

# THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

VOL. 2., No. 27.]

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

NEW YORK, WEEK ENDING AUGUST 24, 1861.

TWO DOLLARS  
per Year.

[WHOLE No. 79.]

## 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 complain, because we postpone or respectfully decline the publication of an article, that we are, therefore, prejudiced against the writer of it, nor that we necessarily entertain sentiments hostile to his. We shall make every reasonable effort to satisfy both reader and correspondent.

Non-official letters and unbusiness correspondence (which the writers design for only the editor's personal) 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."

Many "Whispers" and "Answers" are crowded out to make room for medical instructions.

N. E. MULFORD, N. Y.—We expect to issue a little volume, ere long, containing the information you seek.

M. J. W., of CONN., has deposited in our drawer a wise reply to the late "sincere objections" to the teachings of Spiritualism, from the pen of Wm. Donovan.

J. W. M. LAFAYETTE, IND.—The medium's name and address are J. V. Mansfield, Boston, Mass. Spirits seldom sufficiently control a human hand to writing in their own style. Your time for a larger usefulness has not yet arrived.

FRIEND TROWBRIDGE, of PERRY CITY, N. Y., has contributed a valuable paper on "The Great Comet of 1861," which (the article, not the comet,) will soon be visible to the "naked eye" in the columns of this journal.

HERMANN S., PEORIA, ILL.—We would not have one human life sacrificed to save our Government, *per se*—that is, merely for the preservation of the form and name of the Government itself; but to sustain the Government as the best organized agent of Progress and Liberty, we would freely give of both life and substance. Remember, we believe in the righteousness of "Revolution;" but Secession is nothing more than the rebellion of a "Prodigal Son." We would have its abettors and victims, like that son, return to the paternal mansion humbled and repentant.

## The Physician.

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

## Medical Whispers.

BY THE EDITOR.

We very gratefully acknowledge the receipt of small inclosures from friendly strangers who have been benefited by our prescriptions. It is well known that we make no charges for Medical Whispers. They are a free gift for the sick and suffering—the whispers of friendship and philanthropy—and are not imparted to any person for a money consideration. It is a source of great happiness to us to be able to benefit a fellow being.

MINERVA C. B., of PRINCETON, MINN., will be more likely to hear from us after we receive a line written by her own hand. Magnetic sympathy is more limpid and reliable when a letter is made the "medium" of communication between patient and physician. The same remark is applicable to all letters of business or friendship.

"Difficult Breathing, or Throat Asthma."—C. E. M., HOMER, ILL. You have a throat asthma, which affects the windpipe by dryness, accompanied by some swelling of the blood vessels in its immediate vicinity. The natural remedy is phosphorus. Get the Homeopathic preparation, and take it when the symptoms are most troublesome. It was caused by working in a damp place while in a state of perspiration.

"Enlistments for the Tobacco War."—An anti-tobacco organization is now forming throughout France, and the men that give tone to society there belong to it, such as physicians, lawyers, savans, academicians, state councillors—all resolved to wage unceasing warfare on that enemy to the health and pocket of man—the weed. If these reformers curtail its consumption, the result will be speedily felt in the public revenue, for the annual income from that source alone comes very near \$40,000,000.

"Almost Dead with Cares."—JANE C. S., SYRACUSE, N. Y. The true remedy is in desertion for a few weeks. It will greatly facilitate your recovery to sleep alone for six months. Let no person share your bed during the period of pregnancy. If any one condemns this course, reply that your physician counsels it, and you will not disobey his injunctions. Of you, or of one in your situation, the poet said:

"If every one's internal cares  
Were written on his brow,  
How many would our pity share  
Who have our envy now!"

"Nervous Trembling."—H. . . . WIL-  
LIAMSBURG, N. Y. It will be necessary for  
you to receive magnetic treatment, half an hour  
every day, from the hand of some congenial  
person, either man or woman. You should as-  
sume an easy position, close your eyes and re-  
main passive in spirit, while the operator's  
hand is laid upon the pit of the stomach, occa-  
sionally making passes from the stomach up-  
ward to the throat and around the neck, termi-  
nating under the back hair. A powerful opera-  
tor need not move the hand during the thirty  
minutes. We regard still-magnetization as far  
more efficacious when applied to the pit of the  
stomach. The left hand should be applied  
first. No directions required as to foods and  
drinks. Believe, be strong, and live.

"Physical and Spiritual Afflictions."  
—MARY T. C. . . . JACKSON, MICH. Your nerv-  
ous system is exposed to the magnetism of dis-  
cordant spirits. They invest your chambers  
of thought—

"like the pitchy cloud  
Of locusts, warping on the eastern wind,  
That o'er the realm of impious Pharaoh hung  
Like night, and darkened all the land of Nile."  
And yet, Sister, you may assert yourself as  
Empress: and you may conquer your invisible  
enemies. First, take nothing from the castor  
with your food, except salt in small quantities;  
abolish meat, except fish and eggs, for twelve  
weeks; bathe your person in tepid water, or  
take a hot water bath, twice a week, removing  
all the debris that will roll off by rubbing;  
lastly, read an hour or two every day in some  
work on exalting subjects, and discipline your  
mind to contemplate spiritual themes, and  
your heart to pray, desire, for the kingdom of  
Heaven on earth.

"Care for Intoxication."—MISS S. S. R.,  
CINCINNATI, O. The case you mention is be-  
yond the control of medicine, but not of mag-  
netism. The spirit of alcohol has possession of  
his soul. It is like an enchanter's charm,  
dispossessing the will of its mastery, and in-  
cluding him to do that which is most repug-  
nant to his higher convictions. Drunkenness  
is a spiritual disease, not a habit which may  
be broken at will, and the true remedy there-  
for is magnetism. Thus: Let some efficient  
operator persist until he gets the subject under  
mental control, which is indicated by his obedi-  
ence to the mentally expressed wishes of the  
operator; then let the latter impress upon his  
brain a feeling of intense hatred of alcohol, at  
the same time inspiring his Will to resist the  
least approach of the enemy in any form what-  
ever. This practice will be attended with  
great success, if the operator himself be a tem-  
perance man, and a lover of good for its own  
sake.

"Fruit and Vegetables at the same  
Meal."—In a late issue of the *Sibyl* we find  
the following testimony, from one of its cor-  
respondents: "Some time ago I saw an as-  
sertion from the pen of A. J. Davis, that it was  
not well to eat fruit and vegetables both at the  
same meal, as in being digested together a  
kind of semi-poisonous gas was generated. I  
thought the matter over, and as I could not  
dispute it I at once resolved to test it for myself  
as well as possible. For several months I have  
done so—eating each separately as the rule,  
with an occasional exception; and I know it is  
best for me to eat only the one at a meal, and  
I usually prefer the fruit; yet I can eat just as  
much of either as I wish, and not feel unpleas-  
antly, while if I eat both, and even less in  
quantity, I often feel badly. This is a very  
simple rule, and yet one of great importance,  
if it is, as I believe, true. I wish every health  
reformer would try it and let the world know  
the result of their experience after a thorough  
trial. I know many who live quite simply,  
yet who experience unpleasant sensations from  
improper digestion. May not this mixing of  
food be the cause? I believe it is. Let them  
try it and satisfy themselves."

"Time lost in Shaving."—Southey says  
that the poet Campbell asserted that every  
man who shaves himself every day, from the  
time his beard begins to grow to the age of  
threescore and ten, gives to the operation as  
much time as would suffice to learn seven  
languages. Southey then proceeds to verify  
the calculation, and from experiment of the  
time consumed in the act of shaving, he finds  
that there would be time to learn, not seven  
languages, but fourteen, and this so thor-  
oughly that he could read, write, and speak them  
sufficiently well for all ordinary purposes. He  
goes still further, and concludes that, consider-  
ing the increased facility which the habit of  
acquiring, and the knowledge of any one lan-  
guage would give for acquiring another, any  
one of remarkable aptitude could learn all the  
languages in which there are books to be pro-  
cured. For all this he allows but ten minutes  
a day.

This opinion of the poet Southey, coming as  
it does from a man of letters, who was himself  
acquainted with several languages, though  
possibly an exaggeration, is entitled to respect.  
It is not introduced here as an argument  
against shaving, but to show the value of  
time; and it shows, in a striking manner, how  
much may be done, if any one chooses, and  
has resolution enough, to reserve only a few  
waste moments every day for some special ob-  
ject.

"Physical Obstructions."—MARY,  
WAYNE, PENN., 1861. "BROTHER DAVIS: The  
world is before me, and, in the buoyancy of  
youth, I build ethereal castles, that dwindle  
into nothingness before my more enlightened  
reason. Hopes and fears, joy and sorrow, are  
the computations of my every-day life; and I  
therefore long for more congenial conditions  
in the angel world. My physical system is not  
in harmony, caused by obstructions that re-  
sist the influence of the usual remedies. Can

my brother see a remedy? No one can possi-  
bly prize the value of health who has never  
been sick. If I could once more regain my  
health, I should be as happy as the wild fawn  
that bounds o'er the western prairies."

REMEDY: The most unnatural slaveholder  
is Disease. No tyrant was ever half so full  
of fierce mischief. His hands are red with  
human blood. He lives in our dwellings—  
nay, in our very bosoms, nesting in the warm-  
est recesses of our hearts—destroying health  
and beauty before, and oftentimes in our very  
eyes! How can we longer bear the presence  
of this sleepless wretch? If humanity should  
weep a flood of hot tears, for forty days and  
forty nights, the deluge of sorrow would not  
drown this serpent, this rampant monster, this  
great foe of all men, called "Disease." Drugs,  
doctors, ministers, cannot kill him; he is sov-  
ereign of them all, and of all the world besides.  
And yet there is one certain way to conquer  
him, to wit: Obey the laws of Nature, and thus  
entrench yourself in Health. Our patient should  
begin by taking an alcoholic vapor bath once  
a day for a fortnight, when let us hear from  
her again. This bath may be arranged so  
that the head and face will not come in con-  
tact with the vapor, by securing the blankets  
snugly about the throat.

"Another Cure for Hydrophobia."—  
BRANTFORD, CANADA WEST, 1861. MR. A. J.  
DAVIS, MY DEAR SIR: Some time back I saw  
in your valuable paper that one of your cor-  
respondents was very anxious that you, or  
some of your numerous and able correspond-  
ents, would inform him respecting the best  
cure for the bite of a mad dog; therefore I  
send you the following recipe, (which I hope  
you will be so kind as to publish, and make  
some remarks respecting the prescription,)  
which I cut out of the *Hamilton Spectator*:

"The following recipe for hydrophobia has  
been handed to us for publication. We under-  
stand that it has been frequently tried, and  
found to be an effectual cure. It belongs to  
Mr. Springsted, late of Saltfleet, who emigra-  
ted to the United States, and who always re-  
fused to make it public, but it appears that he  
left it behind him accidentally. Take the false  
tongue of a colt, grated fine; the under jaw-  
bone of a dog, burnt and ground to a powder;  
the filings of about six good coppers; nine or  
ten roots of the blood-root; and the same pro-  
portion of the root of saffras. Mix well to-  
gether. For an adult, take half a tea-spoonful,  
and immediately after, the filings of half a  
copper, separately; the second dose to be  
taken twenty-four hours after, without the  
copper filings, which are only to be used in the  
first dose. When taking this medicine, the  
patient must refrain from all kinds of fruit,  
fat meats, butter, milk, or spices of any kind,  
for at least four days, and let him use for  
drink tea, or water with toast in it."

[REMARKS: We think Mr. Springsted showed  
much wisdom in refusing to make public the  
foregoing recipe for hydrophobia. The ingredi-  
ents are valueless for the disease named.  
The queen of "Witchcraft" is entitled to the  
credit of originating such a semi-poisonous  
compound. It only lacks the "eyes of a black  
cat" to make it perfect. Seriously, the true  
way to prevent hydrophobia is to kill all the dogs;  
and the best general cure is the vapor bath, at  
a very high temperature.—Ed.]

"Treatment for a Slight Indisposi-  
tion."—A little sheet called *The Rights of Hu-  
manity*, published in Chicago, has a lengthy  
and over-satirical account of how Senator  
Douglas was treated by the priests and doc-  
tors. Mr. Douglas had the good sense and  
moral courage to stave off the ministers, but  
the doctors, it seems, had their own way with  
him. To illustrate how the Senator was killed  
by his physicians, the satirist prescribes the  
following for only "a slight indisposition":

1st day—morning, 15 grains calomel; noon,  
10 grains do.; evening, 20 do.; during the  
night, Dover's powders every two hours. 2d  
day—continue the same treatment, except  
making an application of one blister, and give  
two ounces castor oil. 3d, 4th, 5th, 6th, and  
7th days, without any alteration. The calomel  
disease will now be complicated with an  
ulcerated sore throat, for which you must  
make a bold and free application of lunar  
caustic (nitrate of silver) to the tonsils and  
adjoining parts, till the mucous membrane as-  
sumes a dark brown appearance; also cup the  
forehead and back of the neck freely, and ap-  
ply blisters on various parts of the body. In  
the evening take 8 ounces of blood, and ad-  
minister 20 grains calomel. Continue this  
treatment until the seventeenth day, when  
symptoms of mercurial rheumatism and dis-  
ease of the heart will be discernible: to allay,  
give 40 drops tincture of colchicum every six  
hours, (a dose of ½ oz. would close all scenes  
on earth to the patient within two hours);  
continue with all the foregoing agents until  
the twenty-first day. The diagnosis will then  
indicate disease of the kidneys: prescribe 10  
grains iodide of potassium; repeat two or  
three times per day. By the twenty-fourth  
day nervous prostration will predominate—  
administer one-eighth grain of morphine every  
four hours, (by taking one grain of morphine  
at one dose, you could rest until the angel  
Gabriel sounds his judgment trumpet); con-  
tinue giving the morphine, and alternate with  
5 grains of quinine in addition to all the above  
agents. By the twenty-seventh day your case  
will be deemed extremely critical, and assume  
a typhoid character, also torpor of the liver  
and constipation of the bowels, followed by a  
jaundiced condition, accompanied by poisoning  
of the blood, which will prostrate your nervous  
system still more. [Query—What would poi-  
son your blood? Scientific poisons, when  
prescribed by our "best medical talent,"  
should not; although, if prescribed by any  
other than the "regular faculty," serious re-  
sults might be expected.] Twenty-eighth

day—You must now take 1 drop of croton oil  
every six hours, or a croton oil pill, (equal to  
6 common anti-bilious pills); alternate with 1  
ounce of castor oil; also continue blistering  
and administering the above mild agents, with-  
out intermission, for, if they are discontinued,  
Nature would take the advantage and improve  
every opportunity to remove the poison from  
the system, and thus thwart the designs of  
science. Twenty-ninth day—You should pro-  
vide for a slight change: the action of the  
croton, in combination with its allied hosts,  
may produce only from seventy-five to one  
hundred evacuations of the bowels within  
twenty-four hours, which may "prostrate your  
nervous system still more." A wandering and  
delirious state will accompany your illness  
more or less from the inceptive administration  
of the poisons to its fatal close.

Patient, your malady is now eternally cured!  
N. B.—During the foregoing treatment you  
must positively exclude all light and fresh air  
from your room. Keep the temperature at  
fever-heat, and do not allow any water to come  
in contact with your parched lips and burning  
body, nor raise your windows to admit "fresh  
air," or you may commit a "grave mistake."  
Finale.—Undoubtedly your friends will  
deeply regret your loss, but it will be great  
satisfaction to know and feel that you were  
doctored systematically and died scientifically.

"Dysentery, or Bloody Discharge."—  
PHILIP T., ONTARIO CO., N. Y. In replying to  
your questions, good friend, relative to the  
proper treatment of this disease, we will in-  
dicate the true course for all sick ones to pursue.

1. THE CAUSES: All diseases, as we have  
many times told you, arise from disturbances  
in the magnetic and electrical dynamics (or  
forces) which pervade and regulate the cor-  
poreal system. Of this disturbance a change  
in bodily temperature is the first symptom or  
evidence. If the disturbance be a surface one  
—such as closing the pores of the skin, and  
taking a cold in the joints, and the like—the  
symptom is an inward fever, being an extra-  
heated condition in the vital parts. This con-  
dition increases the pulse, coats the tongue,  
stagnates the digestive functions, and reduces  
the desire for food, but increases the desire to  
drink. On the other hand, if the disturbance  
of the equilibrium commenced in the vital  
parts, such as oppression on the lungs from a  
cold, overloaded state of the stomach and liver,  
costiveness, and the like—then the symptoms  
are a surface feverishness, headache, stretch-  
iness, sleepiness, accompanied with a very  
general depression and loss of bodily strength.  
In the summer season, as has been always ob-  
served in all hot countries, in camps and over-  
crowded places, the most frequent effect of  
magnetical disturbances is exhibited in *Dysen-  
tery*, or bloody flux, and diarrhoea.

2. SYMPTOMS: Frequent gripping pains in  
the intestines, with loss of appetite, sometimes  
nausea, chilliness and hot flashes, lassitude,  
and a little headache. The discharges are  
chiefly mucous at first, mixed with blood, but  
the passages are attended with gripping pains,  
and, in some persons, a falling of the rectum,  
and a bearing down, as in bad cases of piles.  
There is a typhoidal state of the system—a  
wearisome fever, accompanied with a very  
exhaustive weakness, and perhaps some delirium.  
These are the characteristic symptoms  
of dysentery. We will now indicate the best  
home treatment, adapted to everybody and to  
every place, which will leave the patient free  
both of medicine and disease.

3. TREATMENT AND CURE: The usual, but  
mistaken, course, is to give the patient a phys-  
ic. The old (and yet popular) school of  
doctors still resort to gentle aperients—rhu-  
barb, magnesia, castor oil, mercury, and dif-  
fusible stimulants. Many of the old line phys-  
icians will yet bleed for dysentery, if the  
patient be plethoric and corpulent, or inclined  
to apoplexy. Sudorifics, emetics, diaphoretics,  
and even blisters, for counter-irritation, in  
connection with laudanum and Dover's pow-  
ders, are still employed by allopaths in the  
treatment of this very simple disease.

In order to cure the acute form of Dysentery,  
without leaving bad effects in the system, stop  
all food of every kind. The greatest danger  
lies in eating. It is a mistake that you must  
eat to keep up your strength. You should re-  
member that, in Dysentery, several of the *finest  
vessels of the intestines are bleeding*. The entire  
mucous coating is overloaded with slimy  
perspirations and with negative exudations  
from the blood; and eating, therefore, is the  
most dangerous and most unnatural act, be-  
cause perfect digestion is impossible. If it be  
necessary to give the patient anything "to  
keep up strength," let it be something mucil-  
aginous, like the tea of flax seed, gum arabic  
water, slippery-elm tea, or the broth of mut-  
ton. Occasionally use a gargle of salted water,  
in order to allay thirst and dryness in the  
mouth. So much for food during hours, or  
perchance for days, or while the disease is upon  
you.

Next, as to bodily treatment: Take a  
warm Sitz-bath two or three times a day.  
Remain in the water from fifteen to twenty  
minutes. After drying the skin, which should  
be done briskly with the hand of some mag-  
netist if possible, cover the bowels with cotton,  
which should be well sprinkled with the  
pounded gum of camphor. Keep the bowels  
and stomach warm and comfortable by exter-  
nal applications—so also the feet and legs, by  
enveloping them in several folds of flannel.  
Be quiet, walk about but little, and always sit  
in an inclined position. If the feverishness is  
considerable, the patient should be washed all  
over in tepid water, should be rapidly dried  
with the magnetic hand of friendship, and then  
placed between fresh sheets. This treatment,  
with little or no homeopathic medicine, will  
cure the severest case of acute dysentery, in  
three or four days. We would urge one other

thing, viz: The use of small warm water in-  
jections about three times a day, or immedi-  
ately after there has been a considerable dis-  
charge of mucous and blood, accompanied  
with straining and gripping pains in the bow-  
els. Retain the injection until nature insists  
upon another discharge.

## CHRONIC DYSENTERY.

That is, when the disease has become unyield-  
ing and persists for two or more weeks, may  
be controlled and cured by simple methods.  
The first, as in acute attacks, is to stop eating.  
Make a tea of flax seed, with a strong infusion  
of cloves; drink a swallow every fifteen or  
twenty minutes. Strong coffee, without milk  
and sugar, may be taken with a little roast  
potato and bread for dinner. Warm water,  
or slippery-elm injections, are not to be omitted  
in chronic dysentery. Bilious persons, having  
the obstinate form of this disease, will find  
great virtue in the following: Turkey rhubarb  
and willow charcoal, of each (pulverized) one  
table-spoonful; of saleratus a piece as large as  
a hazel nut; put these in a tumbler-full of water;  
let it stand covered up twelve hours, when, after  
thoroughly stirring it, the liquid will be ready  
for use. Dose: A tea-spoonful of the liquid  
about once in every four hours during the day.  
(Never wake up at night to take any-  
thing in the shape of medicine.) We cannot  
too strongly urge the value of hand-magnetism  
in restoring the balance of health to the sys-  
tem. And furthermore we would once more  
impress you to remember that, especially in all  
stomach and bowel disturbances, the WILL is  
a powerful physician. Do not fail to avail  
yourself of his skill and benefactions. Always  
sleep with your mouth closed, so that the air,  
by passing through the warm nostrils into  
your lungs, may be purer and more magnetic,  
and, therefore, more energizing to the nervous  
system.

## The People's Lyceum.

"Let truth no more be gagged, nor conscience dun-  
geoned, nor science be impeached of godlessness."

For the Herald of Progress.

## Prof. Payton Spence's Reply to Judge Coffinberry.

WITNESSES AND TESTIMONY AGAINST  
MR. FAY'S PERFORMANCES.

MR. EDITOR: When preparing my Analysis  
of Mr. Fay's Manifestations for publication, I  
thought, as your correspondent Judge Coffin-  
berry does, that it would be more satisfactory  
to the public if I gave the names of the parties  
who were present at each of the circles to  
which I referred in the Analysis. In my en-  
deavors, however, to prepare that kind of tes-  
timony for the public, I met with unexpected  
difficulties. I found respectable witnesses,  
Spiritualists and others, who were unwilling  
that their names should be presented to the  
public in any such connection with Mr. Fay's  
performances. I found other Spiritualists who  
were unwilling that I should even announce  
through the press that their parlors had been  
used by Mr. Fay as a theater for the exhibition  
of his feats of jugglery and legerdemain under  
the name and pretense of Spiritual manifesta-  
tions. Furthermore, as most of the persons  
who attended those circles were strangers to  
me, I found that I must first of all ascertain  
their names, then I must ascertain the resi-  
dences or the places of business of those whom  
I knew and of those whose names I had ascer-  
tained; then, in order to get their testimony,  
or their certificate to one or more facts, I must  
call at their places of business, and if they  
were not in, I must call again, or else call at  
their residences, and if they happened not to  
be there, I must call the next day or the day  
after; and as these witnesses were scattered  
over this large city, some of them two or three  
miles apart, I soon perceived, after one day's  
trial, that I had undertaken a task which  
would require ten days' or two weeks' con-  
stant walking to complete. For these reasons  
I changed my plan, and concluded that I would  
simply state the facts as I myself knew them  
to be, leaving the witnesses to deny them if  
they were falsely represented. In this way I  
hoped to put the public on their guard against  
Mr. Fay's impositions, and that in the light  
of these facts Mr. Fay might be tested elsewhere,  
if he still continued in the field as a medium.  
Thus far, no Spiritualist, or any one else, of  
this city, has disputed my statement of the facts,  
except a medium by the name of Colchester—  
a man who, not long ago, stated at the HERALD  
office, in the presence of Mr. Plumb, that all  
test mediums occasionally practiced imposi-  
tions upon those who consulted them—a man  
who has himself been repeatedly detected in  
such impositions, as I am informed by three or  
four credible witnesses who detected him them-  
selves.

Mr. Fay, however, in reply to my statement  
of facts, made a wholesale, sweeping denial of  
them. For the purpose of showing that his  
assertions were of the same reckless and un-  
blushing character with his performances, I  
then took the trouble to collect the testimony  
upon one of the denials contained in his reply.  
I supposed that that would be sufficient to con-  
vince any unprejudiced mind of Mr. Fay's un-



reliability both as a witness and as a medium. That testimony I published in a letter which appeared in the *Banner*, of June the 6th. In that letter I made the following extract from Mr. Fay's reply:

"Prof. Spence also argues that my mouth was found black after the horn was talked through, upon lighting up. I deny the charge *in toto*. A man slipped up to the table in the dark and blacked the horn, and then tried to put some on me; but he made a slight mistake, and caused a little streak to be on under my left eye—I being all the while secured by ropes. Now if I had talked through the trumpet, the black would have been in a circular rim around my mouth."

This denial of the charge *in toto*, Mr. Fay made in his reply written from Oswego, although he must have known that the spot was certainly on his lip, for the reason that Dr. M. M. Turner, Mr. Wm. P. Coles, Mr. Leonardo Westbrook, Mrs. Annie White, and myself, at the close of the circle at which it happened, told Mr. Fay that there was a black spot on his lip, which he, of course, had not the hardihood to deny to our faces, but admitting the truth of our statement, he gave us a very different explanation of it from that which subsequently appeared in his published reply. I would furthermore remark that, in view of Mr. Fay's denial *in toto* that there was a black spot on his lip, his lawyer, Judge Coffinberry, does him great injustice, it seems to me, by admitting that there was a spot on his lip, and by endeavoring to explain how it got there.

To the above extract from Mr. Fay's reply I presented the following answer in the published letter just referred to:

"We, the undersigned, believers in and advocates of Spiritualism, do hereby certify that we attended a circle held by H. Melville Fay, at a private residence, No. 546 Broome street, in the city of New York; that we are not aware that any one at that circle stepped up to the table in the dark and blacked the horn, or Mr. Fay's eyes, neither did Mr. Fay make any announcement or complaint to the circle that any one had been in any way interfering with his table, his horn, himself, or his eye; and that on one occasion, when the light was struck up, we observed a black spot on his lip, but we saw no streak or mark of any kind under either of his eyes.

"Wm. P. Coles, A. E. Horton, Eliza L. Schriber, L. Westbrook, Wm. J. Young, Ellen Turner, D. M. M. Turner, Mary A. Williams, Martin L. Vanhorn, Annie White."

I am requested, in not a very polite or civil manner, by your correspondent, Judge Coffinberry, to give the names of the witnesses who saw Mr. Fay holding the horn up to his mouth talking through it. I do not think, from the manner in which the Judge calls for them, that he really wants them, unless it should be, perhaps, to dispose of the facts to which they testify in the same quibbling manner in which he disposes of the facts certified to by the above ten witnesses. For the benefit of those who really do want them, however, I will give the names of the only two, besides myself, that I am at present at liberty to give: they are Dr. Gray, who is so well and so favorably known to the Spiritualists, not only of New York city, but of the United States, and Mrs. K. J. Westbrook, a Spiritualist also, and a most excellent and reliable healing and prescribing medium. Mrs. Westbrook has recently left New York, and is now residing in Greenville, Ohio. I use the testimony of Dr. Gray without consulting him about it, because he has made it public property, as Dr. Young, Mr. Wm. P. Coles, and the reporter of the New York Spiritual Conference inform me, that Dr. Gray stated publicly before the Conference that he saw Mr. Fay holding the horn up to his mouth, talking through it, at one of his circles. I am also credibly informed that there were other persons at that circle who saw Mr. Fay holding the horn up to his mouth, talking through it, but I am not authorized to use their names publicly in connection with that transaction.

I will furthermore state that Prof. Lyman, present associate editor of the *HERALD OF PROGRESS*, Charles Partridge, Wm. P. Coles, Leonardo Westbrook, and myself, were the only ones who witnessed Mr. Fay's pretense of transporting a letter through the air, and they all agree with me in pronouncing it a trick.

I will also add that the feat of turning water into wine was attempted by Mr. Fay at the residence of Dr. John Scott, the well-known healing medium of this city. His statement in reference to it is, that the attempted imposition was so gross and so apparent that every one present was disgusted with it.

The reasons which I gave for believing that Mr. Fay tied and untied himself, handled the instruments, &c., are, I think, sufficient to convince any unprejudiced mind. The evidence which I adduced on this point is, in legal language, cumulative, and as Mr. Coffinberry is, I am told, a judge and a lawyer, he is well aware that the proper way to appreciate the force of evidence which is cumulative, is not to consider each item of the evidence simply in its isolated bearing, as Judge Coffinberry has done, but to consider the weight and bearing of all the items taken together in their united force. In this way it will be perceived that every additional item which I presented in the following chain of evidence, doubles, and quadruples, and increases in a tenfold degree, the force of the items which precede it: so that, when we reach the end of this chain of cumulative evidence, the conclusion is irresistible, that Mr. Fay tied and untied himself, handled the instruments, &c. Condensing the items as much as possible, they appear in the following order in my Analysis:

1st. Mr. Wm. P. Coles and myself discovered, and demonstrated to the satisfaction of others, that it is possible for a person to tie himself in the same way that Mr. Fay alleged that spirits tied him, and, while apparently thus tied, in the dark, to handle instruments,

&c., and finally to untie himself—all so dexterously as to deceive the most skeptical.

2d. Mr. Fay was seen holding the horn up to his mouth, talking through it.

3d. Mr. Fay got his mouth blacked by blacking that was put upon the mouth of the horn.

4th. He was always found tied in the same position and with the same kind of knots.

5th. All the handling of instruments, &c., occurred when Mr. Fay tied himself, never when he was tied by a committee—the testimony of Mr. Colchester to the contrary notwithstanding.

6th. His hands or wrists were never found tied up closely and firmly against anything—there was always a certain amount of slack rope.

7th. He always prevented a close and fair examination of the knots between his wrists.

8th. He refused to let me cut the rope from his wrists, leaving the knots entire, so that I might examine them more satisfactorily. He refused to allow other equally simple tests to be made.

9th. The peculiarities in the marking of the rope upon his wrists.

10th. Squeaking of the chairs.

11th. His constant anxiety to get a stout chair, and his testing the chairs that were offered him, to see if they would squeak.

The evidence which I adduced to prove that Mr. Fay untied himself, after having been tied by the committees, is also cumulative in its bearing and conclusive in its force; and the same is true of the nature and force of the evidence which I adduced to prove that Mr. Fay removed his hand from the arm of the experimenter and manipulated the face of the experimenter with that hand, in class C of his performances. The proper way to succeed in this performance is to do as Mr. Fay did—that is, engage the attention of the experimenter by talking to him, or requesting him to sing, or in any way diverting his mind from his arm and from the experiment which is about to be performed.

Judge Coffinberry says I am "an accuser, interested, and perhaps prejudiced." If a chemical compound is handed to me for analysis, and I find that it is an acid, and publish all the steps of my analysis, and the conclusion to which it has led me, am I therefore "an accuser, interested, and perhaps prejudiced," because I find an acid where others supposed there was an alkali. The man of science, in such an investigation, is just as willing to find the one as the other; and he feels no bitterness, hostility, or prejudice, towards what he has found, simply because it is not something else. I felt equally indifferent to the result, in my investigations of Mr. Fay's performances. I felt just as willing to find in them the works of Mr. Fay as the works of spirits, and just as willing to find in them the works of spirits as the works of Mr. Fay. All I wanted to know was the truth of the matter—who did it. Now that I have found that truth, I will not quarrel with it because it is not something else; nor do I feel grieved because it is not something else; nor have I any condemnation or prejudice towards Mr. Fay because he did not yield anything else to my methods of analysis. Personally, I feel just as well pleased with Mr. Fay as I would have felt had he been a medium for the most decided and convincing manifestations. This he himself is well aware of; and although Judge Coffinberry, and perhaps other Spiritualists, think that I feel differently, yet there is not a single harsh word, or expression of any kind, in my whole Analysis, which justifies them in thinking so. If I had used one-tenth part of the intemperate and uncivil language which Judge Coffinberry has used in his review, then it might, with reason, have been said that I was "interested, and perhaps prejudiced."

Finally, Mr. Editor, in justice to the truth and to Spiritualism, (to which I have given and will ever continue to give my life and energies), I must say to Judge Coffinberry, that it is just such intemperate articles as his, and just such uncivil and unmeasured language as his, which have so greatly lowered the standard of Spiritual literature; and which, in connection with the impositions of mediums and of others who have falsely styled themselves mediums, have so often brought the blush of "mortification" to the cheek of refined and intellectual Spiritualists, and in the language of Judge Coffinberry, "furnished the enemies of reform a weapon with which to battle the cause, and thrown in the pathway of the sincere and earnest investigator a considerable obstacle." Our writers need purging and purifying as much as our mediums.

Yours, &c., PAYTON SPENCE.  
New York, Aug. 6, 1861.

For the Herald of Progress.

### Worthlessness of Mr. Fay's Manifestations.

BRO. DAVIS: For the first time I appear as a contributor to your valuable paper, feeling it my duty to make a few statements with reference to the reliability of H. Melville Fay as a physical test medium. I do not make them wholly on hearsay. They are made from my own observations in part, and in part from the reliable testimony of others, the testimony in no case coming from a third person.

From positive knowledge I can safely say that Mr. Fay's manifestations are no more nor less than deceptions, perpetrated by himself. I am well aware that my statements are broad and astounding, but they are nevertheless true. In the first place, let it be remembered that Mr. Fay has traveled through Pennsylvania and Maryland, exposing Spiritualism, performing the same feats and producing the same demonstrations as he now performs as SPIRITUAL MANIFESTATIONS.

I stated in an article contributed to the *Banner*, the different ways in which Mr. Fay had been detected from my observation. In one instance, by rapping on the ceiling with a hard piece of wood, I attracted the attention of Mr. Fay in that direction. (It must be remembered that these manifestations are always conducted in the dark.) What claimed to be a spirit then described, through the horn, or trumpet, the spirit who was rapping, disclosing his name, age, temperament, and stature, also the country in which it left the body. It is certain evidence to me that the medium produced the description, because otherwise it would have been differently produced and explained. The spirit with the trumpet certainly could not have seen my spirit, for the age and stature, as given, did not correspond with mine, I being but twenty-two, while the description was of a person of middle age, who was represented as being tall, while I am rather below the medium stature; and I am positive that I never died in California. Another thing observed was, that while the pretended spirit was speaking through the horn, but a few moments before Mr. Fay declared that the horn did not come near him. A young lady sprang forward, and feeling about, found the horn at the lips of Mr. Fay. These discoveries have been already detailed in the *Banner*.

I will now relate another case of the detection of Mr. Fay, at his native place (Akron, Ohio.) It was communicated to me by a reliable person, and one well known as a reformer, (namely, S. P. Leland, not more than two weeks since. "A party," says Mr. Leland, "composed of respectable citizens of Akron, convened at a private dwelling, and in the course of the manifestations, the spirits proposed to tie me; preparations were accordingly made for that purpose. I was then placed in a chair directly opposite Fay, and about six feet distant. The lights were then extinguished. Shortly after, the rope began to twine around me in an intricate manner. While I was being thus entangled, I reached out, and my hand came in contact with a body, seemingly the leg of a person. I then cried for light, which was accordingly produced, and the substance within my grasp was the leg of Mr. Fay. He tried, and vigorously too, to loose my grasp, but I clung firmly to him, although my arm was badly bruised by the blows of Mr. Fay." I do not pretend to give the exact language of Mr. Leland, but I have given the substance.

I will notice another instance of his detection at the same place, which I have also from reliable authority.

On a certain occasion, while the mysterious exhibitions were transpiring, the following question was asked: "Mr. Fay, do you remain in your chair during the manifestations?" He replied in the affirmative; but while the manifestations were proceeding, a lady stealthily crept to the medium's chair and found it vacant; she then removed it from its proper place, and awaited the issue, which came with a crash, for the medium returning, and endeavoring to seat himself, came violently down, *à posteriori*, and was unceremoniously sprawled upon the floor.

I suppose many readers of the *HERALD* will question my charges; but this I do not dread, for investigation is the order of the day, and those who read should be allowed to question. However, I challenge Mr. Fay to disprove a single charge brought against him in this article.

The Cleveland *Sunbeam*, (an excellent paper by the way,) says that the *HERALD* must estimate very lightly the intelligence of the committee whose testimony taken in that city was published in its columns; and also the testimony of spirit seers, such as Mrs. H. F. M. Brown and others, who have, time and again, seen the spirits tie and untie Mr. Fay. I know not what reply the *HERALD* would make to this, but I can say, that as sagacious committees have been deceived before; and that spiritual perceptions in these cases are of very little worth, as they do not deal with this order of facts.

NORMAN H. BARBER,  
Middlebury, Summit Co., Ohio.

For the Herald of Progress.

### Prof. Anderson's Rope-Tying Performance.

EDITOR *HERALD OF PROGRESS*, SIR: A few days since I visited Barnum's Museum, for the purpose of witnessing the success of Professor Anderson, Jr., in his performance of what was announced in the bills as the "Great Biological Rope-Tying Incomprehensibility," to which was added the statement that it was "not done, as many erroneously supposed, by the inspiration of spirits."

Prof. Anderson solicited any three men in the audience to come upon the stage and bind him, and, after a short interval, the number of men desired appeared upon the stage and proceeded to tie him, hands first and behind his body, then his lower limbs, and lastly forming the rest of the rope into a net-work that closely confined his whole body. The rope used was at least a hundred feet in length. When thus tied, the Professor was placed in a box of so small a size that it barely accommodated his person in a reclining posture. The box rested upon four chairs, showing that there could be no communication with it by means of a trap door. In about one-half the length of time occupied by the three men in binding him, the Professor released himself. Subsequently taking the rope with him into the box, he, ten minutes after, was presented to the view of the audience, so securely tied (by himself) that two men occupied twenty minutes in untying him, during which time they worked perseveringly and unremittently.

The Professor positively states that the rope-tying feat is performed by him without

the assistance of spirits, and it would be absurd, if not impertinent, for any one to contradict him. If he can do thus much, may not the dark circle mediums, whatever their claims, be fairly presumed to tie and untie themselves when rope feats inferior to Professor Anderson's are performed at their circles?

I have been exercised as a "physical medium" in a great many "dark circles," at which "manifestations" have been made equal to any that have ever been reported; but they were produced while I was in a state of trance, and therefore I could not positively answer that my hands were not used in producing them. My entrancement was induced, I am sure, by a spirit influence; and I think now that the "physical manifestations" at my circles were made by the same influence, with the use of my hands, and never without the exercise of some of my muscles. The mistake of many has been, not as to the spiritual cause of the manifestations, but as to the means of their production. I am convinced that it is impossible for an expert mortal to perform, unaided by spirits, all that is done at the circles of the Davenport Boys, Fay, and myself, with the exception of those movements that are made in accordance with the mental requests of those in the circle, which, though made by a muscular exertion, would only be accomplished under the direction of a spirit intelligence.

I know that I am subject to the influence of disembodied spirits; but as regards their supposed power to move ponderable bodies, independently of the medium's muscles, I have become entirely skeptical.

I am willing to hold circles in the future, as I have in the past, and submit to any test that does not involve an imposition on me; but I desire all who have taken or may take an interest in my mediumship, to bear in mind the statements I have made in this article.

Yours, in the search of Truth,  
WM. L. F. VON VLECK.

### Voices from the People.

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

For the Herald of Progress.

### From Frank, the Itinerant.

EDITOR *HERALD*: It is a long "while" since I wrote you from the house of "Ephraim," in the city of A—, yet I trust there's nothing amiss; surely the time since then has been full of events of which one might earnestly speak or write, but, for the most part, when leisure moments have come, I've felt like meditating alone, rather than talking with the many. I think I've seen some glorious sights and detected most hopeful signs in these days of commotion, though there be shades and wonders accompanying them. Beyond the siege of fort and city, through the smoke and carnage of war, appear broad plains, covered luxuriously with the products of gentle peace. Above the din of battle rises soft, mellow music, prophetic of the "time to come." And are these the products of war? No! Are boils upon the body producers of health? No! But when one's body becomes a reservoir of corruption, such eruptions afford relief, and give the productive forces a chance to work. If we, as individuals, and as a people, would study "cause" more, and play and dally less in the "out-rooms" of "effect," we could very soon sing of "Brotherhood, and Joy, and Peace;" "and man's progressive mind would soar unfettered as its God designed."

I am wondering, somewhat, at the curious shapes I find in the reform field. Though I may be able to see into these things, I cannot see through them all. We have upon us now a revolution, which, in its nature, is three-fold, viz: Religious, Social, and Political. In principle, in each department it is the same, brought on by the same great cause. We cannot separate the one from the other. Reformation is indeed a *must* be in the three departments, else we accomplish but little in any one. In the religious world we find hypocrisy and priestly artifice; in the social, lust and inconstancy; in the political, slavery and demagogism. As hypocrisy is to religion, so is lust to social life, and slavery to republicanism or democracy—one of the two in either case must predominate. I find those in my itinerancy who are honestly full of zeal, theological-wise seeking to brush away the errors there, who proclaim chattel slavery as "right," and have not a breath to give to that department of reform. Others say they "have no particular interest in the negro slave, but have great sympathy for the slaves of a lighter hue"—(that's reform skin deep.) And whole communities who smile and nod approvingly when churchdom is stormed and sacked, but vince and anathematize when a bomb is thrown into the political Sodom. And again, those who clap their hands rapturously at a poetic picture of the future of humanity hide their faces when the social relations necessary to produce this picture in real life are referred to. And there are those who talk loudly of political reform—of the "glorious union"—who seem to be entirely ignorant of the fact that morality and justice 'twixt man and man is its only permanent basis. Lust and virtue, religion and deceit, slavery and freedom, cannot live in peace and union as one family; and it appears to me that he or she who, as a professed reformer, approves of one part of our revolution upon the basis of principle, cannot, consistently, be continually silent upon, or ignore the others as a matter not worthy of interest; and it's a "blow hot and blow cold" policy that seeks to favor, or stops work, for partyism, in these days. Why, one hardly expects to turn the corner of a street in these hurrying, transitory times, without running against somebody, and it would be a foolish expenditure of time to crouch behind the corner until everybody had passed, doing their work, that we might avoid a slight collision. Steady, sturdy laborers are required now-a-days—soldiers, capable of self-command, and true as steel. No "guerillaism" or "masked batteries" in moral warfare—they belong to "trick" and "treachery's" support.

Mr. Editor, I'd like and hope to see a reform movement established whose supporters will heed no party, subscribe to no compromise 'twixt policy and principle, *cut no dirt*, each supporting by his or her might the great interests of a

brotherhood and sisterhood. And it seems that when the present commotion in outward things has ceased to attract so much the attention of the people, when they recover from the shock and meditate upon what and where they are, and what has placed them where they are, that they will be better than ever prepared to receive and carry into practice the great teachings of Nature, and, with a determination, worthy of men and women, engage in spiritual, moral, and physical culture, and travel on more peacefully and truthfully.

FRANK, THE ITINERANT.

For the Herald of Progress.

### Lecturing in Ohio.

CLEVELAND, Ohio, July 31st, 1861.  
DEAR *HERALD*: A few notes of travel may not be uninteresting to the many readers of the *HERALD*.

We have been laboring since the first of June in Northern Ohio, have held, in connection with other speakers, grove meetings at South Kirtland, Nelson Ledge, North Newbury, and Euclid, all of which, except in Euclid, where a severe rain prevented, were well attended.

Mrs. Stowe has also lectured, both on Sundays and week evenings, in many other places. Notwithstanding the great national excitement, the attendance upon lectures, whether at grove meetings or elsewhere, has been as good as during any former summer season; but our receipts therefore have fallen short, being barely sufficient for traveling expenses. These small receipts, however, are owing to the extreme scarcity of money.

This (the "Western Reserve") is a grazing country, and cheese is the staple product, for which the South has been the chief market. This market being cut off, there is left on hand an abundance of this "staple," and a *minus* quantity of money. This condition of things, inasmuch as there is no power to take from one that hath not, any more than he hath, is severely felt by the itinerant.

Should any lecturer desire to labor in this region of country, and be disposed to take cheese as a recompense therefor, I have no doubt he would be liberally rewarded or at least receive as much of the "staple" as he could find money to transport any considerable distance.

We find the interest in Spiritual reform—not a whit lessened in consequence of the war excitement; in fact, it seems to awaken a new interest in the great living, moving reforms of the day. As institutions and constitutions begin to tumble, and statesmen and chieftains quake and tremble, as the storm clouds thicken over the horizon, the people, the real sovereigns of this land, are beginning to awake. Something *must* be done, and the people will do it.

Let none be dismayed! Let agitation be the watchword! and as the murky clouds and dark fogs clear away, the bright morning sun will shine in all its splendor on a free and happy people, for the speedy consummation of which let all work manfully, let the hands of none be stayed.

"These are the times that try men's souls"—the times that test the true worker; those who are laboring for selfish aims, or to fill their golden coffers, will now ingloriously "secede" from the field they have so long disgraced.

The true reformer can but rejoice at the signs of these times, and hail with joy a revelation that promises so much for humanity.

Fraternally, A. C. STOWE.

### 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.

### Facts and Doings of the Church.

MR. EDITOR: I see that you call the attention of your readers to an article in your *HERALD*, No. 73, asking for facts, sayings, and doings of Church members, which facts are to be published in a book, for the purpose of showing to the world the true position of Christian orthodoxy as regards the principles of truth and righteousness.

Having been for thirty-five years a member, thirty years an officer, and four years a colporteur of an orthodox church in several different States, and having in my possession the records of a church from its organization to its dissolution, I can give facts substantiated by church records and competent, incontrovertible testimony, which have not a parallel in the annals of paganism.

I have no enmity to the church, nor any wish to thwart its feeble efforts in doing all the good it can in elevating the morals of the low and misdirected children of humanity; but when she seeks to sustain and strengthen her cause by collecting and publishing to the world the follies, foibles, and practices of a few individuals under the assumed charge of their being Spiritualists, for the sake of truth alone I will endeavor to expose her secret abominations to the world.

I take this course with the greatest reluctance. I was born and raised under church influences; my prejudices and sympathies have been all in its favor; my friends, the partner of my bosom, and half my family have gone to the spirit world through the church, and I am left an outcast wanderer on the dreary shores of mortality alone, like the old forsaken leaf on a tree in autumn. Alone did I say? No! Thanks to the glorious dispensation of truths disclosed through the medium of angel spirits, I am enabled to occupy a position in God's magnificent temple of real truth, as far above the church, as she considers herself above the lowest specimen of humanity.

Though forsaken and anathematized by the church, and consigned by her to the tender mercies of the Devil for having the presumption to think and reason for myself, I frankly forgive her adherents, and in the language of him who spake as never man spake, exclaim: "Father, forgive them, for they know not what they do."



With your permission, Mr. Editor, I will, through the columns of the HERALD, proceed to give first my own experience in the church, and then such other facts in relation to members in good standing in orthodox churches as can be authenticated by credible testimony.

Yours, in the love of the Truth. J. M. EWING. GRAYVILLE, White Co., Ill., July 29, 1861.

A Peep into the Canon of Inspiration.

BY A "STUDENT."

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

NUMBER EIGHT.

ETHICS OF CHRISTIANITY.

The various changes that are rung upon the theme of Vicarious Atonement, are deserving of passing notice. Assuming the "Fall" to be a fact, let us briefly contemplate the plan to which it is claimed God resorted to obtain satisfaction for the breaking of the moral law. The device is to give up to persecution and an ignominious death an innocent person to suffer in the stead of those who are (assumed) guilty!

If the New Testament is a true exponent of the infallibility of the wisdom of Jesus—at all times—it cannot be considered as establishing such a claim for him. "Forgive us our trespasses as we forgive those who trespass against us," notwithstanding all the distortion and procrusteanizing to which it has been subjected, to give it consistency, means nothing else than an appeal to God to take pattern after human example in the supposed possibility of the remission of sins.

One of the most baneful of all influences growing out of the system of Christianity, is that which grants absolution for all sins and misdeeds of a lifetime, upon the offender confessing at the last hour of existence, penitence, and a belief in the atoning merits of the death of Christ. It is only equalled in enormity by the old Universalist tenet, that, "even so in Christ, all shall be made alive again;" therefore, that Gibbs, the pirate, and Howard, the philanthropist, shall in the next world both stand upon the same platform.

Suppose I hold in my hand a counterfeit lead dollar; does the act of belief with me, that another person possesses a gold one, convert my bogus one into such? Suppose I had been a cotemporary of Christ's, and had upon a time been hungry; would the knowledge of the fact that he had eaten a hearty meal appease the wants of my appetite?

Christianity inculcates that our own merits, for works of the most disinterested benevolence, are to be esteemed but as filthy rags, as moral offal, as the dregs of pollution!

and agonizing in an endless Hell! Unless the walls of such a heaven were higher than a (winged) seraph could scale, we can inform the "Dips" luminous—Spurgeon—that Milton's ejected host would not be without a follower, in taking a leap from them, down to the "burning lake" where I might share the woes of my child! No! I would not thank my Creator for a heaven, to which every erring and sinning son and daughter of the human race might not ultimately—after due repentance and forsaking of sin, either in this life or the next—attain!

THE AUTHORITY OF CHRIST'S TEACHINGS.

As regards the intrinsic value and authority of the general asseverations of Jesus, the Christian world, like the disciples of Plato, seem to consider the ipse dixit of Jesus as final and absolute; simply because he was the medium through which certain moral truths were uttered; ignoring the consideration, that like the electric telegraph, which existed as a principle from past eternity before its discovery and application by Morse, so the Golden Rule and other gems of religious precept uttered to the world perhaps for the first time by Christ, had, as principles in the moral economy, existed always, an eternity before mankind or Jesus was brought into being to receive their application.

The defects of Christianity are, that it embodies numberless errors, with which are combined some few of the most sublime and beautiful truths. Spiritualism seeks to disincumber these truths of their errors, and place them in a better connection. To bring, therefore, the comparative merits of the two systems, Christianity and Spiritualism, distinctly before the mind, we embody the cardinal features of each respectively in the two subjoined Platforms, or Confessions of Faith:

A SUMMING UP.

That the Mosaic dispensation, in the benighted age in which it was promulgated, may have subserved some possible degree of good, we have already conceded. That the Christian system was immeasurably in advance of the Mosaic, and has—withstanding it has been made the cause of spilling the blood of millions of the human family—conferred vast benefit upon a portion of the world, none more readily than ourselves will admit.

The defects of Christianity are, that it embodies numberless errors, with which are combined some few of the most sublime and beautiful truths. Spiritualism seeks to disincumber these truths of their errors, and place them in a better connection.

ORTHODOX FORMULA.

1. I believe that, from eternity past up to 4004 years prior to the Christian era, God occupied the universe without the company of a single entity, either in the form of matter or spirit.

2. I believe that then he formed, from nothing, all the suns and worlds in space, and made the earth with full grown trees, animals, and a man and a woman on it, making a clock of the earth's rotation to work by, and that he finished up the job in six literal days, and on the seventh day he rested and was refreshed.

3. I believe that Adam was created a full-sized man, that Eve was made out of one of his ribs, and hence was a "spare-rib;" that she ate an apple and coaxed Adam to do the same, the effect of which involved the whole unborn human race and rendered them candidates for an everlasting burning hell; that after the fall, God set about devising means by which he might, in a slight degree, set matters back to where they were at first; that, after studying upon it for 4,000 years—during which the race was continually pouring headlong into hell, (St. Peter affirming that "there is none other name under heaven given among men whereby we must be saved"—but Christ's,)—he hit upon the expedient of being born of a woman of his own creating, becoming, by the means, both his own father and son; and that he committed suicide to expiate the offense of Eve eating the apple, that he might thereby save from hell the elect, or those whom he foreknew from all eternity would be saved at any rate.

4. I believe that God never made a revelation of his will to any of the race except the Jews; that the heathen he "passed by on the other side;" and that they might not get the benefit of any of the afflatus that was given through Jewish noddles, he commanded a strict nonintercourse between his "chosen people" and the outside barbarians—except when he gave a few thousand Midianitish girls to the Jewish men to debauch, (Num. xxxi: 17 and 18)—and that he never took any notice of the heathen except to fight them, in helping the Jews, and "hardening the hearts" of the heads of certain nations when he wanted to have them "cut up;" so that he could make a clean sweep of them, and get "honor" from the exploits.

5. As touching the Devil, I believe that he was once an angel of light and purity; that in highest heaven, where no sin or temptation can exist, he became inflated with ambition, was turned out with his crew, and thrust down to hell; that he at once escaped therefrom, and has ever since been prowling about the earth, tempting people, and rendering it necessary to keep up a standing army of priests, as large as Xerxes' host, to keep the people warned of the tricks and intrigues of his Satan-ship, and to steer them clear of him and safe to the Orthodox heaven.

6. As regards churches, I believe my own to be the very gate which opens into the front parlor of heaven; some other routes which resemble mine may "make connections," but the probability is they will all come in "behind time."

7. Heaven I believe to be a place of eternal rest—nothing being required of the saints who get there but to sleep and sit still, except to sing psalm tunes, because the elect were lucky enough to get there, while their relatives and friends are roaring and screeching in sight—a "great gulf" being between—in hell.

8. At death, I believe that souls receive a judgment which lasts until the day of judgment; that on the morning of that day, Gabriel will blow his horn, when immediately the

air will be filled with bodies that have been for thousands of years changing from vegetable to animal creations, and thence ascending into the human again, and that they will fly to and fro, and that souls will be scrambling for their bodies, and that all this performance, together with the rejudging of the whole race, will be done up in one day; and that each party will then be sent to their "own places;" (Judah like,) and the wicked will have prepared for them, (according to Spurgeon, in his Resurrection Sermon, second series,) "twain hells" for both soul and body, where they will roast and scream to all eternity.

9. As to where heaven is, or whether the soul has a human form before the resurrection, or whether friends (the elect) will be able to recognize each other in heaven, the Bible is wisely and mercifully silent. I believe, however, that the blissful rest of heaven will be a repose upon the bosom of Jesus, according to our sacred poetry:

"When the soft dews of kindly sleep My drooping eyelids kindly steep, Be my last thought, how sweet to rest Forever on my Saviour's breast."

10. I believe that the instant one of the elect gets into paradise he becomes "perfectly holy," and the equal of God: the Bible saying, in speaking of Christ, who is God: "We shall be like him, and see him as he is." I believe in "progression," but in making it in one instantaneous leap.

11. I believe that reason, owing to the fall, is crazy as a loon when exercised on matters of religion. On other subjects it is clothed in its right mind, and is sane and trustworthy.

12. As regards inspiration and revivals, I believe God has two kinds of spirit that he uses, one for inspiring the writers of the Bible, but which, since the finishing up of that book, he has withdrawn and locked up within himself; and in a weaker or diluted kind, which he periodically pours out to create revivals; it not being admissible that he should use the same spirit for both, otherwise people who are moved by his spirit during revivals would be inspired and hence be entitled to set up as Bible makers.

All this, and much more of the same sort, I believe and profess!

SPIRITUALISTIC FORMULA.

1. I believe in ONE Eternal, Everlasting, Omnipotent, All-wise, and All-loving Father, who is the source of all Motion, Life, and Intelligence in the Universe: not the creator of truth, but in and of whom is truth; not the creator of motion, but in and of whom is all motion; not the creator of matter, but of whom matter, so to speak, is the body: a Being whose intelligence is manifested in the laws of Nature as his fixed and immutable modes of thought. That this Being, being infinite, and man finite, though eternally progressive, can never be apprehended or fully conceived of by man; that the occupation of ever ascertaining more of, and approximating towards, God, will be one of the chief sources of enjoyment to finite minds throughout eternity.

2. I believe that Nature, whose only word God has ever given, attests that the material universe, in all its innumerable manifestations, has attained its present state of existence by a series of unfoldings, which is the necessary consequence of the law of progression—which is entangled on all existing entities—and that the intelligence of man, or his spirit, like all lower grades of entity, is also the subject of this same law of progressive development.

3. The origin of the human spirit, like numberless other mysteries in Nature's arcana, is unknown to man in the body; but it is believed to become individualized when it comes in contact with the elements of mortality, or at conception, henceforth remaining an indestructible, living, progressive entity, the moral constitution of which, being subject to its own inherent powers of volition, is capable, aided by surrounding and actuating influences, of elaborating its own moral and intellectual qualities, and determining its own state and destiny.

4. I believe in man's free agency in a qualified sense, namely: that while free in the ability to exercise his will, he is at the same time so much the subject of external influences and constraining necessities, that, in order to develop harmoniously, his surroundings must be auspicious to conduce to his favorable unfolding. That man, in short, both morally and physically, is the representative of the exact character and quality of the causes (his parentage) which gave him being; that he is not responsible for inheriting either a consumptive constitution or a deformed moral organization from his paternity: consequently, that many of the moral obliquities observable in individuals who were unfortunately born and educated, are to be regarded with the largest charity rather than with censure and animadversion; that an individual should be judged by his own standard—or conception of right—rather than by that of another; that a person can sin (morally) only according to his appreciation of the violation of moral law.

5. I believe in no vicarious atonement, no trinity, no personal devil nor endless hell; but that all violations of nature's laws are followed by a full, just, yet unmitigated penalty; from the consequences of which there is no pardon nor absolution; that all the prayers that can be offered could not abate the effects of such violations one particle: that there is, in short, no possible pardon for sin, that its effects can only be outgrown and overcome by subsequent continued obedience and conformity to all natural requirement.

6. I believe that the practice of sin is in no case owing to an innate love of it, but is caused by a misdirection of the moral sensibilities,—owing to the unfavorable influences of birth

and education—and a consequent inability for the time being to perceive and follow a better course; and that the law of spiritual progression is based upon the fact that the greater the violation of natural law, the more retributive the penalty; and that, as suffering is not sought by individuals, but is incurred through ignorance of good, that the augmented pains—consequent upon violated law—would of themselves at length deter the offender from the commission of sin, and occasion a retracing of his steps in iniquity; and that, in addition to this restraint, evil persons are surrounded both in mortal and spiritual life by those who exercise—either directly or indirectly—an influence calculated to awaken, quicken, and develop the latent moral faculties of their misdirected minds, which ultimately effects their reformation: [it being understood that all mortals or spirits who feel prompted to endeavor to elevate others, are always those who are in advance—in moral development—of those who are the subjects of their good intentions.]

7. I believe that, according to the state of the individuals at death—good or bad, wise or unwise, intellectual or ignorant—they are precisely the same upon entering the spiritual world; and that their status is, of itself, the law which determines their condition—either for happiness or misery—in the spirit-life: that their associations will be in exact correspondence with their own moral and intellectual development; that the disembodied mind is more susceptible to pleasure or pain than the embodied; consequently, if the former is guilty of moral violations, it experiences in a far more intense degree the retributive consequences—than in earth life—which, as above explained, ultimates in their final reformation.

8. From the foregoing premises, I believe that all advancement made in earth life, places the individual at death in a corresponding degree of progress in spirit-life; that eternal progress is the destiny of every created soul; that it is the nature of mind to be happy only in the continual acquirement of new possessions, (truths), and that if spirits were made perfect in knowledge and holiness upon entering the spirit-life, it would be the subversion of their capacities for permanent happiness; that as advancement is to be the order of the spirit's eternal being, their beginning (earth-life) must necessarily be crude and imperfect.

9. I believe that earth-life—or the connection of the spirit with the body—has but one specific object of educating the spirit, by means of the various trials, privations, and afflictions necessarily incident to mortality; that the contrast afforded by the immunity from these in the higher life, will constitute the capacity for appreciating the joys and felicities of the spiritual state; consequently, that infants and young children who depart earth-life have to be brought back to earth by their guardians and teachers and made acquainted with the trials and sorrows of it, that their sympathetic natures and fraternal impulses may by that means be quickened and developed.

10. I believe that, from the most undeveloped child of earth to the most exalted spiritual intelligence in the highest heaven, not one knows who, or what God is; and that—from the circumstance of our being eternally progressive—God must of necessity forever be above and beyond finite comprehension; that were it possible for him to be "seen" (according to the puerile fancies of orthodox sectarians) it would destroy the veneration and adoration which is immanent in every human soul, and which is the spontaneous homage of that soul's inmost oblations.

11. I believe that, to preserve my individual identity in spirit life, I must carry with me into that life, every mental and moral phase which here goes to make my personal character; I also believe that all spirits, whether relatives and acquaintances, or strangers, in the same plane of development, (or nearly so) can meet and associate in the spirit-world; but that a low or undeveloped spirit can not rise above his present sphere to associate with spirits above him, except by a regular process of growth and moral development; in short, that while the higher spirits can descend to the lower spheres, that they cannot come in close conjunction with gross spirits, their respective affinities bring unavoidably repellant to each other.

12. I believe that friends instantly recognize each other in the spirit-world, both by their qualities and personal appearance; that the spiritual body is in form the exact copy of the external or material body, excluding all deformities and imperfections incident to the latter.

13. I believe that every inhabited planet has—immediately beyond its atmosphere, and coincident with the plane of its equator—a certain number of spiritual zones, constituted of the emanations of the various kingdoms composing the planet itself, and that these zones, or spheres, are the abodes of the spirits emanating from the central or material world; that these spheres are more and more refined, according to their order in a series; that they are possessed of all entities, in the form of scenery, etc., which belong to the inner material world, but in vastly more picturesque and inviting aspects, (not including the first three, at least, in the series); that these spheres are the objective realities of the spirit, besides which another kind of scenery is equally cognizable—more particularly to the higher spirits—which is strictly subjective in its origin: or, as to the spirit, there is nothing of what mortals term imagination, whatever of forms or images the spirit conceives of, or desires to see, is immediately bodied forth as a tangible reality to the spiritual sense, whether of sight, hearing, smell, touch, or taste; that what one spirit perceives, (of subjective realities,) another may see by coming in rapport with the former one's conceptions; that all subjective



HERALD OF PROGRESS.

ANDREW JACKSON DAVIS, EDITOR.

NEW YORK, SATURDAY, AUG. 24, 1861.

TERMS OF SUBSCRIPTION:

Single Copies, per year \$2 00
Three - - - - - 5 00
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Twelve - - - - - 20 00

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

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

The present aspects of the Reform field may be gathered from our "Voices from the People."

Notice the short article on page second, in regard to what may be done, in dark circles, in tying and untying persons bound with ropes. Do not rest your faith in spiritual things entirely on the knot of a cord.

BE "PEEP INTO THE CANON" is concluded in this issue, with a contrast between the Orthodox Creed and the New Creed, which is soon destined to take its place in the popular mind.

CONVENTIONS AND PETITIONS.—We would submit, very respectfully, but earnestly, the propriety of PUBLIC MEETINGS in all Northern cities, with reference to the objects of this War. If the people are ahead of the Government in their motives for prosecuting this great struggle, let them call Public Meetings and sign Petitions expressive of their sentiments. In this way the Government can be memorialized, if necessary, and the next Congress influenced to do something for absolute FREEDOM AND PROGRESS.

THE FAY PERFORMANCES have elicited much able criticism, pro and con, and, trusting to the good sense of our correspondents, we hope that "more" will not be forthcoming. If Mr. Fay is a genuine medium, and loves the cause of truth more than personal considerations, he will return to this city, recompose the circle which condemns him, and thus demonstrate to his accusers that he is no impostor.

In this connection it may be well to remark that, to the intelligent believer in the New Dispensation, Spiritualism does not depend upon the testimony or "facts" of any one man; neither are its facts invalidated by the "fictions" of the largest congregation of men ever yet assembled; but its realities repose, with all the serenity of immutable truth, upon the well-ascertained philosophic fact that man is a spirit, that as such he lives hereafter in the Summer Land, and can return to earth on missions of either duty or friendship.

The War for Progress.

Many Northern journals, the Tribune among them, unfurl their flags with this motto: "THE WAR FOR THE UNION."

It seems to us that there is far more shadow than substance in this proclamation. It is more political than patriotic—more for the letter, less for the spirit, of free institutions. We do not say that the editors of these journals are designedly "political" in their patriotism, but we do say, that, viewed from our stand-point, they are far too time-serving to meet the demands of the age and country.

What is this war designed to accomplish? Is it waged solely for the purpose of maintaining a particular form of Government? Do our brave Brothers shed their blood simply to defend the letter of the United States Constitution? Far from it. The heart of every true American is naturally superior to such formal devotion. The Union, as a mere form, is worth nothing. The Government, as a government, under the sway of time-serving lawyers and professional politicians, is not worth an ounce of human blood. The shape, and form, and letter, of any earthly development, are subject to the inexorable mutations of immutable laws. The incessant changes wrought by Nature's unchangeable principles, are not only inevitable, but also absolutely necessary, as promotive of the ends, aims, and purposes of PROGRESS.

The principle of Progression is Heaven's central law. It is the very life-element of Deity. To resist its natural operations, whether in matter or in institutions, is to rebel against the central will of the Divine Mind.

Are our leading Northern politicians Rebels? The question is a fair one, and we have a right to put it earnestly. Are the people of the North all, or mostly all, mere conservatives of form, and, therefore, "rebels" in their very hearts? Are the policy-wise editors of our loyal Northern journals all traitors and rebels, and "miserable sinners," in the eyes of all higher intelligences, and before high heaven? And

do they design to bestow wealth and to sacrifice more human life to protect and perpetuate a mere form of Government? We dare not presume to judge of their moral or intellectual status, but our inmost heart is trembling and swelling with, "Father, forgive them, for they know not what they do!"

They say that this "War is for the Union!" We say that the form of no earthly institution is worth an ounce of human blood. They say that this struggle is to "maintain the Constitution, and to enforce its laws, in all the States of the Union." We say, that neither the Constitution nor its laws, in themselves considered, are worth the trouble and expense of a single fratricidal battle. And furthermore we say, that the people of the North will be yet more demoralized and politically prostrated, unless our leading men very soon forget the form, and letter, and expediencies, of their political organizations, and proclaim: "THIS WAR IS FOR FREEDOM AND PROGRESS." We must regard "Union" as one of the consequences of a great, glorious, sublime struggle for Civilization and Progression. As Americans, we must start with the fixed, invincible Will to fight for the establishment of more Freedom on this continent, otherwise we shall fail to accomplish the ends which present "golden opportunities" bring almost within the nation's grasp. The people of the South rebel only against the expansion and enforcement of constitutional law, but (mark the fact!) the people of the North refuse to obey the central law of Heaven, namely, PROGRESS. Instead of inspiring our brave Brothers with the principle of Freedom, as the inherent right of all men of every race and condition, our politicians simply cry: "Save the Union—down with traitors—enforce the laws."

To all this we respond a thousand times, "Amen!" but only because these ends are stepping-stones to the expansion of civilization, on a yet higher plane. We cannot too profoundly thank the "secessionists" for the opportunities which they present for the improvement of our constitution, and the consequent progress of our Government. And we cannot too earnestly impress the patriotic people of America that their success in this war will turn, not on their devotion to the letter and form of the Union, but on their faithfulness and united allegiance to the principles of FREEDOM AND PROGRESS.

The Government and Slavery.

The Secretary of War has addressed a letter to General Butler in answer to his inquiries respecting the treatment of fugitive slaves. The position of the Government is defined to be: 1st. To respect and maintain all existing rights in the States. 2d. To respect the civil authorities regarding fugitives from service in the loyal States. 3d. To recognize no claim for such service in the rebel States. 4th. To receive fugitives from loyal and disloyal masters, the former to be compensated by Government, on the restoration of peace, for the services of their slaves. 5th. To allow no interference by the troops with the servants of peaceful citizens, neither, except when the public good may require it, prevent the voluntary return of any fugitive to the service from which he may have escaped. These are the leading points, as near as we have been able to abstract them. To some of these important and questionable positions, exception is resolutely taken by the Northern press, Abolition and Republican.

A JUST REWARD.

The New York Observer has for long years stood at the head of the pro-slavery religious party at the North. It has used all the strength it could command, quoted Scripture and published sermons, to demonstrate the excellence of slavery as an institution. Of course a large share of its patronage has been southern. From a recent number we observe that the editors have heard from a ministerial subscriber now in the secession army from Louisiana. He writes: "In candor, and in the fear of God, if you, or any of the brethren who have urged on this diabolical war, come on with the invading army, I would slay you with as hearty good will, and with as clear a conscience, as I would the midnight assassin. In the name of God, I conjure you, let us alone!" The editor remarks that the reverend subscriber owes them twenty-five dollars, and hopes that, before he begins to "slay," he will "clear his conscience" by paying that little bill. The Observer will find that this twenty-five dollars is permanently invested. People who are taught to live upon the unrequited labor of others, and to defend from Scripture, a system that allows the exercise of unlimited and irresponsible power, will be apt to profit sufficiently by their lessons, to repudiate a trifling debt to a newspaper. Nor will they hesitate to "slay" the editor who has furnished this choice religious instruction, when they find him standing in the way of the enjoyment of this freedom to oppress and destroy.

PRODUCERS AND CONSUMERS.

FARMERS, with reformatory ideas, now is the day for a movement in behalf of justice and humanity. You know that the citizens of New York (and the same is true in all other cities) are obliged to pay the combined profits of (1st) Speculator, (2d) Wholesale Dealer, (3d) Retailer, before they can get a dozen of eggs, a pound of butter or cheese, a bushel of potatoes, turnips, beets, corn, or any other article furnished to the market by you.

ALL FARMERS who are moved by a single impulse toward reform may combine to prevent all this imposition. They may not only aid themselves by getting a fair price for everything they have to sell, independently of all mercenary go-betweens and heartless speculators, but also contribute largely to the well-being of thousands of poor mechanics and hard-working men. The plan, which we in general terms suggest, is this: Let a number of farmers lease an ample structure in this city for a public store. Select a reliable and experienced merchant, who is thoroughly practical in the provision department of trade; pay him and his clerks a salary commensurate with their talents and duties, and let them sell directly from the farmers to the people. This may very soon merge into a "Union Store," than which nothing in business is more economical or reformatory.

A DAY OF PRAYER.

In accordance with the request of a joint committee of Congress, President Lincoln has issued a proclamation, recommending Thursday, September 26th, as a day of fasting, humiliation, and prayer. He states, in general terms, what it is desirable the people should pray for, as follows: "To pray for His mercy; to pray that we may be spared further punishment, though justly deserved; that our arms may be blessed and made effectual for the reestablishment of law, order, and peace throughout our country, and that the inestimable boon of civil and religious liberty, earned, under His guidance and blessing, by the labors and sufferings of our fathers, may be restored to all its original excellence." If we are expected to join in that day's supplications, we shall be under the necessity of making our prayer more specific. We would, in the first place, pray that Abraham Lincoln might, under the guidance and blessing of God, ascertain whether Simon Cameron, his Secretary of War, has speculated out of army contracts, and if so, to forthwith depose him, and appoint some loyal and honorable man, like Jos. Holt, of Kentucky, if possible; if not, secure the services of John B. Floyd, or some other open secessionist, as less to be feared than a loyal speculator. We would next pray, that effectual means might be taken to ascertain whether William H. Seward has forgotten the text of his Rochester speech, and if so, that he be provided with a printed copy—pasted in his hat, and that he be taught to repeat the words, "irrepressible conflict," till he will not be likely so soon again to forget their significance. We would next pray for a thorough purging of all the departments, of disloyal and unprincipled men, filling their places with the good and true, so far as possible. Having thus prayed all the Tories and rebels out of the camp, we would implore the bestowment upon the remaining officers, from President to the least subordinate, of a necessary amount of strength in their spines, intelligence in their foreheads, well-directed force in the back brain, and an overpowering love of freedom and right to crown the whole. Lastly we would pray that the commander-in-chief might cause every army banner to be inscribed with "Freedom for the Slave," and instead of a national pray day, there be appointed a national day of deliverance from bondage. Even the prayer-hearing God of the Christians would prefer the song of deliverance from four millions of bondmen, to the groans and tears, humiliation and prayers of thirty millions of freemen. And if not, it is no reason why every sinner, from Abraham Lincoln down to the writer of this paragraph, should not forsake his sin before he prays to be forgiven. C. M. P.

BETTER LET IT OUT.

Consistent and truthful persons experience great difficulty, at times, in reconciling with their professions, the utter absence of honor integrity, and truth, which characterizes the "daily walk and conversation" of some Spiritualists and professed reformers. A new lesson of charity has come to us, by which we are able to account for the non-appearance of those estimable qualities in parties from whom we are led occasionally to expect them. It is the standard of the old plantation negro, who, when it was intimated that Sam had no truth in him, replied, "You dont know dat ar. Dere's more truth in dat nigger dan in all de rest ob de plantation." "How is that?" was inquired. "Why, he never lets any out!" We only pray for some of the receptacles of honesty, truth, and nobility, in society, that the time may come when they will let a little of it out! The loss may be serious to them, but the world will be the better for it. Ce Emps.

NEW POSTAGE STAMPS.

The Post-office Department is introducing new post-office envelopes, and will soon have ready new styles of postage stamps. New Yorkers are notified that for six days the old envelopes can be exchanged for the new, and thereafter they will not be received. How the government can, on so short notice, repudiate articles heretofore possessing current value, we cannot see. It is to be hoped that with the stamps longer time will be given for exchange. If not, it will be well for correspondents to avoid remitting in stamps until the new issue is ready.

GROVE MEETING.

O. L. Sutliff and Mrs. C. M. Stowe will hold a two days' Grove Meeting, at Sharon Center, Medina Co., Ohio, on Saturday and Sunday, Aug. 31st and Sept. 1st. A general invitation is extended "saints" and "sinners" to attend.

The Spirits on the War.

MESSRS. EDITORS— I have just visited one of the best test mediums with whom I have ever met; and among other incidents, the war was made the prominent feature of the occasion. Without comment as to the correctness of what spirits predicted as the issue of the present contest, or the part they acted in the late affair at Bull Run, I will simply state what was given by them, leaving the reader to judge of the probabilities in the premises. Some dozen spirits who communicated, all concurred in the verdict, that the Press, the People, the President and Secretary of War, were all in fault for interfering with General Scott, in his own plan and way of conducting the campaign. They affirmed that there was but one opinion in the spirit world as to who will be the victors, if General Scott is let alone. They say the South has put forth about all of its available force; that the additional number of ten thousand men could scarcely be raised; that the state of things at the South is terrible in every particular; that, at Bull Run, the retreat of the Union forces was the direct result of Spiritual influence; that the enemy was on the point of giving out, and intended to fall back and draw the Union forces upon ground that had been extensively mined, with the intention of effecting their destruction by explosion; that they (spirits) used their utmost endeavors to stimulate the Union troops as long as the enemy stood their ground, that, as soon as they perceived the design of drawing our forces on to the ground that was mined, they instantly seized upon the incident of the wagons hastening to the rear for ammunition, and impressed it upon the minds of our forces as the commencement of a flight, and at the same time conveyed the counter impression to the enemy, that it was a ruse to decoy them from their intrenchments, thus deterring them from following. Among the spirits purporting to communicate, was that of the late Col. John S. Slocum, of Rhode Island, who fell in the heat of the action at Bull Run. He was an intimate friend of mine formerly (at Hartford, Conn.) previous to his joining the army for the campaign of the Mexican war, where he was in the battle of Chapultepec, near Col. Ransom, when he fell in that engagement. Col. Slocum was a person distinguished for a remarkable

realities disappear from the spiritual perception when the desire which called them into being ceases. The principle of subjective spiritual scenes is, simply, all forms, combinations, images, etc., exist as principles, and are both ubiquitous and eternal; this will be readily understood by reverting to a single incident of every-day experience. A person may have his attention absorbed in one particular direction, and not for once think, say, of the form or appearance of the triangle; to him, for the time being, then, the triangle does not exist; to another, who does think of it, it does exist, and a conception of it, like that of any other form, does not depend upon locality.

14. I believe that, outside of the last, or outermost spiritual zone, belonging to any planet, in the celestial heavens, which, in extent, are equal to the entire universe. To this—after attaining the requisite degree of refinement, wisdom, and perfection, in the highest planetary spiritual sphere—spirits from all worlds at length attain; but that here, too, progression is the same eternal condition of being.

15. I believe that INTELLIGENCE alone places no spirit in an advanced condition; but that this, coupled with love and wisdom, becomes a potent auxiliary in giving scope to the powers of apprehension, and, consequently, of appreciation of the wonders of truth and universal verity.

16. Owing to the contiguity of the spiritual to the material spheres, I believe that the spirits of our departed relatives and friends, and others in sympathy with us, are ever about us, and are cognizant of all our thoughts and feelings; but that, among the vast number of spirits who are constantly passing from outer to inner life, few, comparatively, are advanced either in wisdom or knowledge; and hence, that the majority of communicating spirits are incapable of imparting instruction to the inhabitants of earth of a profitable or elevated character; that, from this circumstance, together with the difficulty of spirits obtaining the requisite means and conditions for communication at all times, spiritual communication must, of necessity, in many instances, be unrelieved; yet, nevertheless, no less spiritual (entirely) in its origin.

17. I believe that marriage (not all that we see on earth) is of divine origin; and that all inharmonious unions on earth will terminate with the present life; but that all will seek and ultimately find their true counterparts in the spiritual world.

18. I believe that fraternal love, and the exercise of charity towards all mankind, and a constant and profound investigation of Nature, and a searching after truth, for truth's sake, together with cultivation of all that is refining and elevating in art, induces the highest conception of the wisdom, power, and goodness of God, and is the only proper way of engaging in his service.

Poetry.

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

"HAND IN HAND WITH ANGELS."

BY LUCY LARCOM.

Hand in hand with angels, Through the world we go; Brighter eyes are on us Than we blind ones know; Tenderer voices cheer us Than we deaf will own; Never, walking heavenward, Can we walk alone.

Hand in hand with angels, Some are out of sight, Leading us, unknowing, Into paths of light; Some soft hands are covered From our mortal clasp, Soul in soul to hold us With a firmer grasp.

Hand in hand with angels, Some, alas! are prone; Snowy wings, in falling, All earth-stained have grown. Help them! though polluted And despised they lie; Weaker is your soaring When they cease to fly.

Hand in hand with angels, Oft in mental guise, By the same straight pathway High and low must rise; If we drop the fingers, Toil-embrowned and worn, Then one link from heaven From our life is torn.

Hand in hand with angels, In the busy street, By the winter hearth-fires, Everywhere we meet— Though unpledged and songless— Birds of Paradise. Heaven looks on us daily Out of human eyes.

Hand in hand with angels, Walking every day, How the chain may brighten, None of us can say; Yet it doubtless reaches From earth's lowest one To the loftiest seraph Standing near the Throne.

Hand in hand with angels— 'Tis a twisted chain, Winding heavenward, earthward, Up and down again. There's a painful jarring, There's a clank of doubt, If a heart grows weary, Or a heart's left out.

Hand in hand with angels— Blessed so to be— Helped are all the helpers, Who give light abate see; He who adds another, Blesses more than one; Linking earth, he grapples To the great white Throne.

Hand in hand with angels, Ever let us go; Clinging to the strong ones, Drawing up the slow; One electric love-stone, Thrilling all with fire, Soar we through vast ages, Higher—ever higher.



slow of spirits, combined with a singular recklessness of personal danger, was quick and impulsive, and possessed characteristics which, by those intimately acquainted with him, would readily be recognized; all of which, in the present instance, the extraordinary impersonating powers of the medium were most happily fitted to exemplify. He expressed great confidence in the final complete triumph of the national forces.

In alluding to his former friend, Col. Ransom, he said it appeared to him, (his change was so sudden) that Col. Ransom had appeared to him visibly on the field at Bull Run, and that his first remark to him was, "Why, I thought, Colonel, you were dead long ago!" to which Col. R. replied, "I am not, for since I last saw you in Mexico, I have been more than ever." After which Col. R. explained to Col. Stowman the nature of the change that had brought them together again.

If the prophecy of our spirit friends in regard to the war—predicated upon the condition of Gen. Scott being left to take his own course—prove correct, the Union is not yet destined to be overthrown, but on the other hand, its enemies will meet a most direful retribution. WILKINSON, CORN., July 28, 1861. V. C. T.

For the Herald of Progress.

Letter from J. K. Ingalls to Warren Chase.

"WHY SILENT?"

In a late number of the *Banner of Light* an inquiry is made for the writer, and regret expressed that his tongue and pen have remained so long silent. While deprecating the notoriety Bro. Chase has seen fit to thrust upon me, and the over-estimate he places upon the importance of my advocacy of the good cause, I cannot wholly disregard the fraternal solicitude he is pleased to manifest.

It is true that some twelve years since I left the more active fields of labor in the cause of reform for the pursuit of more worldly interests, for reasons and with results not essentially different from those stated by him. But self-justice requires me to say that I have ever held myself ready to answer any calls from friends, either to write or speak, and have, during this time, invariably responded with tongue and pen whenever "a door of utterance has been opened." Having had almost constant employment in the more material pursuits, of course I have not striven to make for myself a field of effort among the reformers who have devoted their whole time, and measurably depended for their living upon their public labors.

Why I adopted the pursuit of material interests to supply material wants, I will assign two reasons:

1st. It had become a part of my social and political faith that the material wants of every one should be supplied by their own physical exertions, discrimination, of course, being made in favor of the weak and incompetent. It seemed to me wrong that superior intellect should live off the products of uninformed labor. For whatever latitude might be given to the term labor, as embracing the mental activities, still it seemed to me that where the physical wants of each should be provided by individual exertion, and where the mental and moral needs should be the only stimulants to the higher nature, would be a condition better in accord with reciprocal justice and the healthy development of the whole man, than where any such division of labor was adopted as imbruted one with drudgery and weakened another by effeminacy.

That I have in a measure failed to exhibit to the world that a man can provide for his worldly needs, and yet serve the great cause of human progress; that he can at the same time work with his hands, his head, and his heart, is a matter more of regret than of humiliation; for, under the existing system, failure is the rule and success the exception. But I have no repinings at the results of what was determined on conscientious grounds and pursued with such ability as I possessed.

2d. There has never really been any place for me in the field of effort to which Bro. Chase alludes. If he will refresh his memory, he will find that the period of my greatest activity was previous to the time he mentions, and while the *Progressive Philosophy* was still spiritual, and had not run wild after the novelties of physical manifestations. At that time attention was given to the consideration of the laws of social science, to the inherent rights of man, and to the principles of a just distribution of the products of industry and skill.

With the growing interest in modern manifestations, he will remember that interest in the great practical laws of life declined. The inquiry, "Who can show us any good?" was changed for "Who can tell us something new?" Reference to the "Life of the Lone One" will show that he from this time found demand chiefly for discourses upon the philosophy and facts of "Spirit Intercourse."

While it was deemed of infinite importance that men should have their immortality physically demonstrated to them, it was urged that we were giving ourselves unnecessary trouble about the wrongs and inequalities of social life; that what could be changed for the better would be changed in due time, and that a belief in actual spirit intercourse would atone for all the ills of life, and render all efforts to arrange earthly affairs after the celestial order utterly insignificant.

Now, the opposite impression I have never failed for a moment to entertain. Not only is speculative theology of small account, so long as the "life is in the right;" but he who seeks truth for its own sake, and the good which it will effect, will find the good, whether he ever attains to an intellectual perception of it,

and a sensuous demonstration is still less essential. That such demonstrations are needful and suitable to certain minds, I have no doubt, and would be the last to deny such consolations where those of a deeper and truer kind are unknown. But it is not my sphere or calling to minister therein. When the Reform world shall really ask to know what is duty, what is fitting and practicable to be done, neither my voice nor pen will be longer silent. Nevertheless, I have great faith in "the silence." "Stars over us, silent," patiently repeat lessons from their celestial harmonies. "Graves under us, silent," constantly utter their solemn admonition to "work while it is day." We are given this earth-life for purposes connected with, and he has best prepared himself for the future who has most quickly heeded and most faithfully discharged the duties which lie in his immediate pathway, without assuming or avoiding the more extended responsibilities which social relations seem to demand of some.

In final response to the inquiry, I would say that it has reached me at a time when I am less occupied than I have been for many years. If the time has really come when the world will bear a practical gospel, my humble efforts, within my ability, shall not be wanting. My better acquaintance and experience with business affairs, for the last twelve years, has more fully demonstrated to my mind that the remedy for human ills is not in a change of theory, or faith, or speculation, but of practice. Disregard of human rights, and of the great rule of reciprocity, is the chief foe to man's peace and progress, the chief source of doubt, unbelief, despair. To give hope and happiness to mankind, it is necessary to establish the reign of Universal Justice. J. K. INGALLS, 12 Cottage Place, New York.

We have received a report of the first day's proceedings of the Speaker's Conference at Oswego, too late for publication this week.

Brief Items.

—Returned prisoners from Manassas and Richmond report that the wounded are well cared for by the rebels, and all prisoners are kindly treated. The statements as to the murder of the wounded at Bull Run are denied. —The authorities at Washington have arrested Charles J. Faulkner, ex-minister to France. He was about leaving, it is said, to take command of a brigade in the Confederate army. —Another battle has taken place in Missouri. From five to six thousand federal troops, under Gens. Lyons and Sigel, met an overwhelming force of rebels, under Price and McCulloch, variously estimated at from fifteen to twenty-three thousand. The battle was drawn, resulting however, in the death of Gen. Lyon, and the loss of some four hundred Union troops. —Gen. Fremont is working great energy in Missouri, assisted by his wife, who acts as his private secretary. He has declared martial law in St. Louis. —The loss of Gen. Lyon will be severely felt by the army in the West. He died, however, as a brave soldier, at the moment of a great success in the face of overpowering numbers. —Gen. Wool is at last positively ordered to Fortress Monroe. It is not yet known where Gen. Butler will go. —Virginia letter-writers state that a large business is being carried on by slave stealers in that State. The captured slaves are sent South.

—It is said that at a recent battle in Missouri a secessionist begged for quarter of one of Gen. Sigel's lieutenants, which was granted him. But as soon as the officer's back was turned, the rebel shot his generous foe. The lieutenant turned and killed him and two other secessionists, when he fell from his horse and died.

—The result of Secretary Chase's interview with New York, Philadelphia, and Boston bankers, is the agreement on the part of the banks to take a loan of \$50,000,000 at par at once, with the privilege of taking another fifty on the 15th of October, and another December 15. —Gen. Polk, the fighting bishop of Louisiana, owns four hundred slaves, ninety of them members of his own church. —By the official account, the federal army lost 481 men at Bull Run, had 1,011 wounded, and have 1,216 missing—some of the latter being deserters to their homes. —Thos. Francis Meagher has declined a captaincy, for want of proper qualifications. Such modesty and good sense are as rare as commendable. —Dickens thus holds forth in his weekly paper: "Can we wonder at the general exclamation of horror which arose in England when it was reported that the Southern States were about to let fly their privateers at the North? \* \* \* \* \* Whom will they get? The patriot, the honest, the merciful, the brave? No; the thieving drunkard, the homicide, the gang-driver, the slave-hunter, the runaway convict, the swindler, the murderer, the Seven Deadly Sins for officers, all the passions for crew, the Apollon himself for sailing-master. \* \* \* \* \* The motive of a privateersman is plunder. He comes out to steal—to fight and steal—but not to fight if he cannot steal. The privateersman is the common enemy of mankind as the pirate is, and he should be treated as such, and hanged by whomsoever can get a rope on his neck. The laws of God and man are against him." —The Seventh-day Baptists have changed their weekly paper to a monthly, and do not promise it a long life even at that. —The "Alleghenians and Swiss Bell-Bingers" recently gave a "grand stump concert" on a stump of one of the mammoth trees in Calaveras Co., California. At a height of ten feet from the ground it measured thirty-two feet in diameter! Not only were the performers, but an audience of fifty-three persons beside on the stump. —Barnum's two whales, lately introduced at the Museum, have both departed this life. —Henry Ward Beecher baptizes by immersion when desired by candidates for admission to his church. —It is said that Horace Greeley has been suffering recently from an attack of brain fever. He is recovering.

—The American Congress has voted the money and the money required by the President, and twenty per cent. more, and the House of Representatives has affirmed, by 92 to 55, that it is "no part of the duty of officers to capture fugitive slaves." The hand moves slowly on the dial, but it moves, and when the finger passes the hour, the knell of Slavery will ring out with a clang which will startle Europe.—*London Spectator*. —The committee on a national hymn have reported that they have examined 1200 manuscripts, and found some of them suitable.

FOREIGN ITEMS.

—The steamship *Persia* brings European advices to the 4th instant. —The *Times* in recent issues discourages investment in any American war loan. It volunteers opposition before any such loan is demanded. —Lord Herbert, (known as Sidney Herbert) ex-Secretary of War, died on the 2d inst., at his seat near Salisbury, in his fifty-first year. He had been in delicate health for some time. —The Prince of Wales, in a grand review of the troops at the Curragh of Kildare, on the 1st inst., went through all the manoeuvres of the day on foot as a lieutenant of the Guards. —The Archduke and Archduchess Maximilian, of Austria, were at Osborne on a visit to Queen Victoria. —In a recent election meeting, at Rochdale, Mr. Bright, in a speech on the Cotton question, made the following remark on the policy of breaking the American blockade: "Recollect what breaking the blockade means. It means war with the United States; and I don't think, myself, that it would be cheap to break the blockade, at the cost of a war with the United States. My opinion is, that the safety of the products on which this country depends, rests far more on the success of the Government at Washington than upon its failure."

—The Emperor of France had returned from Vichy to Fontainebleau. It is rumored that he was to visit Bruhl to witness the Prussian military manoeuvres. —Great intrigues, it is said, were going on at the French Court to displace Baron Ricasoli from the Italian Ministry, he not being supple enough to please Napoleon. —The *Patrie* gives a report that the French and English squadrons will remain off the coast of Syria till next winter. —The private subscriptions to the Italian loan amount to 963,000,000 francs. Rothschild of Paris, subscribes 150,000,000 of that amount. —There had been a combined movement of the Reactionists simultaneously undertaken in several provinces of Southern Italy, but they were everywhere defeated by the National Guard. —It is asserted, on the authority of a correspondent of the *London Morning Herald*, that emissaries of the French Government were making arrangements throughout the Island of Sardinia for a vote on the question of the annexation of that Island to France. —The Italians in Lisbon were making arrangements for a solemn high mass for the soul of Cavour, but the ecclesiastical authorities were opposing the movement. —Advices from Warsaw assert that the office of Governor General of Poland is to be suppressed. The administration of the country is to be henceforth in the hands of the military authorities.

Attractive Miscellany.

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

The Phantom Witness.

FROM A JUDGE'S NOTE-BOOK.

I was on my first circuit—both the cause list and the criminal paper of the Northampton assizes were crowded with cases. I had two or three briefs of no great importance, for I was young at the bar; and yet at this same Northampton assizes I was daily getting shadowy, nervous, pale, and weak; I could not sleep—at times I could not think. A "case" sat heavy on my soul; I felt weighed down as by a constant nightmare. I had a criminal case on hand. It had been put off from day to day, on account of the length of time it was supposed it would occupy, but it was coming on.

A fearful sense of responsibility was constantly present to my imagination. I had not yet grown callous to human suffering. I could not then contemplate crime, suffering, and retribution, with the merely critical eye of an artist in law, and I suffered accordingly.

A young girl, almost a child—her age was but fifteen—was to be put upon her trial for murder. Anna Dermer Heritage was committed for trial by the Northamptonshire magistrate, for the murder of John Adolphe Seaton, an infant, and her own sister's son. I was retained for the defense.

Day and night, at meal times, in the hours that should have been those of recreation, at times when my other duties should have occupied me, I pondered over this case and read and re-read the depositions, and toiled mentally till I began to look like some wretch upon an undiscovered crime resting heavily upon his heart, and who walked and lived in bodily fear of detection.

Could she be guilty? I had seen her more than once—a mild, gentle, lovable, fair young girl, who did not appear to have nerve enough to have crushed an offensive fly. But the evidence!

The evidence was awfully conclusive against her. I condense it for the reader. Before we step into court on the occasion of this most remarkable trial, we will glance over the record exhibited against the youthful and engaging prisoner.

There resided on his property, which comprised a beautiful mansion and manor in the county of Northamptonshire, a Sir Ralph Heritage. This gentleman had only one son, whose irregularities had estranged him from friends, relations, and finally from his father. But the father had long fought against the facts of his son's bad conduct; he had been the last and most loth to shut his heart against him; and it was not until a highway robbery, in which Richard Heritage most unquestionably had a share, that Sir Ralph was compelled to banish from his home the son to whom his heart clung.

Pity this poor father—pity the man who has cherished up his best affections in a thankless child!

And so Richard Heritage disappeared, and years passed away, and only now and then came vague rumors that he was wandering about those South American streets which teem with adventurers of every clime and of every hue.

And Sir Ralph felt that he was getting old and feeble; his wife had been long since in the family tomb of the Heritages. He was a lonely man; and it was with a gush of grateful tears that, one autumnal evening, he read a letter that had reached him from Ceylon, to say that his youngest brother, Alfred, who had many a long year ago sought that island as a home, with a sickly wife, was no more; and that the children—orphans, and one a young widow—were left destitute, or nearly so, and were only waiting in the hope that their uncle, Sir Ralph, would give them encouragement to come "home." They called England "home," although they had been very little children indeed when they had gone to Ceylon with their sick mother and anxious father.

Twelve years had elapsed, and father and mother were both dead. The eldest girl, Rachel, had married for love, and he whom she loved died within eighteen months of their union. Rachel then was a young widow, with an infant clinging to her for help. Her sister Anna it was who wrote to their uncle, at his grand estate in Northamptonshire, detailing all these events; and it was that letter which produced the flood of tears we have mentioned from the old lone knight.

Would these two sorrowing ones and the little child be welcome? Would he open his heart to them? Ah, yes! The mere thought of their coming was new life to him, and he was seen to smile, for the first time in the memory of some of his servants, on the day succeeding the receipt of Anna's letter from Ceylon.

That the answer to that letter was all that could be wished by the sisters, we may well imagine. It sent them ample means to come to England, and assured them of a fatherly welcome at Heritage Hall.

The time sped on, and the sisters, with the infant, reached England. They traveled by post from Liverpool to Northampton, and but for the accident of a break-down of the post-chaise about ten miles from Heritage Hall, would, on a wild tempestuous day in February, have dined with their uncle. But this was not to be.

On a cross-road that the postillion was advised to take, since it avoided a very hilly district, the chaise encountered a fallen trunk of a tree, which, in the dim twilight, was not observed until too late; and then it had so dislocated the machinery of the chaise, that it was impossible to proceed farther with it, and the party were fain to take shelter for the night at a roadside inn, named "The Wheat-sheaf."

The rain came down in torrents, and the wind howled through some neighboring copses, as if presaging by its dismal tones unheard of evils to the unfortunate travelers then benighted on their journey.

The inn's best room—I took the trouble to examine it, in the interest of my young client—was shabby in the extreme. It had two beds in it, and there was down the middle of the room a sliding partition, which, on an emergency, would convert the apartment into two.

It was into this room, then, at ten o'clock on this wild spring evening, that the two sisters, with the infant, were ushered. The rain dashed against the two latticed windows, as though their destruction was the sole object of the storm; and the wind struck the large sloping roof of the house with such gusty blows that the sisters more than once believed that some one must be at work in some mad fashion above their heads.

The small candle that the ill-appointed inn afforded them, flared and flickered in the little candlestick, and threatened each moment to expire, so that they hastened to rest.

And there were the gentle sisterly caresses, the kind "Good night!" the "God bless you, Anna!" and "God bless you, Rachel!" and the little one was kissed and commended to Heaven, and the light was put out; and then Rachel, from some cause that she could not define, burst into a passion of tears, and her sister Anna called out:

"Rachel! Rachel! what is it? Why do you cry when you are going to be so happy?" "I cannot help it, Anna! My heart is heavy—so very heavy! And yet how much have we to be thankful for, in the kindness of our uncle, who promises to make Ernest (the infant son) his heir."

And then Anna laughed and spoke in badinage, to raise her sister's spirits:

"To be sure, Rachel; and I go to the wall and shall not get a husband, all on account of your little Ernest, when I fully intended to make uncle Ralph leave me everything. Come, now, go to sleep. Good night!" "Good night, dear!" "Good night!"

This little dialogue was overheard by the landlady of the inn. It was nothing in itself, but it appeared on the depositions against Anna, as though written in letters of blood.

The sisters slept. The little Ernest slept his last sleep on the breast of his mother.

The rain still came down in torrents, and the wind still howled around the old inn. One o'clock had just been proclaimed by the tall old fashioned clock in the bar, when landlady, chambermaid, and boots, were all aroused by such a succession of piercing shrieks, from the room occupied by the sisters, that they one and all made a rush in that direction, with such hastily-snatched-up garments as terror enabled them to procure, and with the only light that was always on a slab in the passage.

The sight that met their eyes was a terrible one. It was one that has converted that old roadside inn into a melancholy inn, for none would sleep in it again.

The door of the chamber was wide open, and Rachel, the mother of the infant boy, was lying half in and half out of the room, on her face. Anna was sitting up in bed, looking scared and bewildered, and seemingly not conscious that her hands, face, and clothing about her, were dabbled in blood.

The landlady shrieked, "Murder!" The landlady called for help.

A traveler who had arrived on foot at the inn some hours after the sisters, and who had given his name as Mr. Brown, hurried along a long, ancient corridor, at the further end of which he slept, to the place of confusion.

"Good heavens!" he said, "what is the matter?"

It was terrible then to see Anna, as unconsciously she passed her blood-stained hands over her face, and looked about her like one still in a dream.

"It's murder!" said the landlady. "The child!" cried the landlady; "there was a child!"

"What child?" said Mr. Brown. "I don't see any child here."

Upon this the landlady uttered a terrible cry, and from between the bed on which Anna was and the wall, she lifted the lifeless and murdered body of the little Ernest.

The little one was stabbed to the heart with a steel ornamental paper knife. The sisters had been robbed at Liverpool, or on board the vessel from Ceylon, of a trunk in which that paper knife might have been. But one fact was admitted. The knife belonged to Anna, and she brought it at Colombo. This was the case. On her recovery from a swoon which lasted many hours, Rachel made the following statement:

Soon after the conversation we have recorded with her sister, she had gone to sleep with her child on her arm, but finding him restless and starting occasionally, she had gently withdrawn her arm from him, and had been persuaded that he slept soundly. How long she had remained in this state she knew not, but what awakened her was a faint kind of sob, which she felt certain was the last sound uttered by little Ernest in life. It aroused her in a moment, and she sprung out of bed on finding that the child was not with her, and mechanically ran to the door of the room, which she flung open.

And here comes a remarkable statement from Rachel. I give it in her own words:

"On opening the door, I saw that from some light below (that was the oil lamp in the passage) there came up a strange reflection on the wall of the corridor, which was to the right hand; and through that reflection, passing along it as if stooping to avoid it, if possible, I saw the shadow of a man, large, and not very well defined, owing to its exaggerated dimensions; but still, there it was, and it passed away into the gloom at the further end of the corridor, and disappeared."

Overcome, then, by the terror of she knew not what, Rachel fell into that swoon in which she was found by the people of the inn.

Such was the statement of the half-distracted mother, on examination before the Northampton magistrates of her sister Anna, whose innocence of the murder of her child she declared herself as thoroughly satisfied of as of the existence of heaven.

Sir Ralph Heritage was sent for, and the shock so completely unmanned him that, although filling the office that year of high sheriff of the county, he was compelled to go home, where he took to his bed, from which it did not seem probable he would rise again.

Several of the seniors of the bar had shrunk from undertaking the defense of Anna Heritage, and the case was brought to me. I took it, and from the moment I did so, I felt a conviction that there was some fearful mystery in it, which, unless elucidated, would leave the youthful accused to be judicially murdered.

And so I thought and pondered over the affair until I was afraid that my own mind should get into some abnormal condition, and I would be unable to do what human means could do for Anna Heritage.

I saw her but once before the trial. I shall never forget the manner in which she looked at me as she gently shook her head, saying: "They will kill me, sir; but heaven knows I am innocent! If my death would bring back to poor Rachel her boy (here she burst into tears,) I should be willing to die; but as it is, I am very, very young to be murdered!"

I could say but little. I pressed both her hands in mine, and only gasped out some commonplace expression of hopeful consolation, and then I left her.

The case was fearfully strong against her. There was but one supposition in her favor.

The shadow—the phantom-like form seen by the mother—who was he? Was it this Mr. Brown? Who and what was he? I hunted him up—I employed people to dog and watch him. It all came to nothing. He was a commercial traveler for a house in Marseilles, and was engaged in trying to do business at Northampton.

Several old counsel, to whom I spoke of the case, were of the opinion that the shadow seen by Rachel was either no shadow at all, or was the work of her imagination, or the veritable shadow of some of the people of the inn, who, alarmed at her cries, were hastening to her room.

And so, at length, the morning of the trial came, and, full of anxiety as I was, it came as a positive relief to me. The then lord chief baron of the exchequer presided. He was a calm, enlightened judge, who never permitted his own prejudices—as some of his successors have done—to warp either law or justice; and come what might of the matter, I knew that the young prisoner would have a fair trial.

The court was crowded to excess. A positive disturbance at the door hindered the commencement of the day's proceedings for a full half hour, and it was only quelled by force.

The attorney general had come down from London to prosecute on behalf of the crown; and the counsels' seats were so closely packed that no one could stir except those engaged in the case.

The jury looked grave and half frightened. The judge was pale, and more serious-looking than usual; and, as for me, I felt sick at heart, and when the uneasy kind of hush that pervaded the court let me know that Anna Heritage was placed at the bar, it was some few moments before I could muster up courage to look at her. How pale, how wan, and yet how beautiful she looked!

Her fair hair was dressed in the most simple style possible, and she wore a dress of gray silk, which fitted closely around the neck, terminating in a narrow plaited fringe. Her lips trembled, and her gentle eyes seemed to shrink behind their abundant lashes as she met the gaze of friend and of foe in that crowded court—that is, if one so young, so fair, and so innocent, could have a foe.

I could see the judge taking a long look at her beneath his bent-down brows, and then he rested his head on his hands, and appeared in deep thought. The attorney general tossed a scrap of paper over the table to me. It contained these words:

"The witness Brown has absconded; make what use of the fact you can."

I nodded gratefully, and I felt that he would only just do his duty against the prisoner.

Then there was a strange half sigh, half



hush, all through the auditory, and a lady in deep mourning came into the court. It was the bereaved mother. She went direct to the front of the dock, where her sister was arraigned on so dreadful a charge, and she leaned over the front of it, with both arms extended, as she cried:

"Dear, dear Anna, God bless you, and prove your innocence, as I feel it!"

Anna was overcome by this, and she burst into a shrieking passion of sobs and tears. The sisters could only just interlace their arms together, and there they remained for some moments, until the judge said, in a deep, sad voice:

"This must not be. Proceed, proceed."

The clerk of the arraigns, in a high, cracked, indifferent voice, proceeded to read the indictment, and Rachel sat down in a chair that some one had placed for her just beneath the dock.

Poor Anna's fortitude seemed wholly to have given away. Her fair face was hidden in her hands, and resting on the front of the bar. It was a fashion to place a row of aromatic herbs on the bar before the prisoner in those days, and among them she leaned, and some of them, watered by her tears, fell upon her sister's lap as she sat beneath.

Then came the question, "Prisoner at the bar, do you plead guilty or not guilty to the present indictment?"

Anna did not stir. The poor girl had not heard the question; but her sister rose, and in a mild, clear voice, said:

"She is not guilty, sirs. He was my little one. He is in heaven now; and if you take her life, she will go to him sooner than I, and be happy. She is not guilty, sirs."

The governor of the jail had by this time jogged Anna by the arm, and whispered to her, when she looked up hastily and said, "Oh, no, no, no, no—a thousand times no!"

"The plea is not guilty," said the judge, "so enter it."

The attorney general rose. The court was hushed. I never took my eyes off his face for one moment while he spoke.

"My lord and gentlemen of the jury, the prisoner at the bar, Anna Dormer Heritage, is on her trial for the murder of Ernest Seaton. If she be guilty, it is a guilt which casts the shadow of its terrible atrocity over every hearth in England; if innocent, she is a piece of suffering virtue which I implore Heaven to protect. I am here to perform a duty, not to advocate a cause. God forbid that by one word, one look, one tone, or gesture, I should seek to color a fact or inflame your passions. I wish to be the mouthpiece of a narrative merely; you are the judges. The present respected high sheriff of the county is Sir Ralph Heritage, of Heritage Hall. He had a brother who married and went to reside in Ceylon with his wife and two infant daughters. One of these daughters, in the course of years, was married to Mr. Seaton, a young merchant. He died, leaving her a widow with a child—the murdered Ernest Seaton mentioned in the indictment against the prisoner now on trial. The brother of Sir Ralph Heritage died at Ceylon soon after the death of his wife; and the two daughters were alone, one a widow, with her infant son; the other the prisoner at the bar. They communicated with their uncle, Sir Ralph Heritage, who sent them a kind invitation to come to him, intimating, at the same time, that he would make his grand-nephew, Ernest Seaton, his heir. They came—the child, the mother, and the young aunt. They reached Liverpool in the ship *Alceste*, and took a post-chaise to Northamptonshire. The chaise broke down at a place named Dallington Flats, and the party was compelled to take refuge from a raging storm, and to pass the night at an inn named the *Wheat-sheaf*. The child, the mother, and the aunt, retired early to a double-bedded room. The child slept with its mother, the prisoner at the bar in the other bed. At five minutes past one o'clock on that night, the landlord and his wife were awakened by loud screams, and they hurried in the direction of the sound, which led them to the room in question. Mr. Seaton was found lying insensible in the doorway. The prisoner at the bar was sitting up in bed, and much disfigured on her hands with blood. The body of the child, Ernest, was found between that bed and the wall, with a knife in its heart. Now, gentlemen of the jury, these are the prominent facts; but there are some collateral ones which it is my duty to mention. The landlady of the *Wheat-sheaf* will depose that, as she was passing the door of the room occupied by the two sisters, she heard them conversing, and, with an incidental curiosity, she paused to listen, when she heard the prisoner say, 'I shall go to the wall, and not get a husband all on account of your little Ernest, when I intended to make uncle Ralph take me, or make me his favorite, and leave me all his money.' These, the landlady will tell you, may not be the exact words used, but she will swear to you, as she has already sworn to the justice, that they are very near, and contain the sentiment that was uttered. Collateral fact the second, then, my lord and gentlemen of the jury, is, that knife which did the deed belonged to the prisoner, and was bought by her at Columbus, in Ceylon. Gentlemen, God aid and help us all to get at the truth of this matter. I have nothing more to say."

The attorney general sat down, not adding one word to his bare statement of these facts, on which the case rested.

A cold perspiration sat on my brow. How fearfully strong was the case, and what had I to rebut it with? Nothing—nothing! What if Brown had absconded? What if Brown had been swallowed up by an earthquake? His absence or presence would make but little account in such a case. He had only seen what others saw—he could add nothing to the evidence of the landlord and landlady of the inn.

I felt as if my very heart paled as I saw the blank, half-terror-stricken countenances of the jury, and fancied that in every whisper they indulged in to each other, the word "guilty" might be found.

The junior counsel for the prosecution now rose and called "Jacob Wills."

There was a slight bustle, and the landlord got into the witness box. He merely deposed to the coming of the sisters and child to the *Wheat-sheaf*, and the alarm in the night, and the finding of the dead body of the child, as stated.

The attorney general then glanced at me, and I rose to cross-examine.

"Had you any other guests in 'The *Wheat-sheaf*' on the night in question?"

"Yes, sir—a Mr. Brown."

"When did he come?"

"About an hour after the ladies."

"Was he a stranger to you?"

"Quite, sir."

"Where did he sleep?"

"At the end of the gallery, about fifty paces off the ladies' room."

"You can go down now, but I shall want you again."

"Yes, sir."

Martha Wills, the landlady, was the next witness examined, and she confirmed what the attorney general had stated. Her account of what Anna had said made a strong impression on the jury, and when I rose to cross-examine her, I felt that that was the point to attend to.

"Now, Mrs. Wills," I said, "you have said many a thing in jest to your husband, and he to you, no doubt?"

"Lord bless you, yes, sir!"

"And meant no harm?"

"Not the least, sir."

"Of course not. Now, can you recollect anything you may have said to him, or of him, in that harmless way, lately?"

"Oh dear, yes, sir! When he takes a drop too much I am very apt to say that I hope the next will choke him, but I no more mean it than you do, sir."

"And of course by the tone in which you say it, he knows it is only a joke?"

"To be sure."

"You speak it in something of the tone of the prisoner at the bar, when she said she should never get a husband?"

"Just so, sir."

"That will do. You can go down."

Mr. Brown was the next witness called, and no one appeared.

I was resolved to make the most I could in favor of the prisoner out of this disappearance of Brown, although I feared it would not be much; but it was not then time to take notice of it.

The name of Brown reverberated through the court, and the passages, and the adjacent street—but no Brown appeared.

The attorney general then himself arose and said:

"It is my most painful duty to call Mrs. Rachel Seaton. It is a duty I would fain have avoided, if possible, for no one can feel more sensibly than I do how sad to her must be the task of being summoned for the prosecution in this case, but it cannot be helped, and I therefore call Mrs. Seaton."

With a slow and melancholy step the poor mother got into the witness box, but she kept her eyes upon Anna with a longing, tender glance, till the judge said, mildly, "Witness, you must look this way."

Then she gently turned from the observation of Anna, and they could all see the tears rolling down her cheeks.

"Sirs—sirs!" she cried; "this should not be. You will understand, sir, that he was my boy—my only one. You cannot understand how I loved him—because—because that is hidden here—in my poor broken heart. But when I, who, losing him, you see, sirs, have lost all—all that I had in this world—when I declare that Anna is innocent, you should listen to me. Last night, sirs—it was at the same hour last night—lie, my babe—my own dear—oh, Heaven, these tears scald me! If I could only die now—now—now!"

How she wept—what a passion of grief was there!—and throughout all the court you might hear sobs and faint cries; and the judge wrapped his mantle over his face and leaned back in his chair; and all was still but the voice of grief in that court.

The attorney general said faintly, "I will ask nothing of this woman."

Then I rose.

"Madam! madam!"

My voice sounded hollow and strange, in the midst of so much grief and such sounds of tears, and the poor woman started and looked up at me.

"Ah, yes!" she said. "To you—to you!"

She had recognized me as acting for the defense, and she meant to say that she would speak to me; and before I could ask her anything, she went on:

"Sirs, all listen to me. I did not see the murderer of my darling, but I saw his shadow. It is ever present to me now—like a phantom, it goes with me wherever I may go! Last night, too—oh, you will say that was a dream, but dreams are of heaven's making, as well as waking thoughts—I saw him then—my little angel! Oh, what a light was there!—the light of heaven in the dear eyes and on the little face—the shining colors of heaven were about him—my own dear little one! I heard his voice—so soft, so low, so beautiful; and he said that she was innocent, and had ever loved him."

"Sister, dear sister!" cried Anna. "I did ever love him—I am innocent."

There were sobs and cries now in the court, and twice I tried to command my voice to speak before I could say to her, "Madam, madam! That shadow you saw on the night of the murder? Tell us of it."

"I will—I will! I saw it on the wall. The tall, broad shadow, or the phantom of a man."

"What was it like?" interposed the judge.

"Tell us, madam, what it was like, if you can."

"I will! I will! What is this?"

Mrs. Seaton looked around her and up at the windows of the court, with a shudder.

"It is nothing," said I. "A thunder storm is about to take place. That is all."

For the last few minutes the court had been gradually getting so dark, that it was scarcely possible to see from one side of it to the other, and scarcely had the last words passed my lips when a flash of blue lightning, that was perfectly bewildering in its brightness, lit up the place and was followed by such a peal of thunder, that the building in which was the court house appeared to shake to its foundations.

A scene of confusion appeared in the court, by the efforts of some to leave, and by some females fainting. A loud voice then cried out, close to the door, "Make way there—make way! Out of my way, I say! I cannot—I will not stay here. We shall have the place down about our ears! Out of my way!"

A man who had been hiding in an obscure corner close to the jury-box, tried to fight his way out of the court. Then a voice called out, "That is Brown!"

It was never discovered who uttered those words, but I called out loudly, "Detain that man! He is a witness in this case, and duly subpoenaed, and being in court, can be compelled to speak. Stop that man!"

Brown was pounced upon by several officers, and brought forward.

"What is this for?" he cried. "What have I done? Ha, ha! A prime joke, this!"

The attorney general sprang to his feet.

"You are our witness," he said. "My lord judge, may we have lights?"

"Lights," said the judge; "I cannot see my notes."

The darkness of the court increased each moment, and the thunder again, like the discharge of heavy ordnance, rolled over the building.

"I have nothing to say," cried Brown; "no evidence to give, I tell you. I was fast asleep and heard cries, and went to see what was amiss; and then I saw just what the landlord and landlady saw, no more, no less."

"Lights, there!" cried the judge.

"Yes, my lord," said a voice.

A man appeared with a light with which to illuminate the chandelier.

What shrieks are those? Oh! sounds of terror—wild laughter, cries of exultation mingled with horror.

It is the bereaved mother.

"Look—oh, look! There, on the wall, near to you, my lord judge! This is God's mercy! It is heaven's testimony—the phantom-witness! I know it well! There is the murderer's shadow!"

There was a strange shouting cry in the court. The counsel all rose from their seats, and the judge looked askance with amazement on his face.

Cast on the wall of the court by the light that had been brought, was the shadow of the man Brown. Huge and exaggerated, there it was; and as he shrank down in the vain hope of escaping its production, Mrs. Seaton had seen it, even as she had seen it cast on the wall of the corridor of the inn by the oil lamp in the passage, as he had shrank away with the blood of the innocent child upon his soul.

Brown then made a frantic effort to escape, but he was overpowered and secured in a moment. The storm-clouds passed over, and a long, broad beam of sunshine streamed into the court.

"Not guilty!" cried the jury, with one voice; and in another moment Anna was in the arms of her sister.

Then a tall, pale old man stood up by the side of the judge. It was Sir Ralph Heritage, the high sheriff, who had risen from his sick bed, and arrived in the court during its darkness from the storm. His hands clasped together, and with a deep sigh, he said, as he looked at Brown:

"You are my unhappy son, and now I have a key to all these horrors. You have done murder, lest a new claimant on my affection should arise in the person of the poor child you have destroyed. My lord judge, this is my death-blow. Take me home, you who have compassion."

The high sheriff sunk back on the bench, and when they went to raise him, they found but a corpse.

The motive of Richard Heritage in committing this dreadful deed at the inn was now but too apparent. He was tried and convicted in due course, but managed to procure a deadly poison, and evaded the sentence of the law.

A will of Sir Ralph Heritage was found, which left the bulk of his property to the poor murdered child, so that his male relatives put in their claims; but a sufficient sum was secured for the case and competence both of Rachel and Anna.

Poor Rachel! She only lived one year, and then she went to see, not in a dream, but in reality, the sunshine of heaven on the face of her baby boy.

**H. B. Storer**, inspirational speaker, will accept invitations to lecture in the Eastern States during the summer and fall, if addressed, New Haven, Conn., box 512.

**Mrs. L. E. A. De Force** will lecture at Saratoga Springs, the last of August and first of September, Putnam, Conn., second and third Sundays of Sept.; Concord, N. H., two last; Portland, Me., October.

**Dr. John Mayhew** may be addressed (111) October 24th at Sweet Home, Wyoming post-office, Chicago Co., Minn. He has one month open to engagement for the coming winter and spring. Early application is desired, that he may arrange his route in good season.

**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 "Sunbeam," Cleveland, O.

**Mrs. Augusta A. Currier** will lecture in Bangor, Me., four Sundays of August; Bradley and Bucksport, four Sundays in September; New Bedford, Mass., Sept. 29 and Oct. 6th; Chicago, Oct. 20 and 27; Oswego, N. Y., Sundays of November, Address J. W. Currier, box 813, Lowell, Mass.

**N. Frank White** can be addressed, through August, at Quincy, Mass.; September, Williamstown, Conn.; October, Taunton, Mass.; November, Seymour, Conn.; December, Putnam, Conn. All applications for week evenings must be addressed as above, in advance.

**Strangers' Guide**  
AND  
**N. Y. CITY DIRECTORY**

Prepared expressly for this Journal.

Those who visit the metropolis during the pleasant season are often at a loss how or where to obtain information which will guide them to the various points of attraction found in and near so large and wealthy a city. It is to meet this demand that we have expended the labor necessary to gather and condense the information here appended, and which we trust may prove a valuable "guide-board" to those of our readers who visit the city, and useful also to citizens for reference.

Any of our friends in possession of useful data not here given will confer a favor by supplying it.

**PARKS AND PUBLIC SQUARES.**

Battery, with Castle Garden, lower end of Broadway. Bowling Green, entrance of Broadway, near Battery. The Park, opposite Broadway from Nos. 229 to 271. St. John's Park, bet. Light, Varick and Hudson Sts. Washington Sq., west of Broadway, bet. 4th & 8th Sts. Union Square, Broadway, from No. 860 to 17th Street. Gramercy Park, bet. 20th & 21st Sts. and 3d & 4th avs. Stuyvesant Park, 2d av. bet. 15th and 17th Sts. Tompkins Sq. bet. Ave. A and B and 7th and 10th Sts. Madison Sq., Junction Broadway & 5th av. and 23d St. Central Park, 5th to 8th avs., and 59th to 110th Sts. Reached by 3d, 4th, 6th, or 8th Av. horse cars—most conveniently by the 6th and 8th, which leave head of Canal St., cor. Broadway, and also head of Barclay St., cor. Broadway, adjoining Astor House, every 3 minutes; fare 5 cents.

**PUBLIC BUILDINGS.**

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

**PUBLIC LIBRARIES.**

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

**LITERARY AND BENEVOLENT INSTITUTIONS.**

Historical Society, 24 Av. cor. 10th St. N. Y. University, east side Washington Square. Columbia College, 49th St. nr 5th av. Free Academy, 23d St. and Lexington av. New Bible House, 8th and 9th Sts. and 3d and 4th avs. 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, Washington Heights nr 150th St. Institution for the Blind, 9th Av. bet. 33d and 34th Sts. Peace House of Industry, 5 P's, nr Cedar & Pearl Sts. Odd Fellow's Hall, cor. Grand and Centre Sts.

**HOTELS.**

Astor House, Broadway, fronting the Park. St. Nicholas, 513 Broadway. Metropolitan, 282 Broadway. Lafayette, 671 Broadway. Fifth Avenue, junction of 5th Av. Broadway & 23d St. Brevoort House, 5th Av. cor. 8th St. Everett House, fronting Union Square. Clarendon, 58 and 60 Union Place, Union Square.

**PROMINENT CHURCHES.**

Grace Church, 804 Broadway—Episcopal. Trinity, Broadway opposite Wall Street—Episcopal. Rev. D. Chapin's, 545 Broadway—Universalist. Dr. Osgood's, 728 Broadway—Unitarian. Dr. Bellows', 249 Fourth Av. cor. 20th St.—Unitarian. Dr. Cheever's, Union Square—Presbyterian. Dr. Hawkes', 267 Fourth Avenue—Episcopal. Dr. Tyng's, Stuyvesant Sq. and E. 16th St.—Episcopal. Rev. H. W. Beecher's, Brooklyn, 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 10 1/2 A. M. or 2 P. M. Mass is performed by a choir of artists at the Catholic Churches on West 16th St. near 6th Av. and on East 28th St. near 2d Av. every Sunday morning at 10 1/2 A. M. Admittance 10 cents, which is paid to the sexton after he has shown a visitor to a seat. VESPER SERVICE is performed at the 16th St. Church at 4 P. M., and at the 25th St. Church at 4 1/2, free. The music is generally very fine, and visitors are expected to drop a small silver coin into the plate. At the Unitarian Church over which Dr. Osgood officiates, No. 728 Broadway, a new form of Vesper Service has been introduced. It is held on the first and third Sundays of each month at 7 30 P. M. QUARTETTE CHOIRS, made up of efficient vocalists, may be heard at all the churches named in this list.

**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. Details of which, inquire of the janitor, at the Artists' Studio building, 10th St. near 6th Av. N. Y. Historical Society Rooms, 2d Av. cor. 10th St. Brady's National Photograph Gallery, 783 Broadway. Currier's Photograph Gallery, 707 Broadway.

**PRINCIPAL FERRIES.**

To Brooklyn, from Whitehall St. to Hamilton Av. and Atlantic St.; from Wall St. to Montague; from Fulton St. to Fulton St.; from Roosevelt St. to Bridge St. near the Navy Yard.

To Williamsburgh, from Peck Slip to South 7th St.; from Grand St. to South 7th and Grand Sts.; from East Houston St. to Grand St.

To Greenpoint, from 10th and 23d Sts.

To Jersey City, N. J., from Courtland St.

To Hoboken, from Barclay, Canal, and Christopher Sts.

To Weehawken, from Christopher St.

To Long Dock N. Y. & Erie R. R., from Chambers St. Staten Island, from Whitehall St. nr Battery, every 1/2 hr.

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

**PLACES OF AMUSEMENT.**

Academy of Music, East 14th St. cor. Lexington av. Laura Keane's Theater, 624 Broadway. Winter Garden, 667 Broadway. Bowery Theater, 48 Bowery. New Bowery Theater, 82 Bowery. German Theater, 57 Bowery. Bryant's Minstrels, 472 Broadway. Christy's Minstrels, 657 Broadway. Barnum's Museum, 218 Broadway.

**SUBURBAN RESORTS.**

GREENWOOD CEMETERY, on Gowanus Heights, L. I., is reached by ferry from foot of Whitehall St., near the Battery, to Atlantic St. or Hamilton Av. Brooklyn. Thence by horse car to the Cemetery. Fare, ferriage 2 cents, cars 5 cents. Cards of admission obtained at the office of the Company, 30 Broadway. THE PUBLIC CHARITABLE INSTITUTIONS, including the Penitentiary, Lunatic Asylum, Depot for Sick Emigrants, and the House of Refuge, are located on Blackwell's, Ward's, and Randall's Islands. They are reached severally by ferries foot of 61st, 106th, and 122d Sts. The shortest route to these streets is by 2d or 3d Av. horse cars. Fare 6 cents, ferriage free.

HIGH BRIDGE is accessible by Harlem Railroad; fare 12 1/2 cents. Also by Harlem boats, leaving Peck Slip nearly every hour, with landings at 10th and 120th Sts., East River. Fare 6 cents to Harlem. To FLEMING 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 Av. cars to 96th St. thence by ferry to Astoria. Cars 6 cents, ferry 4 cents. UP THE HUDSON RIVER, as far as Poughkeepsie, a boat leaves foot of Jay St. daily, at 3 1/2 P. M., and returns from Poughkeepsie at 6 1/2 A. M. It makes several landings on the route. FOR YONKERS, HASTINGS, DOBBS' FERRY, IRISTOWN, TARRYTOWN, and NYACK, a boat leaves foot of Jay St. at 9 A. M. and 4 P. M. FOR CONY ISLAND, a ferry boat leaves pier No. 4 North River, at 10, 1, and 4 o'clock. This is a famous bathing place. The last return trip is at 6 1/2 P. M. from Cony Island. Boat stops at Fort Hamilton. Fare, with return ticket, 25 cents. FOR SHERBROOK, LONG BEACH, RED BANK, and other localities in that neighborhood, a steamboat leaves foot of Robinson St. daily. Time according to tide. FLEETING EXCURSION boats leave Pier No. 4, North River, daily, at 9 A. M. Fare 50 cents. THE SPIRIT 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 av. Hours 2 to 5 P. M. Mrs. M. L. Van Houghton, Test and Medical, 114 1/2 4th av. 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. B. Conklin, Test Medium, 599 Broadway. 9 A. M. to 10 P. M. Mrs. Fish, Medical Clairvoyante, 88 E. 16th St. 9 A. M. to 5 P. M. Mrs. Beck, 227 new and 145 old West 16th St. Mrs. Johnson, (trance and seeing) 113 Essex St. Mrs. Sarah E. Wilcox, Test & Healing, 555 Broadway St.

**MAGNETIC PHYSICIANS.**

Dr. E. B. Fish, 88 East 16th Street. Dr. N. Palmer, 60 Amity Street. Mrs. P. A. Ferguson Tower, 302 Fourth Avenue. Mrs. Ward (Electric) 195 Nassau St. Brooklyn. Take Flushing avenue cars from Fulton Ferry. Mrs. A. D. Giddings, 238 Greene St., cor. 4th. J. E. F. Clark (Electric) 84 West 26th St. John Scott, 50 Bond St. Mrs. Towne, Milton Village, Ulster County, residence of Beverly Quirk. Dr. J. Loewendahl, 163 Mott St. bet. Grand & Broome. Mrs. M. C. Scott, 99 East 28th Street, near 3d Av.

**SPIRITUAL MEETINGS.**

NEW YORK SPIRITUAL CONFERENCE, Tuesday evenings, Clinton Hall, Eighth and Ninth Sts. and 4th av. SEVENAY CONFERENCE, 19 Cooper Institute, 3 P. M. LAMARINE HALL, cor. 29th St. and 8th av. Sunday, 10 1/2 A. M.

**FARES.**

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

**CARTAGE AND PORTERAGE.**

Heavy parcels are carried upon drays. The cartmen who own them are allowed to charge 1/2 of a dollar per mile. Household furniture 50 cts, and 50 cts extra for loading, unloading, and housing it. There are City Expresses having offices in various locations, that carry parcels and packages generally from place to place within the business limits of the city for 25 cents each. Porterage is 12 cents for a package carried a distance of half a mile or less, and 25 cents if taken on a wheelbarrow or hand-cart. If half a mile is exceeded, 50 per cent. is added to the tariff, and so on.

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



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

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.

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.

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.

MRS. M. M. GHAPIN, Coxsackie, N. Y. GOLDEN DROPS, a certain and reliable remedy for removing obstructions and producing the monthly flow. Price \$1.

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. 74ff

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

OF SELF HEALING. Oh! young man! there is no hope for you in drugs! Read a Tract I will send you for one dime, on my new method of preventing Spermatorrhoea, and cure yourself! Address LAROCY SUNDERLAND, Boston, Mass. 74-80

Among the hundreds of cases of EPILEPTIC FITS cured by Dr. C. ROBERTS, of Charlestown, Mass., having from four to fifty fits a month, he refers to Bela Marsh, Esq., of Boston, and others. 79-81

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. A small number of patients will be accommodated with board, on reasonable terms.

ALWAYS SOMETHING NEW,

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

PROF. WOOD'S HAIR RESTORATIVE.

SEE WHAT OTHERS SAY OF IT.

A Distinguished St. Louis Physician writes: St. Louis, July 10, 1860.

O. J. WOOD, Esq., Dear Sir.—Allow me the pleasure and satisfaction to transmit to you the beneficial effects of your Hair Restorative, after a trial of five years, 1855, since which time I have not been without a bottle on hand.

After my hair was completely restored, I continued its use by applying two or three times per month. My hair has ever continued healthy, soft, and glossy, and my scalp perfectly free from dandruff. I do not imagine the facts above mentioned will be of any particular advantage to you, or even flatter your vanity at this late day, as I am well aware they are all well known already, and even more wonderful ones, throughout the Union.

Apparently some of those charlatans have not brain enough to write an advertisement, and I notice that they have copied yours, word for word, in several instances, merely inserting some other name in place of yours.

You are at liberty to publish this, or to refer parties to me. Any communication addressed to me, care Box No. 1929, will be promptly answered.

WOOD'S HAIR RESTORATIVE.

In another column will be found an advertisement of this well-known and excellent preparation for restoring gray hair to its original color. The Hair Restorative also cures cutaneous eruptions, and prevents the hair falling off. We have seen many authentic testimonials in proof of these assertions, some of which are from gentlemen whom we have known for many years as persons of the most reliable character.

WOOD'S HAIR RESTORATIVE.

We are not in the habit of puffing every new discovery, for in nine cases out of ten they are quack nostrums; but we take great pleasure in recommending Prof. Wood's article to all whose hair is falling off or turning gray. Our well-known contributor, Finley Johnson, Esq., has experienced the benefit of its application, and joins with us in speaking of its virtues.

WOOD'S HAIR RESTORATIVE.

Unlike most specifics, this is proved, by unimpeachable evidence, to possess great efficacy as a restorer of the hair to its pristine vigor. Where the head had become almost bald because of sickness, the use of this article has produced a beautiful growth of thick glossy hair. It is, therefore, a valuable preparation for classes. Its ingredients are such as to effectually eradicate dandruff and other impurities, which operate injuriously to the hair.

A GENUINE BOON.

In our capacity as conductor of a public Journal, we are called upon to advertise the cure-alls of the day, each of which claims to be undelivered in its composition and infallible in its curative effects, with what justice we leave our readers to determine.

ALL HAIR DYES ABANDONED.

WOOD'S GREAT ARTICLE HAS TAKEN THE FIELD. Professor Wood stands on an eminence no chemist whose attention has been turned to inventing a hair tonic, has ever before reached. His fame is sudden but world-wide, and thousands who have worn wigs or been bald for years, are now, through the use of this preparation, wearing their own natural and luxuriant hair covering.

Depots, No. 444 Broadway, New York, and No. 114 Market Street, St. Louis, Mo.

At No. 444 Broadway, will be found always on hand the genuine Family and Patent Medicines.

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.

As a HERALD OF PROGRESS, it purports to deal as well in that which advances mankind in the use of the practical substances of life, as in the ideas which illuminate the mind.

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.

THE BANNER OF LIGHT

Enters upon its Ninth Volume with the following Features.

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

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.

ORNAMENTAL IRON RAILING,

Wrought, Cast, and Wire—suitable for BANKS, INSURANCE COMPANIES, and OFFICES generally. FARM AND LAWN FENCES, Garden Inclosures. Summer Houses, Door and Window Guards, Cast Screens, and Heater Guards of various styles. The Composite Iron Railing, especially adapted to Cottages and Veranda Work, Fences and Cemetery Inclosures: it is the most durable and ornamental made.

IRON BEDSTEADS,

Craddles, and Cribs, with Mattresses, IN LARGE ASSORTMENT. IRON VASES, Chairs, Settees, and Hat Stands Illustrated Catalogues mailed on receipt of four three-cent stamps.

FRUIT FARM FOR SALE.

Thirty miles from New York City, four miles from Railroad Depot, six miles from Ship Harbor, half a mile from a small village. Contains forty-eight acres of land. Soil deep loam, without stones; position very elevated and level. Contains over 4,000 bearing peach trees, ten acres of young apple orchard, two acres of pear, cherry, and plum trees, all grafted of the most approved kinds; two acres of small fruits. Price \$2,300, including farming utensils and stock. Half of the money can remain on bond and mortgage. Address JOSEPH MAYO, Farmingdale, Long Island, N. Y.

HOPEDALE HOME SCHOOL.

The next Term of this Institution, thoroughly Reformatory and Progressive in its spirit and tendency, will open on WEDNESDAY, SEPT. 4, and continue FIFTEEN WEEKS. For particulars please address WM. S. HAYWOOD, Principal, 78-81 Hopedale, Milford, Mass.

TEACHER.

A LADY, with some years' experience, desires a situation to teach the plain English branches among Reformers, either in a School or Family. Salary small. Address E. A. TEACHER, Box 384, Newburgh, N. Y.

Yonkers' Military & Collegiate Institute.

The next session of this Institute will commence on Wednesday, the 4th of September next. For circulars containing particulars, apply at this office, or address M. N. WISEWELL, Yonkers, N. Y. 79f

NEW SETTLEMENT,

WITHIN ONE HOUR'S RIDE OF PHILADELPHIA.

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

HAMMONTON,

30 miles South-east of Philadelphia by railroad, in Atlantic County, New Jersey, now offer it for sale in small tracts, or in FARMS and VILLAGE LOTS to actual settlers.

The Property offered, lying upon the Camden and Atlantic Railroad, has the advantage of several railroad stations, only commenced three years ago, and the population now numbers Twenty-five hundred.

The Settlers who have cleared their land properly, and cultivated it understandingly, have raised large and profitable crops. The soil produces excellent Wheat, Rye, Corn, Potatoes, Oats and Clover, and is particularly adapted to the cultivation of the

GRAPE,

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

THE CLIMATE IS DELIGHTFUL,

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

BEST MARKETS

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

LOCATION, PLAN OF SALES, AND OPERATIONS.

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

LARGE, FLOURISHING SETTLEMENT.

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

LIBERAL HOMESTEAD LAW,

which protects the Homesteader to the extent of ONE THOUSAND FIVE HUNDRED dollars. Under the firm conviction that this arrangement will afford an opportunity for

THOUSANDS TO OBTAIN A HOMESTEAD,

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

N. B. Persons wishing to make inquiries by letter, enclosing stamp, will be answered cheerfully. Address or apply to JOHN LANDON, or Dr. J. H. NORTH, Hammonton, Atlantic County, New Jersey; JOHN KEENE, Weymouth, N. J.; NEWELL 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.

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 WOMAN'S FRIEND," has been tested for the past two years by thousands of families in New England, who are unanimous in pronouncing it the best WASHING SOAP in the market. It will not lose weight or deteriorate in quality by long keeping. Price, by the box, 7 1/2 cents per pound.

THE IMPROVED SODA SOAP.

This is a very white, clear Soap, equal to the best Castile Soap for toilet purposes, and also an excellent article for washing flannels, &c. Price, by the box, 8 cents per pound.

THE CREAM SOAP.

This Soap combines, in an eminent degree, both the qualities of a first-class Toilet and a Washing Soap. It is not only very mild in its application to the skin, but possesses excellent detergent qualities. It is precisely the same thing as Stearns' Premium Soap; the 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 8 1/2 cents per pound by the box.

CONCENTRATED JELLY SOAP.

This Soap is designed for making Soft Soap in a neater and more economical manner, when Soft Soap is desired, than can be obtained in any other way. One pound of it, dissolved in one gallon of water, will make a gallon of Soft Soap, of twice the consistency of ordinary Soft Soap. Price, by the box, 7 cents per pound.