Phillips is an Abolitionist, and probably entertains little charity for any one who holds a fellow creature in bondage. His character as an Abolitionist is understood by many well informed slaveholders, and they consider him an enemy to themselves personally, no less than an enemy to the institution and practice of slavery.

There is a gratification which cruel and malicious hearts appear to feel in an abandonment to the bitter suggestions of hatred and the desire of vengeance. It is the same feeling of resentment which is but too ready to inflame our minds against the perpetrators of any supposed wrong, which sometimes leads good men and good women, who have associated with the desire of correcting an evil, to a thirst for vengeance upon the wrong doer.

Without derogating from his acknowledged talents and virtues, it might perhaps be conceded by the numerous admirers of Mr. Phillips, that he indulges in an habitual and indiscriminate severity of denunciation, which provokes in the slaveholder a bitter resentment, while it steals his heart against every suggestion to ameliorate the condition of the poor negro, who is guarded and restrained with increased vigilance and suspicion. Whilst flagrant instances of atrocious cruelty to the slave are ferreted out and blazoned forth to the world, we are prone to forget the fact that the curse of slavery is visited with its direst evils upon the master and upon the non-slaveholding whites. There are rare instances of high intellectual culture, but the morals are necessarily depraved, and the physical man imperfectly developed or debased, wherever slavery is tolerated.

Whilst it is a fact which any one who permits himself to inquire dispassionately into the subject may understand, that the general condition of the African in his native country is more hopelessly wretched than when passed under the whip of the American slaveholder, and that it is the condition of the free white rather than of the black slave which demands our deepest commiseration, yet this fact the more firmly establishes the principle that human slavery must be condemned as hostile to free institutions. *Where human slavery prevails, free institutions must perish!*

Mr. Calhoun was severely consistent in advocating the righteousness and demanding the perpetuity of slavery in the same breath which denounces the Declaration of Independence as a fallacy.

The Quixotic attempt to found a Southern Confederacy is commenced in the true spirit and policy under which alone slavery can permanently exist. The will of the masses is disregarded, and a constitution, with legislative and executive power established, which has been carried over the heads of the people. Whilst condemning the practice of slavery, we say we not, or rather should we not view with

feelings of charity—or even with pity, would be permit it—the condition of the slaveholder. Our southern brethren are born with the curse of slavery upon them: they have not sought the evil and adopted it, but it has been an unavoidable inheritance; an inheritance, too, which many of them would have been happy to shun; and examples are not wanting of conscientious and magnanimous individuals, both men and women, who have not only set their slaves free, but placed them upon free soil, supplied with ample means to secure a comfortable subsistence.

How many of us, who condemn the slaveholders in a body, would be likely to imitate this example were we the inheritors of slaves? How many of us who declaim so loudly in behalf of the poor African, would pay the price set upon one likely negro, to free the whole race from bondage?

Benevolence should be the guiding motive in the work of reform, and may it not be doubted whether reproach and denunciation in the endeavor to accomplish it, will not justly expose us to the suspicion that our immediate object is to gratify resentment, rather than to induce reformation?

Should the existing rebellion be prolonged, it must terminate in the abolition of slavery; yet, this cannot be accomplished in a few convulsive throes without a deplorable massacre of both masters and slaves. But if thus accomplished, what disposition is to be made of the survivors? The master would be helpless, the slave powerless for self-protection and sustenance.

The moral and intellectual progress of the race is slowly but surely establishing the fact in every human heart, that slavery is an evil; and this moral and intellectual progress is now mitigating, and will inevitably overcome and eradicate the evil, should the rebellion now in progress be subdued at an early date. So far as human reason may permit us to depend upon results yet to be accomplished, no consequence is more inevitable than the fact, that a protracted struggle on the part of the seceding States must end in general emancipation. Nevertheless, it is a fact no less certain, that should the present strife be speedily composed, the extinction of slavery would be no less certain, though less rapid, under the operation of an irresistible moral influence.

That no danger may be apprehended from the increase of the evil whilst unrestrained by positive law, may be gathered from the simple fact, which is shown by national statistics, that during the first half of the present century, the slave population, compared with that of the free, has suffered a diminution of five per cent.

We have amongst us many social evils that demand a remedy, and which bear with no less severity upon the rich than upon the poor. To prepare ourselves for the work of reform, our first labor is at home. We must purify our own hearts, and guard against the influence of the angry, the revengeful, and, above all, the selfish propensities, which are always short-sighted, and always ready for prompt action. We must cultivate the benevolent affections, and maintain a kindly and charitable intercourse with all; bearing ever in mind the fact, that the one and only sure means of promoting our own happiness, is found in the sincere and heartfelt endeavor to promote the happiness of others.

Whilst it is freely acknowledged that this is uttering no more than common truisms, may we not be permitted to urge them upon the attention of all true friends of reform, at this unusual crisis, when hourly events are calculated to excite the worst passions of our nature? And may we not, at the same time, ask commiseration for our wrong-headed and deluded brethren of the South, who are suffering under both present and expectant horrors; whilst every matricidal blow which is madly aimed against our common country, must descend with tenfold force upon their own devoted heads.

W. S. W.

GROVE MEETINGS.

There will be a Grove Meeting at Nelson Ledge, O., on Saturday and Sunday the 6th and 7th of July. E. Whipple and Mrs. C. M. Stowe will be present as speakers.

The meeting advertised in the last *HERALD* to be held in Southington, O., is hereby recalled, as Nelson has been decided to be the most suitable place.

S. P. Leland, A. C. and Mrs. C. M. Stowe, will hold a grove meeting at North Newbury, Geauga Co., Ohio, Saturday and Sunday, July 20th and 21st.

GROVE MEETING IN INDIANA.

LITTLE PRAIRIE LODGE, Cass Co., Mich., June 20, 1861.

BRO. DAVIS: I have just returned from a large, interesting Grove Meeting, held at Brushy Prairie, Indiana, on Saturday and Sunday last. According to request, I forward you a brief account of our doings, for publication in your excellent journal.

At 10 o'clock on Saturday the meeting assembled at the grove prepared for the occasion, and proceeded to organize by forming business and reception committees, and appointing a chairman.

This done, short addresses were made by Messrs. J. T. Rouse and C. J. Thorp, after which the meeting adjourned.

In the afternoon speeches were delivered by J. T. Rouse and S. P. Leland, and a general discussion was held on the question of Non-resistance.

Brother Rouse spoke of the progress of reformatory movements. "No matter," said he, "though institutions, creeds, and parties, are being swept away; no matter though the soil of nations resounds to the tread of martial

hosts; there never was a time when the Harmonical Philosophy promised so much for the millions of mankind, thirsting for the waters of spiritual life.

Brother Leland spoke of the part all have to perform, of the sources of progress in human nature, of the slow yet certain growth of science, and of the revolutions it had effected. Judging by the past, he hoped largely for the future.

At evening, after an earnest conference, Mr. Thorp addressed the house upon "The Nature and Laws of Intellect."

Sabbath morning opened with a general talk, participated in by a large number of the audience, after which Mr. Rouse lectured upon "The Signs of the Times."

This was a fine effort, eloquent in delivery, and, in sentiment, anti-slavery. "We are borne onward by the current of events," said he. "The abolition of slavery now seems at no great distance. For every northern man slain in the contest, ten abolitionists are made." "The battles of slavery must be fought in *The Union*." "Now is the time to strike quick and strike hard."

In the afternoon, the congregation assembled in the grove. Mr. Thorp opened, speaking about half an hour, upon the "Basis and Methods of Reform." Mr. Rouse followed upon the subject of Spiritualism; Brother Leland closed upon the theme of Individualism.

The evening lecture was delivered by Mr. Rouse, upon the text, "Death is but a kind and gentle friend, that with noiseless hand unlocks life's flower encircled door to show us those we love."

This was Brother Rouse's best effort, and was fully characteristic of his usually able eloquent lectures. It was well received by all.

I have seldom attended a larger gathering where so much good feeling prevailed. Unity and cordiality seemed everywhere manifest, while an earnest desire to know that truth which shall make all free, was constantly exhibited.

During the whole meeting the choir favored us with excellent and appropriate music, the memory of which will be cherished gratefully for many a day.

Nor must I forget the kindness of the friends whose hospitality gave kindly entertainment at home to so many of both *Jews and Gentiles*, who came to our feast of spiritual things, and who worshiped with us in God's great temple, the arching blue of the heavens above us.

Yours, for the truth,

C. J. THORP, Secretary.

HARMONIAL FESTIVAL AT CAMPTON, ILLINOIS.

CAMPTON, KANE CO., Ill., June 24, 1861.

DEAR *HERALD*: The Friends of Progress of this place, held a Harmonical Festival on Saturday and Sunday last.

On Saturday morning the Festival was opened with an address by the President, a large number of friends being present.

The following named Brothers and Sisters were the principal speakers:

Bro. Bidwell, trance speaker of Belvidere, Ill.; Bro. Samuel Clark, of Beaverton, Wis., trance speaker and poet, improvising and singing poems upon a subject given by the audience; Bro. W. A. D. Hume, of Cleveland, O., an excellent philosophical and inspirational speaker; Sister Scougall, trance speaker, widely known as one of the very best in the West; Sister Munn, trance speaker, of Virgil, Ill.; Sister Henry, trance speaker, of Flora, Ill.; Bro. Nichols, trance speaker, of Riley, Ill., and Bro. Jones, President of the meeting.

All present showed by their smiling countenances that they were happy, and consequently benefited by their attendance. It was a glorious festival, and will be long remembered as instrumental in doing much good in the great cause of human emancipation from popular idolatry and superstition.

NORMAN POTTER, Scribe.

THE MEETING AT FARMINGTON.

From the Secretary, Mary P. Todd, we have received an account of the meeting at Farmington, O., the 29th and 30th ult. The meeting was held in one of Nature's temples, A. B. French acting as President, and Sarah A. Allen, Vice President.

The speakers were E. Whipple, S. P. Leland, A. B. French, Albert Leland, O. L. Sutliff, L. Fuller, and Rev. W. H. Hoisington, the blind preacher. With a free platform, thoughts—"the chisels that carve the statuary of the soul"—flowed freely, and many were benefited.

Brief Items.

—Another valuable officer, Capt. Ward, of the navy, has fallen. Thus far every conflict with the enemy in Eastern Virginia, has cost the Federal forces the life of one brave officer.

—Gen. Banks has at last arrested Marshal Kane, Chief of the Baltimore Police. A large amount of arms and ammunition were found concealed upon his premises.

—The degree of L.L.D. has been conferred by Columbia College upon Abraham Lincoln.

—Colored emigration to Hayti is not the only colonization scheme proposed. Various newspaper writers propose to make Florida a colony for blacks. Still others propose to appropriate South Carolina to this purpose.

—An excellent proposition is made to teach the "contraband negroes" at Fort Monroe their letters. We trust the means will be furnished the soldiers to do this. They will doubtless heartily undertake the work.

—Thirty-five British subjects, impressed into the Confederate service at New Orleans, have been released through the efforts of the British Consul there.

—A slave's motto: Am I not a man and a brother?—*Fanny Fair*.

—The whole force of the regular British army is only about 145,000 men, not half as many as the state of New York could place in the field in sixty days.

—By the last accounts from the west coast of Africa, it appears the slave trade is as brisk as ever. The Queen of Great Britain is waging war with the King of Porto Novo.

—Charles Mackay is to publish a new weekly journal in London, to be called "Robin Good-fellow."

—The trustees of the British Museum have decided not to open it to the public at night, so as to require gas light, on account of the acknowledged fact that gas, by desiccating everything within its reach, increases the inflammability of a building.

—A son of President Stearns, of Amherst College, at present in India, writes that the extent of land which the natives have planted with cotton, since the secession movement commenced, is "astounding," and he declares that if it continues, in five years India will export 4,000,000 bales.

—The Howard Mission and Home for Little Wanderers has been established at No. 26 New Bowery. It is the same establishment which formerly existed on Park street, near the Five Points. The number of children at the place exceeds two hundred, and it appears to be in the full career of usefulness.

—Great souls hold fast to heaven and let the world roll on under them.—SCHILLER.

Much complaint do we often hear of the haughtiness which the great practice. The haughtiness of the great will cease when our cringing to them ceases.

—A volunteer writes that in his opinion the war will be a saving of a handsome fortune to every man who lives to get home, by the lessons in economy he will learn. The ability to dispense with the thousand and one luxuries of modern styles of living, may surely be acquired in camp.

—Fortune is fickle. Major Anderson's name has been on every tongue, while Lieut. Slemmer, quite as worthy of honor, is almost forgotten. Had Fort Pickens, instead of Sumter, been attacked, then Slemmer, not Anderson, would have been immortalized. Who shall say circumstances do not make the hero?

—Jeff. Davis' saddle for field use has a compass on the horn, to be used in case the rider loses his way. Suggestive, very!

—Herepath's *Railway Journal* says: "On some lengthy railways, long opened, and extensive in business, there has never been any fatal accident, which sufficiently proves the natural safety of the railway system. With all our railway accidents, arising principally from mismanagement and train racing, only one passenger in about six and one-half millions carried has been killed."

—The Empress of Austria recently attended a Spanish bull-fight, in which eight bulls, eighteen horses, and two men, were killed. She withdrew, however, from the scene, on the death of the fourth bull.

—The history of the scientific expedition of the Austrian frigate Novara around the world, is in progress. The first volume has appeared, 1,500 copies in English, and 5,000 in German. This homage to the English language is a curious literary fact.

—The following anecdote is told of Mr. Spurgeon, the English revivalist: An elderly minister from the country called upon him, congratulated him upon his success, and mildly rebuked him for his eccentricities. Mr. Spurgeon took three-pence from his pocket, and said: "It is, I think, the only way I was so annoyed by an organ-grinder, that I gave the man three-pence to go away. Now, will you take the same sum, or shall I make it six-pence?"

FOREIGN ITEMS.

The steamship Etna arrived at New York on Monday July 1, with European dates to June 20.

—The screw steam frigate Ariadne, 26 guns, left Plymouth on the 15th for the North American station, taking a small detachment of marines for distribution among the ships of the squadron.

—A French fleet, under Admiral Reynaud, was about to sail. It is to visit New York, Charleston, and other ports.

—The departure of the Great Eastern, with troops for Quebec, was to take place on June 26th.

—Mr. George Francis Train gave a splendid "Union dejeuner" at the Westminster Palace Hotel, in celebration of the anniversary of the Battle of Bunker Hill. The health of the President of the United States was drunk with great enthusiasm.

—The machine works of Messrs. Patt, Curtis & Madely, at Manchester, had been destroyed by fire, causing a loss of £80,000, and throwing 1,800 people out of employment.

—A telegraphic cable had been successfully laid between the Island of Corsica and Toulon.

—A prize fight for the Championship of England, between Sam Hurst and Jem Mace, resulted in the victory of the latter in eight rounds, occupying fifty minutes.

—The second reading of the Church Rates Abolition Bill was carried in the House of Commons by a majority of 15, but on a third reading was lost, by the casting vote of the Speaker.

—In a meeting of the Council of State, the French Emperor announced his intention to recognize the Kingdom of Italy.

—The *Opinion* says that the Turin Government had received a dispatch from Paris announcing the recognition by France of the new Kingdom.

—Advices from Naples of the 15th, state that the towns of Sanmarco and Bignano, having risen in insurrection, were taken by assault by the Italian troops. Both towns were afterwards set on fire, and the inhabitants departed into the neighboring villages.

—The Pope's disease is erysipelas. Popular manifestations in favor of Victor Emanuel had taken place in the Alberti Theater in Rome.

—A Madrid telegram of the 19th announces that Spain will preserve a strict neutrality in the civil war in America.

—It is stated that a courier had reached Warsaw, bearing the Imperial decrees granting reforms to Poland. These reforms are said to make satisfactory concessions to the country.

Conjugium.

True marriages are natural, inevitable, harmonious, and eternal.

Married: At Peterboro, New Hampshire, June 24, by A. L. SCOTT, Esq., Dr. JOHN ALLEN, of San Francisco, Cal., and NORSWORTHY D. SCOTT, of Peterboro.

Lord commanded Moses, and they slew all the males." (9th verse): "And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. And they burnt all their cities wherein they dwelt, and all their goodly castles with fire." * * * * * And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp." * * * * * And Moses said unto them, Have ye saved all the women alive? * * * * * Now, therefore, kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women-children that have not known man by lying with him, keep alive for yourselves." To the defender of Bible inspiration, we shall here have some plain talk. In the first place, by what means could Moses and his Jewish followers have known whether the Midianitish women were virgins, except by a process not known in English courts? How could they have known the same of the "women-children," except by the same means? Are you a father, husband, or brother? If so, imagine yourself a captive—doomed to certain death by a barbarian conqueror—and that your wife, after being exposed and abused in the most insulting and brutal manner, is to be murdered; and that your sister or daughter is to be made a slave to the beastly passions of a set of barbarians. Do you pretend to justify this account of the slaughter of the Midianites, and say it was right, under any pretext whatever—simply because it is recorded in the Bible? The person who does so, is so degraded as to be capable of any vice or crime—for no one can be better than the religion which he professes—and a religion, whose history is beset with rapine, debauchery, and murder, cannot yield the "peaceable fruits of righteousness," but will those of malice, licentiousness, and hate.

Orthodox believer of the Bible! In Reason's name, we ask you, what did these nations—compactly called by the Jews heathens—do, to merit the treatment which Moses inflicted upon them, and that, too, by a pretended Divine command? Do you say, "They worshipped idol gods?" They did, did they? We challenge you to lay your finger on a line in your Bible, where the Old Testament God gave them the first word of a Revelation of his will, that they might thereby know whom or what else to worship! Can you tell us, on the other hand, why the Jews were his special favorites, his "chosen people"? Do you reply that Christ came from them, that he was the "Son of David"? Except on his mother's side, he was no more related to the Jews than he was to the Philistines; and for the proof of this, we refer to Matthew i. 15. But to return to the slaughter of the Midianites—the Jews are everywhere in the Old Testament prohibited, on pain of death, from mingling their precious blood with that of the "heathen round about." Examples to this effect will be found in Ex. xxiv. 12, 16: "Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest (16) and thou take of their daughters unto thy sons." Also (Deut. vii. 3): "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his (the heathen) daughter shalt thou take unto thy son." Now, then, see how this injunction is carried out in Numbers, in respect to the Midianite girls: "But all the women-children of the Midianites, keep alive for yourselves." So much for the murder, debauchery, and stealing part of this immaculate narrative; now for a glance at the spoils. Verse 29—"And the asses were thirty thousand and five hundred, of which the Lord's tribute was three score and one." Of the captives taken (sixteen thousand) "the Lord's tribute was thirty and two persons." What else do these statements imply, but that Jehovah was a slave-dealer? It strikes us, that had some demon undertaken to improvise an account of the most horrid, brutal butchery conceivable, for the edification of the orthodox arch-fund, and had chanced—after the most brilliant effort—to light upon the thirty-first chapter of Numbers, he would have struck and surrendered at discretion, knowing that the *ultima* *thule* of the abominable had been reached, beyond which, a Milton or Pollock, under satanic inspiration, could not go.

The truth is, practically, the Orthodox world discard all but a small portion of the Bible, and nearly all of the Old Testament. We hear only detached parts of it—the more moral—read in public; the remainder, the most constant reader of it never touches upon. And if Bible defenders would be as consistent in *practice*, as in *profession*, if they would admit that a large portion of the Old Testament is immoral and objectionable, the more useful part would then stand dissociated from the other, and its morality would not be compromised by an alliance with immorality and error.

But, while this practical distinction is made, let any one *insinuate* that the offensive and repulsive features of the Old Testament should be ignored, and they are directly met with the most acrimonious prescription, as being infidel, and exerting the most baneful influence upon society. There is, after all, more ground for the belief that human reason *did* become "carnal" and stultified by "the fall," than the hypothesis would seem to warrant: for, in matters of Religion, there surely is as utter an absence of anything like sanity and rationality, as could well be in anything short of a demented inmate of a lunatic asylum.

OG'S BEDSTEAD.

Some years ago, during the era of canal-boat travel, we were passing through the State of New York, and, having occasion to stop temporarily at a certain port, we followed the mul-

stake a short distance from the village to a colored camp meeting. The preacher, who was holding forth from the pulpit, was dilating upon the physical dimensions of the ancients of the Bible. "Adam," expatiated the sable individual, "was probably a hundred and twenty feet high! Owing to de cross dat was 'nominated 'gint de race arter de fall, dey had to go to work, and sweat de brow. Dis took de starch out of de fokes, so dey kept gittin' thinner and thinner. When it got to Noah, de race had shrunk so dat it is 'posed he was only 'bout one hundred feet high! There was, after all, more track than poetry in this Samba discourse, if the story about Og's bedstead was true—as found in Deut. iii. 11. The Old Testament accounts of persons living to the age of 900 years, and of giants who required bedsteads sixteen feet long, are all off from the same piece with that of the New Testament writer—John—who closes up his life of Christ by giving (under inspiration, of course,) the credible intelligence that he supposed "the world itself could not contain the books that should be written" about him.

THIS AND THAT.

Another specimen of Bible harmony discloses itself in the following comparisons. Moses, (who was not only "meek" but "modest," withal) in advertising to the complexion of his laws in Deut. iv. and 5, says: "And what nation is there that hath statutes and judgments so righteous as all this law which I set before you this day?" Ezekiel very summarily casts Moses "fat into the fire," by making the Old Testament God say, Chap. xl. verse 25: "Wherefore I gave them (the Israelites) also statutes that were not good, and judgments whereby they should not live." Bible worshippers are prone to say of those who quote detached passages of the Bible to show its discrepancies, that it is unfair to take *garbled* passages and array them against each other. But we ask, if a "text" from which a sermon is written to prove a particular creed or doctrine, is not a *detached*, as well as *garbled* passage of Scripture? Is not the *marginal reference* from one text to another, with which the Polyglott Bible is filled, a setting of one part of the Bible against another? A characteristic everywhere to be met with in the Old Testament is, we never hear Moses nor any other of its writers speak of the Bible God as the God of the *Heathen*; and if, as Orthodox claims, the God of the Old Testament is the Creator alike of the *whole human family*, as well as the Jews, we ask, if he is "no respecter of persons," why he is eternally arrayed against all the rest of mankind, (called in the Bible *HEATHEN*), and is forever fighting for the Jews. In the Psalms, too, from beginning to end, what do we find? the same old strain of David's: "Lord! *crush my horn*," but destroy my enemies. Take the 109th Psalm as an instance; if all the execratives of cursing, execration, and damning were culled out of all languages—dead or living—they would constitute the breathings of celestial love, compared with the virulent cursing which David there gives his enemies. The legitimate fruits growing out of a religion founded upon such a source as the morality of the Old Testament, show themselves in the iceberg coldness and supreme selfishness of the prayers of those whose faith is the off-shoot of such an oracle. Let imagination conduct us for a moment to a prayer-meeting, or into the family circle, and what is the general tenor of what is there embodied in the prayers uttered? A complacent thanking of God, "that our birth and education are in a *Christian land*;" [if God is infinite in power, and no respecter of persons, why has not this boon been conferred upon the whole human family?] "that we are in *life and health*, when others are *sick and dying*;" [does the utterer of such a prayer never experience sickness and death?] "bless my friends—bless our Church—bless our crops;" and then, before winding off, a few random invocations for the "bringing back of the Jews," and the "sending of the Gospel to the heathen." As a general thing, the prayer of one such a Christian would be a better refrigerator than a whole crop of ice from Lake Superior.

INTERESTING SELECTIONS.

Deut. vii. 6—Moses: "For thou art an *holy* people unto the Lord thy God." Exodus xxxii. 9—The Lord: "I have seen this people, and behold, it is a *stiff-necked people*." The Jews, says Moses, were a chosen people, Deut. vii. 6: "Because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers;" while in Numbers xxiv. 22, Jehovah admits that the Jews had "tempted him *ten times*," and as many times he would have destroyed them—his oath to their fathers to the contrary notwithstanding—if Moses had not joggled his memory and told him the "heathen would say it was because he was not able" to bring them into Canaan, that he slew them.

THE WAY THE JEWS WERE TO "LOVE THEIR NEIGHBORS."

Chap. vii, verse 16: "And thou shalt *conserve* all the people which the Lord thy God shall deliver thee: *thine eye shall have no pity upon them*." Verse 20: "Moreover the Lord thy God will send the hornet among them until they that are left and hide themselves from thee be destroyed. 21st. Thou shalt not be affrighted at them, for the Lord thy God is among you, a mighty God and terrible. 22. And the Lord thy God will put out those nations before thee by little and little, lest the beasts of the field increase upon thee."

Passing over a few chapters, in the 14th of Deut. we find a most rich and instructive direction concerning the offering of sacrifice. After Jehovah designates a particular place for the offering of sacrifice, from the 24th to the 26th verses, he says: "And if the way be too long

for thee, so that thou art not able to carry it," [how should Jehovah, if omniscient, err in choosing a place for sacrifice to which it was too far for the Jews to carry their sacrifice?] "then shalt thou turn it [the sacrifice] into money, and shalt go unto the place which the Lord thy God shall choose [for offering the sacrifice]." And thou shalt *bestow* that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth." Will the reader for a moment imagine the extent of acts and privileges which this license might be construed to cover? Comment is unnecessary. Notwithstanding the inflexible requirement that the Jews keep aloof from the heathen, we find in Deut. xxi that when the Israelites captured a "beautiful woman," (no objection to her being an idolater if she was but pretty) she might be retained alive—for the same use as the Midianitish girls were, in Numbers xxxi. 18. Orthodox religionists, when questioned about such statements in the Old Testament, are wont to palliate the matter by saying—"O, well! Christ set aside the Mosaic dispensation;"—but when a canonical club is wanting to demolish Spiritualism, the belligerent at once lights upon the text—"Thou shalt not suffer a witch to live," with all the assurance that a man walks into his own house. Or, if a warrant for hearing is wanted, "Whoso shall shed man's blood, by man shall his blood be shed," is brought upon the stand and made to support the justice of legal homicide. But, for the crime of "picking up sticks on Sunday" (see Numbers, xv., from verse 32 to 36,) the punishment of *stoning to death* is said now to be obsolete—being abrogated by the "new dispensation." The manner in which Christ annulled the "old dispensation," is worthy of note. It being claimed that the "Old Testament is a *plenary inspiration*, as much as the new, Christ should have said—"It was said by DIVINE INSPIRATION of old time—an eye for an eye," etc.; instead of which, he but casually observes, "Ye have heard that it was said [by whom or to whom he does not say] by them of old time," etc.

But the very last stand, the forlorn hope of Bible Inspirationists, is, "The Bible has stood the test for two thousand years, therefore it is *irrefragable*." This negative proof of the Bible authority has about the same weight as the appeal of the Irishman to the magistrate upon hearing the testimony of two witnesses that they had seen him steal four chickens. "You are convicted," says the judicial dignitary, "of the offense of stealing the chickens by the testimony of two credible witnesses, therefore sentence must be passed upon you." "Two witnesses," says Pat; well, if your Honor will let me go on to a bit, I'll git *terdree* men that will come here and swear that they *didn't* see me steal them!"

The hypothesis that the earth was the center of creation, and that the sun, moon, and stars revolved around it every twenty-four hours, though it had stood the test of philosophy without being *disproved*, from time immemorial up to that of Copernicus, did not in the end, make an error a truth. It simply proved that an error might be adopted in place of a truth; not that the belief of it made it so, however! The assumption that the Bible is of divine inspiration, simply amounts to the fact, that those holding it conclude it so only because they do not know the contrary to be the truth.

INSPIRATION VERSUS RELIGION.

If we demand the authority for the assumed inspiration of the Bible, we are answered from 2d Peter, i. 21: "Holy men of God spake as they were *moved by the Holy Ghost*." Now, for the sake of argument, we will grant this. But let us consider the import of the five last words—"moved by the Holy Ghost." Sectarians of all "evangelical" denominations, who believe in "revivals," profess to be made at such times the *special recipients* of the "Holy Ghost." Now we ask if such persons do *actually* receive the influence of the "Holy Ghost"—are *moved by it* in any manner—why are they not *inspired*? It will be conceded that it is the same influence which "moved" holy men of old! Then we see no escape from the deduction that all recipients of the "Holy Ghost," during revivals at the present day, are no less inspired than the prophets were, unless it be pretended that there are *two kinds* of "Holy Spirit"—one to inspire the writers of the Bible, and the other to pour out upon churches in times of revivals! In regard to the claims of the Bible as the revealed will of God to man, it is lamentable to the highest degree to see what thoughtlessness and ignorance, even with minds which should be better informed, there is on the subject. The antediluvian races had no Bible; they knew nothing about the assumed God of the Old Testament, except as they caught (at second-hand) what it is claimed he said, to Adam, Noah, Abraham, and a few other vicegerents of Jehovah. Moses, the pretended writer of the Pentateuch, was not born until after Adam 2299 years; and, according to orthodox assumption, the book that was given of heaven for the enlightenment and spiritual guidance of the world was all locked up in the noddle of this one man, Moses, until such time as he chose to give it forth. The most wicked stupidity about the whole thing is, that Orthodoxy should say, as it does by implication, that the Jews *also* had the Word of God, and that Jehovah should refuse a revelation to the other nations of the earth. He could *hardly* Pharaoh's heart that he might *penetrate* him and the rest of the Egyptians on account of what Pharaoh *did* under the wicked influence which Jehovah *dropped* upon him, but he could not (or would not) give him a revelation to enlighten him to a better course of conduct! In the same of common sense and *decency*, where is the *reason* and *right* of such a course? The most abandoned wretch that ever disgraced the character of humanity,

had he occupied the place of the Old Testament Jehovah, would not have been guilty of a more flagrant violation of moral equity than Moses makes his God to have been in all that pertains to his conduct towards the world outside of Judaism. For four thousand and four years after the "fall," the world of mankind, in an unbroken stream, poured into "hell" as constantly as the waters of Niagara pour over the falls. Christ had not come, and Peter says, (Acts iv. 12.) "Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved," than that of Christ; and as for the Jews—saying nothing of other nations—knowing anything about "a Saviour to come," they did not, nor could they say aught. And when he did come, who were to be "saved"? Why, simply the *starry*, whom, according to St. Paul, it was foreknown from all eternity would be "saved" at all events. On the other hand, if believing in the "merits of Christ" secured "salvation," then, as any one might believe, any one could be "saved," and, if any one could be "saved," this possibility of "salvation" annuls the doctrine of election.

"AN ETERNAL HELL."

If one exists, it must have been created at the time everything else was; if then made, it must have been included among the other things which God saw were "very good." If created at all, it was made for some purpose. Orthodoxy says it was made for the perdition and torment of sinners. Sinners are *human beings*, descended from Adam: Adam was created *innocent*; then, as hell could only be peopled from his descendants, it must have been foreknown that he would "fall;" and if it was foreknown that he would "fall," the making of him holy at first was a farce, for it must have been foreknown that it was a condition in which he would not continue.

FEAR OF GOD'S ANGER.

The predominant characteristics of the Old Testament God are jealousy and anger. As for the attributes of love, mercy, benevolence, and justice, there are no more manifestations of them than there are of pomegranates on a bean-stalk; and the conception of the orthodox world, at the present day, of a Supreme Being, is the legitimate offspring of the Mosaic embodiment of him. Hence, instead of conceiving of an all-loving, just, and wise being, who is subject to the emotions of pleasure and anger, alternately or simultaneously, on account of the actions of his creatures. And so thoroughly has this Bible conception of God taken hold of the ideas and fears of the Christian world, that to call in question the monster presentation of him given in the Old Testament is imagined to be as *perilous* as to enter a powder magazine with a firebrand. To divert the supreme God of all such false and unjust conceptions, on the part of our fellow beings, is the specific intent of this examination.

ETHICS OF JUDAISM.

"The eye for an eye and tooth for a tooth" doctrine prevails, without the least abatement, throughout the Old Testament. The Jews were "death" on stoning. If a man picked up sticks on Sunday, he was *stoned*; if a parent had a stubborn and rebellious son, he was *stoned*; if a woman married as a virgin, but proved spurious, *rocks* were the remedy; stones were the Alpha and Omega of all infractions of law, and the wonder is (considering what a cut-throat and licentious set the whole race of the Jews were) that they did not crush themselves out by stoning each other before they reached the land of Canaan.

It used to be said of a certain church in New York, that no one could be admitted within its doors who did not come to it "with a coach and four." The Jewish God was not less exacting about the "qualification" of those who should be admitted to his congregation. In Deut. xxiii we find these restrictions: "He that is in *tetricis* *vestibus*, or hath *membrum virile excisum*, shall not enter into the congregation of the Lord. A bastard shall not enter the congregation of the Lord. An Ammonite or Moabite shall not enter into the congregation of the Lord." As for a deranged state of any member of the body being regarded now-a-days as disqualification for public worship, it is the commonly received opinion that a defective state of the heart forms a more serious one than that of any of the more unmentionable members.

Were it not to expose the insane indecency of accepting the Old Testament indiscriminately as the Word of God, we protest against any desire to quote these passages, claiming rather no predilection for such a style of literature as we find in the major part of the Jewish Scriptures. "A bastard shall not enter the congregation of the Lord." Does the unborn infant have the choosing of its parentage? Is it just that it should be denied religious privileges, because it is born into the world in a manner which it could not control? Do not considerations like these stamp upon all such Bible stories the impress of falsehood, thus proving that they are not the Word of God.

* It is pretended by the disciples of orthodoxy that the Jews *did* believe in a Saviour to come. There is not the least ground in the Old Testament for such an assumption. In all the books from Genesis to Isaiah there is no allusion to anything of the kind. Isaiah utters some vague expressions about a *something* or *somebody*, which have been tortured and procrustianized into an application to Christ; but which could be construed to apply as properly to John Rogers—who was burnt at the stake—as to Christ. After the Babylonian captivity, the Jews might have entertained some ideas of the advent of some military chieftain, like Joshua, who might reinstate them again in Palestine; but beyond this their religion of Christ, after he appeared as a REFORMER, shows that they had no conception of a Christ except as a temporal power.

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"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. KIRMES,
215 Washington Street, Boston.
HENRY D. GARDINER,
Wheeler Street, East Boston.
GEORGE H. PLUMMER,
1 Maverick Sq., East Boston.
ABRAM WEEKS,
Wheeler Street, East Boston.
W. S. RANDAL,
718 Race Street, Philadelphia.
G. K. HARRINGTON,
91 Arch Street, Philadelphia.
CHARLES NORTON,
1214 Spruce Street, Philadelphia.
C. F. WHEELER,
163 Lombard Street, Baltimore.
W. WILLIS,
189 Gay Street, Baltimore.
GUY FRISHIE,
Willsborough, N. Y.

The Rheumatic and Neuralgia Compound Has been taken by hundreds of persons for Rheumatic Humors, with great benefit.
Principal Depot, 57 Kilby St., Boston.
P. C. WELLS & CO., 115 FRANKLIN ST. AND
O. J. WOOD, 444 BROADWAY,
WHOLESALE AGENTS FOR NEW YORK.
For sale by Apothecaries generally throughout U. S. States.
None genuine unless signed by CHARLES F. GALLISER.

ALWAYS SOMETHING NEW, AND STILL SOMETHING WHICH HAS STOOD THE TEST OF YEARS, AND STILL GROWS MORE AND MORE POPULAR EVERY DAY.

PROF. WOOD'S HAIR RESTORATIVE.

SEE WHAT OTHERS SAY OF IT.
A Distinguished St. Louis Physician writes:
By Louis, July 10, 1860.
O. J. WOOD, Esq. DEAR SIR.—Allow me the pleasure and satisfaction to transmit to you the beneficial effects of your Hair Restorative, after a trial of five years. I commenced using your Restorative in January, 1855, since which time I have not been without a bottle on hand. When I commenced the use, my hair was quite thin, and at least one-third gray. A few applications stopped its falling, and in three weeks there was not a gray hair to be found, neither has there been up to this time.

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

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

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

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

WOOD'S HAIR RESTORATIVE.

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

WOOD'S HAIR RESTORATIVE.

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

A GENUINE BOON.

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

ALL HAIR DYES ABANDONED.

WOOD'S GREAT ARTICLE HAS TAKEN THE FIELD. Professor Wood stands on an eminence no chemist whose attention has been turned to inventing a hair tonic, has ever before reached. His fame is indeed but world-wide, and thousands who have worn wigs or been bald for years, are now, through the use of this preparation, wearing their own natural and luxuriant head covering. So much for chemistry, the chemistry of human life, and the laws which apply to the functions of the system. Prof. Wood studied out the human hair, its character, its properties, its diseases, and how to restore the decaying vitality of that ornament he saw, as in his own case, that gray hair is unnatural unless the age of the individual has reached four score, and he believed that the hair could be naturally revitalized. He tried his own case—almost bald and quite gray at the age of thirty—was restored his own hair in color, strength, and luxuriance, and the article he did it with he gave to the world. Get WOOD'S HAIR RESTORATIVE, and take nothing else.—New York Day Book.
Duplex, No. 444 Broadway, New York, and No. 214 Market Street, St. Louis, Mo.
At No. 444 Broadway, will be found always on hand the genuine Family and Patent Medicines.
1860/12

Request.

I am about preparing a work on modern Spiritualism, showing what it purports to be; what it is, its character as developed in its own history, doctrinally, politically, and morally, giving numerous quotations from their own works and utterances of names and acts of many of the most prominent actors among them, whose names are to be more fully known to the public, as a beacon-light to warn the honest. I have been laying by material for this purpose several years, yet there is, doubtless, very much of importance in this direction, which I have not. I therefore give this notice, with request to brethren and friends, that if they have important facts on the points above stated, I shall be much obliged if they will forward them to me by mail, from any part of the country, giving names and places, and incidents, of what are known to be facts. If any one has a paper in which Dr. Blaudin's confession and recantation is published, will they mail it to me? I had it, but gave it away. I do not ask for books—I have most of those which have been published against Spiritualism. Give us facts within your circle of acquaintance (not on the phenomena, such as are not probably published, and such as should be published. We wish to show, also, that these developments should be headed by the ministry and the Church, as an important sign of the closing up of the gospel dispensation for the kingdom of God. Address L. C. WELCH, Richmond, Maine. [World's Crisis.]

All right, Bro. Welcome; I hope you will show what Spiritualism "purports to be," "what it is," &c. A truthful statement of that nature would be of great benefit to the world. I hope, however, that you have studied the subject from a standpoint that will enable you to present facts as they are, colored by no prejudices of yourself or others. Numerous quotations from their own works and sayings will be very appropriate to settle this question; but I trust you will not make the mistake, so common to the opponents of Spiritualism ("L." writer of the "Coming Struggle," in the Crisis, is a very good instance,) of making quotations on the wrong side. Thus, when you wish to prove that Spiritualists are Free Lovers, don't drag in the works of Henry C. Wright to prove it. In such a case you would prove too much.

Taking Mr. Wright for authority, and ninety-nine in a hundred of our church-members are Free Lovers of the most diabolical kind. Generally, when Christians can be induced to read his books, instead of calling it Free Love, they—after the fashion of Adam Clarke—term it "fancied sanctity." The abstract of Lizzie Doten's lecture, recently published in the HERALD, would, perhaps, aid you somewhat. I will send you a copy.

I am sorry, however, that you should use the weapon of personal attack; and for two reasons. 1st. I think it hardly a fair way of defending one's position. 2d. If you use this means of warfare, your opponents will: and I know the overwhelming storm of facts which can, and may be poured out on the professors of Christianity, not only of facts, but of theory. I know how false and corrupt is the whole social fabric which you are vainly endeavoring to uphold. I know that the ruinous excesses of the "outside world" have their root in the untold and nameless crimes that are covered by the sacred garb of Religion, and defended from the Word of God!

I dislike this kind of argument. I prefer ballots to bullets; but if my opponent will use the latter, I must meet him on his chosen ground. They certainly make the most impression for the time.

It will probably be some time before "these developments" are "headed by the ministry and Church." They may become identified in this movement (though they need reforming first) but there is little danger of their obtaining the leadership. Blind men make poor guides. The thing has been tried sufficiently to show the result.

Now, I have a "request" to make of the readers of the HERALD. I design at some future time to prepare a work on "Christianity," showing the remarkable "harmony" that exists among its defenders, in theory and practice, (you know much is said of the necessity of the Bible as a rule of faith, in order to secure uniformity of belief,) as evinced by the small number of sects composing the Church, and the general friendly feeling existing between them; exhibiting the tolerance which, from the time of Christ to the present day, has been manifested towards weak and defenseless opponents, heretics, &c.,—such as Michael Servetus and the Quakers of New England—giving numerous examples of the aid Christianity has furnished for the progress of science, art, literature, and reform—as in the case of Galileo and others—and closing up with brief accounts of the exemplary lives of the most noted Bible men, Christians of all ages, and especially of our own times; thus showing at a glance what Christianity is, was, and would be, but which, thank God! it never can be. If any of the readers of the HERALD are in possession of "facts, (giving names, places and incidents,)" which would have a significance in a work of this nature, they would greatly oblige me, and perhaps aid in the cause of Reform, if they will forward them to "E. W." care of A. J. DAVIS, 274 Canal Street, New York. If I do not live to use them, some one else may; for I surely believe such a work will be written.

Names will not be published, as I consider that very unjust, whoever the offender may be. Especially let us have accounts of everything done in the name of religion. By a little effort a host of them can be procured. Who will respond? Perhaps the Crisis would like to copy this. If so, I have no objection. E. W.

The mind has a certain vegetative power which cannot be wholly idle. If it is not laid out and cultivated into a beautiful garden, it will of itself shoot up weeds or flowers of a wild growth.

Strangers' Guide AND N. Y. CITY DIRECTORY

Prepared expressly for this Journal. Those who visit the metropolis during the pleasant season are often at a loss how or where to obtain information which will guide them to the various points of attraction found in and near so large and wealthy a city. It is to meet this demand that we have expended the labor necessary to gather and condense the information here appended, and which we trust may prove a valuable "guide-board" to those of our readers who visit the city, and useful also to citizens for reference. Any of our friends in possession of useful data not here given will confer a favor by supplying it.

PARKS AND PUBLIC SQUARES. Battery, with Castle Garden, lower end of Broadway. Bowling Green, entrance of Broadway, near Battery. The Park, opposite Broadway from Nos. 229 to 271. St. John's Park, bet. Light, Varick and Hudson Sts. Washington Sq., west of Broadway, bet. 4th & 8th Sts. Union Square, Broadway, from No. 869 to 17th Street. Gramercy Park, bet. 20th & 21st Sts., and 3d & 4th av. Stuyvesant Park, 2d av. bet. 13th and 17th Sts. Tompkins Sq. bet. Aves. A and B and 7th and 10th Sts. Madison Sq., junction Broadway & 3rd av. and 23d St. Central Park, 3d to 8th av., and 59th to 116th Sts. Reached by 3d, 4th, 6th, or 8th av. horse cars—most conveniently by the 6th and 8th, which leave head of Canal St., cor. Broadway, and also head of Barclay St., cor. Broadway, adjoining Astor House, every 3 minutes; fare 5 cents.

PUBLIC BUILDINGS. Merchants' Exchange, Wall St. Custom House, Wall St. City Hall and Court Houses, in the Park. Post-office, Nassau, Cedar, and Liberty Sts. The Tombs, Centre, Franklin, and Leonard Sts.

PUBLIC LIBRARIES. Astor Lib. Lafayette Pl. bet. Astor Pl. & St. Jones St. Woman's Library, University Bldg., Washington Sq. Cooper Union, bet. 7th and 8th Sts., and 3d and 4th Aves. Mercantile Library Association, Astor Pl. or Broadway. N. Y. Society Library, University Pl. or 12th St.

LITERARY AND BENEVOLENT INSTITUTIONS. Historical Society, 2d Av. cor. 10th St. N. Y. University, east side Washington Square. Columbia College, 49th St. or 5th av. Free Academy, 23d St. and Lexington av. New Bible House, 8th and 9th Sts., and 3d and 4th Aves. N. Y. Hospital, Broadway, bet. Duane and Worth Sts. Orphan Asylum, in Bloomingdale, or 80th St. Insane Asylum, Bloomingdale rd, 7 miles fm City Hall. Deaf and Dumb Asylum, Wash'n Heights or 150th St. Institution for the Blind, 9th Av. bet. 33d and 34th Sts. Pease House of Industry, 5 Pts., or Centre & Pearl Sts. Odd Fellow's Hall, cor. Grand and Centre Sts.

PROMINENT STORES ON BROADWAY. Dry Goods, Stewart, cor. Chambers St. Lord & Taylor, No. 465. Brooks Brothers, 462. Devlin, Hudson & Co. 461. Porcelain and Glass Ware, Haughwout, 490. Jewelry, Tiffany & Co., 500. Ball, Black & Co., 565. Singer, 458. Sewing Machines, Wheeler & Wilson, 505. Grover & Baker, 495. Appletan, 443. Sloane, 591. Books, Taylor's Saloon, 367. Carpets, E. Mendes, 645. Confectionery, Chocolate.

HOTELS. Astor House, Broadway, fronting the Park. St. Nicholas, 515 Broadway. Metropolitan, 582 Broadway. Lafarge, 671 Broadway. Fifth Avenue, junction of 5th Av. Broadway & 23d St. Brevoort House, 5th Av. cor. 8th St. Everett House, fronting Union Square. Clarendon, 58 and 60 Union Place, Union Square.

CLUB HOUSES. Athenaeum, 5th Av. and 22d St. Union, 5th Av. and 16th St.

DINING ROOM FOR LADIES & GENTLEMEN. Baker, 125 Grand St. nr Broadway.

PROMINENT CHURCHES. Grace Church, 804 Broadway—Episcopal. Trinity, Broadway opposite Wall Street—Episcopal. Rev. Dr. Chapin's, 548 Broadway—Universalist. Dr. Osgood's, 728 Broadway—Unitarian. Dr. Bellows', 249 Fourth Av. cor. 20th St.—Unitarian. Dr. Cheever's, Union Square—Presbyterian. Dr. Hawkes', 267 Fourth Avenue—Episcopal. Dr. Tyng's, Stuyvesant Sq., and E. 16th St.—Episcopal. Rev. H. W. Beecher's, Brooklyn, or Fulton Ferry. Rev. T. L. Harris, University Hall, Washington Sq.

SUNDAY CONCERTS. Good Music may be enjoyed by lovers of this art if they will attend service at Trinity Church, Broadway, opposite head of Wall St. on Sunday at 10 1/2 A. M. or 3 P. M. Mass is performed by a choir of artists at the Catholic Churches on West 16th St., near 6th Av. and on East 28th St., near 3d Av. every Sunday morning at 10 1/2 A. M. Admittance 10 cents, which is paid to the sexton after he has shown a visitor to a seat. VESPER SERVICE is performed at the 16th St. Church at 4 P. M., and at the 28th St. Church at 4 1/2, free. The music is generally very fine, and visitors are expected to drop a small silver coin into the plate. At the Unitarian Church over which Dr. Osgood officiates, No. 728 Broadway, a new form of Vesper Service has been introduced. It is held on the first and third Sundays of each month at 7 30 P. M. QUARTETTE CHOIRS, made up of efficient vocalists, may be heard at all the churches named in this list.

PRINCIPAL FERRIES. To Brooklyn, from Whitehall St. to Hamilton Av. and Atlantic St.; from Wall St. to Montague; from Fulton St. to Fulton St.; from Roosevelt St. to Bridge St., near the Navy Yard. To Williamsburgh, from Peck Slip to South 7th St.; from Grand St. to South 7th and Grand Sts.; from East Houston St. to Grand St. To Greenpoint, from 10th and 23d Sts. To Jersey City, N. J., from Cortlandt St. To Hoboken, from Barclay, Canal, and Christopher Sts. To Weehawken, from Christopher St. To Long Dock N. Y. & Erie R. R., from Chambers St. Staten Island, fm Whitehall St. or Battery, every 4h.

EXPRESS OFFICES. Adams' Express Co. 59 and 442 Broadway. American and Kinsley's, 72 and 416 Broadway. Harnden's, National, and Hope, 74 and 442 Broadway. United States, 82, 251 and 416 Broadway. Manhattan City, for baggage, 276 Canal St.

GALLERIES OF ART. National Academy of Design, 10th St. nr Broadway. International Art Institution, 494 Broadway. Collection of Paintings, 548 Broadway. Sculpture Gallery, 772 Broadway. Private Galleries are open on certain fixed days, for details of which inquire of the janitor, at the Artists' Studio building, 10th St., near 9th Av. N. Y. Historical Society Rooms, 2d Av. cor. 10th St. Brady's National Photograph Gallery, 785 Broadway. Currier's Photograph Gallery, 797 Broadway.

PLACES OF AMUSEMENT. Academy of Music, East 14th St. cor. Lexington av. Laura Keane's Theater, 624 Broadway. Winter Garden, 667 Broadway. Bowery Theater, 48 Bowery. New Bowery Theater, 82 Bowery. German Theater, 37 Bowery. Bryant's Minstrels, 472 Broadway. Christy's Minstrels, 652 Broadway. Barnum's Museum, 218 Broadway.

SUBURBAN ROUTES. GREENWOOD CEMETERY, on Gowanus Heights, L. I. is reached by ferry from foot of Whitehall St., near the Battery, to Atlantic St. or Hamilton Av. Brooklyn. Thence by horse car to the Cemetery. Fare, ferriage 2 cents, cars 5 cents. Cards of admission obtained at the office of the Company, 30 Broadway. THE PUBLIC CHARITABLE INSTITUTIONS, including the Penitentiary, Lunatic Asylum, Depot for Sick Emigrants, and the House of Refuge, are located on Blackwell's, Ward's, and Randall's Islands. They are reached severally by ferries foot of 61st, 100th, and 122d Sts. The shortest route to these streets is by 2d or 3d Av. horse cars. Fare 6 cents, ferriage free. HIGH BRIDGE is accessible by Harlem Railroad; fare 12 1/2 cents. Also by Harlem boats, leaving Peck Slip nearly every hour, with landings at 10th and 120th Sts., East River. Fare 6 cents to Harlem. TO FRESHING an agreeable passage may be made for 12 cents, by boats from Fulton Market Wharf, foot of Fulton Street, East River. ASTORIA is beautifully located on the East River, opposite Blackwell's and Ward's Islands. Route by 2d or 3d Av. cars to 86th St. thence by ferry to Astoria. Cars 6 cents, ferry 4 cents. UP THE HUDSON RIVER, as far as Poughkeepsie, a boat leaves foot of Jay St. daily, at 3 1/2 P. M., and returns from Poughkeepsie at 6 1/2 A. M. It makes several landings on the route. FOR YONKERS, HASTINGS, DOBBS' FERRY, IRVINGTON, TARRYTOWN, AND NYACK, a boat leaves foot of Jay St. at 9 A. M. and 4 P. M. FOR CONEY ISLAND, a ferry boat leaves pier No. 4 North River, at 10, 1, and 4 o'clock. This is a famous bathing place. The last return trip is at 6 1/2 P. M. from Coney Island. Boat stops at Fort Hamilton. Fare, with return ticket, 25 cents. FOR SHREVEBURT, LONG BRANCH, RED BANK, and other localities in that neighborhood, a steamboat leaves foot of Robinson St. daily. Time according to tide. FISHING EXCURSION BOATS leave Pier No. 4, North River, daily, at 9 A. M. Fare 50 cents. THE SPIRE OF TRINITY CHURCH may be reached at any time, on application to the Sexton at the Church. Fee voluntary, if any is given.

SPiritual MEETINGS. NEW YORK SPIRITUAL CONFERENCE, Tuesday evenings, Clinton Hall, Eighth and Ninth Sts. and 4th Av. SUNDAY CONFERENCE, 19 Cooper Institute, 3 P. M. LAMARINE HALL, cor. 29th St. and 8th av. Conference Sunday 3 P. M., lectures in evening. FREE CIRCLES, 12 4th av. 1 to 5 and 7 to 10 P. M. every day except Tuesday. Strike the bell twice.

PUBLIC MEDIUMS. Mrs. Abbott, Developing, 221 6th Av. Hours 2 to 5 P. M. Mrs. M. L. Van Houghton, Test and Medical, 11 1/2 3d av. All hours. Mrs. D. C. Price, Natural and Medical Clairvoyante, 109 Prince St. 9 A. M. to 5 P. M. Charles Colchester, Test Medium, 30 Bond St. J. B. Conklin, Test Medium, 599 Broadway. 9 A. M. to 10 P. M. Mrs. Fish, Medical Clairvoyante, 88 E. 16th St. 9 A. M. to 5 P. M.

MAGNETIC PHYSICIANS. Dr. E. B. Fish, 88 East 16th Street. Dr. N. Palmer, 60 Amity Street. Mrs. P. A. Ferguson Tower, 65 East 31st Street. Mrs. E. J. French, 8 4th av. Mrs. Ward (Eclectic) 195 Nassau St. Brooklyn. Take Flushing avenue cars from Fulton Ferry. Mrs. A. D. Giddings, 238 Greene St., cor. 4th.

FARES. To the Central Park, or any point below it, by the 3d, 6th, or 8th Av. cars, 5 cents. To Yorkville and Harlem, by 2d or 3d av. cars, 6 cents. Anywhere on the route of 9th or 4th Av. cars, 5 cents. To 23d St. cor. 8th Av. or any point below it on the 8th Av. Bleeker St. and Broadway below Bleeker, 5 cents in the Knickerbocker line of stages. These are distinguished by their color—dark blue. Other lines of omnibuses, through Broadway and the various avenues and leading streets of the city charge six cents, payable on entering. Ferries to Brooklyn and Williamsburgh, generally 2 cents, or 16 tickets for 25 cents. For public hacks the legalized rates are: For any distance not exceeding one mile, 50 cents for one passenger, 75 for two, and 38 for each additional one. For any distance exceeding one mile, but less than two, 75 cents is allowed for one fare, and 1/2 of a dollar for each additional person. Every passenger is allowed one trunk, portmanteau, or box. \$1 per hour is the time tariff.

CARTAGE AND PORTERAGE. Heavy parcels are carried upon drays. The carmen who own them are allowed to charge 1/4 of a dollar per mile. Household furniture 30 cents, and 50 cts. extra for loading, unloading, and housing it. There are City Expresses having offices in various locations, that carry parcels and packages generally from place to place within the business limits of the city for 25 cents each. Porterage is 12 cents for a package carried a distance of half a mile or less, and 25 cents if taken on a wheelbarrow or hand-cart. If half a mile is exceeded, 50 per cent. is added to the tariff, and so on.

The central office of the Metropolitan Police is located on Broome Street, corner of Elm, where may be seen the "Rogues' Gallery"—a collection of photographs of most of the notorious rogues in New York and other cities. It is an object of considerable interest, and is open to the public.

Travelers' Guide. NEW YORK AND ERIE RAILROAD.—Passenger trains leave via PAVONIA 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.

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 30 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 50 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.

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 Spotwood, 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. I. BLISS, Agent.

PENNSYLVANIA CENTRAL RAILROAD.—Through trains for the West leave New York, foot of Cortlandt 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.

Miscellaneous.

TO THE ADVERTISING PUBLIC. We present to the readers of the HERALD OF PROGRESS some of the peculiar advantages, as an advertising medium, which its columns afford. 1st. A portion of each issue is devoted to Current Literature and Standard Works of the class which is most acceptable to philosophical, thinking minds. Its articles are carefully read and digested by a large class of thinkers, who invest a proportion of their incomes in Literature. For these causes it presents a valuable medium for enterprising PUBLISHING HOUSES to reach a class of investigators who would hardly otherwise be accessible. 2d. As a HERALD OF PROGRESS, it purposes to deal as well in that which advances mankind in the use of the practical substances of life, as in the ideal which illuminates the mind. DESCRIPTIONS OF AGRICULTURAL IMPLEMENTS, HOUSEHOLD UTENSILS, AND NEW AND VALUABLE INVENTIONS AND DISCOVERIES, will occupy a prominent space in its columns; and those producers and manufacturers who present to the world products of real merit may, through this channel, reach appreciative readers. 3d. The extension of its Health Department to the examination and record of results of ARTICLES OF FOOD, with a view to HERALD to its readers what may be relied on as pure, undiluted substances, offers a broad advertising field for PRODUCERS who furnish the world with such qualities. ADVERTISING AGENTS may recommend it as a standard publication, fulfilling all that is possible of what its title promises. Annexed is a tariff of prices, the moderation of which—when the circulation is taken into account—ought to recommend it to all judicious advertisers.

ADVERTISING RATES. For one insertion, - - - 10 cents per line. For one month, (each insertion) 8 " " For two months, " " 7 " " For three or more " " 6 " " Terms, cash in advance. No advertisement received for less than fifty cents.

ORNAMENTAL IR ON RAILING, Wrought, Cast, and Wire—suitable for BANKS, INSURANCE COMPANIES, and OFFICES generally. FARM AND LAWN FENCES, Garden Inclosures, 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 Inclosures: it is the most durable and ornamental made. GATEWAYS, Iron Piers, Horse Posts, Mangers, Hay Racks, Stall Guards, Tree Guards and Flower Trainers. IRON BEDSTEADS, Cradles, and Cribs, with Mattresses, IN LARGE ASSORTMENT. IRON VASES, Chairs, Settees, and Hat Stands. Illustrated Catalogues mailed on receipt of four three-cent stamps. HUTCHINSON & WICKERSHAM, 259 Canal St., near Broadway. General agents for "New York Wire Railing Co.," Manufactury 57, 59, and 61 Lewis Street, New York.

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., inclosing one dollar to defray expenses of medium's time, &c.

GOOD BOARD, on moderate terms, with pleasant rooms for families or single persons, at 179 East Twenty-first Street—a house having all the modern improvements. 704. BOARD FOR FAMILIES, Or single persons, at 183 East Broadway, near Canal Street. Transient boarders accommodated at moderate rates. 211.

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 in 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 entirely unknown. Many Pulmonary complaints have been cured by a change to this climate. The water throughout is excellent; wells, generally from ten to fifteen feet in depth, to never-failing springs of pure soft water. It will be seen by reference to the map, this locality possesses the BEST MARKETS for all kinds of produce, of any place in the United States. Its markets are Philadelphia and New York, two of the largest cities in the Union. LOCATION, PLAN OF SALES, AND OPERATIONS. The course pursued heretofore has been to sell only to actual settlers, or those who would improve within a given time, and the result is, a LARGE, FLOURISHING SETTLEMENT. And land has been known to raise in value four-fold in one year. These lands are divided into two districts. The Atsion district, north and immediately back of Hammonton Station, containing about thirty thousand acres. The Batsto district, east, between Hammonton, Weymouth Station, and Pleasant Mills, containing ten thousand acres. The farm lands on the "Atsion" will be sold in quantities to suit purchasers, from \$12 to \$20 per Acre. The 20 acre farm lots in the Batsto district will be sold from \$15 to \$30 per Acre. Village and town lots at Hammonton and Weymouth Stations at VERY LOW PRICES, and in sizes to suit purchasers. An indisputable title will be given to purchasers. In the State of New Jersey there is a LIBERAL HOMESTEAD LAW, which protects the Homesteader to the extent of ONE THOUSAND FIVE HUNDRED dollars. Under the firm conviction that this arrangement will afford an opportunity for THOUSANDS TO OBTAIN A HOMESTEAD, and better their condition, and open up a new country to a practical utility and beauty never before witnessed, we lay this proposition before the world. LANDON, 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 KENAN, Weymouth, N. J.; NEWMAS WEEKS, Agent for New England, at Rutland, Vermont; and S. W. DICKSON, Philadelphia, Pa.

Dual Commerce. Advertisements under this heading are received only from parties personally known to us, and after the articles specified have been tried and proven. We are also made conversant with the ingredients used in their production, and the cost of manufacturing. It is by the introduction of such a system of advertising that we propose to benefit producers known to be honest and honorable, whilst the consumer is served by securing undiluted articles of daily consumption at fair prices. Commerce becomes Dual when the interests of producer and consumer are equalized. The Best Soaps for Family Use. As the present is a time when all parties need to study the most rigid economy, the subscriber would call the attention of the public to his list of Chemical Soaps, which have been prepared especially for Family Use. They are made of the best materials, and no pains have been spared in order to make them in every respect first-class Soaps. THE PREMIUM SOAP. This Soap, known to many as "THE WOMAN'S FRIEND," has been tested for the past two years by thousands of families in New England, who are unanimous in pronouncing it the best WASHING SOAP in the market. It will not lose weight or deteriorate in quality by long keeping. Price, by the box, 7 1/2 cents per pound. THE IMPROVED SODA SOAP. This is a very white, clear Soap, equal to the best Castile Soap for toilet purposes, and also an excellent article for washing flannels, &c. Price, by the box, 8 cents per pound. THE CREAM SOAP. This Soap combines, in an eminent degree, both the qualities of a first-class Toilet and a Washing Soap. It is not only very mild in its application to the skin, but possesses excellent detergent qualities. It is precisely the same thing as Stearns' Premium Soap; the recipe for its manufacture having been obtained from Mr. S. at great expense. The only objection to its use is its liability to shrink more in weight by keeping than many other Soaps. We endeavor to compensate for this shrinkage by putting it at the low price of 6 1/2 cents per pound by the box. CONCENTRATED JELLY SOAP. This Soap is designed for making Soft Soap in a neater and more economical manner, when Soft Soap is desired, than can be obtained in any other way. One pound of it, dissolved in one gallon of water, will make a gallon of Soft Soap, of twice the consistency of ordinary Soft Soap. Price, by the box, 7 cents per pound. These Soaps are all put up in boxes containing sixty pounds each, and may be obtained of Messrs. ROBERT & TORREY, 183 State Street, Boston, Messrs. DAVIES & CO., 111 East Fourteenth Street, corner of Third Avenue, New York, and of the subscriber, D. B. CHAPMAN, Hopedale, Mass.