

THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

VOL. 2., No 24.]

[A. J. DAVIS & CO.,
274 Canal St.

NEW YORK, WEEK ENDING AUGUST 3, 1861.

{ TWO DOLLARS }
per Year.

[WHOLE No. 76.]

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 perusal) should be superscribed "private" or "confidential."

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

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

Whisperings to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

C. S. L. FIELDON, ILL.—"A Warning Voice" is received and accepted.

J. C. C. MARQUETTE, LAKE SUPERIOR.—Your second copy of Lady Caroline's song is received.

M. B. NEWBURN.—Your paper is mailed regularly, and should not fail to reach you. We will supply missing numbers.

M. A. B. BURLINGTON, N. J.—We return your poem, as we cannot at present publish it in the HERALD.

S. M. PHILADELPHIA.—"Who are the Quacks?" A question answered by Dr. S. M. Landis, will soon be published in our columns.

E. W. N. Y.—The cause of Health, and the law of justice not less, demand the statement you propose. Speak the truth, and fear not.

A. B. J. PHILADELPHIA.—Rest assured, Brother, that a reasonable end will be accomplished by the communication you sent us.

HUDSON T. WALNUT GROVE, O.—Your sixth lesson for the "Little ones of the Household," is hereby gratefully acknowledged.

B. T. CLYDE O.—May you ever continue to grow in the knowledge and enjoyment of the Truth. "Spirit Whispers" can hardly be given to the public.

S. R. AUBURN, ME.—"Freedom" is at hand, and will ere long receive attention. Whoever has performed the simplest act of kindness, has not lived in vain.

W. H. M. VERMONT, N. Y.—We thank you for the paper on "Comets," and also for what you propose to contribute, but it will be inconvenient to begin their publication just now.

J. B. J. BRANDON, VT.—We have been resting in a sort of conviction that, in our Medical Whisperings to others, your symptoms were covered and prescribed for. Have you carefully read the medical department?

CHARLES S. A. WASHINGTON, D. C.—The packages of seeds were duly received and acknowledged in this department. We have now, in addition, to thank you for the Medical Letters of Dr. John Long, portions of which may prove serviceable to our readers.

E. M. P. DAVENPORT.—It will be necessary for you to suspend communications with the spirit world. After a period of entire self-possession, during which you acquire the power to think and decide for and within yourself, then you may resume with happiness.

WILLIAM P. GLENSFALLS, N. Y.—A mutual exchange of benefits is the foundation of human prosperity. Your generous consideration is all the more grateful, for being in vivid contrast with the studied selfishness of many wealthy persons who write us for medical assistance. Please inform us by letter if any unfavorable symptom should be developed.

WASH. A. DANKIN, OF BALTIMORE, has just forwarded his reply to Claude Lawrence, of N. Y., on the positions assumed by the HERALD OF PROGRESS and Banner of Light, concerning the present struggle for Liberty and against despotism. We shall try to publish the reply in our next issue, although much previously received matter is waiting for an early appearance.

JOHN PRICKETT.—The short chapter of your trialsome life was carefully read by us, but no light was given for your particular benefit, although we deeply sympathized with you in the manifold misfortunes. Brother in Progress! Do not for one moment permit your spirit to be broken by these earthly afflictions. Your star of fortune has not yet arisen. Several of our published Medical Whispers would do your son much good.

A FRIEND OF PROGRESS, writing from Watertown, N. Y., says: "We have been having a course of lectures from George M. Jackson, an inspirational speaker, and we thank him; for it is by his labors that a dawning of light has been brought about in this place. He has done a great work in this vicinity, and may his be a rich reward. I have heard him before, in his younger days, but he never delivered himself more like a philosopher than he does now. I think I may say his opening lecture was one of the finest efforts I ever heard on the 'Unity of Truth.'"

M. B. NEWBURN, says: What is more conducive to inspiration than a midsummer landscape; wherever the eye turns, are fresh green hills, luxuriant foliage, smooth, shaded lawns, and trees laden with luscious fruits; while the more delicate floral world sends forth a grateful perfume. The fields of waving grain against the dark and distant wood, the shady forest path o'erhung with boughs moving to the music of the wind and revealing fitful glimpses of the clear blue heavens—all seem calculated to elevate the soul. There are voices breathing through all this beautiful world, voices "from the depths" borne from the harmonious realms of life intensified—softly vibrating on the inner sense. And yet while those voices fall in divine melody on the ear, man goes to books—to hear of God—turns from his lesson of love to seek in ancient volumes "a God of wrath" to worship. While He is so near, inspiring His children with love and trust, they will close their hearts to the beautiful influence, and fear to live truly. While His immutable laws are silently working to bring them nearer His own glorious sphere, they will still live in fear and trembling, dreading an indignant Jehovah. While He has spread around them those sweet and tranquilizing influences, they will permit their less noble natures to rule, and live in contention, hatred and strife, which is surely succeeded by retributive reaction.

"PROGRESS," OF MIDDLETOWN, CT., wants to know whether, in our estimation, the habits of clergymen have improved within one hundred years. We cannot better reply than by quoting the following curious items extracted from the Darlington parochial registers:

"1639. For Mr. Thompson, that preached the forenoon and afternoon, for a quart of sack (sherry) 14d.

"1640. For six quarts of sack to the minister that preached when we had not a minister, 9s.

"1666. For one quart of sack, bestowed on Mr. Gillet, when he preached, 2s. 4d.

"1684. To the parson's order, given to a man both deaf and dumb, being sent from minister to minister to London, 6d. To Mr. Bell, with a letter from London with the names of the royal family, 6d.

"1688. To the ringers on Thanksgiving day for the young prince, in money, ale, and coals, 7s. 4d.

"1691. For a pint of brandy when Mr. George Bell preached here, 1s. 4d. When the Dean of Durham preached here, spent in a treat with him, 3s. 6d. For a stranger that preached, a dozen of ale, 12d."

Nothing is recorded of the "funeral baked meats," but thus much for the liquids: "The funeral of the Rev. Thomas Corbett, minister of Lynn, and of Ipswich, who died in 1680, were as follows:

1 barrel wine,	- - - - -	£8 8 0
2 barrels cider,	- - - - -	0 11 0
82 lbs. sugar,	- - - - -	2 1 0
1-2 cord of wood,	- - - - -	0 1 0
4 doz. prs. of gloves, for men and women,	5 4 0	

And some spice and ginger for the cider.

M. M. B., OF LEONIDAS, MICH., says "I have been sick and am hardly able to write, but I feel just now as if I want to say to somebody—yes, to everybody—Agitate this National Slavery question till it is exterminated, till there is not a vestige left, not even a hook, upon which to hang a 'Compromise.' Hateful word! It sounds synonymous with Slavery, and has no birthright with our Constitution. I am not sorry or afraid to see its sunny side (dressed up in all the sophistry which ingenuity can invent) have a fair hearing in your paper; for I feel that there is truth and talent enough to meet it, and thousands will thus be enabled to gain a better knowledge of its true character."

For the Herald of Progress.

LILLYBEL.

BY DE VERE VINING.

In a lone and lovely cottage,
In a wood-encircled dell,
Where the wild flowers, pure and lowly,
Shed around an influence holy,
Lived my angel, Lillybel.

And I loved her, fondly loved her,
More than angel tongue could tell;
But life's golden chord was broken,
And I now retain no token,
Save in memory, Lillybel.

For she went away and left me,
In a brighter home to dwell;
When the autumn winds were groaning,
Over Nature's lost ones moaning,
Parted I with Lillybel.

And her soul, on joyous pinion,
Bade this world of shade farewell,
And without one sigh of sadness,
But a seeming smile of gladness,
Sought its home where angels dwell.

Often when the twilight glories
Fling around their magic spell,
Do I seek the shadows dim,
Where the night winds sadly hymn
Dirges o'er my Lillybel.

Yet I cannot weep in sorrow,
Over her I loved so well,
For I know that I shall meet her
In a heavenly home, and greet her,
Never more to say farewell.

Oh, my sainted Lillybel!
Lone I listen to the knell
Of the night-winds, as they swell
Through the branches of the willow—
Of the graceful weeping-willow—
That now guards thy lonely pillow,
In the wood-encircled dell.

Laws and Systems.

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

For the Herald of Progress.

A Woman's View of Woman's Mission.

MR. DAVIS: The following article, embodying a few thoughts on the vexed question of "Woman's Mission," may perhaps be considered worthy of a place in the HERALD. It was written by a lady—a friend of mine—and seems to me to occupy the true ground between the two extremes of this question—neither with offensive boldness insisting on the largest freedom, nor with cringing servility restricting that "Mission" to the kitchen and the nursery; but by allowing freedom of choice, and pointing out principles as the guide, showing woman's true mission to be to act whenever and wherever she can make her actions tell.

E. W.

WOMAN'S MISSION.

It is not merely to exist—to be a satellite; not to be a passive, but an active verb; daring to stand alone and live for time, for eternity.

What, then, should be her course of conduct? Should she every season change the form Nature gave her, and, gasping for breath, bow down to worship that best assistant of Death—Fashion? How much better is she, then, than the pagan, who allows herself, in his blind zeal, to be crushed beneath the car of the idol, Juggernaut, or the widow who burns herself on her husband's funeral pile because she has not the moral courage to brave that public opinion which despises an unmarried woman? Should she spend her God-given powers in inventing for, or incorporating into her wardrobe, something that will add a new witchery to her physical beauty? Should she deck her person with far-fetched ornaments? Should gold and precious stones sparkle upon her brow? She would not prefer, I think, to stand before her Lord and Master, her perishable body flashing with jewelry, but rather having her immortal spirit radiant with those gems which illuminate heaven. Then would the tinsel of earth lie low in the dust, and the "crown of thorns" glow with celestial splendor.

It is not woman's frivolity alone that causes her to waste her life upon "those things which satisfy not," but the result of that deathless desire immortals possess to attain something higher; and if her energies are not spent in the right direction, they will be in the wrong; as the vine, if it find no lofty oak about which to twine itself, will cling to a meaner thing, or creep on the cold, damp earth.

How important, then, that she should grow in the right direction: in forgiveness, which says, to any who would wrong her, "Father, forgive them, for they know not what they do;" in patience, which is willing to "labor and wait;" in courage, which shrinks not from life's field of battle; in every requisite for a true type of an immortal being.

L. M.

For the Herald of Progress.

To the Victor belong the Spoils

Had the arch enemy of humanity been contriving how he could most easily and speedily undermine the free institutions of our country, demoralize the whole corps of office-holders, yea, the whole people, I do not know, but I rather doubt whether he could have selected a better watchword for his emissaries than we find at the head of this article. If I mistake not, it was Jackson who first applied it. Of course I do not mean to speak censoriously in stating this fact; he probably did not foresee the disastrous consequences of this policy, which only embodies, in politics, the leading spirit of our age: "Make money, my son—make money! Make money honestly, if you can; but, at all hazards, make money!" Many a nation has already had its struggles for freedom; their leaders have labored, fought, and bled, for the sake of principles, often without a prospect of material reward. Those nations were evidently not developed to the height of our standard. Every laborer is worthy of his hire. Let a man but know that he will get a fat office for his efforts in behalf of what he honestly believes to be right, (?) and what zeal and unremitting activity he will bring to the contest. Of course all for principle's sake. But to an uninterested bystander these electioneering struggles resemble very much a dog-fight, a fine piece of meat being the prize. Your pardon, if the image is not very poetical, it is the more true for it.

Let almost any speaker on political affairs address an assembly, and he will talk about principles and the public weal until your ears ring; but you may depend on it, that, meanwhile, with one eye, or both, he squints at some prospective embassy, consular appointment, or collectorship. To you he talks of principles and the public welfare; in his heart he means the other blessings. Grant that many of our politicians, at the outset of a campaign, mean what they say, that, at first,

they fight for principles, and that the "spoils" are a contingent expectation with them. Still, by constantly having those spoils in view, they, from mere accidental things, become the principal ones, and at last our candidate aims to "make money at all hazards." He is in hot haste to succeed. Another party may come uppermost on the political wheel, and the same watchword that brought him into office may cast him out again. No matter how faithful, how honest he may have been in the discharge of his duties: "to the victor belong the spoils;" we don't care about any other qualification for office. To belong to the victorious party is qualification and recommendation enough.

Will men, who are sincerely discussing principles, use lies and slander as their weapons? There is scarcely any device to which it is so base to resort. But there are offices at issue worth thousands of dollars a year; the greediness for money indames the low passions of the combatants. Political parties have become mere leagues of office-hunters. They use patriotism and principles as a cloak under which to conceal their own selfish aims; they enlighten the public with a view to establish thereby their claims for participating in the public spoils. This judgment is severe, but it is nothing but the legitimate fruit of the maxim: To the victor belong the spoils. It is not at all in the true spirit of republicanism to make the salary of public offices so high that they shall be sought for money-making purposes; nor is it right to remove an officer from his place, merely because his opinions in politics do not correspond with those of the ruling party.

There is no other civilized country, I believe, where demoralization in the ranks of public officers is so general; but you will be at a loss, too, to find another land where the maxim, To the victor belong the spoils, is allowed to override, to such an extent, the essential qualifications of integrity of character and capability. Is it any wonder, then, that the complaints about the untrustworthiness of the people's servants, from the United States Treasurer down to the Township Treasurers, are so general? If you sow wind, don't be surprised if your harvest should be a whirlwind.

Let us hope that after having taught reason to the Southern traitors, our Northern people will look at things at home, and make a clean thing of it.

H. S.

For the Herald of Progress.

Land Monopoly.

J. G.'S THIRD ANSWER TO D. L.

GOOD AND RESPECTED BROTHER: You are certainly destined to do much good in the world, for you take up the war club, and battle manfully for the oppressed; showing that your feelings and instincts are in the right place; and I cannot help loving the man who is ready to battle for suffering humanity; and you and I should be fighting together, shoulder to shoulder, when our sympathies are so nearly alike.

Therefore, on the subject of Land Monopoly one or the other of us is mistaken, and I will try again to make my points clear.

First. There is no Land Monopoly in this country.

Secondly. Dealers in lands have not been better paid for their time and money, than dealers in other things.

Thirdly. Land is just as proper a subject or article of purchase or sale, as cattle or merchandise, newspapers or labor; and

Fourthly. The old adage, "The worth of a thing is what it will bring," is just as applicable to land as to editorial labor.

I never attempted to defend Land Monopoly; were it possible to monopolize the lands of this country, I would fight it as firmly and valiantly as any knight of the tongue or quill; but in my view, the thing is simply absurd. You can no more monopolize the land than the water of this continent.

(a.) Suppose, for instance, that in order to make or mend their fortunes, all the men of wealth in New York, Philadelphia, and Boston, were to combine and form one great Land Company, and purchase all the land they could—do you think there would be any difficulty in buying land still?—or what do you think would be the effect? for so great a scheme as I have suggested, would certainly look more like Land Monopoly than anything now in this country.

I will tell you what I think the effect would be.

First. To raise the price of lands as they invested their money in it.

Secondly. They would discover that it is easier to buy than sell.

Thirdly. They would find that the taxes and interest would equal the value of all the lands in less than ten years; and

Fourth. They would be led to try to induce some of the Anti-Land-Monopolists to take it off their hands at less than cost; in

which benevolent design, should they succeed, they might open the eyes of these Anti's to see what would be more convincing than profitable or agreeable.

(b.) The great majority of landholders supposed there was much money to be made by buying it, as does our friend, D. L.; but time soon showed them what our friend has partly discovered, as related in his last article (under paragraph b.) viz: that, near his native village, a monopolist had held 1,500 acres for forty years. Consequently, he must have paid the taxes and laid out of the interest of his money all these forty years.

Suppose this land cost this monopolist ten dollars per acre, and that taxes, interest, and superintendence, was worth ten per cent. yearly—it would double on his hands every seven years nearly, making it double six times in forty-two years; the net cost at that time would be \$444 per acre.

I think lands and city property often too high for the good of community; so are food and clothing. How are we going to remedy it? Not by whining about it, not by calling the owners of the land, of food, or of money, hard names, but by taking hold (c) resolutely ourselves, and encouraging others to do so, and acquiring an abundance of land, food, and money for ourselves. Any man can do it; not only the cheap lands of "Patagonia, or in some grizzly bear's camp near Pike's Peak," can be had, but good lands, thousands of acres, can be had within two hours' ride of New York city, for from five to ten dollars per acre.

(d.) Now, friend, if you can send me a customer for any of these lands, with the money, I will be obliged to you; for the landholder wants the money, the landless man the fee simple, and the land the cultivation.

(e.) You say: "Ought all laboring men to be born in a hovel because Jesus was?" No; but you say monopoly is bad, and define it to mean, "an unjust privilege of accumulating property of any kind." If this be so, we cannot justly own even a hovel. But I believe the privilege of acquiring property is a just one, whether you accumulate lands, or money, or types and presses, or wages for labor, provided you acquire it honestly; and the practice is not only just, but highly commendable and beneficial; and I should like that society best which had exercised this "unjust privilege of accumulating property," and had secured houses and lands, food and clothing, money and the luxuries of life, and I should prefer to live in such a community rather than any other.

(f.) You say, "Even Yankees do not tolerate such a privilege in the case of interest on money, as they limit that privilege of accumulating money." They have attempted to do it by law in many States, but you and I know, that, notwithstanding the severe penalties attached to usury, it is all the time being paid in your city and elsewhere; that the public papers constantly quote the rates of interest, which are often above legal rates; that the United States and private States borrow at higher than the established legal rates; that Massachusetts makes six, New York seven, and Illinois ten per cent. legal; but most men, in their private, and States in their public capacity, borrow as low as they can, regardless of law; and act upon the principle, that "the worth of a thing is what it will bring," in money matters as well as in other things. Legislation cannot, nor did it ever, compel men to sell or loan money for less than they choose; they do not believe in your "unjust privilege of accumulating" money.

You say: "Land reformers propose to adopt a principle which will prevent the growth of the landless and homeless classes. Why not?"

(g.) I, too, say, Why not? And I would prevent the increase of the indolent, the criminal, the poor and degraded, of every name and of either sex. What is the "principle" which you "propose to adopt"? Is it to raise a tirade of abuse against every thrifty man, especially should he invest some of his means in more lands than he can cultivate? Is it to promulgate the doctrine that monopolies are abominable, and that monopoly is "an unjust privilege of accumulating property of any kind"? If this is your method, you take exactly the contrary ground, and adopt a different principle from what I would; for I should encourage the thrifty landholder, and try and induce all the landless and homeless to do likewise. I should say to them, that the honest accumulation of property is no monopoly, and no unjust privilege, but the privilege, right, and duty of all, in order to provide for themselves and their households, and to become good members of society.

(h.) It has been said that a certain one, when shearing a hog, exclaimed: "Here's a great cry and little wool." This great cry of Land Monopoly seems to be something of the same quality to

J. G.

A THIRD REPLY.

In reply to our friend's third communication, we do not know that we can do better than to state very concisely what we mean by Land

Monopoly, and why we consider it an evil. We shall do so coolly and dispassionately, and endeavor to give simple and plain reasons for whatever principles we may assert.

Land is of all the necessities of life the dearest. The dearthness or the costliness of a commodity depends upon the ratio of the supply of it to the demand. If the demand for it is great, and the supply limited, the price is high. Now land, in this sense, is certainly the dearest of all necessities in market. For the demand for it is at least equal to that for any other commodity, while the supply, in available quantities, is of all valuables the least. But the natural supply of it is unlimited. A portion of society must then increase the demand for it, by simply holding it at prices adverse to the interests of those who are landless. This, however, is the very essence of monopoly—the enhancing the price of an article by limiting the supply.

I can purchase a hat for five dollars, or for fifty cents. Then hats are available at fifty cents. Coats are to be had at a dollar, or at twenty dollars. They are available then, at a dollar. How is it with land? This commodity is valuable.

1. For food alone.
2. For a home only.
3. For a home and a livelihood from its animal and vegetable productions.
4. For its mines, earths, and quarries.
5. For manufacturing sites.
6. For trading sites.

Does any one know of land in small quantities contiguous to a large town in the civilized world which can be bought for an average price of ten dollars per acre? If not, land is not available for food alone at prices and in quantities within the reach of the poor. Yet there are thousands of men in and near all our large cities, who would be glad to own so small a portion as a quarter of an acre, simply to raise a part of their food. If it is held adversely to the satisfaction of their natural wants at a fictitious price, some one monopolizes, or many do so.

The bare privilege of holding private property in land, lays the foundation for monopoly. We do not say that private property in land is therefore unjust; it is a necessary institution, and so not absolutely unreasonable. But the price of land depends on the ratio of supply to demand. The demand, however, augments with the increase of population. The greater that increase, then, the less the supply of land, and the higher its price. But with the increase of price, the number of those who can command that price diminishes. As the population of a state increases, the number of freeholders then decreases; in other words, Land Monopoly naturally tends to advance with the increase of the people.

Let us state this law again. Increase of population augments the price of land. Increase in the price of land diminishes the number of those that can purchase—diminishes the number of freeholders therefore. In a given community, suppose the increase of population for ten years is six per cent., and the consequent decrease of landholders for the same period were four per cent.; now, if the increase of population for the next decade were twelve per cent., the decrease of landholders would be eight per cent., for the same time. These numbers are not taken as facts, but as illustrations of the law of land-distribution growing out of the institution of private property in that commodity. The law briefly enunciated is this: Landholders decrease in number in a community in an inverse ratio to the increase of the population.

There is thus a large per centage of families that can neither own land for food only, for a home only, or for farms. In this way it happens that "the poor are always with you;" in this way is it, that when large masses of land are accumulated in a few hands, the owners can find no purchasers. Their system of monopoly creates the class that need land, but can never get it; owners cannot eat their cake and keep it.

But why do not the holders of large masses of land near cities, sell their lands in small quantities to those who would cultivate it for food? Because it is more profitable to make the laborer pay the just value of it, over and over again, in rent, than to make his life easier by selling it outright to him at once. The landless must have homes, and it is more lucrative to the landlord to make them pay rent for a term of years, than to sell them property at a price within their reach.

There is then a certain portion of the population inevitably homeless and landless. Though we cannot say of any one individual that he can never earn a home, we can always say that the class of the homeless is a permanent element of society, because the price of land in available quantities is always beyond the net income of certain branches of industry.

Farm laborers as a class can rarely earn enough to purchase farms in the counties where they have been reared. As a class they cannot own homes even in the vicinity of the scene of their toil. The majority of the mechanics in our larger cities cannot own homes.

Now the condemnation by circumstances of whole classes of men to be virtually homeless for life, is a premium upon indolence, intemperance, and prodigality. For the situation is unfavorable to any incentives to an improvement of their condition. To pass life within a step of the poor-house, liable daily to be driven there by accident or disease, is the fruitful source of half the vices of laboring men. They have no motive for a decent, industrious life. Such a life is no guaranty for a home. Why not then take the broad road to ruin? They do take it, and discouragement is the cause.

What the anti-land-monopolist proposes is, to check this decrease of landholders, to limit

this privilege of accumulating land, so that all classes may own it in some form; some in small amounts for food, others for homes, and others again for farms. The evil lies in the framework of society. Can it not be to some extent mitigated?

If the number of acres which any one can own can be limited, it is clear that the greater will be the opportunity of all to obtain food—that article of prime necessity—and permanent homes. All will be benefited by such a device, and no one injured. At present the right to accumulate land indefinitely, operates injuriously, because it enables the owner of large means to grasp immense bodies of land for speculation, that is, to sell at fancy prices. This "unjust privilege" enhances the price of land adversely to the interests of those who most need it. In the general scramble for land, who will be likely to get it, the man without capital, or the man who has it? The right of buying all the land one can get, is the privilege guaranteed to the rich, of taking the bread out of the mouth of his poorer neighbor. It is simply that and nothing else, and in the end, like the delicious privilege of slaveholding, is a curse to the rich man and his posterity. We would save the rich from the consequences of so precious a right.

We assail Land Monopoly, therefore, not out of spite, or ill will to landholders, but from a simple desire to mitigate the harsh consequences of a harmful principle, that freeholders decrease in number as population increases. We would save America from the condition in which Holland now is, with one pauper to every eleven of its citizens. We would, if possible, make landholders increase with the population. We would make it for the interest of large landholders to sell out, by exempting one homestead from taxation to every landholder in city or country, thus throwing the burden of taxation on land held for rent and speculation. We would keep down the average price of land.

So much for what we consider Land Monopoly, and for what we think should be done to check it. We will now answer a few of our friend's questions.

(a.) We do not suppose the accumulation of land in the hands of a few, is likely to be effected as much by a combination of monopolists, as by its gradual abstraction from the people through their inability to hold it. Money incessantly withdraws from the many to the few in the shape of the net profits of trade. It seeks investment largely in land, and small freeholders are constantly becoming tenants. Thus freeholders decrease, and land goes into few and fewer hands. When capitalists discover that they can work large masses of land by improved agricultural machinery, they will then combine as they now do in banks and railroads, to buy out small freeholders. The day of joint-stock farm associations is not far distant in our opinion. When it comes, our "independent yeomanry" may perchance get their eyes open. A joint-stock company can manage a farm of 20,000 acres quite as profitably as a railroad company can manage a road one hundred miles in length. But their hiring laborers will never be able to purchase a foot of the company's land or compete with the company in the market. Such a company would not begin by purchasing all the land they could. They would only need to drive all small holders contiguous to themselves out of the market, and thus compel them to sell out. This is the road to our coming agricultural feudalism.

(b.) However distressing it may be to a large landholder to pay taxes, the luxury of landholding is so great with most men, that they will pay them a whole life-time at a dead loss, in the expectation of making a good speculation a few hours before the undertaker calls for the measure of their coffins.

(c.) The opponent of Land Monopoly proposes to take hold of the matter resolutely, by paring down the injurious privilege of accumulating too much land. The whining he will leave to the monopolist. He wishes to institute such a principle that the thousands of acres uncultivated near such a city as New York can be purchased in small quantities by men whose net income is not more than five dollars a month.

(d.) I might send you a customer, perhaps, but as he has been all his life a victim of Land Monopoly, he would be minus the money which the landholder so much wants, but which the customer needs. Let us suffer the land to lie fallow for the present.

(e.) If the phrase is ambiguous, I will transform it. Monopoly, as understood by many, is such a privilege of accumulating property of any kind as is unjust. No one has denied the lawfulness of acquiring property.

(f.) Many violate our laws against usury; still the laws are good, for there are more that confine their interest to legal rates, than that hazard the penalty by violating the law. They believe there are privileges of accumulating money that are unjust.

(g.) The principle we propose to adopt, is to limit the amount of land, that can be held by one person or by a company, in order that there may not be a premium on indolence and crime, through any invincible obstacle to the purchase of a home by the very poorest. We do not propose to abuse any thrifty man, but to warn all against the evil consequences of the principles upon which good and thrifty men sometimes act unconsciously, and to promulgate the idea that monopolies are sometimes beneficial to individuals, while they are always injurious to society, and that a monopoly is such a privilege of accumulating property as is unjust, because it injures many for the advantage of a few.

(h.) The opposers of Land Monopoly thus far, have been profoundly sensible of the loudness of the cry, but in attacking the monopoly

list they never intended to shear him, but to keep him to the limits of porcine propriety, that is to keep him from standing lengthwise in the trough, as over-greedy pigs are very wont to do.

D. L.

For the Herald of Progress.

The True Religion of the Bible.

REPLY TO GERRIT SMITH.

NUMBER THREE.

The question may properly be entertained at this stage of our investigations of the true religion of the Bible—Does the Bible contain more than one religion? Are not Judaism and Christianity capable of being identified as one general and inseparable religious system—different parts of one inseparable whole? and, therefore, is it not true that every objection to which either part or department is liable, stands with full force against the Bible, or Bible religion viewed in the aggregate, no other view being adequate to meet or conform to the full demands of truth?—so that (to speak plainly and in brief) the evils and crimes of the Old Testament religion—though so numerous, so atrocious, so infamous, so horrible, and so revolting, that the moralist shrinks with horror from the detail—must be reckoned amongst the evils and crimes of the New Testament, or gospel religion, also, for the following reasons, viz:

1st. It takes both the Old and New Testament to make "the Bible."

2d. Both are canonized together under the word "Holy."

3d. Both are quoted as of equal authority by the Christian world.

4th. The Old Testament is relied upon and frequently cited as a true, inspired, and unimpeachable witness, to establish the authenticity of the New.

5th. The prophecies of the Old Testament are considered as indispensable a substratum for the true religion of the Bible as the miracles of the New.

6th. The religion of the Old Testament, with its deep, broad stream of crime and iniquity which pervades it, or rather, constitutes its very essence, is frequently indorsed as a whole in the New—while other evils and pernicious doctrines are added.

How often do Christ and Paul refer to, and quote from, the Old Testament, with the assumption most clearly implied that it is both true and divine, and, of course, all right. True, Christ inaugurated a modification or abrogation of some of the laws and moral admonitions of Moses. But it was all taken back and recalled in the broad and general declaration: "I came not to destroy the law and the prophets, but to fulfill them"—Matt. v. 17—"the law and the prophets" being universally understood as comprehending the whole of the Old Testament religion. Now, let it be specially noted here that to "fulfill," is not to disannul or repeal, but to comply with, and thereby sanction and indorse. And besides this indirect approval by Christ of the Old Testament religion, he several times quotes most approvingly from it—presumed to be—inspired pages, citing not only the prophets, but Abraham, as being divinely inspired to foresee his day (see John viii. 56,) thus assuming that the Old Testament religion is "the true religion."

The doctrines of non-resistance to physical assault, disapproval of war, and love of enemies, form the principal features which distinguish the religion of Christ, as first introduced, to that of Moses: constitute the principal changes wrought by the Christian lawgiver upon the Jewish religion. And yet—let it be well treasured in thought—these innovations upon Moses' system by Christ, were by Christ himself all recalled, all taken back, not only in the general declaration that he "came not to destroy any part of the religion of Moses—not one jot or tittle"—but also by the most specific countermands or counter-admonitions, to those uttered on other occasions. For instance: after prophetically announcing that swords should be beaten into plowshares, he orders his disciples to sell the very coats off their backs to buy swords. "He that hath not a sword, let him sell his coat and buy one." Here the doctrines of peace, of non-resistance, and love of enemies, are all battered down at one stroke. How could swords be transformed into plowshares when bought up and sheathed for the battle-field? And how much credit could redound to the Christian for turning his cheek to his enemy after he had cut his throat with a sword? Or how much love would ooze out from his tender soul toward his enemy while driving or plunging a sabre through his heart? And let it be noted here, that there is no intimation furnished by "the Prince of Peace" that the preparation for war on this occasion was merely and solely for purposes of defense; but was, from aught that appears to the contrary, for the most aggressive or vindictive and retaliative warfare—a suspicion confirmed by another declaration of this "Prince of Peace" on another occasion, to wit, that "I came not to send peace on earth, but a sword." And when we learn that his practice was, in some instances, conformable to this precept or declaration, as in the case of his expulsion of the brokers from the temple—we are compelled to conclude from all these circumstances, if we follow the light of reason, that the "Lamb of God," or "Prince of Peace," possessed something of the spirit of war, as well as a veneration for peace—an inconsistency not uncommon in the world now among his followers. How much of the spirit of non-resistance, or love of enemies, is evinced by Christ toward the men in the temple in rudely if not madly kicking over the table at which they were apparently engaged in a law-

ful and quiet business, and then whipping them out of the house in a rage, as, perhaps, his biographers, if neither inspired by him nor prepossessed in his favor, would have related it. The business of selling doves (probably pigeons,) and counting money—especially the latter—are not such disreputable callings among his modern followers. The whip is oftener placed in their hands than applied to their backs. If Christ really meant what he said when he issued the admonition, "Resist not evil," the case just referred to proves that he had not always the self-control to practice what he preached—and would furnish another exemplification of the fact that,

"Men may perceive the right, and yet the wrong pursue,
Detest the evil, and yet the evil do."

A celebrated (pseudo) statesman once remarked: "I am well convinced that duelling is wrong; nevertheless, I occasionally take a shot." I will not say that this is an illustration of Christ's position among the bankers in the temple. If we are to "resist not evil" when it boldly and defiantly confronts us in our pathway, where could we find a license, or warrant, for aggressively, unprovokingly, attacking it in the most sacred place—so considered—on earth, "the temple of the Lord."

The argument which could justify this conduct of "the Prince of Peace" in the "Holy Temple" could make good any case of retaliation, or any demand for "an eye for an eye and a tooth for a tooth" imaginable. And how often were men, apparently because they refused to join our church, stigmatized as liars, hypocrites, serpents, vipers, ravenous wolves, devils, &c., by this "Prince of Peace, Lamb of God, forgiver of enemies, and author of the 'true religion.'" The subterfuge will not avail to quote a few moral aphorisms from the New Testament, and call them the religion of the Bible, especially as these precepts are not peculiar to the Christian Bible, and were not originated by its authors (not one of them, as I shall hereafter show,) but existed long ages before in pagan or heathen Bibles.

With as much logical propriety you might pluck a few hairs from his head, and call that the man, as to detach two, or three, or half a dozen of the soundest precepts from the Christian Scriptures, and denominate them the religion, or "true religion," of the Bible.

I will here bring to notice two radically defective features, or principles, of "the true religion" of the Bible; the first of which is so disorganizing, and the second so demoralizing to society, that they must ever render Christianity obnoxious to the serious animadversions of all moralists, philanthropists, and philosophers, who have had the good fortune to be educated aloof from the siren or psychological influence of its priests and teachers.

In the first of these principles which we observe constituting a considerable portion of the very framework and essence of Christianity, we recognize an extreme, over-wrought, and extravagant system, or rather, jargon of piety or pious admonitions, so unnatural and so unreasonable in the nature and spirit of their demands or requisitions, as to totally defeat the ends of justice, and render all its obligations, or admonitions to virtue nugatory. Many of the virtuous precepts of the Christian's Bible are extra-judicial or ultra. Nearly everything that is said, is over-said—carried to extremes. Many of its admonitions to piety are characterized by a childish, not to say wild extravagance peculiar to a semi-barbarous age. I will cite some examples:

1st. The disciple of Christ, so far from being allowed by his divine lawgiver to use his hands (specially furnished him for such and similar purposes,) to defend his person from the most brutal assaults, is required to make no resistance, but stand submissively with his hands pocketed, while the miscreant batters in his cheek and pounds it to a jelly. "Christian patience," "which endureth all things," not yet having had her "perfect work," he is then to turn the other cheek also, that the work may be completed; bearing in mind that the "persecuted" are to be "blessed," and that "he who loseth his life for my sake shall find it."

2d. The disciple is not admonished (true wisdom's advice) to resist just so far as resistance could be made available, when the marauder attempts to dispossess him of a garment; but he is to make no resistance. On the contrary, he is to bestow a bribe, or bounty, upon the crime of robbery, by voluntarily yielding up other garments—even if it expose his naked body to the inclemency of the weather.

3d. The "Saviour," instead of wisely advising his followers to indulge in no groundless apprehensions for their future wants, unwisely and foolishly advises them to entertain no thoughts on the subject whatever. They are several times enjoined by the author of the "true religion" of the Bible, to "take no thought for your life," "take no thought for the morrow," &c.: advice which, if practically heeded, would soon starve the world to death. For there would be no sowing of seed in spring, no reaping in harvest, no storing into barns in autumn.

4th. The Christian's labors to provide the means essential to his own earthly existence, are not to be prosecuted with reference to the wants of his family and the exigencies of age and sickness; but he is absolutely interdicted from laying up anything at all. "Lay not up for yourselves treasures on earth" (Matt. vi. 19.) But it is fortunate for the world that reason and common sense can sometimes overrule religion; and that the Christian world have universally consented to an "indefinite postponement" of this ruinous injunction of their "blessed Lord and Saviour."

5th. It might have been set down as a mark of charity and wisdom in the Saviour, if he had advised his disciples to donate liberally

to the poor in proportion to their means. But when he unwisely and senselessly enjoins them to make a clean sweep of their property, and "sell all that thou hast," we must set it down as charity without wisdom. For there can be no wisdom in relieving paupers abroad by making paupers at home.

6th. If the Christian disciple had been merely advised to "Love the Lord his God" in proportion to his capacity for perceiving, understanding, and appreciating his good qualities, it would have savored a little more of the essence of good sense, than the advice given in "the true religion" of the Bible, to "Love the Lord thy God with all thy mind, soul, strength," &c. (Matt. xxii. 37); especially as we have no more control over our love than over the blood in our veins.

7th. It is so much less seldom that affection for relatives and friends is carried to doting extremes, than it is to find it existing at all in a proper degree, that it was uncalled for, and, therefore, unwise to issue a general veto upon this subject, as was done by the Saviour: "Love not the world nor the things thereof" (1 John ii. 15.) And it is worse than unwise or foolish to order this love to be supplanted by hatred. "He that cometh to me and hate not father, mother, brother, and sister, cannot be my disciple." (Luke xiv. 26.) "For I am come to set the man at variance against his father, and the daughter against her mother," &c. (Matt. x. 35.)

8th. "Let your moderation be known unto all men," is a precept the Saviour would have done well to have had treasured up when putting forth many of his supererogatory mandates, and especially when he told his disciples to "rejoice and be exceeding glad," (Matthew v. 12,) when they should be persecuted and maligned, "for great shall be your reward in heaven." Now, let a person imbibe the spirit of this admonition, and I ask, what he would not do to seek such ecstatic happiness as would make him "rejoice and be exceeding glad"? It is here, doubtless, the key can be found to unlock the secret of the sacrifice of so many martyrs, who, in repeated instances, rushed with wild and reckless frenzy into the jaws of death. The latter-day saints of Christendom, however, instead of "rejoicing and being exceeding glad," when "all manner of evil is spoken against them" (Matt. v. 11,) make a libel or slander suit of it, and carry it to court.

9th. It would at least have indicated some piety and good sense in Christ, to have advised his followers to indulge in no harsh or opprobrious epithets toward neighbors and friends; but instead of this, he reaches the climax at one leap by telling them, that, he who enunciated the two words, "thou fool," "shall be in danger of hell fire." (Matt. v. 22.) Mercy! what Christian will not have to kick and flounder in liquid sulphur to all eternity for uttering those two syllables or monosyllabic words! This, however (like nearly all that I have cited, or shall cite,) is another Christian rule or doctrine "indefinitely postponed." "Physician, heal thyself!" may we well exclaim, when we read Christ's expression in Matt. xxiii. 17, "Ye fools and blind," &c., addressed to dissenters.

K. GRAVES.

For the Herald of Progress.

Slavery or Freedom.

It seems to be the conviction of many who have heretofore been peace-men, and anti-slavery, that now war is with us, they should help on the war, with a determination to kill Slavery in toto, and make all free. Now there never was a greater error than to suppose mankind will be made free by killing brother, or sister, or kindred. While men have not the knowledge, individually or collectively, to govern and control themselves, there will be discord and contention. By this road they may gain a little more liberty, I have no doubt; but the all-needed thing for mankind is, first liberty to act, and then knowledge how to act. Knowledge is absolutely essential to true freedom. For one may be free to act, and the very first act he commits be a transgression of the laws of Nature; and in this way, he plunges again into Slavery, but so far as his acts accord with Nature, so far will he be exalted in genuine freedom.

Friends of humanity! let us see whether any one knows in truth what all this fighting is for. Most persons say it is to sustain the Government and to prevent the extension of Slavery; others that it is to abolish Slavery altogether. But if the cause of Slavery is ignorance, and that of freedom is wisdom, and the Government is sustained, to what extent will the cause of Slavery be removed? Certainly not so thoroughly as to compensate for so much suffering and sacrifice of life as must ensue. But are we not really fighting to sustain what we wish to abolish? So it seems to me. What is the cause (immediate, I mean) of Chattel Slavery? Land Monopoly. What is the cause of Land Monopoly? Legislation. If this be true, (and I cannot see that it is not, and if it is not, I would like to be better informed,) would we not do well to remove the cause which produces that against which we war?

My desire, for years, has been that every State Legislature would limit the quantity of land any individual may acquire within its bounds, say to 80 or 160 acres, according to the population of the State. Such an act would do more for the human family than all the war enactments that were ever passed. Not that wars have not produced benefits; but at this day, when people have such opportunities for knowledge, and yet think and act so unwisely for the good of community, one would suppose they might discover what is for their good. But their energies and ambition are so engrossed with individual objects, that they do not see what is for their collective good, and the

illusions of the hour absorb their whole attention.

I should like to hear more from friends of Progress (in the HERALD) of the one thing most needful for humanity, namely, the restoration of man to his natural right to a portion of the common earth.

Yours, for Truth, AARON EVANS.

The People's Lyceum.

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

For the Herald of Progress.

The Fay Mediumship and O. H. Conger.

New York, July 6, 1861.

A. J. DAVIS, DEAR SIR: Your correspondent, O. H. Conger, having called in question both my discernment and sincerity in relation to the Fay Manifestations, I crave room to reply to him briefly. But first, let me say, that no man desires more sincerely than myself that the Spiritual phenomena should prove to humanity "a savor of life unto life," nor does any man feel more desirous than I that the physical manifestations should be demonstrative of the existence of disembodied spirits; for, to me, there is no evidence so desirable or conclusive, nor any other positive evidence whatever, that "if a man die he shall live again." Let me observe, too, that, in my opinion, there is no crime equal in enormity to that of his or hers, who shall simulate for pay, or without pay, the existence and presence of the departed spirits of the dead; and that, hence, I have ever been the last man to denounce beforehand any kind of Spiritual phenomena; nor have I ever, without the clearest demonstration, denounced any medium, seer, or exponent of Spiritualism since its rise. Yet, while I am ever unwilling to conceive any mortal so ignominious as to simulate in matters spiritual, upon which man's highest hopes and most enduring source of light and growth must forever rest, I always hold myself at liberty to test the spirits by their own manifestations, and to be dubious of them, when nothing is done but what mortals may do under the same circumstances. I saw nothing done at Fay's circles that any adroit man might not do, but I had no suspicion that he would intentionally deceive until I noticed that the talking of the spirits, when the horn was not used, was directly in front of me, and just as precisely as in the dark one could locate sound at the very spot where Fay sat—and, hence, all remaining to be accounted for, was the difference between the tones of the talking spirits and Fay's natural voice, but as I had heard Winchell ventriloquize in four different characters, years before then, I heard nothing coming from the spirits, which Fay might not himself have uttered. Then, as to the speaking through the horn, no man can tell the difference in feet and inches between sounds, in a dark room, or their precise locality, especially if the mouth of the horn is turned upwards or away from the hearer; nor did I at any one of four sittings at which I was present, hear anything coming from the horn, bell, or any other instrument of sound, that might not have been voluntarily accomplished by Fay himself, if disposed to deceive, which I was loth to believe, however, and the last to express.

That which most puzzled me, was the apparent presence of both his hands, in the dark, upon my arm, while my face was touched with fingers repeatedly, and my head beaten with the violin, and at a time, too, and under circumstances, seemingly, when none other than spirits or himself could have done it. I now account for this fact upon the presumption that an impression, or sensation of pressure upon the arm, may linger, tested by no sense but touch, after one of two or more objects pressed upon it are removed, because the nerves of touch distributed over the surface of the body, are but little educated to the art of discrimination of the numbers of sensations felt, unless objects impressing themselves upon this general surface are different in kind or degree, or so widely apart as to make a clear line or space between them. By long habit and a schooling of them, we readily discriminate by our fingers, size, number, and hardness of objects—and each finger becomes a separate organ of touch, but we may be easily deceived, I apprehend, in the dark, with the idea that both hands remain upon the arm while the lower one is removed, especially if the operator keep the upper one well pressed to its place while he removes the lower, and thus cuts off communication, in whole or in part, between the brain and the part below.

But the knots need the most elucidation, and I conceive, if any medium can or will deceive in one thing, he may in all; and I feel now certain, that, whenever he claimed that the spirits tied him, in each of the four instances when I was present, that he tied himself; for I distinctly remember, that, in each instance, the two ends of the rope came out directly from between the wrists, and that in no case was there more than three ties, even in appearance, at the utmost, nor at any time, in my opinion, a single case of double knots tying the wrists separately, but in each case two slip-nooses instead, with a knot in the rope separating them, giving them the appearance of knots by the ingenious device of, first, a bare knot in the rope, above and below which, and in close contact with it, were made two slip-nooses, easily drawn to any required tightness, and perfectly resembling knots externally, especially to one not prone to suspect deception upon subjects involving the immortality of man!

And now, let Mr. Conger try the experiment of tying four square knots between his wrists with one and the same rope, if he can,

so that the two ends of the rope will be seen coming from the center of the four knots, instead of coming from the last one, tied as they should, but as never appeared in the case of Fay's spirit-tyings. Four square knots, one above the other, would make a pile so prominent, that little scrutiny would be necessary to prove their genuineness, and any honest tying of them would always obviate the necessity of scrutiny, for the last two knots would be on the out and upper side of the wrist last tied, as was uniformly the case when tied by the committees; in which case, too, no species of slip-noose could be invented as substitutes for the two square knots between the wrists.

In conclusion, no one would hail with more gladness than I the redemption of media from the suspicion of trick; for Jefferson Davis is a saint in comparison to one so lost to honor and the love of truth, as to deceive those who thirst after a knowledge of immortality. Just by so much as eternity is more enduring and desirable than time, are they greater sinners or criminals than he.

With the backing of the trumpets I had nothing to do, but was apprised that some test would be made that evening, in advance of the performance, and I beg of Mr. Conger not to credit me for more than I perform. Let me add, that no performance upon the horn or other instruments, that Fay himself would call a test, to my knowledge, ever occurred after Fay was tied, and remained so, by a committee; nor did the spirits, or anything else, untie him on such occasions, except amidst much creaking of the chairs and very earnest appeals from him to keep up the singing.

WILLIAM I. YOUNG.

For the Herald of Progress.

Fay's Mediumship Vindicated.

WHITEWATER, WIS., July 7, 1861.

EDITORS OF THE HERALD, GENTLEMEN: I have waited with some anxiety to have some one say a few things in reference to the exposure of Fay by Prof. Spence, and am disappointed that some one who has the ability, and who has witnessed the wonderful manifestations through Fay's mediumship, has not criticised him in a scientific manner. If you will allow me to speak through your paper in my plain way, perhaps I may touch some points that are still, to my mind, unexplained.

I have read the exposure, the reply by Fay, and the rejoinder by Prof. Spence, and there are one or two important points which he has passed over too lightly to satisfy me, and many others in this community who witnessed similar manifestations through the mediumship of Fay.

Do Prof. Spence, Mr. Coles, or any other scientific or unscientific men, pretend that they can untie themselves, when tied by a committee, with the ropes used by H. Melville Fay? Do they pretend that they can get out of, and into those ropes in the manner he does, without the aid of some outside power? They may reply that they have not practiced, and are, therefore, not as expert as such so-called mediums. I would say that I cannot understand how any person can practice with his hands securely tied, so as to be able by no possibility to use them; and further, I should like to understand what avail all such practice could be to any person with his hands at liberty, after they are tied?

Will Prof. Spence say that this tying is only to blind our eyes, that the medium is not securely tied by these committees? That may have been the case at the circle or circles reported by those sharp, scientific skeptics of New York, but not so with us common people of the West, who made it a point to tie the medium securely; and to use an expression of a famous M. D. of Milwaukee, "It did not seem to make any difference how securely the medium was tied; upon the lights being extinguished, the ropes would drop off like ropes of sand."

Can Prof. Spence explain how Fay could possibly float a guitar over the heads of a circle of twenty-five persons, mostly skeptics, seated in a room of thirteen feet by fourteen, so that, when seated, there was not more than six by four feet for a small table and the medium to occupy? and how, from the time the guitar was taken from the table to its return, it was constantly thrummed, passing all about the room, the back of it rubbing across the whole length of the ceiling (which was out of the reach of every person present)? how it obeyed the summons of several persons in the circle to thump this and that one on the head, hard or lightly, as requested, and never in one instance failed to hit the right one, and that squarely on the pate? how it touched in this manner at least nine persons in the circle, and all this time flew about the room as though a swift-winged bird carried it? and how, while this manifestation occupied from six to eight minutes, the circle was requested through the horn to be still, and were so?

To conclude: any person with common strength and judgment can tie Prof. Spence, Mr. Coles, or any other person, in ten minutes, with ten feet of rope, so that he cannot get untied by his own powers, if his life were depending upon it. Neither can these persons tie H. M. Fay, Wm. Fay, or either of the Davenport Boys, with ten feet, or one hundred feet of rope, and give them conditions (a dark room and harmony), without their being untied in half the time consumed in tying. The above mediums have been tested thoroughly in the West the past six months, and many of us who have been convinced, as much as we could be philosophically, of spirit intercourse, believe—yes, are positive—we have witnessed spirit manifestations in the presence of the above mediums, and as positive that we have witnessed them through H. Melville Fay, as either of

the others; and the only positive knowledge we have received, is through these physical mediums, so-called. Why such an ado about dark circles, if they are necessary to give us positive, material, tangible knowledge of our immortality? Have we not submitted to a theological darkness, that is perfectly black, for the past four thousand years, and have we seen one ray of light streaming through that darkness, that gave us any tangible knowledge of the future?

Spirits demonstrate our immortality through some mediums in the dark, and allow us to put their instruments (mediums) in conditions that preclude deception. This, to my mind, is all we can ask; and although such manifestations are called low, I know of none higher, for the reason that I call them scientific, and always place science before or above philosophy and theory. If my conclusions are erroneous, let them be corrected.

Yours, for Truth, M. E. CONGER.

Voices from the People.

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

Letter from Baron Reichenbach.

RESPECTED SIR: Your valuable letter of April 7th I have read with interest and attention. I was much pleased to receive through a pen so well-informed and intelligent as yours a good description of the present condition of Spiritualism. Here in Vienna, also, I have often heard from persons in the somnambulist state, of the division of human nature into body, soul, and spirit—from persons who were far from knowing anything of American Spiritualism. I have, upon that point, made many investigations, of which no one in Germany can venture to speak, unless he is willing to be instantly cast off by all the world. Out of a courageous zeal for truth, one might, to be sure, disregard such treatment; but *cui bono*? It is well enough to quarrel with all the world, if, in the end, any good purpose can be reached by so doing. But in Germany one would gain simply nothing, and every earnest voice would, in the wide waste of public prejudice, die away and leave no trace behind. Proceeding on a thorough knowledge of my countrymen, I have therefore believed, that if one would open a way for these important subjects and a considerate study of them, the only method possible would be to begin at the outset with the physical side of the matter, first to lay bare the roots by which it firmly adheres to the ground, and when this had been done, suffer the plant to take form and shape in the air and sunlight. Thus, and in this direction, have my investigations been conducted, and the abundance of physical discoveries which I had the good fortune to make in the prosecution of them, appeared to me so important that I promised myself a hearty reception of them among men who make Nature their study. That was a great mistake. To people who but tardily advance, step by step, I presented quite too much at once of an important matter, and that is troublesome. It is with difficulty men abandon a rooted prejudice to come over to an entirely new view of things; from new views they are wont to shrink, and the more easily because it is more convenient to thrust them abruptly out of their sight than to study into them profoundly.

The doctrines in regard to Od, which I have endeavored to disseminate, are supported almost purely according to the method of the positive sciences; and only in their consequences do I touch, and that with silken gloves, the subject of somnambulism, and the first rudiments of clairvoyance. My first intention was to await the acceptance and the effect of these doctrines, and then to go forward into the spiritual department, to which the great influences of Od upon the human spirit—which no one can deny, and which I endeavored to make thoroughly palatable to the nation in the *Odic Letters*—were to serve as a handle. I was received by the public with joyful shouts; the *Letters*, in three editions, were devoured and translated into all the languages of Europe; but all in vain. The obstinate materialists like Liebig, Dubois, Vogt, and Schleiden, angrily assailed, without refuting me, or even venturing an attempt to refute me. I retorted sharply, and since then they have kept silence. But I have now all these gentry for deadly enemies, and as their influence is omnipotent, every effort which I might make, to gain a reception for my doctrines, must be suppressed. This is the reason why I can take no step forward in the higher spiritual relations of this subject here in Germany. I have done what a man could; may courageous successors, in ages more favorable, follow in my footsteps, and complete what my cotemporaries have rendered it impossible for me to accomplish. So much by way of answer to your statements, and for explanation of what I have done and left undone.

You have not read the "Sensitive Man." Considering the interest you feel in these questions, you should not neglect to give it an examination. On many points it would enable you to see more clearly. In America but fragments of the work are known. I believe that a good translation into English would not be a bad speculation, if the disastrous war, into which unscrupulous men have plunged your happy land, did not engross universal attention.

A slight spark of success has recently shone forth for me, and if it kindles may perhaps yet grow to a flame. I have just succeeded in getting a brief essay, on the phenomena of the *Odic lights*, which I have composed with great care, published in *Poggendorff's Annalen*. It

has just appeared; and in this most exact of exact German journals cannot fail of producing its effect. If Poggendorff admits a second in continuation of the first, we have won a victory, the consequences of which must be incalculable. How interested I am in future developments, you can easily conjecture; perhaps I may hereafter have the pleasure to inform you in regard to them. But those consequences, gradually advancing in an ever-widening circle, would reach you at last.

With high esteem and regard,

Yours, REICHENBACH.
CASTLE OF REICHENBACH, May 13, 1861.

For the Herald of Progress.

Religious Faith.

LETTER FROM AN OLD MAN.

FRIEND DAVIS: It is a question of much controversy now, whether the social and moral condition of society is benefited by its members adopting some form or system of religious faith. That all will or can obtain unalterable and perpetual belief in any system of ethics, by mere outward teachings, is not to be expected, as change is written upon all systems, forms, and creeds, as distinctly as upon material substance.

Religions, politics, and all other systems, outlive their day and age; yet the progressive principle of the age goes in advance of all creeds and theologies. No system of ethics or theology, inaugurated fifty years ago, can afford to those now living that energizing and life-giving power that it was able and wont to do; yet that does not prove that man should not be well grounded in some tangible system of religious faith.

Man should investigate all theories, and establish himself upon that basis which affords the most physical, mental, and spiritual happiness. He should embrace no religion that does not liberalize and elevate the mind, and cause the soul to expand in its outflowing love, charity, and kindness, to the down-trodden of earth. That faith, and only that, can satisfy the thirsty soul; and when that faith has fallen behind the age, and fails to supply the absolute necessities of the soul, hungering for advancement and eternal truth, when it has ceased to influence man to obey the laws of God and those of his own being, and to lift the soul from the clogs and mire of earth's forms and creeds, let it be cast off as obsolete. It is no more a living, active, and energizing faith, but a *past, dead faith*.

All the dogmatisms contained in the musty tomes of the theological libraries, piled mountain high, cannot give the immortal soul, hungering and thirsting for the light and liberty of eternal truth, that soul-life and sustenance that flow from the inner-life teachings of God to the soul. The only mode of true soul teachings is wisely reserved to God himself, and through means of his own ordaining, through which channel no third party can communicate. That religion, and its legitimate faith and hope, is the religious faith that man yearns to possess; and it is beneficently meted out by Him who knows his mental and spiritual necessities, and who alone can fill that void in the soul. Through the soul's receptive powers, God supplies the soul's absolute wants, and gives that food, truth, and hope, which the soul can comprehend and assimilate.

Every sentiment taught of God to man, is pure, soul-filling, and soul-elevating religion, and upon such religious teachings should man predicate religious faith. That religion is ever changing, ever new, according to man's progressive life. What is truth and faith today may give place to stronger faith and higher truth to-morrow. It is said that education has much to do with religious sentiment. Very true; yet education has but small part in the formation of the soul's essential religious faith, though it works up a large amount of irreligion, and deluges the world with sectarian feuds and bloodshed.

The heathen bows reverently to some object of religious worship, and has the strongest possible religious faith. The Indian has a belief which is to him the purest kind of religious faith. He knows he will, in the future, inhabit vast hunting-grounds—he knows there is a great Spirit Father.

"Lo! the poor Indian, whose untutored mind
Sees God in clouds or hears him in the wind."

If the enjoyment of religious faith tends to elevate the soul, and causes man to obey the laws of God and live up to the higher teachings of his inner life, then is he better for its possession.

The writer of this article has sixty-four years of the world's experience among the fog-banks of sectarian theologies. One forty-eight of that time only has he lived in the full enjoyment of a well-grounded religious faith. In point of soul teachings and their corresponding faith, hope, and love, those sixteen months outweigh all the rest. Man's dogmatic teachings only clog and fetter the soul; God's system of teaching elevates and lifts up the soul from the barren fields of past clerical theories, and carries it away in faith to the blissful regions of eternal glory. EXAMINER.
STOCKHOLM, 1861.

For the Herald of Progress.

The Teachings of Spiritualism.

SINCERE OBJECTIONS.

MR. DAVIS:—As you nobly give a place in your journal to any objections to Spiritualism, I will take advantage of your doing so, to put forth my reasons for believing Spiritualism to be wholly untenable, the more especially as it is through such a mode of action that truth is elicited. In the first place I will own that I have never witnessed any so-called "spiritual

facts;" but that matters little, for believing in the honesty and sincerity of Spiritualists, I take the "facts" for granted. But I cannot help totally disagreeing with the deductions from those facts. It is most illogical to say I must explain the facts if I will not accept the inferences of the Spiritualist. Were a clairvoyant to tell me he had seen the dog-star while in a trance, and that it was merely a globe of liquid fire, I surely might with common sense disbelieve him, although unable to tell of what it was composed. My principal reason for disbelief is of course the general one—the messages purporting to come from "higher intelligences" have for the most part been given before, and are inferior in eloquence as well as meaning to many that have been given by "lower intelligences" on earth.

With regard to the rappings, knockings, table-movings, &c., I can only say that I look upon them as unexplained, but not unexplainable physical phenomena. I can believe that mind may act upon matter, either voluntarily or unconsciously, without the physical contact of the body containing the mind, even as with it. Both at the best are incomprehensible. But as I can see no tendency in such manifestations to further the advancement of our race, I must look to the "higher manifestations" for proof of spirit existence and the communication with man for the purpose of "progression" on earth. I believe these are given in what are called the writing and speaking "mediums." We will therefore take a glance at these phases of mediumship.

In the first place it is conceded by Spiritualists that the more intellectual the medium, the superior in general is the message. Secondly, that in passing through the organism of the mediums, the messages partake of the tone and character of the medium's mind. Thirdly, it is affirmed the messages are superior to the medium's own intellectual emanations. Fourthly, spiritual mediumship must be true, because mediums have described the appearances of persons dead they never saw in earthly life, and have been told secrets by them only known to the dead and the consultant.

With regard to the first concession, I must say it furnishes strong presumptive evidence against the truth of Spiritualism, and backed by the second, it becomes certain that it is a delusion. Because the emanations of a superior mind are naturally superior to those of an inferior, and when they exhibit the mental character of that mind, we must believe they came from it. The mighty dead of a thousand years ought surely to give us something grander and more like themselves than we at present are getting. If their messages in passing come to the eye and the ear of mortals in the style and expression of the earthly medium, the thoughts and ideas must come in the essence unaltered, though clothed in a different garb. And more than this, there are Poet-mediums; where do they get the rhymes at the end of the lines if the poet-spirit does not furnish the very words? I can get better poetry written by a living Calvinist than any medium can bring me from his spirit Shakespeare, or Milton, or whoever he chooses.

The affirmation of the superiority of the messages to the medium's general intelligence, proves nothing. We have all felt the superiority of some of our moods over others. The knowledge that the messages partake of the medium's mental characteristics is enough.

In view of the above, the second affirmation of the truth of Spiritualism must be referred to some other cause, as it has been already by many to whom the witnessing of such facts have been common. See for instance the letters "On Man's Nature and Development," between Atkinson and Harriet Martineau.

Spiritualism is Materialism carried beyond materialistic warrantable bounds—mechanical forces in matter that began to act in time independently of a personal will (!) and in action going on forever. What are we to make of this?

Spiritualism has taught the world little. The spirits have been most notorious plagiarists from mortals. And here I think we may find the key to the "higher manifestations." It is well known that nothing is lost—that all that has been thought and known must be in the universe and eternal, and that these thoughts existed once in, though now released from individual minds; also that space and time have but little relation to thought, as witness clairvoyance. Now through the diminution of individuality consequent upon an effluence of mental vitality, Nature, ever at work to preserve her balance, would supply the individual loss with what has emanated from foregoing individual minds. That sensuous forms should appear in the influx is as natural as seemingly objective forms to the dreamer, or "blue devils" to the drunkard. We exhaust more nervous vitality in excitement than at any other time, and the reader will perceive that it is precisely what has caused an excitement in the thinking portion of the world—the intellectual sensationalism spiritual mediums have for the most part reproduced. The blow struck at the world's time-honored creeds by earnest men of great spiritual faith—the astronomical nebular theory, the theory of development, the wild and lofty speculations that have racked the brain of the restless thinker of the later ages "mixed with baser matter"—find their homes wordy and stale in the emanations of the spiritual medium, and the great problems lie as dark and mysterious before us as ever. The mystery of many-colored life is still as inscrutable, and no ray of light falls upon "the valley of the shadow of death."

The principal geographical home of restless life-wasting excitement, conjoined with wild speculation upon such subjects—for like attracts like—is also the principal home of the Spiritualist faith.

The vast amount of strange and strangely acquired knowledge of the greatest Spiritual-

lies of volunteers, there are multiplied cases of extreme suffering in the city, in consequence of the "red tape" process by which relief is secured.

The editor of the *Sunday Times* inquires: What are the churches of this city about in such an emergency? Could they give us sermons on any subject more affecting than this? Could they take up collections in a cause calculated to do more good? Why send off vast sums to sustain the heathen, while Christian men and women pine and languish for the want of money at our feet? Why waste money in sending the "bread of life" to the Indians, when hungry babes and their mothers implore food beside us on the Hudson? Is it because these suffering beings are "only the wives of our volunteers"? Shall we express the public sentiment in this wise:

WHO CARES?

Down in a basement damp and cold,
Where the air is rank and the walls are old,
Where the sun ne'er comes and the rats are bold,
Is a woman at prayers;
A woman so sad and so thin! and I fear
Without food to eat or a friend to cheer;
But—she's only the wife of a volunteer!
Who cares?
Her husband's away! on land or on sea,
He's fighting for you and fighting for me;
He's fighting for all that is great and free,
As a patriot dares;
He's shedding his blood for all we hold dear—
She's begging for bread—she's begging us here;
But she's only the wife of a volunteer!
Who cares?

CIRCULATING LIBRARIES.

The friends of Progress in Davenport, Iowa, have, as we learn from a correspondent, recently established a Circulating Library, with a nucleus of valuable reform publications.

The example is a good one. Not a town in the country but would be benefited by a similar movement on the part of liberal citizens. A beginning can be made at trifling cost, and by sharing this burden it will not be sensibly felt. Spiritualists need a larger familiarity with general literature, a wider course of reading, and we know of no better means for securing this, and at the same time providing valuable reform literature for those ignorant of progressive ideas, than the establishment of Circulating Libraries, upon a broad, catholic basis, so far as range of topics is concerned, and extensive as accumulating means will permit.

MRS. S. E. WARNER.

We clip the following appreciative notice of Mrs. Warner—a lady doing efficient service at the West—from the *Baraboo (Wis.) Republic*, of July 10:

THE SPIRITS ON "THE TIMES."—Last Monday evening, Mrs. S. E. Warner, of Ohio, spoke on "The Times," the war for the Union forming the entire subject. We are informed that this lady is a speaking medium, and, setting aside all prejudices for or against Spiritualism, it would be difficult, on any other supposition, to account for such masculine eloquence from any woman, no matter how highly educated—a claim to which the speaker makes no pretense. Singularly enough, not a personal allusion was made during the lecture to any of the prominent characters in the contest, nor a single stereotype phrase in reference to our national emblems. The lecture was a wonderful production, whatever its source, and delivered with the utmost rapidity, with an ease of gesture truly remarkable, and though slightly marred by an occasional repetition, still full of brilliant thought and earnest feeling. It is needless to say that "the spirits," at least in this latitude, are not secessionists.

DEATH OF MRS. BROWNING.

I just learn from the honored father of the poet Browning, of the death of the poet's wife, Elizabeth Barrett Browning. Her noble soul passed from her long-vexed, weary body, at Florence, on the 29th of last month. Her loss is ours, for she was one of us—her scant later poems being almost all dedicated to our American cause of Freedom. True, noble woman, wife, and poet, she leaves to her mourning husband a child to link their common past with her sainted future in unwavering memory and ever-ripening consolation, and leaves to us all the words inspired by her woman's poet's faith, her *Vates* prophecy, whose fulfillment to the present bodily eye must have illumined the shadows of death that gathered about her last moment in her beloved Florence.

[Cor. Tribune.]

A BUSINESS LETTER.

We published some time since a letter from a noble-hearted Brother in Northern New York, who preferred to pay four dollars for his two copies of the *HERALD OF PROGRESS*, to receiving them at the club rates. Another fine-spirited letter comes to us from Wisconsin, from which we make a brief extract:

"Inclosed please find one dollar for the renewal of my subscription to the *HERALD*. Two of my friends also have concluded to take the *HERALD OF PROGRESS*, and to take it singly, sending you two dollars each, rather than avail ourselves of the club benefit; and we decided upon this before we saw the *HERALD* containing 'Small Business for Large-minded People.' This is my last dollar, and I have saved it for this purpose."

A business with five thousand such co-operators would withstand all the commercial crises and war panics we are likely to suffer for a century.

SUICIDE LICENSED.

The *Christian Ambassador* reports a case of suicide in Delhi, Oonodaga Co., N. Y., which illustrates the need of a prohibition of the liquor traffic. A Mrs. Wilson, mother of three little ones, was driven to the desperate act by her husband going to a tavern, and refusing to leave when entreated with tears to do so.

And yet we read of professed Christians acting as license commissioners, and giving legal and implied sanction to a traffic which stupefies husbands and fathers, poisons the world with idiotic children, and drives noble women to desperation and despair!

Public Meetings.

MEETING OF THE FRIENDS OF HUMAN PROGRESS.

The seventh yearly meeting of the Friends of Human Progress, of North Collins, will be held in a building erected for the purpose, in Tucker's Grove, one mile west of Kerr's Corners, Erie County, N. Y., on the 16th, 17th, and 18th of August, 1861, to commence on Friday, at ten o'clock A. M.

Among the prominent speakers, we notice Phillip D. Moore, of Newark, N. J., and C. D. B. Mills, of Syracuse, N. Y.

A cordial invitation is given to all persons to attend.
Levi Baldwin, Geo. W. Taylor, Levi Brown, Wilson Rogers, Lucy Hawley, Rachel Smith.

PICNIC AND GROVE MEETING.

A Spiritual picnic and grove meeting will be held at Churchill's Grove (Camp Meeting Ground), near the junction of the M. & P. Du C. and W. & B.V. Railroads, fourteen miles west of Milwaukee, on Thursday, the 22d day of August, 1861. Arrangements will be made with the above-mentioned railroads for half fare to and from the ground. The cars arrive at the junction from Watertown and Milwaukee at 9.45 A. M.; from Madison at half-past ten A. M.; and leave the junction at half-past five P. M. A general invitation is extended to everybody to come and hear the truth.

No pains will be spared to make all comfortable who attend our picnic.

Public lecturers are especially invited to attend.

W. S. Hawkins, E. Canfield, Geo. Tubbs, W. D. Holbrook, H. Shorman, D. Van Kirk.
WAUKESHA, July 21st, 1861.

There will be a grove meeting at Leonaids Center, St. Joseph County, Mich., August 24 and 25.

The Friends of Reform will hold a three-days' grove meeting, at East Norwalk, Huron Co., Ohio, on the 9th, 10th, and 11th of August.

Brief Items.

—No nation, people, or time, ever furnished so marked an example of "freedom of the press," as is now enjoyed by New York Dailies. They are in turn jubilant and petulant, furious and pious, wise and otherwise.

—Mr. Russell, the *London Times* correspondent, says of his visit to Vicksburg: "Many little negroes ran about in attendance, driven hither and thither by the commands of their white Southerners—white-teethed, pensive-eyed, but sad as memory. 'Are you happy here?' asked I of one of them who stood by my chair. He looked uneasy and frightened. 'Why don't you answer?' 'I fear to tell dat, massa.' 'Why—your master is kind to you?' 'Bery good man, sir, when he not angry wid me. And de little fellow's eyes filled with tears at some recollection which pained him. I asked no more.'"

—The Fourth Wisconsin Regiment, on its way to the seat of war, was stopped at Corning by a direction from Mr. Minot, of the Erie Road, directing that they should not be taken over the branch to Elmira. The Colonel detailed a file of men to take possession of the next train, and they gave the employees of the road their choice to run the train themselves, or the soldiers would do it for them, as there were engineers, conductors, and brakemen enough. The result was, the regiment went on to Elmira.

—The "bridge burners" on the Hannibal and St. Joseph Railroad, in Missouri, made a sad mistake a few days ago. They burned some four hundred cords of wood, supposing it belonged to the company, when it really was the property of secessionists, not yet accepted by the company.

—The decision of the seceders in regard to an attack on Washington, seems to be the real *Dread Scott* decision.—*Vanity Fair*.

—The remains of Horace Mann have recently been removed from the grounds of Antioch College to Providence. His body now lies by the side of that of his first wife, according to his expressed wish.

—Mr. Greeley promises that in future the *Tribune* will abstain from all criticisms upon the management of the war. "Gen. Greeley" has been too severely blamed for faults resting on other shoulders.

—A credible witness testifies to the existence of hidden mines of gunpowder between Bull's Run and Manassas, which were to have been fired in case the Federal troops attempted a pursuit of the rebels. If this is correct, our retreat was fortunate. The same preparations have been made, it is alleged, to blow up Richmond, in case of its capture.

—The Governor of Wisconsin has addressed the Governors of the Northern States, proposing an arrangement on the part of each State by which the welfare of the troops from each State shall be secured, their health properly cared for, and, if maimed or disabled, they be conveyed to their homes at the expense of the State.

—A Russian letter writer says the authorities at Cronstadt arrested a captain of a Charleston ship for hoisting the Confederate flag. They would not recognize it.

—The New York *Times* criticises with severity the recommendation of the *Tribune* for a change of the Cabinet, and in the same article urges reasons for the removal of Secretaries Cameron and Welles.

—On the Edinburgh and Glasgow Railroad a trained parrot is kept at every station to call out the name of the place on the arrival of trains. They pronounce it so as to be understood, which is more than the conductors did.

—A pneumatic dispatch company has been formed in London, to send parcels through a cylinder, by exhausting the air in front.

—Enamelled steel shirt fronts, collars, and wristbands, are being introduced.

—The *Faro* states that there has been a horrible case of cannibalism in Havana. Five Chinese coolies caught a child three years old, dragged him into an out-of-the-way place, killed him, and were eating him when discovered by his father. He, in his fury, seized an iron bar lying near, slew three of the villains on the spot, and put the rest to flight.

—M. Mariette has discovered, in the ruins of Memphis, a list of sixty-three Egyptian kings, engraved in limestone. The Paris Library and the British Museum have similar tablets, but they are not nearly so complete as this, which is to be placed in the new museum in Egypt. This tablet, it is supposed, will settle the Egyptian dynasties of the ante-pyramidal period.

—Oil of cloves will, it is said, keep paste or gum sweet for months.

—Dr. Tyng concluded a late speech thus: "Said a gentleman, 'The Bible authorizes human slavery; you must acknowledge it is a Divine institution.' The old minister to whom the remark was addressed, gathered himself up, and replied: 'Yes, sir; in the same sense in which hell is a P.'"

—An institution, which will embrace a savings bank, a reading room, and a lecture hall, is to be erected at Sierra Leone, in memory of William Wilberforce.

—The worms from an ounce of silkworm eggs will devour in one month one thousand six hundred and nine pounds of leaves.

—The common vocabulary in all languages is limited. An agricultural laborer employs about three hundred words, an eloquent speaker often uses ten thousand. The Bible contains six thousand. Milton uses eight thousand, and Shakespeare fifteen thousand.

—The expense of graduating at Oxford is ordinarily about \$5,000.

—Ohio contains a total of 4,133 miles of railroad, Pennsylvania 3,972, and New York 3,175.

—During the first four months of the present year the British importations of foreign breadstuffs amounted to ninety millions of dollars. In 1860, for the same period, they were but twenty-two millions five hundred thousand.

FOREIGN ITEMS.

—The Queen's Cup, representing the championship in rifle-shooting, was finally disposed of at Wimbledon in favor of Mr. Josselin, a member of the Middlesex corps.

—Lord Palmerston recently stated that the Government of the United States were now doing more than they ever had done to suppress the slave trade.

—Lord Herbert has resigned the post of Secretary of War, and Lord Elgin is announced as his probable successor.

—Mirra & Solar, the Paris bankers, were each condemned to five years' imprisonment and 3,000 francs fine.

—France is said to have sent a note to the Swiss Government, asserting the right of French sovereignty over the Valley of Dap-pen.

—Advices from Lisbon say that Prince Napoleon and his wife, the Princess Clotilde, would sail from there on the 8th of July, for New York.

—The monthly returns of the Bank of France show a decrease of the cash on hand of nearly 30,000,000 francs.

—The Dutch Government is reported as having resolved to recognize the Kingdom of Italy.

—Cardinal Vannicelli, Archbishop of Ferrara, was spoken of as likely to succeed to the Papal Chair, in the event of the Pope's death.

—In St. Petersburg, the commercial pressure continues. Orders have been given for the issue of small silver and copper coins to a large amount. Gold is not obtainable.

—The Emperor of Russia, in his recent visit to Moscow, was treated with great indignity.

—The Sultan of Turkey has dismissed his seraglio, and retains only one wife. He had ordered the jewels and ornaments belonging to the late Sultan to be sold, to pay his liabilities.

—News from India and China by the last arrival, are unimportant.

Notices of New Books.

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

HARPER'S for August contains the following table of contents: The Central Park, by T. Addison Richards (coarsely illustrated); The Coast Rangers of California and the Indian Reservation, by J. Ross Browne; Insects Destructive of Maize, another of the entomological articles by Charlotte Taylor; the continuation of Anthony Trollope's *Orley Farm* and *Thackeray's Philip*; The Sword and Pen, a capital piece of anonymous wit and philosophy; The Seed Pearl, a story by Caroline Chessborough; A Reading by Charles Dickens, being Harry Neill's very fascinating report of one of those occasions; The Helping Hand, by T. S. Arthur; Maunsell B. Field's *Recollections of Louis Napoleon, Prince and Emperor*, &c.

THE AUGUST ATLANTIC is an excellent number. Among its articles we observe the following: Trees in Assemblage, by Wilson Flagg; Miss Lucinda, a Yankee Story, by Rose Terry; Fibrilla, a treatise on the various fibers used in clothing; A fine historical sketch of Nat Turner's Insurrection in Virginia, by T. W. Higginson; Concerning Veal, a Discourse on Immaturity, by the inimitable "Country Parson"; Reminiscences of Stephen A. Douglas, by J. Howard, Jr.; The continuation of Mrs. Stowe's "Agnes of Sorrento"; A Parting Hymn for our Soldiers, by Oliver Wendell Holmes; Where will the Rebellion Leave us? by Judge E. K. Hoar, of the Supreme Court of Massachusetts; and George W. Curtis' noble Obituary to Theodore Winthrop.

THE ENCHANTER.

Mr. V. C. Taylor, the well known author of various musical publications, has just given to the public a Chorus, Glee, Quartet, Trio, Duet, Chant, and Song Book, of the above title. It is designed for musical societies, glee clubs, the home circle, and for the ballad vocalist. From the various expressions of musicians in the city, respecting its merits, it would seem it was destined to enjoy an unrivaled reputation in all musical circles. Its appearance is not less attractive to the eye, than its mystical strains are said to be to the ear. For particulars, see advertisement.

For the Herald of Progress.
Heraldry.

With this institution of the past we must couple the law of primogeniture, when considering the prominent lesson to be learned from an examination of its uses and teachings. In a degree, the two may be regarded as twin children. They have been adopted through a long period of time by the best educated classes among the most enlightened countries. Even in our own republic, the wealthy portion of the people evince a decided inclination to possess a coat of arms, and there is an almost universal tendency to favoritism toward the eldest son of a family.

Heraldry is a bouquet of symbolized acts. It is made up of symbolic figures and illustrations, which from time to time are given through accredited heads of nations to their subjects, for the purpose of expressing in symbolic language, prominent worthy acts, which are considered deserving of reward. As a means of reward to men who achieve noble or brave exploits, it has been extensively though conservatively used by all monarchical governments.

As generation follows generation, and one symbolic sign after another is added to an escutcheon, it follows that the distinctive inherent traits of character in a family become to a certain extent symbolically recorded upon their coat of arms. The truth of this becomes all the more marked, when we reflect that qualities are transmitted from parent to child, and that each generation contains within itself all that has been developed through previous organisms, notwithstanding the inactive state in which these characteristics exist through long periods of time. In pursuing this thought, we have to take a somewhat broad view, and recognize that transmitted qualities sometimes appear to pass over two, three, or even four generations. They seem as though they were dead, while they yet exist in spirit, prepared to be called into outer life again.

The thought suggests itself that they await a period of culmination, or a ripening season.

The tendency and determination of men to adopt and use Heraldry, the strong attraction that exists for it, can only arise from a universal instinct, having its foundation in the spirit of the planet itself. So it is with the law of primogeniture; and we have to note that this law, in its analysis, indicates that it is through one member of each family only that the descent of ultimate qualities—which compose real wealth—can be made. So long ago as the time of the Hebrew prophets, this instinct was perceptibly felt, and it took shape, and utterance was given to the truth as understood by the mediums of that epoch—a class of minds, it must be recollected, who considered their nation as the peculiarly gifted series of tribes, from whom a Messiah was to come.

An illustration of this we find in the author of the second book of Exodus, who, following the instructions of his guide, Uriel, fasted seven days, at the end of which time his soul recovered the spirit of understanding, and from the trance state he uttered these words: "O Lord, that bearest rule of every wood of the earth, and of all the trees thereof, thou hast chosen thee only one vine; and of all the lands of the whole world thou hast chosen thee one pit; and of all the flowers, one lily; and of all the depths of the sea thou hast filled thee one river; and of all the builded cities thou hast hallowed Zion unto thyself; and of all the birds that are created, thou hast made thee one dove; and of all the cattle that are made, thou hast provided thee one sheep; and among all the multitudes of peoples, thou hast gotten thee one people." In the same book, the following language is recorded as being spoken by Uriel: "Like as the field, so also is the seed; as the flowers be, such are the colors also; such as the workman is, so is his husbandry also. . . . I have kept me a grape of the cluster and a plant of a great people; . . . and let my grape be kept, and my plant, for with great labor have I made it perfect."

Heraldry, and its companion, the law of primogeniture, we have taken up as subjects at the present time, not with the intention of going into an analysis of their uses and the results accomplished through them, but we simply propose to refer to them as an illustration of the law through which planet life, as manifested in its outward forms, tends to centralization.

There is a seed-time and harvest-season for races as well as for families and individuals. The planet-soul, in the progress of time, through its individualized forms of humanity, ultimate into conditions that serve as seed for the products of the succeeding cycle.

The transmission and accumulation of qualities which, at the ripening period, find in an individual the ultimate of all which has come down to him through family descent, serve to make of him a central point, to assist whom in his work, and around and in whom gather the spirit powers of his ancestry.

Many Spiritualists have gone through these experiences, which, at the time, when the truth of it partially dawned upon them, seemed to them to be very peculiar. Individuals, in some instances, passed through very great unfoldings, and with such rapidity as to lack time for a proper appliance of reason and judgment. Many such have permitted themselves to think that they were the ultimate of all things—a new Christ, or perhaps the only Christ—but the use of common sense and reason in such cases will serve to mold these minds into a shape where they can calmly prepare themselves to crystallize like their spirit associates into just such a position as they are able to fill naturally.

We advance this as among the points that more than all others need the careful consid-

eration of those who are preparing to become pioneers in the work which will devolve upon them through the practical labors that pertain to the dawn-years of a new era.

Apotheosis.

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

For the Herald of Progress.

Departed: From the residence of the undesignated, July 2d, 1861, MARY STEPHENS, aged thirteen years. Mary was an orphan. After the death of her mother, she sought solitude, and occasionally, during the last five years, she manifested an interesting phase of spiritual development. While sitting abstractedly, she would tell her grandfather that she saw wonderful and beautiful visions, but could not discern external objects. After these periods she always said that her mother came and staid by her bedside during the hours of sleep. The night before she passed through "life's flower-encircled door," she again said that her mother came and talked with her; and while I stood beside her, in the transition moments, I intuitively felt the presence of that sainted mother, my sister. Surely "death is swallowed up in victory." HENRY SHARP.

BEAVER CREEK, Ill.

(From the Spiritual Magazine.)

Spiritualism and Popular Novelists.

BY T. S.

(Concluded from last week.)

In Miss Muloch's novel of *John Halifax* there is an incident given, which, in its main feature, resembles that concerning Rochester, quoted from *Jane Eyre*. Whether like that it rests upon any fact in personal experience, we are not able to say. John is alone in his chamber, apparently dying of soul-sickness; his friend, Phineas Fletcher, who has been watching him in an agony of grief, having left him to see and speak to her whom he knew to be, though unwittingly, the cause. On his return he is astonished to hear John address him in—

The old way of speaking—the old, natural voice, as I had not heard it for weeks. . . . "You must not grieve over me any more, dear lad; to-morrow, please God, I mean to be quite well again."

Amidst all my joys, I marvelled over what could be the cause of so miraculous a change. "You would smile if I told you—only a dream. . . . Yes, she sat there talking. She told me she knew I loved her—loved her so much that I was dying for her; that it was very wrong; that I must rise up and do my work in the world—do it for heaven's sake, not for hers; that a true man should live nobly for the woman he loves—it is only a coward who dies for her!"

I listened, wonder-struck—for these were the very words that Ursula Marsh might have uttered—the very spirit that seemed to shine in her eyes that night; the last night she and John spoke to one another.

The rest of the dream and its fulfillment we need not quote; but we present a scene from their married life.

Their first-born child, poor blind Muriel, their especial pet, the darling of the family, is dying, though as yet they know it not:

The children were wildly happy. All the afternoon they kept up their innocent little games by Muriel's bedside; she sometimes sharing, sometimes listening apart. Only once or twice came that wistful, absent look, as if she were listening partly to us, and partly to those we heard not; as if through the wide-open orbs the soul were straining at sights wonderful and new—sights upon which her eyes were the clear-seeing, and ours the blank and blind.

No wonder that when no longer present to material vision in the family circle—

Her image only a shade, yet often more real than any of these living children, seemed perpetually among us. It crept through the house at dusk; in winter fire-light it sat smiling in dim corners; in spring mornings it moved about the garden borders, with tiny footstep, neither seen nor heard.

We will cite only one other passage from this book. John, in a serious conversation with his daughter Maud, remarks:

There are so many sad things in life that we have to take upon trust, and hear, and be patient with, yet never understand. I suppose we shall some day.

His eyes wandered upward to the wide-arched blue sky, which, in its calm beauty, makes us fancy that paradise is there, even though we know that "the kingdom of heaven is within us," and that the kingdom of spirits may be around us and about us everywhere.

Take another "novel of the season"—and one that we hope will continue popular for many seasons—*Adam Bede*—which, though written under the pseudonym of "George Eliot," is known to be the production of a lady. Its opening chapters illustrate the vivid belief in spiritual agency among the early Methodists. Dinah Morris, the Methodist preacher and evangel, we are told—

Had that belief in the visible manifestations of Jesus, which is common among the Methodists, and she communicated it irresistibly to her hearers; she made them feel that he was among them bodily, and might at any moment show himself to them in some way that would strike anguish and penitence into their hearts.

She herself, "in the days of her vanity," had been arrested by this solemn vision. "One day, when she put her new cap on and looked in the glass, she saw a bleeding face crowned with thorns." And in reference to mundane affairs and their relation to spirituals, she speaks much as a "medium" of the present day might do, as may be seen in the following colloquy:

"You've quite made up your mind to go back to Snowfield on Saturday, Dinah?"
"Yes," said Dinah, quietly, "I'm called

there. It was borne in upon my mind while I was meditating on Sunday night, as sister Allen, who's in a decline, is in need of me. I saw her as plain as we see that bit of thin white cloud, lifting up her poor thin hand and beckoning to me."

"Of the interlocutors in this dialogue, the author observes:

"I cannot pretend that Seth and Dinah were anything else than Methodists—not indeed of that modern type which reads quarterly reviews and attends in chapels with pillared porticos, but of a very old-fashioned kind. They believed in present miracles, instantaneous conversions, in revelations by dreams and visions."

Adam Bede, however, is no Methodist, and is not at all given to dreams and visions. He is a very practical man, who has a firm belief in mathematics and "an uncommon notion of carpentering." His father has gone the wrong way in life, and puts his steady, industrious son, to shame by his daily errors. One night, on returning from his daily work, Adam finds his father gone away, and work that should have been completed left undone. His mother, in reply to his anxious inquiry, "Where's father?" answers: "He went off to treddles on this forenoon, an's niver come back. I doubt he's got to th' Waggin Overthrow again." Adam, "too angry to speak," walks into the workshop, and works there manfully through the night to finish a coffin promised to be ready at the neighboring village by seven the next morning; not, however, as may be imagined, without some grumbling:

"Father's a sore cross to me, an's likely to be for many a year to come. What then? I've got th' health, and the limbs, and the sperrit to bear it."

At this moment a smart rap, as if with a willow wand, was given at the house door, and Gyp, instead of barking, as might have been expected, gave a loud howl. Adam, very much startled, went at once to the door and opened it. Nothing was there; all was still, as when he opened it an hour before; the leaves were motionless, and the light of the stars showed the placid field on both sides of the brook quite empty of visible life. Adam walked round the house, and still saw nothing except a rat, which darted into the woodshed as he passed. He went in again, wondering; the sound was so peculiar that the moment he heard it it called up the image of the willow wand striking the door. He could not help a little shudder, as he remembered how often his mother had told him of just such a sound coming as a sign when some one was dying. Adam was not a man to be gratuitously superstitious; but he had the blood of the peasant in him as well as of the artisan, and a peasant can no more help believing in a traditional superstition than a horse can help trembling when he sees a camel. Besides, he had that mental combination which is at once humble in the region of mystery, and keen in the region of knowledge; it was the depth of his reverence, quite as much as his hard common sense, which gave him his disinclination to doctrinal religion, and he often checked Seth's argumentative Spiritualism by saying:

"Eh, it's a big mystery; thee knowest but little about it."

And so it happened that Adam was at once penetrating and credulous. If a new building had fallen down, and he had been told that this was a Divine judgment, he would have said, "May be; but the bearing o' the roof and walls wasn't right, else it wouldn't ha' come down;" yet he believed in dreams and prognostics, and you see he shuddered at the idea of the stroke with the willow wand.

But he had the best antidote against imaginative dread in the necessity for getting on with the coffin, and for the next ten minutes his hammer was ringing so unintermittently that other sounds, if there were any, might well be overpowered. A pause came, however, when he had to take up his ruler, and now again came the strange rap, and again Gyp howled. Adam was at the door without the loss of a moment; but again all was still, and the starlight showed there was nothing but the dew-laden grass in front of the cottage.

Adam for a moment thought uncomfortably about his father; but of late years he had never come home at dark hours from Treddleston, and there was every reason for believing that he was then sleeping off his drunkenness at the "Waggon Overthrow." Besides, to Adam the conception of the future was so inseparable from the painful image of his father, that the fear of any fatal accident to him was excluded by the deeply-infixed fear of his continual degradation. The next thought that occurred to him was one that made him slip off his shoes and tread lightly upstairs, to listen at the bedroom doors. But both Seth and his mother were breathing regularly.

Adam came down and set to work again, saying to himself, "I won't open the door again. It's no use starting about to catch sight of a sound. May be there's a world about us as we can't see, but th' ear's quicker than the eye, and catches a sound from t' now and t' then. Some people think they get a sight o' t' too, but they're mostly folks whose eyes are not much use to 'em at anything else. For my part, I think it's better to see when your perpendicular's true, than to see a ghost."

Such thoughts as these are apt to grow stronger and stronger as daylight quenches the candles and the birds begin to sing. By the time the red sunlight shone on the brass nails that formed the initials on the lid of the coffin, any lingering foreboding from the sound of the willow wand was merged in satisfaction that the work was done and the promise redeemed. There was no need to call Seth, for he was already working overhead, and presently came down stairs.

"Now, lad," said Adam, as Seth made his appearance, "the coffin's done, and we can take it over to Broxton, and be back again before half after six. I'll take a mouthful o' oat cake, and then we'll be off."

The coffin was soon propped on the tall shoulders of the two brothers, and they were making their way, followed close by Gyp, out of the little woodyard into the lane at the back of the house. It was but about a mile and a half to Broxton over the opposite slope, and their road wound very pleasantly along lanes and across fields, where the pale woodhens and the dog-roses were scenting the beech-rows, and the birds were twittering and trilling in the tall leafy boughs of oak and elm. It was a strangely-mingled picture—the fresh

young, of the summer morning, with its Eden-like peace and loveliness, the stalwart strength of the two brothers in their rusty working clothes, and the long coffin on their shoulders. They paused for the last time before a small farm house outside the village of Broxton. By six o'clock the task was done, the coffin nailed down, and Adam and Seth were on their way home. They chose a shorter way homeward, which would take them across the fields and brook in front of the house. Adam had not mentioned to Seth what had happened in the night, but he still retained sufficient impression from it himself to say:

"Seth, lad, if father isn't come home by the time we've had our breakfast, I think it'll be as well for thee to go over to Treddles-on and look after him, and thee canst get me the brass wire I want. Never mind about losing an hour at thy work; we can make that up."

"I'm willing," said Seth. "But see what clouds have gathered since we set out. I'm thinking we shall have more rain. It'll be a sore time for the hay-making if the meadows are flooded again. The brook's fine and full now; another day's rain 'ud cover the plank, and we should have to go round by the road."

They were coming across the valley now, and had entered the pasture through which the brook ran.

"Why, what's that sticking against the willow?" continued Seth, beginning to walk faster. Adam's heart rose to his mouth; the vague anxiety about his father was changed into a great dread. He made no answer to Seth, but ran forward, preceded by Gyp, who began to bark uneasily; and in two moments he was at the bridge.

This was what the omen meant, then! And the gray-haired father, of whom he had thought with a sort of hardness a few hours ago, as certain to live to be a thorn in his side, was perhaps even then struggling with that watery death. This was the first thought that flashed through Adam's conscience, before he had time to seize the coat and drag out the tall heavy body. Seth was already by his side, helping him, and when they had it on the bank, the two sons in the first moments knelt and looked with mute awe at the glazed eyes, forgetting that there was need for action—forgetting everything but that their father lay dead before them.

Leaving our "lady novelists," let us turn to one distinguished as scholar, historian, and diplomatist, and in whose writings a clear, vigorous style is combined with an almost womanly grace, and delicacy, and tenderness. We believe that to many thousands, on both sides of the Atlantic, the recent departure from us of the accomplished author of the *Sketch Book* and *Bracebridge Hall* has been felt as a personal loss. In the latter work, Washington Irving speaks of "the doctrine of departed spirits returning to visit the scenes and beings dear to them during the body's existence," as being "in itself awfully solemn and sublime." From our ignorance of the nature and operations of the soul, even while it is continually present to our consciousness in its connection with the body, he reasons that it would be presumptuous "to deny its powers and operations when released from its earthly prison-house;" and he asks, "What could be more consoling than the idea that the souls of those whom we once loved were permitted to return and watch over our welfare? . . . A belief of this kind would, I should think, be a new incentive to virtue; rendering us circumspect even in our most secret moments, from the idea that those we once loved and honored were invisible witnesses of all our actions." And speaking of his own loving and beloved departed ones, he exclaims: "I feel as if now, at this deep hour of night, in this silence and solitude, I could receive their visitation with the most solemn but unalloyed delight."

Let our next illustration be from one who we think will not be accused of being a weakly sentimentalist—that stalwart champion of "muscular Christianity"—the author of *Tom Brown's School Days*. Tom is having his first conversation with his young friend and school-fellow, Arthur, since Arthur's recovery from a dangerous fever.

"But, Tom, I've had such strange thoughts about death, lately. . . . Sometimes I think they're wrong; but, do you know, I don't think in my heart I could be sorry at the death of any of my friends." Tom, it may be imagined, is not a little astonished at this announcement, and naturally thinks Arthur a little light-headed. Arthur soon undeceives him, and insists on a little serious talk with him, in which he tells him how it all happened—how at first he thought it hard to be taken away from mother, and sisters, and all he loved, just as he was beginning to see his way in many things, and to feel that he might be a man and do a man's work. And he goes on to say:

"I got terribly impatient, and accused God of injustice, and strove to justify myself, and the harder I strove the deeper I sunk. Then the image of my dear father often came across me, but I turned from it. Whenever it came, a heavy numbing throb seemed to take hold of my heart, and say dead, dead. . . . And so I struggled and plunged, deeper and deeper, and went down into a living black tomb. I was alone there, with no power to stir or think; alone with myself; beyond the reach of all human fellowship; beyond Christ's reach, I thought in my nightmare. . . . I don't know how long I was in that state. For more than a day, I know, for I was quite conscious, and lived my outer life all the time, and took my medicines, and spoke to my mother, and heard what they said. But I didn't take much note of time. I thought time was over for me, and that that tomb was what was beyond. Well, on last Sunday morning, as I seemed to lie in that tomb, alone, as I thought, forever and ever, the black, dead wall was cleft in two, and I was caught up and borne through into the light by some great power, some living, mighty spirit. Tom, do you remember the living creatures and the wheels in Ezekiel? It was just like that. . . . When they went I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of a host; when they stood they let

down their wings"—and they went every one straight forward; whither the spirit was to go they went, and they turned not when they went." And we rushed through the bright air, which was full of myriads of living creatures, and paused on the brink of a great river. And the power held me up, and I knew that that great river was the grave, and death dwelt there; but not the death I had met in the black tomb, that I felt was gone forever. For on the other bank of the great river I saw men, and women, and children, rising up pure and bright, and the tears were wiped from their eyes, and they put on glory and strength, and all weariness and pain fell away. And beyond were a multitude which no man could number, and they worked at some great work; and they who rose from the river went on and joined in the work. They all worked, and each worked in a different way, but all at the same work. And I saw there my father, and the men in the old town whom I knew when I was a child; many a hard, stern man, who never came to church, and whom they called Atheists and Infidels. There they were, side by side with my father, whom I had seen toil and die for them, and women and little children, and the seal was on the foreheads of all. And I longed to see what the work was, and could not; so I tried to plunge into the river, for I thought I would join them, but I could not. Then I looked about to see how they got into the river. And this I could not see, but I saw myriads on this side, and they, too, worked, and I knew that it was the same work; and the same seal was on their foreheads. And though I saw that there was toil and anguish in the work of these, and that most that were working were blind and feeble, yet I longed more to plunge into the river, but more and more to know what the work was. And as I looked I saw my mother, and my sisters, and I saw the Doctor, and you, Tom, and hundreds more whom I knew; and, at last, I saw myself too, and I was toiling and doing ever so little piece of the great work. Then it all melted away, and the power left me, and as it left me I thought I heard a voice say, "The vision is for an appointed time; though it tarry, wait for it, for in the end, it shall speak, and not lie—it shall surely come, it shall not tarry." It was early morning, I know, then, it was so quiet and cool, and my mother was fast asleep in the chair by my bedside; but it wasn't only a dream of mine. I know it wasn't a dream. Then I fell into a deep sleep, and only woke after afternoon chapel; and the Doctor came and gave me the sacrament, as I told you. I told him and my mother I should get well—I knew I should; but I couldn't tell them why. Tom, said Arthur gently, after another minute. Do you see why I could not grieve now to see my dearest friend die? It can't be—it isn't all fever or illness. God would never have let me see it so clear if it wasn't true. I don't understand it all yet; it will take me my life, and longer, to do that—to find out what the work is."

The Rev. Professor Kingsley, who belongs to the same school as the last writer, in his novel of *Westward Ho!* represents Mrs. Leigh as inquiring of her son Amys, concerning his brother Frank, a martyr to the Inquisition: "When did he—?" "Three years ago, and more. Within two months of our sailing." "Ah, yes! he told me so." "Told you so?" "Yes, the doctor had often come to see me in my sleep; but you never came. I guessed how it was—as it should be." "But I loved you none the less, mother." "I know that, too; but you were busy with the men, you know, sweet; so your spirit could not come roving home like his, which was free. Yes—all as it should be."

The reader of this work will remember too the vision of Amys among the rocks after he had been struck blind by lightning; and that again of Ayacanora in the church at Bideford, at the baptism of the red man:

The service was half performed, when a heavy sigh, or rather groan, made all eyes turn, and Ayacanora sank fainting upon Mrs. Leigh's bosom. She was carried out, and to a neighboring house; and when she came to herself, told a strange story. How as she was standing there, trying to recollect whether she, too, had ever been baptized, the church seemed to grow larger, the priest's dress richer; the walls were covered with pictures, and above the altar, in jeweled robes, stood a lady, and in her arms a babe. Soft music sounded in her ears; the air was full (on that she insisted much) of fragrant odor, which filled the church like mist; and through it she saw not one, but many Indians, standing by the font; and a lady held her by the hand, and she was a little girl again.

And after many questionings, so accurate was her recollection, not only of the scene, but of the building, that Yeo pronounced—

A Christian woman she is, Madam, if Polish christening is worth calling such; and has seen Indians christened, too, in the cathedral church at Quito, the inside whereof I know well enough, and too well: for I sat there three mortal hours in a San Benito, to hear a friar preach his false doctrines, not knowing whether I was to be burnt or not the next day.

Even Mr. Dickens, to whom, in his ordinary moods, the idea of a ghost, or of spiritual appearances, appears to present itself only as a funny subject—to be treated with badinage and facetious pleasantry; yet, when under the influence of a more serious feeling could write: "It is an exquisite and beautiful thing in our nature, that when the heart is touched and softened by some tranquil happiness or affectionate feeling, the memory of the dead comes over it most powerfully and irresistibly. It would seem almost as though our better thoughts and sympathies were charms, in virtue of which the soul is enabled to hold some vague and mysterious intercourse with the spirits of those whom we loved in life. Alas! how often and how long may these patient angels hover around us, watching for the spell which is so seldom uttered and so soon forgotten."

And his last Christmas tale—*A Message from the Sea*—contains two capital spirit-stories, written as if he believed that they, or stories like them, might be true. We are happy to chronicle even the beginnings of an improvement. But we must here bring our extracts to a close. It will be seen that we have taken them—not from the trash which under the name of novels so frequently encumber the shelves of circulating libraries, but from the

best works of the best and most popular of our recent and living novelists; from writers who have chiefly adopted this form of literature as being the readiest and most effective means of impressing important truths on the largest number of persons. And these passages (as would be still more evident by examining them in connection with their contexts) are among the most serious that can be found in the books whence they are taken, and evidently express the strongest and most interior convictions and feelings of the writers. We are not habitual novel readers: novels indeed being rather out of our line; but without wishing to add the slightest impulse to the present mania for novel reading, we may yet remark that in this, as in other corn-fields of literature, the industrious gleaner may add a goodly sheaf to his illustrations of Spiritualism.

Strangers' Guide

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 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. 860 to 17th Street. Gramercy Park, bet. 20th & 21st Sts. and 3d & 4th Aves. Stuyvesant Park, 2d Ave. bet. 15th and 17th Sts. Tompkins Sq. bet. Aves. A and B and 7th and 10th Sts. Madison Sq., Junction Broadway & 5th Ave. and 23d St. Central Park, 5th to 8th Aves., and 59th to 110th Sts. Reached by 3d, 4th, 6th, or 8th Ave. 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. and Broadway. N. Y. Society Library, University Pl. nr 12th St.

LITERARY AND BENEVOLENT INSTITUTIONS.

Historical Society, 2d Ave. cor. 10th St. N. Y. University, east side Washington Square. Columbia College, 49th St. nr 5th Ave. Free Academy, 23d St. and Lexington Ave. 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, nr 80th St. Insane Asylum, Bloomingdale rd, 7 miles from City Hall. Deaf and Dumb Asylum, Washin'gton Heights nr 150th St. Institution for the Blind, 9th Ave. bet. 33d and 34th Sts. Pease House of Industry, 5th Ave. cor. Centre & Pearl Sts. Odd Fellow's Hall, cor. Grand and Centre Sts.

HOTELS.

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

CLUB HOUSES.

Athenaeum, 5th Ave. and 22d St. Union, 5th Ave. 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 Ave. 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, nr 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 10½ A. M. or 3 P. M. MASS is performed by a choir of artists at the Catholic Churches on West 16th St. near 6th Ave. and on East 28th St. near 3d Ave. every Sunday morning at 10½ 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 4½, 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 Ave. 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 Newark, from Christopher St. To Long Dock N. Y. & Erie R. R., from Chambers St. Staten Island, from Whitehall St. or Battery, every 1½

EXPRESS OFFICES.

Adams' Express Co. 39 and 442 Broadway. American and Kinsey's, 72 and 416 Broadway. Harnden's, National, and Hope, 74 and 442 Broadway. United States, 82, 231 and 416 Broadway. Manhattan City, for baggage, 280 Canal St.

PLACES OF AMUSEMENT.

Academy of Music, East 14th St. cor. Lexington Ave. Laura Keane's Theater, 624 Broadway. Winter Garden, 667 Broadway. Bowery Theater, 48 Bowery. New Bowery Theater, 82 Bowery. German Theater, 87 Bowery. Bryant's Minstrels, 472 Broadway. Christy's Minstrels, 637 Broadway. Barnum's Museum, 218 Broadway.

GALLERIES OF ART.

International Art Institution, 694 Broadway. Collection of Paintings, 548 Broadway. Goupil's 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 6th Ave. N. Y. Historical Society Rooms, 2d Ave. cor. 10th St. Brady's National Photograph Gallery, 783 Broadway. Gurney's Photograph Gallery, 707 Broadway.

SUBURBAN RESORTS.

GREENWOOD CEMETERY, on GOWANUS HILLS, L. I., is reached by ferry from foot of Whitehall St., near the Battery, to Atlantic St. or Hamilton Ave. Brooklyn. Thence by horse car to the Cemetery. Fare, ferrisage 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, 106th, and 123d Sts. The shortest route to these streets is by 2d or 3d Ave. horse cars. Fare 6 cents, ferrisage free.

HIGH BRIDGE is accessible by Harlem Railroad; fare 12½ 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 15 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 Ave. 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 3¼ P. M., and returns from Poughkeepsie at 6¼ 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, 11, and 4 o'clock. This is a famous bathing place. The last return trip is at 6¼ P. M. from Coney Island. Boat stops at Fort Hamilton. Fare, with return ticket, 25 cents.

FOR SHREVEPORT, 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.

PUBLIC MEDIUMS.

Mrs. Abbott, Developing, 221 6th Ave. Hours 2 to 5 P. M. Mrs. M. L. Van Houghton, Test and Medical, 11¼ 3d Ave. All hours. Mrs. J. C. Price, Natural and Medical Clairvoyante, 103 Prince St. 9 A. M. to 5 P. M. Charles Colchester, Test Medium, 30 Bond St. J. D. Conklin, Test Medium, 399 Broadway. 9 A. M. to 10 P. M. Mrs. Fish, Medical Clairvoyante, 88 E. 16th St. 9 A. M. to 5 P. M. Mrs. Beck, 227 New and 145 old West 16th St. Mrs. Johnson, (trance and seeing) 113 Essex St. Mrs. Sarah E. Wilcox, Test & Healing, 558 Broome St.

SPIRITUAL MEETINGS.

NEW YORK SPIRITUAL CONFERENCE, Tuesday evenings, Clinton Hall, Eighth and Ninth Sts. and 4th Ave. SUNDAY CONFERENCES, 19 Cooper Institute, 3 P. M. LAMARINE HALL, cor. 29th St. and 8th Ave. Conference Sunday 3 P. M., lectures in evening. FREE CIRCLES, 124th Ave. 1 to 5 and 7 to 10 P. M. every day except Tuesday. Strike the bell twice.

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. Ward (Eclectic) 195 3d Ave. cor. Brooklyn. Take Floating avenue cars from Fulton Ferry. Mrs. A. D. Giddings, 238 Greene St., cor. 4th. J. E. F. Clark (Eclectic) 84 West 26th St. John Scott, 50 Bond St. Mrs. Towne, Milton Village, Ulster County, residence of Beverly Quick. Mrs. M. C. Scott, 99 East 28th Street, near 3d Ave.

FARES.

To the Central Park, or any point below it, by the 3d, 6th, or 8th Ave. cars, 5 cents. To Yorkville and Harlem, by 3d or 4th Ave. cars, 6 cts. Anywhere on the route of 3d or 4th Ave. cars, 5 cents. To 23d St. cor. 8th Ave. or any point below it on the 8th Ave. 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 35 for each additional one. For any distance exceeding one mile, but less than two, 75 cents is allowed for one fare, and 35 of a dollar for each additional person. Every passenger is allowed one trunk, portmanteau, or box. 81 per hour is the time tariff.

CARTAGE AND PORTERAGE.

Heavy parcels are carried upon drays. The carmen who own them are allowed to charge ¼ of a dollar per mile. Household furniture 50 cents, and 50 cts. extra for loading, unloading, and hauling 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.

1001
H5
v.2, 1861, no.56-104;
v.3, 1862, no.105-137
HRC-TA

THE HERALD OF PROGRESS.

7

Harmonial Book Repository.

LIST OF BOOKS.

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

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

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

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

LIST OF THE WORKS OF ANDREW JACKSON DAVIS.

The Great Harmonia. Being a Philosophical Revelation of the Natural, Spiritual, and Celestial Universes. 5 distinct vols., 12mo. Price, post-paid, \$1.

Vol. I.—THE PHYSICIAN. Postpaid, \$1.

Vol. II.—THE TEACHER. Postpaid, \$1.

Vol. III.—THE SEER. Postpaid, \$1.

Vol. IV.—THE REFORMER. Postpaid, \$1.

Vol. V.—THE THINKER. Postpaid, \$1.

30 cents additional per vol. to California or Oregon.

The Magic Staff. An Autobiography. 350 pages, 12mo. Price \$1 postpaid.

The Penetrator. Being Harmonial Answers to Important Questions. Price \$1 postpaid.

Nature's Divine Revelations. 2. Postpaid.

The Present Age and Inner Life. 75 cents. Postpaid.

The Philosophy of Spiritual Intercourse. Being an Explanation of Modern Mysteries. 8vo, paper, 50 cents; cloth, 75 cents; postpaid.

The Harmonial Man; or, Thoughts for the Age. Paper, 30 cents; cloth, 50 cents; postpaid.

The History and Philosophy of Evil. With Suggestions for more ennobling Institutions and Systems of Education. Paper, 30 cents; cloth, 50 cents; postpaid.

The Philosophy of Special Providences. A Vision. Paper, 15 cents; postpaid.

Free Thoughts concerning Religion; or, Nature vs. Theology. Paper, 15 cents; postpaid.

A Chart, exhibiting an outline of the Progressive History and Approaching Destiny of the Race. Mounted on Rollers. Sent by express, \$1.25.

WORKS BY OTHER AUTHORS.

Footfalls on the Boundary of Another World. By Robert Dale Owen. Price \$1.25. Postage 24 cts.

Angel Teachings in the Great Book of Nature. An effort to enlighten and restore the Great Family of Man to the Harmony of Nature. By Alex. H. Davis, M.D. 400 pages. Price \$1. Postage 8 cts.

The Bible; Is it of Divine Origin, Authority, and Influence? By S. J. Finney. 25 cents. Postage 5 cts.

Thirty-two Wonders; or, The Skill Displayed in the Miracles of Jesus. By Prof. M. Durais. Paper, 25 cents; postage 5 cts. Cloth 40 cents; postage 8 cts.

A Dissertation on the Evidences of Divine Inspiration. By Datus Kelley. 20 cents. Postage 3 cts.

Report of an Extraordinary Church Trial. Conservatives vs. Progressives. By Philo Hermes. 15 cents. Postage 3 cts.

The Philosophy of Creation. By the spirit of Thomas Paine. A new, improved, cheap edition. Price 25 cents. Postage 5 cts.

Optimism, The Lesson of Ages. By Benj. Blood. Price 60 cents. Postage 10 cents.

Six Lectures on Theology and Nature. With a Plan for a Human Enterprise, and an Autobiography. By Emma Hardinge. Price, paper, 50 cents. Cloth, 75 cents. Postage, 12 cents.

Marriage and Parentage; or, The Reproductive Element in Man as a Means to his Elevation and Happiness. By Henry C. Wright. Price, \$1. Postage 15 cents.

The Unwelcome Child; or, The Crime of an Undesigned and Undesired Maternity. By Henry C. Wright. 25 cts. Postage 5 cents.

The Errors of the Bible demonstrated by the Truths of Nature; or, Man's only Infalible Rule of Faith and Practice. By Henry C. Wright. 25 cents. Postage 5 cents.

Self-Contradictions of the Bible. 144 Propositions, proved affirmatively and negatively by quotations from Scripture, without comment. Paper 15 cents, cloth 33 cents, postpaid.

The Spiritual Teacher. Comprising a Series of 12 Lectures on the Nature and Development of the Spirit. By R. P. Ambler. Second Edition. Price, postpaid, 50 cents.

Whatever is Right. By Dr. A. B. Child. Price \$1. Postage 15 cts.

Seeds in the Spirit-World; or, Life in the Spheres. By Hudson Tuttle. 25 cents. Postage 7 cts.

Love and Mock Love; or, How to Marry to the end of Conjugal Satisfaction. By George Stearns. Price 25 cents. Postage 3 cts.

The Hierophant; or, Gleanings from the Past. Being an exposition of Biblical Astronomy, &c., &c. By G. C. Stewart. 10mo, 234 pages. Price 75 cts. Postage 10 cents.

Divorce. A Correspondence between Horace Greeley and Robert Dale Owen, with the Divorce Laws of New York and Indiana. 60 pages. Price 10 cents.

Woodman's Three Lectures on Spiritualism, in reply to William T. Dwight, D.D. 20 cts. Postage 5 cts.

The "Ministry of Angels" Realized. A letter to the Edwards Congregational Church, Boston. By A. E. Newton. 15 cents.

A Letter to the Chestnut Street Congregational Church, Chelsea, Mass., in reply to its charge of having become a reproach to the cause of Truth, in consequence of a change of religious belief. By John S. Adams. 15 cents.

New Testament Miracles and Modern Miracles. The comparative amount of evidence for each. An essay read before the Divinity School, Cambridge by J. H. Fowler. 30 cents. Postage 8 cts.

Answer to Charges of Belief in Modern Revelations, &c. By Mr. and Mrs. A. E. Newton. 10 cts.

Familiar Spirits and Spiritual Manifestations; Being a series of articles by Dr. Enoch Pond, Professor in the Bangor Theological Seminary; with a reply by A. Bingham, Esq., of Boston. 15 cents.

My Experience; or, Footprints of a Presbyterian in Spiritualism. By Francis H. Smith. Price 60 cts. Postage 10 cts.

How and Why I became a Spiritualist. By Wash. A. Danekin, Baltimore. 25 cts. Postage 5 cts.

Progressive Life of Spirits after Death, as given in Spiritual Communications to, and with Introduction and Notes by A. B. Child, M.D. 15 cents.

Spirit Works, Real but not Miraculous. A Lecture by Allen Putnam. 25 cents. Postage 5 cts.

Mesmerism, Spiritualism, Witchcraft, and Miracles. By Allen Putnam. 25 cts. Postage 5 cts.

The Obligation of the Sabbath. A Discussion between Rev. J. Newton Brown, D.D., and Wm. B. Taylor. 300 pages, cloth, 75 cents; postage 16 cts. Cheap edition, paper cover, 25 cents; postage 6 cts.

The Apocryphal New Testament. Being all the Gospels, Epistles, and other pieces attributed to Jesus Christ and his Apostles, not included in the New Testament. 75 cents. Postage 8 cts.

Spirit Manifestations. By Allen Balfour. Paper 30 cents; cloth, 75 cents; postage, 12 cents.

The Road to Spiritualism. Being a series of four Lectures delivered by Dr. E. T. Halliwell, at the opening of the New York Conference. Price 15 cents. Postage 3 cents.

Brittan and Richmond's Discussion. 400 pages, octavo. Price \$1. Postage 25 cents.

Brittan's Review of Beecher's Report. Paper covers, 25 cents. Postage 3 cents.

Spiritualism. By Judge Edmunds and Dr. G. T. Deane. Price \$1.25. Postage 20 cents.

Spiritualism, Vol. 2. By Judge Edmunds and Dr. Deane. "The Truth against the world." Price \$1.25. Postage 20 cents.

Epics of the Starry Heaven. By Rev. Thomas L. Harris. Plain, 75 cents. Gilt muslin, \$1.00. Postage, 12 cents.

Lyric of the Golden Age. A Poem. By Rev. Thomas L. Harris. 417 pages, 12mo. Plain boards, \$1.50. Gilt, \$2.00. Postage 20 cents.

Spirit-Manifestations. By Dr. Hare. \$1.75. Postage, 30 cents.

Secrets of Provost. By Justus Kerner. Price, 20 cents. Postage 6 cents.

A Voice from the Prison; or, Truths for the Multi-tude. By James A. Clay. 75 cents. Postage 12 cts.

Spirit Intercourse; Incidents of Personal Experience. By Herman Snow. 63 cents. Postage, 10 cts.

A Review of Dodd's Involuntary Theory of the Spiritual Manifestations. By W. S. Courtney. Price 25 cents. Postage 3 cents.

The Celestial Telegraph. By L. A. Cahagnet. Price \$1. Postage 19 cents.

Biography of Mrs. Samantha Mettler, the Clairvoyant. By Frances H. Green. 115 pages, with portrait. Price, postpaid, 25 cts.

The Clairvoyant Family Physician. By Mrs. Tuttle. Price, muslin, \$1. Postage 10 cents.

The Worker and his Work. A discourse delivered before the Young Men's Christian Union, by Dr. R. T. Halliwell. 24 pages. Price 6 cents.

Spiritualism: Its Phenomena and Significance. By Charles Partridge. Price 12½ cents. Postage 3 cents. \$1 per dozen.

Bohemia under Austrian Despotism. An Autobiography. By Anthony M. Dignowity, M.D. 236 pages. Price, postpaid, 75 cents.

Eight Historical and Critical Lectures on the Bible. By John Prince. Price \$1.00. Postage 18 cts.

The Mistake of Christendom; or, Jesus and his Gospel before Paul and Christianity. By George Stearns. Price, \$1.00. Postage 15 cents.

Stillings' Pneumatology. By Professor Geo. Bush. Price 75 cents. Postage 16 cents.

Christ and the Pharisees upon the Sabbath. By a Student of Divinity. Price, 20 cents. Postage 5 cts.

Messengers from the Superior State. Communicated by John Murray, through J. M. Spear. 50c. Po. 10c. Natty, a Spirit; his Portrait and his Life. By Allen Putnam. Paper, 50 cents; cloth, 65 cents. Post. 12c.

Discourses from the Spirit-World. By Rev. R. P. Wilson, Medium. Dictated by Stephen Olin. Price 63 cents. Postage 10 cents.

Twelve Messages from the spirit of John Quincy Adams, through Joseph D. Stiles, Medium, to Josiah Brigham. \$1.50. Postage 26 cents.

Modern Spiritualism; Its Facts and Fanaticisms, its Consistencies and Contradictions; with an appendix by E. W. Capron. \$1. Postage 25 cts.

The Bouquet of Spiritual Flowers. Received chiefly through the mediumship of Mrs. J. S. Adams, by Dr. A. B. Child. 85 cents, \$1.00 and \$1.50, according to the style of binding. Postage 15 cts.

The Birth of the Universe. By R. P. Ambler. 130 pages, neatly bound in cloth. Sent, postage paid, on receipt of 35 cents.

MUSIC BOOKS.

The Psalms of Life. A compilation of Psalms, Hymns, Chants, Anthems, &c., embodying the spiritual, progressive, and reformatory sentiment of the Present Age. By John S. Adams. 75 cents. Postage 15 cents.

The Spirit Minstrel. A Collection of Hymns and Music for the use of Spiritualists in their Circles and Public Meetings. By J. B. Packard and J. S. Loveland. 6th edition, enlarged. Paper, 25 cents. cloth, 38. Postage, 5.

SPIRITUAL AND REFORM PUBLICATIONS

The Apocryphal New Testament.

Being all the Gospels, Epistles, and other pieces now extant, attributed in the first four centuries to Jesus Christ, his Apostles, and their companions, and not included in the New Testament by its compilers. Translated, and now first collected into one volume, with Preface and Tables, and various Notes and References. 12mo, 282 pages. Price 75 cents. Postage 18 cents.

EXTRACT FROM THE PREFACE.

"The Council of Nice is one of the most famous and interesting events presented to us in ecclesiastical history; and yet no authentic acts of its famous sentence have been committed to writing; or, at least, none have been transmitted to our time. Although it is uncertain whether the books of the New Testament were declared canonical by the Nicene Council or by some other, it is certain they were considered genuine and authentic by the most early Christian writers; and that they were selected from various other Gospels and Epistles, the titles of which are mentioned in the works of the early historians of the Church. The books that exist, of those not included in the canon, are carefully brought together in the present volume. They naturally assume the title of the APOCRYPHAL NEW TESTAMENT. The lover of old literature will here find the obscure, but unquestionable origin of several remarkable relations in the Golden Legend, the Lives of the Saints, and similar productions concerning the birth of the Virgin, her marriage with Joseph on the budding of his rod, the nativity of Jesus, the miracles of his infancy, his laboring with Joseph at the carpenter's trade, the actions of his followers, and his descent into hell. Several of the Papal pageants for the popular and the monkish mysteries, performed as dramas, are almost verbatim representations of these stories. The legends of the Koran and the Hindoo Mythology are considerably connected with this volume. Many of the acts and miracles ascribed to the Indian God, Creeshna, during his incarnation, are precisely the same as those ascribed to Christ in his infancy by the Apocryphal Gospels."

WOMAN'S RIGHT TO LABOR;

OR, LOW WAGES AND HARD WORK.

Three Lectures, by Mrs. J. C. H. Dall. 16mo, cloth, 63 cents; postage, 10 cts.

1. Death or Dishonor; 2. Verify your Credentials; 3. The Opening of the Gates.

The importance of the topics discussed in this book, with the earnest spirit and forcible style in which they are presented, have won for it a universality of commendation quite remarkable.

A PRACTICAL ILLUSTRATION OF WOMAN'S RIGHT TO LABOR;

Being an Autobiographical Letter. By MARIK ZAKREWSKA, late of Berlin, Prussia. Edited by Mrs. C. H. Dall. 16mo, 63 cents; postage 10 cents.

"Absorbing in its interest as a romance, and as much more suggestive and instructive than a formal discussion of the principles involved could be as life is more powerful than words."

For sale by A. J. DAVIS & CO., 274 Canal St., N. Y.

THE BANNER OF LIGHT

Enters upon its Ninth Volume with the following Features.

Thoughtful Essays, Domestic Tales, Spiritual Intelligences.

Liberal Discussions on topics of general interest.

A. E. Newton contributes each week to its columns.

It gives Reports of the New York Conference, and of the Spiritualists' Lectures there.

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

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

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

It is a large and handsome sheet of eight pages, furnished at two dollars a year, or one dollar for six months, payable in advance.

All communications and remittances must be addressed, "Banner of Light, Boston, Mass."

ISAAC B. RICH, Publisher for the Proprietors.

NEW BOOKS JUST RECEIVED.

Evidences of Modern Spiritualism.

Being a Debate held at Decatur, Mich., between A. B. Whiting and Rev. Joseph Jones. Price 40 cts.

Religion and Morality.

A Criticism on the Jewish Jehovah, Patriarchs, Prophets, early Church Fathers, Popes, modern Church Leaders, &c.

The above work contains historical information that cannot be found elsewhere in the English language. Price 30 cents. For sale by A. J. DAVIS & CO., 274 Canal Street, New York.

See notice of these books in the HERALD of June 15.

Eight Lectures by Miss Hardinge.

By numerous solicitations of the Friends of Progress, I propose to publish the second series of Miss Hardinge's lectures within a short time. Said lectures were delivered in Chicago last February.

The various parties having the first series of Miss H's lectures for sale on consignment, are respectfully requested to remit the amount my due up to the present time, thereby aiding me peculiarly in publishing the second series.

Further, all parties who desire a consignment of the second series are requested to immediately notify me respecting the number they can probably sell.

Each copy will contain a splendid PHOTOGRAPH of Miss Hardinge.

Retail price, bound in cloth, 75 cents. A liberal discount made to the trade.

In addition to a general assortment of Reform Publications, I have the "WILD FIRE CLOUD," by Emma Hardinge, which should be in the hands of every investigator. Price, postage paid, \$1.00.

Address W. C. BRUSON, Box 2646, Chicago, Ill.

A NEW BOOK.

An extraordinary book has made its appearance, published at Indianapolis, Ind. The following is the title:

AN EYE-OPENER;

OR, CATHOLICISM UNMASKED.

BY A CATHOLIC PRIEST.

Containing "Doubts of Infidels," embodying thirty important Questions to the Clergy; also, forty Close Questions to the Doctors of Divinity, by ZEPH; a curious and interesting work, entitled, LE BAUN, and much other matter, both amusing and instructive.

This book will cause greater excitement than anything of the kind ever printed in the English language.

THE EYE-OPENER may be ordered from M. E. Hurlburt, Patoka, Gibson Co., Ind.; A. C. Hall & Son, Evansville, Ind.; W. C. Bruson, Box 2646, Chicago, Ill.; or A. J. Davis & Co. 274 Canal St., New York.

Price 40 cents, postpaid. The trade furnished on liberal terms.

Medical.

ILLINOIS WATER CURE

Is beautifully located at Peoria, Ill. No greater facilities are afforded for the rapid recovery of the afflicted than are now offered at this Institution. The Electro-Chemical Bath has been very extensively used, with great improvements in the application of it, and almost marvellous results, for the past two years. All forms of Female Diseases treated with great success. By a special application of the Electro-Chemical Bath, the menstrual function is readily restored when suppressed, from whatever causes, and regulated when painful or otherwise deranged. All who are afflicted with disease should send for a circular. Address 53-11 MEVINS, M. D., Physician and Prop'r.

ORIENTAL BATHS.

As a luxury, no form of Bath equals the true ORIENTAL, or GRADUATED VAPOR BATH. As a remedial agent for many conditions of the human organism, they cannot be too highly appreciated. For IMPROVING AND BEAUTIFYING THE COMPLEXION, they are worth more than all the Cosmetics in the world. Separate suites of rooms for ladies. Skillful attendants in both the Ladies' and Gentlemen's departments. Also, Medicated and Electro-Magnetic Baths. Open daily, from 7 A. M. to 10 P. M. Sundays, from 7 A. M. to 12 M.

PORTABLE ORIENTAL BATHS (a very complete article) furnished to order. Also, Electro-Magnetic Machines.

T. CULBERTSON.

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

MRS. M. C. SCOTT, PHYSICIAN.

Can be consulted personally or by letter, for all diseases of women and children, at No. 99 East Twenty-Eighth Street, near Third Avenue, New York.

DR. SCOTT'S UTERINE ARCANUM, an invaluable remedy for the radical cure of all diseases of the womb and its appendages, the urinary organs, (as the kidneys and bladder,) and diseases of pregnancy. Price \$2.

GOLDEN DROPS, a certain and reliable remedy for removing obstructions and producing the monthly flow. Price \$1.

All of the above remedies—prepared strictly in accordance with spirit direction—are for sale as above, or sent free by mail or express on receipt of price.

52 All prescriptions given by spirit direction. 75¢

TECUMSEH SALVE

Is an Indian Prescription for the Cure of Cancer, and has been used with great efficacy in that most alarming disease. Unlike most Cancer remedies, it produces no pain in effecting a cure. It also discharges, on short notice, Carbuncles, Felons, Broken Breasts, and Boils. Let the afflicted try it. Price \$1 per box. Sent by mail, \$1.25. Address

MRS. M. M. CHAPIN, Coxsackie, N. Y.

BOARD FOR FAMILIES, Or single persons, at 183 East Broadway, near Canal Street. Transient boarders accommodated at moderate rates. 211f

GARDINER'S Rheumatic & Neuralgia COMPOUND.

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

IT IS AN INTERNAL REMEDY, Driving out and entirely eradicating the Disease.

IT REQUIRES NO CHANGE IN DIET OR BUSINESS, AND

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

TESTIMONIALS.

"Gardiner's Rheumatic and Neuralgia Compound" is the best medicine for the disease that I ever saw.

CHARLES A. SMITH, No. 1 Old State House, Boston.

After suffering with Rheumatism twenty years, and being confined to my bed several weeks last spring, I was entirely cured by the use of one bottle of "Gardiner's Rheumatic and Neuralgia Compound."

NORMAN T. AYRES, 75 Franklin Street, Boston.

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

D. D. BAXTER, Dry Goods Dealer, 5 Appleton Block, Lowell, Mass.

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

JOHN A. MORDO, Pearl Street House, Boston, Mass.

"Gardiner's Rheumatic and Neuralgia Compound" has entirely cured me of sufferings of several years' standing.

W. E. HODGKINS, 1 Old State House, Boston, Mass.

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

J. W. HAMMOND, 99 Milk Street, Boston, Mass.

"Gardiner's Rheumatic and Neuralgia Compound" has entirely cured me of THOMPSON.

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., prevented me with a bottle of "Gardiner's Rheumatic Compound," in 1855, when I was suffering with a painful attack of Neuralgia and Rheumatism, and that it proved to be of decided benefit.

ALBERT SMITH, Ex-Member of Congress from Maine.

I think it the best and most efficacious medicine for that disease I ever used.

WILLIAM C. KITTRIDGE, Fair Haven, Vt.

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

S. HANCOCK, JR., 20 South Market Street, Boston.

ELMER TOWNSEND, 45 and 47 Pearl Street, Boston.

CAPT. CHAS. G. DOLLIVER, Boston.

SAMUEL WALES, JR., City Hotel, Boston.

C. KIRKES, 215 Washington Street, Boston.

HENRY D. GARDINER, Webster Street, East Boston.

GEORGE H. PLUMMER, 1 Maverick Sq., East Boston.

ABRAM WEEKS, Webster Street, East Boston.

W. S. RANDAL, 718 Race Street, Philadelphia.

G. K. HARRINGTON, 911 Arch Street, Philadelphia.

CHARLES NORTON, 1214 Spruce Street, Philadelphia.

C. F. WHEELER, 163 Lombard Street, Baltimore.

W. WILLIS, 189 Gay Street, Baltimore.

GUY FRISBIE, Willsborough, N. Y.

The Rheumatic and Neuralgia Compound

Has been taken by hundreds of persons for Suffering from Humors, with great benefit.

Principal Depot, 87 Kilby St., Boston.

F. C. WELLS & CO., 115 FRANKLIN ST.

AND O. J. WOOD, 444 BROADWAY, WHOLESALE AGENTS FOR NEW YORK.

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

Something more Valuable than Silver or Gold;

BECAUSE IT WILL RESTORE THE WEAK,

AND Reinstates the Blood in all its Original Purity and Vigor.

IT IS

PROF. O. J. WOOD'S

RESTORATIVE CORDIAL

AND

BLOOD RENOVATOR.

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

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

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

There is nothing its Equal.

Also, Liver Derangements, & Torpidity, and Liver Complaints, Diseases of the Kidneys, or any general derangement of the Urinary Organs.

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

TRAVELERS should have a bottle with them, as it will infallibly prevent any deleterious consequences following upon change of climate and water.

As it prevents costiveness and strengthens the digestive organs, it should be in the hands of all persons of sedentary habits.

LADIES not accustomed to much out-door exercise should always use it.

MOTHERS should use it, for it is a perfect relief. Taken a month or two before the final trial, she will pass the dreadful period with perfect ease and safety.

THERE IS NO MISTAKE ABOUT IT.

THE CORDIAL IS ALL WE CLAIM FOR IT.

MOTHERS, TRY IT!

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

O. J. WOOD, Proprietor, 444 Broadway, N.Y., and 114 Market St., St. Louis

Also for sale by all good Druggists. Price One Dollar per bottle.

READ WHAT THE PRESS SAY, after thoroughly testing the matter, and no one can have a doubt.

The following is part of a business letter. Its testimony, thus incidentally given, is therefore the more valuable:

MONROE, CONN.

Prof. O. J. Wood—Dear Sir: Please allow me to address you concerning your very valuable Restorative Cordial and Blood Renovator. I have been sick for more than a year, and have tried almost every method to get relief, and have found but very little until I tried your Cordial, and I must say it makes me feel better. I took a bad cold over a year ago, which run me down very low, and I could get no relief until I saw your medicine advertised in the Bridgeport Farmer. I sent to J. E. Shelton's and got a bottle; have taken it, and it has greatly helped me. I desire to get some more.

Your obedient servant, DAVID F. WHITLOCK.

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

Read the following letter, just received:

Mr. W. KING, JR., Buffalo, N. Y.—I purchased of you, one week ago, a bottle of Prof. Wood's Restorative Cordial, and find myself entirely relieved of a distressing dyspepsia, producing a stoppage of breath, general debility, and pain in the side. I want one bottle more, and believe that I shall be cured, because the pain in the side and distress in the stomach, and cough, are all gone.

NEW HARTFORD, Oneida Co., N. Y., Feb. 16, 1861.

PROF. WOOD AND HIS TRIUMPHS.

The following complimentary notice of Prof. Wood was written by Finley Johnson, Esq., the well-known author, and editor of the Cambridge (Md.) Herald: "Never before in the annals of the world's history has there been such wonderful cures as are now daily performed through the instrumentality of Prof. O. J. Wood's '

Physiological Department.

The Psychological Institute.

FOR THE RECEPTION AND TREATMENT OF THE MENTALLY AND MORALLY DISEASED.

To the Public: The mental and moral nature of man are as liable to disease as his body. Outside of lunatic asylums, however, there is no practical recognition of this fact. Even in lunatic asylums, although the various forms of insanity are to some extent regarded as mental and moral diseases, yet, as a general rule, this fact is not made the basis of the system of treatment which is adopted. In nearly all of the existing institutions for the reception and treatment of the insane, the remedial agents which are to a great extent relied upon, are not such as act directly upon the mental and moral nature of the patient, but upon the different organs of the body, such as the brain, the stomach, the circulatory system, &c. I am well aware that within the last few years the medical theory of insanity has approximated somewhat nearer the truth than the theories which preceded it, and that, as a consequence, a better system of treatment has been adopted in the insane asylums of this country and of Europe. This improved treatment consists in a more judicious application, not of medicines, nor of physical remedies—such as blistering, leeching, cupping, bleeding, searings, &c.—but of influences and surroundings which play directly upon all the senses, and through them reach the mind itself, and in that way raise the action of certain faculties and lower that of others, according to the special requirements of each particular case. That certainly was a forward step, but the knowledge and the science of the day demand a still further advance.

Magnetism, human and terrestrial, are now known to be powerful remedial agents, and their influence upon the mind is as great, and even greater, than their influence upon the body. This is certainly true of human magnetism. Then there are those peculiar influences of mind upon mind which are embraced under the term psychology, and which, imperfectly understood as they are, nevertheless give us the promise and the assurance of almost infinite results in their application as remedial and hygienic agents to the mind. Yet neither psychology nor magnetism has found its true sphere of usefulness in the curing and preventing of mental and moral diseases. There is no public or private insane asylum of this country or of Europe in which these important curative agents have been introduced. Their immense value in this department is not appreciated or even suspected; yet they must eventually become the leading remedial agents in all such institutions, superseding all other remedies except such as are purely hygienic in their mode of action.

Then again, within the last ten years a system of "healing" diseases of all kinds has been inaugurated with methods and results which are wonderful beyond all precedent, unless we go back to the "laying on of hands" and the "healing" of the Apostolic Ages. Thus far this method of curing disease seems to have been directed mainly to the diseases of the body; at any rate, although it has been successfully applied to the restoration of the mentally and morally diseased, yet such cases, not being very numerous nor very obvious to the general observer, have attracted but little attention. Still the "healing" of modern days will soon be extended into the mental department, where its results will be as valuable and as wonderful as the present obvious results of its action upon the diseases of the body.

It is obvious that the subject of mental and moral diseases is one which deserves the most serious consideration of the philanthropist and of the reformer, who aim to lay the ax at the root of the ills and evils which afflict mankind. As one of the many zealous and determined workers in behalf of the race, I am moved to make the attempt to inaugurate, in a systematic manner, a method of treating the mentally and morally diseased, which shall embrace an application of all that is good and useful in medicine, in magnetism, in psychology, and in the invisible forces and agents which play so important a part in that "healing" of modern times, which finds its only counterpart in the "healing" of the early days of Christianity.

As a preparatory step in this important enterprise, I have visited many of the lunatic asylums in the New England States, and have ascertained from the resident physicians what are the present systems of treating the various forms of insanity. I have also conversed with many of the lunatics themselves, and with their nurses and attendants, with the view of obtaining a better knowledge of insanity in all its grades. It is my intention to visit other lunatic asylums in the United States, with the same object in view. Thus far my observations and my investigations satisfy me that, in many cases, great injustice is done to the inmates of such institutions by a system of discipline which has no higher aim than the simple restraining of the patient by mechanical force, thus intensifying instead of soothing and subduing mental excitement; that, in other cases, the physicians, nurses, and attendants, fail to enter into rapport and sympathy with the feeble trace of mind that still crops out from beneath the general wreck of the moral and intellectual faculties; and that, in all cases, the system of treatment falls far short of the demands of the age, ignoring and neglecting, as it does, the application of the great remedial agents to which reference has already been made. I feel assured, from my own personal examinations, and also from my impressions, that such an application can be and will be made of those remedial agents, and

that the result will be a more speedy restoration to mental and moral health of all whom it is possible to restore by the methods of treatment now in use; and, furthermore, that thousands of insane, whom the present methods cannot possibly benefit, and thousands who would actually be made worse by the present methods, will, under the operation of the new method, be soon brought back to a state of permanent sanity.

With these objects in view, and acting under these feelings and impressions, I take this method of informing the public that I shall, as soon as outward conditions can be made favorable, open in the city of New York an asylum, under the name of the Psychological Institute, for the reception and treatment of those who are laboring under any form whatever of insanity, lunacy, or mental or moral derangement. I would also add that I expect to receive and treat not only such persons as are generally considered proper subjects for the lunatic asylum, but also all those cases of disturbed or peculiar psychological states which it is impossible to classify or analyze, and which, although not requiring the confinement or the ordinary treatment of a lunatic asylum, yet require mental and moral treatment to restore them to a healthy equilibrium. There are also, undoubtedly, a great many cases in which the disturbed or unbalanced state is caused by a spiritual rapport with the individual—that kind of lawless, unregulated rapport, which I recognize as Obsession, and which sometimes puts on all the outward appearances of insanity, and at other times merely gives rise to extravagances, eccentricities, and psychological disturbances, that destroy the happiness of those thus afflicted, and remove them from the sphere of all rational and pleasurable communion and association with their friends and relatives. The Psychological Institute is intended for the reception and treatment of all such cases also.

The name of the Institution foreshadows the leading feature in the system of treatment which will be inaugurated and relied upon. The treatment will be mainly psychological, but it will not ignore or reject the valuable aid that can be derived from animal and terrestrial magnetism, and from the materia medica of the vegetable and mineral kingdoms.

With this explanation of my purpose, I would respectfully and earnestly solicit the friends and relatives of those who are fit subjects for such an institution, and who have confidence in the proposed method of treatment, to write to me as early as possible, giving a description of the history and nature of the case, and also informing me how soon the person could be sent on to New York. As the charges will depend upon the nature of the case, the age of the patient, and other circumstances, nothing definite can now be said upon that subject, but it must be left as a matter to be agreed upon through a correspondence or personal interview with the parties interested.

Address New York city.

Yours truly, AMANDA M. SPENCE.

Of Writers and Speakers.

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

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

Gibson Smith will answer calls addressed to Camden, Me.

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

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

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

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

J. H. Randall will respond to calls to lecture, at the East, addressed Oswego, N. Y., care J. L. Pool, to Sept. 1st; after that date, to Northfield, Mass.

Mrs. Laura McAlpin will answer calls to lecture. Address care Mrs. H. F. M. Brown, Cleveland, O.; Henry Breed, Toledo, O.

Mrs. M. B. Kenney will make engagements for lecturing after Sept. 12; will speak till that time in New Hampshire. Address Lawrence, Mass.

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

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

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

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

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

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

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

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

E. Whipple will speak in Green, Ohio, Sunday, Aug. 4; Lincolnville, Pa., Sunday, Aug. 11; Kelleysville, O., Saturday, Aug. 17; Monroe, O., Sunday, Aug. 18.

Frank L. Wadsworth speaks in Battle Creek, Mich., Aug. 4 and 11. Thence he returned east, and can be addressed at Boston, Mass., care of Bela Marsh, 14 Bromfield Street, Boston, Mass.

Mrs. C. M. Stowe will receive calls to hold grove or two day meetings, or to lecture in Northern Ohio during the month of August. Also to lecture in New England in the fall and winter of 1861-1862. Address care "Hemlock," Cleveland, O.

H. B. Stowers, Inspirational speaker, will accept invitations to lecture in the Eastern States during the summer and fall, if addressed, New Haven, Conn., box 412.

Mrs. Augusta A. Carrier will lecture in Bangor, Me., four Sundays of August; Bradley and Bucksport, four Sundays in September; New Bedford, Mass., 3 p.m. 29 and Oct. 5th; Chicago, Oct. 26 and 27; Oswego, N. Y., Sundays of November. Address J. W. Carrier, box 215, Lowell, Mass.

Mrs. L. E. A. De Force will lecture at Quincy, Mass., two first Sundays of August; New Bedford, third; Saratoga Springs, last of August and first of September; Putnam, Conn., second and third Sundays; Concord, N. H., two last; Portland, Maine, October.

M. F. Leland will speak at Richfield, O., Aug. 3 and 4; East Norwalk, O., Aug. 10 and 11; Fremont, Ind., Aug. 17 and 18; Leominster, Mich., Aug. 24 and 25; Rockford and St. Charles, Ill., during September. Address Cleveland, Ohio.

John Mayhew speaks at Needah, Wis., Aug. 4; and River Falls, Aug. 6, 7, and 8. Applications for lectures on the Journey thither may be addressed care of Saul Brotherton, Pontiac, Mich., for the fall and winter, to Wyoming, Chicago Co., Minn., up to November 1.

Travelers' Guide.

NEW YORK AND ERIE RAILROAD.—Passenger trains leave via Plover Ferry and Long Dock, from foot of Chambers Street, as follows:

Dunkirk Express at 7 A. M.
Mail at 8 20 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 50 A. M., and 3 45 and 4 30 P. M.
Fishkill train, 6 40 P. M.

FROM THIRTIETH STREET.
Express, 7 25 and 11 25 A. M., and 3 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 Spotswood, Jamesburg, Hightstown, Bordentown, and Burlington, arriving at Philadelphia about 6 o'clock P. M. Fare by Express Line, \$3 00; fare to Freehold and Monmouth, 50 cents.

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.

NEW YORK AND NEW HAVEN RAILROAD.—Spring arrangement, commencing March 11, 1861. Passenger Station in New York, corner 27th Street and 4th Avenue. Entrance on 27th Street. Trains leave New York:

For New Haven, 7 00, 8 00 A. M. (Ex.) 12 15, 3 15, (Ex.) 3 50, 4 30, and 8 00 P. M.
For Bridgeport, 7 00, 8 00 A. M. (Ex.) 12 15, 3 15, (Ex.) 3 50, 4 30, and 8 00 P. M.
For Milford, Stratford, Fairfield, Southport, and Westport, 7 00 A. M.; 12 15, 3 50, 4 30, and 8 00 P. M.
For Norwalk, 7 00, 9 30 A. M.; 12 15, 3 15, (Ex.) 3 50, 4 30, 5 30, and 8 00 P. M.
For Darien and Greenwich, 7 00, 9 30 A. M.; 12 15, 3 50, 4 30, 5 30, 8 00 P. M.
For Stamford, 7 00, 8 00, (Ex.) 9 30 A. M.; 12 15, 3 15, (Ex.) 3 50, 4 30, 5 30, 8 00 P. M.
For Port Chester and intermediate stations, 7 00, 9 30 A. M.; 12 15, 3 50, 4 30, 5 30, 8 00 P. M.
JAMES H. HOYT, Superintendent.

NEW YORK, HARLEM, AND ALBANY RAILROAD.—For Albany, Troy, North and West. Spring arrangement commencing May 6, 1861.

11 25 A. M. fast express train from Twenty-sixth street station.

For William's Bridge, White Plains, Dover Plains, and all local trains, see time-table.

JOHN BURCHILL, Assistant Superintendent.

PENNSYLVANIA CENTRAL RAILROAD.—Through trains for the West leave New York, foot of Cortland street, as follows:

Morning Express, 7 A. M. Evening express, 6 P. M. Also at 7 15 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.

Special Notices.

THE ENCHANTER.
A new Collection of Glee, Quartets, Trios, Duets, Chants, and Ballads, by V. C. Taylor, author of various musical works. Designed for the Home Circle, the Ballad Vocalist, and to subvert all the uses of music in enhancing the amenities of life.

Price 25 cents. Postage 12 cents. For sale at the office of the HERALD OF PROGRESS.

DR. CHARLES ROBBINS, Charlestown, Mass., says the New York Independent and Boston Journal, has made the world his debtor by the discovery of new remedies for EPILEPTIC FITS, ST. VITUS' DANCE, and other nervous and convulsive diseases. 76-78

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 reasons it presents a valuable medium for enterprising PUBLISHING HOUSES to reach a class of investigators who would hardly otherwise be accessible.

2d. As the 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 OF PROGRESS to readers what may be relied on as pure, unadulterated substances, offers a grand 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.

A DIRECTORY OF THE STARRY HEAVENS, DELINEATED ON A MOVABLE PLANISPHERE.

Being a Key to unlock the Mysteries in the Changing Firmament. To the heavens what a Dictionary is to the English language. Can be set for every five minutes throughout the year.
Is the size of a ten-inch Celestial Globe, and "as much better as it is cheaper." Having the Constellations beautifully painted and fully explained.
"I have owned for some two years a movable planisphere, and if I could not get another, I would not sell mine for fifty dollars."

LYNN, June 28, 1861. GEO. H. CHASE.
Agents wanted everywhere, to whom a liberal discount will be made, by HENRY WHITALL, Box 2194, Philadelphia, Pa.
Sent by mail, prepaid, on receipt of \$2 75, by A. J. DAVIS & CO., 274 Canal St., New York.

ORNAMENTAL IRON RAILING.

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

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

Composite Iron Railing, especially adapted to Cottages and Veranda Work, Fences and Cemetery Enclosures: it is the most durable and ornamental made.

GATEWAYS, Iron Piers, Horse Posts, Mangers, Hay Racks, Stall Guards, Tree Guards and Flower 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." Manufactory 57, 59, and 61 Lewis Street, New York.

Brown's Water Furnace Company. Manufacturers of Brown's Patent

HOT WATER FURNACE, For warming and ventilating Dwellings, School and Bank Buildings, Hospitals, Stores, Green-houses, Graperies, &c.

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

274 Canal Street, New York. Three doors east of Broadway.

THE LANCASTER CIRCLE.

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

SENT FREE, FOR THE BENEFIT OF NERVOUS SUFFERERS.—The warning voice on the Self-Cure of Debility, Confusion of Ideas, &c., by a FOREIGN SUFFERER. Containing, also, an Exposure of the Impositions and Deceptions practiced by Quacks Address, including stamp, box 2818, Boston, Mass. A very important circular to the married sent on receipt of stamp. 66-84

MRS. METTLER'S MEDICINES.

J. B. Fries, 179 Sixth Avenue, New York, has been appointed agent for the sale of Mrs. Mettler's medicines. A constant supply may be found there. 7411

MR. COLCHESTER, Test, Medical, and Business Medium, can be consulted at his rooms, 30 Bond Street, or by letter. Hours from 8 A. M. to 8 P. M.

Public circles every Wednesday evening, at 8 P. M. Terms: By letter, \$2; Consultation, \$2; Circle, 50 cents.

OF SELF HEALING. Oh! young man! there is no hope for you in drugs! Read a Tract I will send you for free, on my new method of preventing Spasmodic, and every "cure!" Address LAROCY SUNDERS, Boston, Mass. 74-86

GOOD BOARD, on moderate terms, with pleasant rooms for families or single persons, at 175 East Twenty-first Street—a house having all the modern improvements. 7067

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

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

HAMMONTON, 30 miles South-east of Philadelphia by railroad, in Adams County, New Jersey, now offer it for sale in small tracts, or in Farms and Village Lots to actual settlers.

The Property offered, lying upon the Camden and Atlantic Railroad, has the advantage of several railroad stations, only commenced three years ago, and he 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 and surface with a fine sub-soil, other parts are quite destitute of sand and 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, fever 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 OFFERTIONS.

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

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

\$12 to \$20 per Acre.

The 20 acre farm lots in the Bristol 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, or 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

JONAS LARSON, or Dr. J. H. NORTH, Hammonton, Atlantic County, New Jersey; JOHN KEXAS, Weymouth, N. J.; NEWARK 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 unadulterated articles of daily consumption at fair prices.

Commerce becomes DEAR 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 so 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 WORLD'S FAVORITE," 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, 75 cents per pound.

THE IMPROVED SODA SOAP.

This is a very white, clear Soap, equal to the best Castle Soap for toilet purposes, and also an excellent article for washing fabrics, &c. Price, by the box, 75 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 receipt 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 its shrinkage by putting it at the low price of 45 cents per pound by the box.

CONCENTRATED JELLY SOAP.

This Soap is designed for making Soft Soap in a neat 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, 75 cents per pound.