

# THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

VOL. 2., No. 33.]

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

NEW YORK, WEEK ENDING OCTOBER 5, 1861.

{TWO DOLLARS}  
per Year.

[WHOLE No. 85.]

### TO WRITERS AND READERS.

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

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

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

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

**The real name of each contributor** must be imparted to the Editor; though, of course, it will be held 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."

P. M. P., PA.—"Married, not Mated," was written by Alice Cary.

J. C. W., ELYRIA, O.—"Carrer Bell" was the *nom de plume* of the celebrated Charlotte Bronte.

P. O. R., NEW LIME.—The *New Medical Work* will be uniform with the *Harmonia*.

"MARION," CONCORD.—There is always a spiritual rainbow around the tomb of the loved departed.

J. W. T., BELLEVILLE, ILL.—Your philosophical view of "The War Question" is on file for an early appearance.

J. S. F., PLATO, O.—You will hear from us very soon, or when a satisfactory answer is received for you.

REPORT OF THE ANNUAL FESTIVAL OF THE "RELIGIO-PHILOSOPHICAL SOCIETY," will appear next week.

L. P., MASS.—"A Scene in a Southern Home" will probably be published. If not, the MS. will remain till called for. We think the lesson is excellent.

WM. DENTON has sent us another fraternal letter from "the field," wherein he is successfully traveling and speaking to large audiences, notwithstanding the hard times and the War.

S. SOLON HALL, CALIFORNIA.—The mode of applying both human and mineral magnetism to the curing of Disease, is explained fully in our forthcoming volume.

K. G., HARVEYSBURGH, O.—Your reply, number seven, is received. We suggest that it would be promotive of good results to "rest the argument" at this point, until Mr. Smith is moved to make answer—if he can.

G. C., CAYUGA Co.—Our opinion of the Speech is, that in vigor of thought and splendor of style it can scarcely be surpassed; it is straightforward, direct, logical, and is enlivened by more than his usual wealth of classic and historic lore.

S. P. R., OHIO.—On your way East, call upon A. & D. M. Anthony, of Rochester, N. Y. They have Shrubs, and Plants, and Fruit Trees, in considerable variety. Father and son are partners in the nursery business.

LITA H. BARNEY's correction of Henry C. Wright's report of the Oswego Convention, will appear in our next issue.

Other slight corrections will also be published. Speakers do not always appreciate the difficulties in the way of giving a correct report.

E. A. P., OSWEGO, N. Y.—Your extraordinary letter, disclosing the infamous conduct of the party, was sent by mistake to Boston. By various delays, it has but just reached us. We can do nothing in the premises, except to re-mail your letter to a reliable gentleman in Akron, O., with whom you may perhaps obtain some correspondence. Let the work of Justice be energetic, yet merciful, so that Truth, as well as Love, may become universal.

"POLITICAL," NEW YORK.—There is nothing like beginning a work with economy. It is said that, when the news of his nomination first reached Springfield, Mr. Lincoln's friends rushed to his house and asked him how many guns they should fire, whether one hundred, or one for each State. "Well," said he, "I must begin my administration on the principle of retrenchment and economy. You had better fire but one gun for each State."

G. B. S., ORLEANS Co., N. Y.—It is difficult for an editor to ascertain the social status of all his correspondents. Some very good persons are misrepresented and thrown out by society, while others, really bad in morals, are accepted by a community as "respectable citizens." We do not intend to admit anything from the pen of unworthy persons. The matter, not the writer, is the point at which we aim our judgment; and perhaps, for this reason, we may sometimes publish a good thing from a bad source. If any correspondent is known to be morally unworthy, we will thank any substantial friend of this journal to furnish us with the needed testimony. Any person who will malign our motives, and refuse to subscribe for such a paper as ours, merely because of prejudice to a particular correspondent, is sadly in need of a better and wiser heart.

### PEARLS FISHED IN THE MENTAL OCEAN.

1. To make proselytes is the most natural desire of every man.
2. When I distribute apples and pears, they are eaten and are gone immediately; but when I distribute fruit-kernels, the gift seems to be of no account; yet, planted, the blessing extends to the far future.
3. Children and old folks are accustomed to change the grand and sublime into a play, yea, a farce; for how could they otherwise bear and suffer the present form of society?
4. Thou askest, "why we are such orthodox believers?" The reply is very simple. We and our children are mechanically taught by catechisms in all branches from the A B C to "philosophy"? Accustomed to the authority of books and to the reception of all things upon truth, how, I ask, could it be otherwise, than that we should become an orthodox people?
5. The future destiny and task of America does not belong to one single race, as they want to make us believe. It belongs to the conglomeration of all European races. American destiny is traced in the focus of all European spiritual sun-beams.
6. Knowest thou why thy soul-instrument does not always play harmonious music? It is not tuned. Keep it tuned at all times, and it will play the most wonderful harmonies.

ARKTOS.

### Brotherhood.

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

For the Herald of Progress.

### True Grounds of Shakerism.

SECOND LETTER TO VALENTINE NICHOLSON.

RESPECTED FRIEND: Your last letter to me, headed "Objections to Shakerism," commences with this statement: "The objections I shall make will be directed against such portions of thy letter as appear to advocate secession from the constitutional LAWS OF NATURE." Very good; and so far as you have done this I am pleased with the letter. But it appears to me that you have begun by begging the whole question at issue, in saying: "Thy letter contains ingenious and able pleadings of war against some departments of Nature's laws." That is exactly the point in controversy between not only you and me, but between the Shakers and "the rest of mankind;" so far as they are cognizant of so infinitesimal a people and order, and to it give any attention at all.

The (so-termed) Christian portion of the world base their objections, first upon the Scriptures, as they interpret them; next, upon Nature and natural laws, as they understand them. The unreligionists, or rationalists, found their objections exclusively upon Nature—common observation—common sense—the everyday undeniable facts of the physical world; that all tribes of animals, from man downwards, are absolutely and irrevocably dependent for their continued existence upon the reciprocal influences of the masculine and feminine elements deeply imbedded in their nature, and incorporated with their very being, by the powers that first caused them to exist. Whether those powers be called God, or Nature, or by any other known term, is of secondary importance to the main question before us.

You proceed: "This feature of the writing is the more remarkable when coupled with the fact that, in the same letter, there is a frank admission, apparently yielding all the ground of controversy between us." You then quote from my letter, where, in answer to you, I write, "You say, 'the laws of Nature are the laws of Creative Wisdom.' This is quite true; and, consequently, where those laws are disobeyed, unhappiness must be the inevitable result."

I feel, Friend Nicholson, disposed to ask you, as Jesus did the Jews, "Why do you not understand my speech? even because you cannot understand my word." Or, as it might be rendered, *because ye are not baptized with my spirit.*

Then you deny my "claim" in part, and dissent from my conclusion, in a qualified measure, in the following sentence: "Now we claim that, so far as even this life is concerned, the people called Shakers, above all other people, are the most contented and happy; and, if this be admitted, the logical conclusion is that they are the most subject to, and do the most implicitly obey, the laws of Nature."

For my part, Friend Nicholson, I am quite rejoiced, in my spirit, to find that, after some seventy years' continuous trial, we are in a fair way of getting the *problem of the age*, the solution of which will evolve a knowledge of the great law of Progression that is inherent in the human race, as a unit, (and which it was the especial mission of *Ann Lee* to pro-

found to this nineteenth century,) examined, controverted, and reasoned upon, (even though it be somewhat timidly, and only in part, to begin with,) by intelligent religionists and unreligionists, of which yourself and Friend Davis are representative men. For this so long desired consummation, thanks (first) be to the spirit of our Father and Mother God, which is brooding upon the face of the chaotic elements of humanity; next, to Spiritualism—that is "agitating thought," which is truly the "beginning of wisdom," by opening the long-closed, but "everlasting doors," into the spirit world; thereby bringing dull, plodding, self-indulging humanity in the flesh, into rapport with those whose interior states are homogeneous to their own, but who, by reason of having "shuffled off this mortal coil," are now suffering the vengeance of the unappeased "eternal fires" of those various "lusts of the flesh and of the mind" which they inherited, or created, while in the body. These disembodied souls are now "learning by the things that they suffer," and are inquiring into the causes on earth that have induced their present conditions; and how those causes can be removed, both in respect to themselves and their brothers, and sisters, and uncles, and aunts, and fathers, and mothers, &c., whom they have left behind, "lest they also come into the same place [or state] of torment." And, lastly, thanks to the HERALD OF PROGRESS, as a leading organ of freedom of thought, of speech, of the press, of person, and of ideas, upon any and every subject connected with human welfare.

That problem is this: Is there, or is there not, a law of never-ending Progression inherent in the human soul, by means of which it can rise from one plane of existence to another, and which does not depend upon the fortuitous circumstance of being in or out of the physical body? If this be answered affirmatively, then, is or is not the plane of procreation, generation, or the reproduction of human beings, the first or primary stage of human life, and merely preliminary and rudimentary to the regenerative, or resurrection plane, where physical procreation ceases forever and ever, Amen?

We, the Shakers, affirm that both parts of this problem; have done so these eighty years. The Christians have met us as the Jews did Jesus, by contemptuous ridicule, by ignorant misrepresentation of our true position—stating, as Shaker doctrines, principles and practices, what they could best meet and refute; and then, rebutting even those with sophistical arguments or downright persecution.

Your own letter, my friend, as I view it, is not free from the spirit of the same objections; yet I attribute this more to the constitutional weakness of the cause you advocate, than to any intentional design. No doubt you wish it were otherwise, and would rather be frank and candid in manner, honorably just in statement, and logical in argument, provided it did not subject you, in controversy, to irretrievable defeat.

Thus, after saying, "I believe that the Shakers do, in some respects, obey the laws of Nature more closely than any other people with whom it has been my privilege to form an acquaintance," and that "the result of this obedience is freedom from many of the perplexing cares of anxiety to which others are subject," &c., you go on to argue from ground you have gratuitously begged, and scarcely attempted to prove, charging us with an "attempt to nullify one universal law of human nature;" and then you question the correctness of my statement respecting the comparative peace and happiness of those who live a Christian life, above those who follow the desires of the flesh and of the mind, by giving it, as your opinion, that some Shakers express "in their countenances endurance rather than enjoyment," &c., and by referring to the number who have left the society in Ohio as additional evidence.

The number of those whom I have known to leave the Society, who were esteemed, by such as knew them best, as genuine Shakers, are few indeed. So few that I prefer to not be more explicit.

In the experience of Jesus, there was a time when all his followers, except the twelve Apostles, left him. In that of the Apostles, there was a time when "all they which are in Asia be turned away," &c. In eighty years of time, there have been no such secessions as these from Shakerism; neither discussions, nor divisions, as in other sects. Still, as an open door is kept by the society towards a generatively and spiritually diseased world, to come and form an acquaintance with, and to inquire into and investigate its principles, and, as parties having different degrees of preparation, and who come from various motives, are often admitted upon trial; if some did not "go out from among us," whom a season of probation had demonstrated to be "not of us," we should hardly preserve the purity of our principles or the integrity of our system. "Every branch in me," said Jesus, "that beareth not fruit, He [my Heavenly Father] taketh it away."

Every system must either purify itself or be destroyed by its own effete matter.

We understand the Shaker order to be "the kingdom of heaven" so long prayed for by the nominal Christian world; and that it may with propriety be likened to a fisherman's net, which, when cast into the sea, brings to shore, not only the kinds of fish the fisherman is willing to keep, but also other kinds, which he unhesitatingly throws back into the great reservoir, the sea.

As I receive it, there is a spirit of Jesuitism in the following paragraph: "What mother from the world has ever visited the Shakers, bearing in her arms a beautiful infant, who did not find the sisters pressing around the babe, and manifesting great fondness for the little novelty? thus encouraging, by smiles and caresses, what the rules require them to condemn in theory."

This is precisely that kind of "objection to Shakerism" that we find the most difficulty in replying to; for we feel at a loss whether to meet them with logic, irony, ridicule, or insinuation, as rebutting weapons; or, as in the paragraph before us, to blend these all together. The basic idea intended to be conveyed to the reader is, that the religious faith of the Shakers would cause them to hold all as transgressors who live in the marriage relation; and that their external "rules" make them "condemn in theory" what in their hearts they love and would gladly practice, were they free to follow their own inclinations.

In the same spirit and vein, you thus express yourself: "I have heard Shaker elders speak of those members of the human body which they term 'the flesh,' with a tone of voice and an expression of countenance bordering closely on contempt," &c. Than these, my friend, more erroneous charges, and betraying more profound ignorance of the genius of Shakerism—its spirit, soul, and body—could not be uttered by persons who wished willfully and maliciously to misrepresent the society, in order to create prejudice against it. Yet I freely exonerate you from possessing, so far as I know, any such design. The same idea, however, is farther carried out, in other parts of your letter, and you have omitted any answer to the following paragraph:

"Does Jesus seek him an affinity? and thus set an example to all his followers in after ages, for them to live a loving, natural, godly, angelic, religious, and heavenly-generating life? By no means! He does no such thing! Jesus lived and died a Shaker—not a Quaker, Methodist, Baptist, or a Spiritualist, or a Mormon; but a non-property-holding, non-fighting, non-marrying celibate—a SHAKER!" A fact which my logical friend, A. J. Davis, has not only admitted, but proved in his "Harmonia," vol. iv; and at the same time amply indorses the correctness of Shaker reasoning, from Scripture premises, relative to celibacy being a Jesus, Christian, and Paul doctrine. After quoting the saying of Jesus, that "He that looketh upon a woman, to lust after her, hath committed adultery already with her, in his heart;" (as you charge the sisters of doing,) he observes, page 88:

"Lust" means 'desire,' and 'desire' means 'love.' Therefore, in substance, Jesus really said, 'To love a woman, except spiritually, is to commit adultery.' It is true that Jesus orally indorsed the customary legal and outward marriage as socially proper and unavoidable to souls unregenerate; nevertheless he considered such a marriage the manifest result of animal attraction, wholly at variance with physical purity and moral [I should say spiritual] elevation. Shall we say that herein he preached against the law of God in the constitution of man? He did not disapprove of the practice of men 'making themselves eunuchs for the kingdom of heaven's sake;' but he enforced this doctrine by himself abstaining from physical marriage and outward parentage." Thus far the "Harmonia," which the reader ought to consult. Jesus said that the kingdom of heaven was within, or among his disciples, as I say that it is now in, or among the Shakers.

How is it, Friend Nicholson, may I ask, that you and our mutual Friend Davis read and understand Scripture history and doctrine so widely different? You affirm that Jesus was an able and fearless advocate of the true and natural relation of the sexes in marriage, one with one." Here again you evidently intend to convey the false charge, so persistently urged by yourself and others, against the Shakers, that they condemn marriage *per se*; for which charge I find it difficult to excuse you in view of such a paragraph as this: "The Shakers have no fear of being shaken: shaking will not injure them in the least, but rather do them good." A green tree that is well rooted, has no fear of winds: it would die without them. But trees with short roots, and all dead, dry trees, cannot bear to be shaken—shaking would ruin them, by breaking them to pieces. The inner wheel is the Resurrection Order, and those who are in it, as Jesus said, do neither marry, nor are they given in marriage, but are as the angels, live as angels live,

a regenerative, or non-generative life; leaving it to the children of this world to 'marry and be given in marriage,' and to thus maintain the work of propagation, and keep the world from running out."

In the face of such statements as these, so decisive and unequivocal, why do you reiterate (by implication) the charge, that, because you have seen some Shakers occasionally notice young children, (as did Jesus himself,) that they were not true to their faith, profession, and principles? You first take for granted what you cannot prove—that the faith of Jesus and of the Shakers, in a spiritual celibate life, is unnatural in the highest sense of that term; and next, and consequent upon this position, that, whatever the Shakers may profess or affirm to the contrary, they have hidden within the secret chambers of their souls an inextinguishable desire and craving for sexual union on the generative plane; which conclusion is simply false. In saying this I speak from the known experience of myself and many others.

"Blessed," said Jesus, "are the pure in heart;" meaning those who are free from generative desires. And they are blessed to a degree that the "natural man," to whom such spiritual mysteries are "foolishness," cannot conceive of, because he, forsooth, "cannot know them," they being only "spiritually discerned."

I say again, if haply I may be understood, that those who, drawn by their animal desires, or impelled by a conviction of duty, to help perpetuate the species, are willing to bear the burden and endure the "trouble in the flesh"—"the curse" that is inevitably connected with the now perverted work of propagation—have a perfect right to "marry, bear children, guide the house, and give none occasion to evil speakers," by living a disorderly life. Such are amenable to the civil law, and not to the judgment of a Shaker community. They are "the children of this world;" they may be *Gentile Christians*, who are gradually approximating towards *Jewish Christianity*, of which Jesus and Paul were true types.

Our friend Davis, in the volume before quoted, significantly asks: "But what shall we think of those professed followers of Jesus, the orthodox ministers and deacons, who enter the marriage state, and perpetuate their species? Surely they are not imitators of the self-sacrificing Nazarene?" Why, that they are *Gentile Christians*, who have to be fed with milk, because they are not able to bear "sound doctrine," the strong meat of pure Christianity; The Gospel wine must, for their weak stomachs, be mingled with water.

It is not true, that Shaker elders inveigh against any member of the physical body, under the term of "the flesh." You have misconceived the whole matter. They never think of confounding any passion or propensity of the soul with the external organ through which it may be expressed. "So then," the apostle saith, "they that are in the flesh cannot please God." Do you comprehend?

You fail to observe that the Pharisees asked Jesus, not about marriage, but about divorce. They said (in substance) to Jesus:—"You will not, among your disciples, permit of marriage; whereas Moses allowed us, not only to marry, but to put away one woman and take another whenever we please." But Jesus said, "In the beginning of the creation it was not so." Moses introduced divorce into the Jewish Church, as Paul introduced marriage into his Gentile Churches, because of their then unregenerate lusts. "I would," said Paul, "that all men" (professing Christians) "were even as I," (a celibate). "Nevertheless, to avoid fornication, let every man have his own wife, and every woman her own husband," and let them bear the shame of thus being governed by their base animal passions, (instead of acting from high religious Christian motives) in marrying, just as were the Jews, in putting away the woman whom they had once married, in order to take another.

But when the disciples, who had heard how Jesus answered the Pharisees about divorce, came to think over the matter, they said to him: "If the case of the man be so with his wife," as under your ruling, "it is not good to marry" at all; whilst your conclusion, from the very same premises, is, that "Jesus was an able and fearless advocate of marriage!" Quite a difference between you and the apostles—almost as much as between you and the Shakers. And, to this conclusion of the apostles, that "it was not good to marry," Jesus responded on this wise: "All men" (among whom is my friend Nicholson) "cannot receive this saying, save they to whom it is given." This position he goes on to fortify thus: "For there are some eunuchs which were so born from their mother's womb; and there are some eunuchs which were made eunuchs of men; and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake;" as all, both male and female, who become permanent members of a Shaker community, must do. Jesus concluded, by saying, "He that is able to re-



ceive? your saying, that "it is not good to marry?" "let him" (or her) "receive it."

When you compare a Shaker to a "suicide," because "he also enters upon another stage of existence," you teach me to be more particular in the use of words. I should have said a higher stage, or plane, instead of "another."

But, as the letter contained the following paragraph, I think my meaning might have been gathered by so careful a reader as yourself.

"It makes no difference as to the plane of existence, whether a soul be in or out of the body. It may be in the spirit world, and yet be on the generative plane. The loves of the spirit, whether in or out of the form, determine at once upon what plane it is living."

I hold that the soul of the natural man becomes the body of the spiritual man; and I do not think (as you put it) that the spirit, in the eternal world, is destitute of either intellect or body.

from the beginning, in the generative work and order. "The tares," (or the lusts of generation) Jesus decided should grow and go with the work of propagating human beings, until "the harvest" should cut up both together; thus bringing that world, plane, or order, to an end in all who shall become harvested and garnered, as are the Shakers, upon whom the ends of the world have come."

But, inasmuch as we want better raw material—men, women, and children—than are now prepared for us, we endorse all true reforms in the world; especially those relating to health, and to the uses and abuses of the reproductive powers of humanity. All genuine reformers, rational or religious, are our collaborators, though performing another part of the great work of human husbandry. Some are plowing, others harrowing, others planting and sowing; some are fencing, to protect what is; some are weeding, others are watering the good plants. But all, are laboring towards the one common "end of the world, or generative order—the harvest, Shakerism, where isolated selfish loves and labors are merged in love to God, the Father and Mother of us all, and love to our neighbor as to ourselves; for the "true light" has at last shined into our hearts; by which we perceive that true Christians are "all one in Christ Jesus;" and that the good or the evil of the individual is the good or the evil of the collective body.

When I stated that the Shaker order was the spiritual medium of the race, and that it brought forth Spiritualism, I merely stated facts; did not create them. You object, that "Spiritualism always existed." Do you think me such a novice as to be ignorant of that fact?

The law of cycles appears to be but little understood, practically, at least. "There is nothing new under the sun," means, that one cycle, or wheel, is the type of all other cycles, or wheels. The Spiritualism of the last cycle, which culminated in Swedenborgianism, was brought forth by the Church, or highest religious element of that cycle, which religious elements culminated in the French Prophets and the Quakers, or the Church of the cycle; and Spiritualism (through them) brought forth Shakerism in its first degree, or cycle; and now that the Church of the great cycle of the world—Shakerism—has produced, and again sent forth into the world, Spiritualism, which is being "poured out upon all flesh," without regard to their intellectual, their moral, or even their religious status, so that "old men dream dreams, and the young see visions," it will soon come to pass, that "those who call upon the name" (or character) "of the Lord" Jesus, as it is revealed in the Church of the cycle, "will be saved; for in Mount Zion, and in Jerusalem," the holy city, "there is deliverance" from a sin-troubled world.

The Spiritualism of the latest cycle, when it had gone to seed in Quakerism, gradually declined, until spiritual "darkness again covered the earth, and gross darkness the people;" and the orthodox Christian world, and the popular literary world, (as Hume, Kant, and Strauss) united in unbelief; the one denying the possibility of religious apostolical gifts; the other, the possibility, on rational and philosophical grounds, of supernal visitations. But the Shakers kept their faith in both alive, and claimed to possess them. This brought Christian and rational persecution, bitter and unrelenting. But "the earth"—rationalism, "opened her mouth, and swallowed up the flood" (of persecution, which carried away, to America, the woman, Ann Lee, and her seed, the Shakers, and attempted to destroy them) by establishing an Infidel Government, which separated the civil and ecclesiastical powers, abolished all religious tests, and debarred priests of every name from possessing any civil power. The sword was thus taken from the hands of the clergy.

Voices from the People. Let every man have due liberty to speak an honest mind in every land.

From the Gold Mines of the Far West. SOUTH PARK, Colorado Territory, August, 1861.

EDITORS OF THE HERALD.—Your welcome journal came to me yesterday like water to the desert traveler. I had been so long deprived of Spiritual papers that its pages were devoured with avidity. In perusing it I discovered a call upon "J. S.," to which he most cheerfully responds; as he has traveled over the greater portion of the Territory of Colorado, he can speak of the general features of the country and its resources from personal observation.

It is impossible, however, in one brief letter, to give your readers any adequate idea of this immense mining region—I say immense mining region—because the same belt of "Leads" from which we are here extracting the precious metal are known to extend from the base of the Rocky Mountains on the east, to the Gulf of California on the west—over a distance of about two thousand miles.

There are to-day, in what is commonly known as the Gregory mines, over three hundred quartz mills and arrastars, or about fifteen where there should be but one. What is the result? Why, they are mostly idle, having nothing to do, not even an ax to grind. The machinery, hundreds of miles from where it can be of any practical use, is almost worthless. But still, the hardy miner pushes westward, and to-day there is one unbroken chain of gold hunters from the Missouri River to the Pacific Ocean.

Occasionally one, more lucky or practical than the rest, "strikes" a remarkably rich lode or gulch, and then the mountains are returned for miles around, in the hope that other localities, equally rich, will be found. I came here on the first of July, since which time I have been examining the mineral resources of the Park and the surrounding country. We are located at the north end of the South Park, in latitude 39°, longitude 107°, upon the head-waters of the Arkansas, Blue, and Platte Rivers, directly under and upon the Snowy Range, on the first great "divide" between the two oceans, thirteen thousand five hundred feet above level of the sea, or five hundred feet above "Pike's Peak."

Provisions are plenty—trade is dull; and as a general thing, miners are no more than making a decent living. I might say this country has no agricultural resources; near the base of the mountains, however, upon some of the streams, many varieties of vegetables are raised; but there is but little land that will produce them, and that little generally requires irrigation. Still, I think there will be nearly enough vegetables raised here this year to supply the demand.

The Non-Resistance of Jesus. LETTER FROM MRS. M. J. KUTZ.

MR. EDITOR.—I have read many letters in your columns, advocating "Non-Resistance," as the only right way to settle our political troubles; and Jesus has been quoted as an example so many times, that I feel disposed, with your permission, to state a few stubborn facts. Spiritualists are generally a wide-awake people—not easily deceived; nevertheless, they are vulnerable. A sympathetic appeal, though it be based on false premises, will often reach the feelings more speedily than sound argument, sustained by facts, can affect the understanding. The mass of mankind are too apt to be moved by emotion, rather than by judgment. All speakers and writers know this; and hence, too many seek for mere popularity; others, from interested motives, turn knives and delude the people. Now are these correspondents raising their voices from false sympathy, or are they knavishly endeavoring to inspire the people with a spirit of submission, that they may be yoked, and chained, and driven to the enslavement of their own succeeding generations, without danger to their enslavers?

If Jesus is to be our example, let us look at his life. It matters little what a man says—actions speak louder than words. What is to be thought of the non-resistant tendencies of one who, being hungry, should look for figs on a fig tree, and even though it was not the season for fruit, should curse the tree, that it wither? This a singular sort of non-resistance.

John the Baptist says of him, (Matt. 3d.) "Whose fan is in his hand, and he will thoroughly purge his floor; the wheat he will gather to himself, but the chaff he will consume with unquenchable fire." He speaks of his own mission (Matt. 11th) in this wise: "Think not that I have come to bring peace on earth, but a sword."

How much better is a man who designedly inaugurates a state of things which he knows will result in strife, than he who takes up the sword after strife has already begun? Diseases, we are told, felt the repellent force of his presence, and fled away; and devils must have been conscious, not only of a resisting, but an aggressive habit in him, or they would not have entered herds of swine and rushed headlong into the sea.

He expressly says of himself, (Luke 4th) that he, at that time, fulfilled the words of the prophet Isaiah: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind; to set at liberty them that are bruised." But, says one, his weapons were not earthly. Most certainly they were. He must "agitate" the public mind, and set forces at work which were antagonistic to those evils destined to overcome them; otherwise his assertion was a vain boast.

But we do not lack evidence that he was a physical combatant. The Evangelist John informs us (Chap. 2) that when Jesus was, come to Jerusalem, he found in the temple, money-changers, and men who sold oxen, sheep, and doves, and that when he had made a scourge of small cords, he drove them all out of the temple, overturning the tables of the money-changers; and Luke tells us (ix: 46) that he accused them of making the Lord's house a den of thieves. If such offenses could have such prodigious effect upon the "Non-resistant Jesus," what would he do, if he were to stand upon the earth in these latter days, where are hundreds of temples dedicated to the Lord, whose aisles resound to the tread of laymen and priests who make merchandise of God's children, exchanging them for money; where the auctioneer's flag waves over the slave-pen, under the very eye of the eagle; where the stars and stripes from the Capitol's dome, so proudly glitter in the very eyes of the tearful slave, as he is being sold to the highest bidder; where the ring of the hammer that concludes the sale of some shrinking maiden, or some tender dove a mother's tears, almost mingle with the murmur of the nation's council halls? I should fear, from the examples he has set us on certain occasions, that he would turn Zouave.

So much for Christ in life. He is now passed from sight. If we would possess the spirit that actuated him, we must do as he did, in all but revenge, and strive to bring the most good we can out of the evils that surround us. Now, let us consider the present state of affairs. To think long upon one subject, exclusively, is apt to induce a partial insanity upon that point. The people of the South have been reared with slavery in their midst. It has contracted a sort of sanctity from long continuance; the clergy teach that God sanctions it, and as it is antagonistic to liberty, it has become a subject of political contention. The southern citizen has thus the strongest incentives to struggle for its perpetuity and its aggrandizement. We justly deem the slave-owner a monomaniac. If he were not, he would learn by the past history of all nations, that the course he is now pursuing leads to his ultimate destruction. The increasing millions of slaves will find at last their Moses, or their Tell; and the slaveholder will learn at last, though perhaps too late, that the few cannot always own the many; that right must overthrow the wrong; that justice must triumph over injustice in the end, combat it as we may.

In the North, however, liberty is general, and he who would be a favorite with the masses, must talk and act for it. Hence we are in a condition to remedy the madness of the South, not by relentless violence and hate, but by an armed support of civil order. Our desire is not to subjugate the South, or rudely wrest from them their slaves, but to subdue their rebellious spirits, and hold them till they cool; to put them in such a "fix," that they may themselves see the wisdom of emancipating their bondmen, and to constrain them to do it voluntarily, as a measure of prudence and justice.

Our brave volunteers, who have torn themselves from the tender ties of home, are animated, we may hope, by such purposes. They do not assume to be the ministers of vengeance, but of merciful justice. They wield the sword, not because they love blood, but because they love liberty too well to suffer it to perish through the temporary insanity of an ignorant populace, reared under the influences of slavery. They are gone to maintain, by preserving the integrity of the Union, the blessing of constitutional liberty to all. God speed them in this practical method of preaching deliverance to the captive! M. J. K.

Random Sketches. PLACES AND POINTS OF INTEREST IN NEW YORK AND VICINITY.

AUGUST 1, 1861. There are so many "sketches" of travels and visits which are really worth reading, and so many of which are good—to fill up a newspaper—that I had almost decided to say nothing this time. Especially notes of visits in New York and vicinity can be seen most any day. But as we all look at material as well as spiritual things from a different standpoint, perhaps I can find some things of interest even in New York, which are usually unnoticed or passed by in silence.

About three weeks since I stepped off one of the river steamers from Albany, and for a week gave myself up to the business of visiting with old friends and "seeing the sights." Most of these "sights" have been described elsewhere far better than I am able to do. A few will perhaps bear speaking of again. Central Park, far "up town," is a place every visitor should see. Much of it is rather rough yet, and the soil not being any too well adapted to that purpose, the entire cost of fitting it up as it will be, may probably be estimated at millions. But the people are able, and probably will feel as well satisfied to have their money invested there as they would be if it were expended in establishing missions to enlighten the "poor heathen" in—what?

Americans are learning that pleasure is sometimes profit, especially when taken in "God's own temple." When they learn this more fully, tall steeples will not be needed to show men which way heaven is. But, soberly, there is a result coming from this enterprise, which perhaps is hardly realized by those who are engaged in it. The standard of health—and, consequently, of virtue—must inevitably be raised, and unborn generations will rise to thank this age for the work. Here the rich and the poor, the high and the low, can spend an hour or a day with Nature, and in that time get far deeper inspirations from the Divine than they could obtain in weeks from the books or from the lips of "hiring shepherds." To the good and earnest soul, a visit here will be a pleasant memory—a sort of lightning-flash, revealing the rest beyond, causing the feet to tread life's uncertain pathway more firmly, the heart to beat higher with hope, and filling the soul with that holy calm given to those who live for a purpose; and to the bad man, at least no hardening influences are presented. Go ahead with the work; the future calls, the present must obey.

Greenwood Cemetery is full of interest. However, were it not for the "still, small voice" of Nature in the flowers and trees, and the life and vigor received by a ramble there, much would be seen to make the visit a sad one. Those tall-tale stones, with their calm pale faces, ever remind us of "buried love" and "hope deferred;" of the fall of the strong man by "the providence of God;" of the "murder of the innocents;" by ignorance. Yes, on that fair spot a fearful story may be read of Nature's despised and broken commands, and the "swift retribution" that followed—registered in man's book as "the mysterious ways of God;" but above as the silent, resistless workings of those laws which know no forgiveness. When will men learn this, obey the instruction received, and then, when the "loved ones" pass away, look beyond!

Hoboken and the Elysian Fields should be visited by every one. By going there, you can in a trice place yourself almost as completely "in the country" as though you were fifty miles away. Then don't forget Barnum's Museum, the Anatomical Museum, (a good place for the young to study the comparative results of a life spent in vice and one sanctified by virtue), the various picture galleries, &c. Directions for finding these places can easily be obtained.

I called (as of course all the readers of the Herald will do) on our worthy editor, and had a pleasant interview of a few minutes. I don't wonder Orthodox hates and fears him. He seems to be growing in spite of the anathemas so liberally hurled at his head. I guess his "Magic Staff" has had something to do with it. It is a wonderful thing, and I hope he may ever keep it firmly in his grasp. May he live to see his "visions" realized.

All photographers will visit A. J. Graham, who has done so much to systematize photography. He is still getting out new works, and in style of composition, method of arrangement and illustration, and beauty of execution, they stand unrivaled. To all reformers, ultra or conservative, I would say, don't fail to call at Dr. R. T. Trull's Water Cure, 15 Light St. You will meet a hearty welcome, and no pains will be spared to show you the modus operandi of the Institution. A noble band they are, and bravely are they working to do what so many are trying to bring about by preaching. And you will find them living as they profess to live, which is more than can be said of all similar Institutions. Health reformers, whether Christians or Spiritualists, will here find many things to encourage and strengthen them, and perhaps learn some new truths. Dr. Trull justly stands as one of the leaders in the health movement, and a consistent one. He is the champion of the cause, and is respected by opponents as well as friends. And all in such a quiet way—no trumpet blowing—yet in the contest with ignorance his sword is always ready, and it cuts deep.

Dr. E. P. Miller, house physician, must be known to be appreciated. He has a large heart, warm sympathies, earnestness of purpose, skill in his profession, and, consequently, succeeds. Mr. Fancher, one of the proprietors, is a genial soul—a gentleman—and spares no pains to interest and benefit his guests. And in this he is blessed with the assistance of his wife, who, as physician and matron, exhibits qualities preëminently fitting her for the position she occupies. There ought to be more such women.

Then there is Miss Martha Miller—who cares for the wants of the guests at the table, and it is done up right, too—one of the few who sacrifice popularity that a principle may be lived but, and thus proved to be worthy of acceptance—the only woman in the city who dares to dress healthfully. She is a consistent dress reformer; and in the quickened step, and her power of endurance and accomplishment, a living witness of the utility of American costume. Let no woman in the country boast of her strength to "suffer for conscience's sake" in the matter of dress, till she has spent a year, as Miss Miller has done, in this fashion-loving city; for her path has been indeed a rough one. But every reform has been inaugurated in just such a way, and why not this? "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." THE FUTURE WILL REMEMBER MARTHA MILLER!

Dr. Frank R. Jones—you will all get acquainted with him: he is possessed of a "gift" in that direction—will show you about the house, and the first you know you will feel—at home. All the other help of the house are courteous, obliging, and intelligent. Many other things render this Cure a very desirable resort for invalids. Its location is excellent—near the North River, not far from the Hudson River Railroad depot—a good breeze, and by omnibuses, street cars, and boats, affording opportunities for a rapid and cheap conveyance to Central Park, High Bridge, Harlem, Williamsburgh, Brooklyn, Greenwood, Staten Island, Jersey City, the Elysian Fields, various points farther up the Hudson, the principal churches, theaters, and picture galleries in the city, and almost every place of interest. Perhaps a more central position for this purpose could not be obtained. Persons can enjoy country life in the city, when they please, at a trifling expense.

The good Croton water, (not quite as "soft as dew," but softer than some hard water), quiet and order in the house, skill in the medical department, the homelike feeling that pervades the Institution, a good gymnasium, and, last, but not least, the plain, nutritious, unstim-



ulating food, which all may have, make it a desirable place to learn the "ways of life." Give them a call, and then you can see for yourselves.

The Hygienic-Therapeutic Medical College, Dr. Trull, Principal, is connected with the institution. It affords a chance to learn some things in medical science not taught everywhere. Lectures free to patients. More anon. E. W.

**The Cause and Cure of the War.**  
A SAW MILL MEETING AT ST. MARY'S WATER-CURE.

ST. MARY'S LAKE, Mich., Sept. 13, 1861.  
A. J. DAVIS, MY DEAR FRIEND: I have just had the pleasure of reading to the family in which I am—Henry Willis', you remember them—"A Programme for the Nation: Designs and Objects of the War." Good! Is it not to be printed in a tract form? If so, how much per thousand? Make a tract of it. Send it *boundless* over the nation. Especially send a copy to every officer and soldier in the army, whose address you can get. Print it, and sure I am, there are men and means to scatter it abroad.

St. Mary's Lake! You and Mary cherish it as a precious memory, and Henry Willis, the generous and hospitable agent of the spirits that preside over and hover around this beautiful sheet of water, and the noble oak forests that encircle it. Do you call to mind the noble steamer saw mill and Water Cure? No? Then they were not in being when you were here. They are here now. A Water Cure that can accommodate seventy-five patients with health and heaven on reasonable terms—provided they are willing to work for them by drinking and bathing in the clear, clean, soft waters of St. Mary's Lake—more potent to heal than *Silvana's* and *Bethesda's* fountains, and to wander amid these oak openings on its shores—more attractive and enchanting than the Cedars of Lebanon or the shades of Academus.

A saw mill meeting is to be held next Sunday, in St. Mary's saw mill, to discuss "The War—its Cause and Cure." The following propositions will be laid before the meeting, and I may say in advance, "adopted unanimously":

That this assembly heartily indorse the proclamation of freedom to the slaves of all the rebels in Missouri, recently made by General Fremont.

That the President of the United States, as Commander-in-Chief of the Army and Navy, be requested to proclaim liberty to all the slaves in every rebel State and to the slaves of all individual rebels in all the States.

That the real and personal property of the rebels be at once confiscated and applied to pay the expenses of the war, which they have inaugurated against the rights and liberties of mankind.

Slavery is the cause—Abolition the only cure of the evils which now overwhelm the country. This is the conviction of nine out of ten of the people of the North. Why do they not say so through their administration, and lay their plans and act accordingly in their efforts to crush rebellion and save the government to the cause of freedom and free institutions? Let one united call go up from the North to the administration, to proclaim liberty to all the slaves in every rebel State and to the slaves of every individual rebel in all the States. Let efficient practical measures be at once adopted to give effect to such a proclamation. Let the estates, real and personal, of all traitors to freedom and free institutions, that are seeking, by bullets and bayonets, to establish the rule of a minority in favor of slavery, over that of the majority in favor of liberty, be at once confiscated and appropriated to pay the expenses of the war. Every consideration of justice and humanity demand the adoption of this policy. If adopted it would end the war in three months, and enable us to base civil society on that self-evident truth that "all men are created free and equal, and are endowed by their Creator with an inalienable right to life, liberty, and the pursuit of happiness."

The slave power has begun this war solely to perpetuate and propagate slavery and the slave trade—Jeff Davis, Stephens, and all the traitors that head the rebellion being witnesses. Shall we resist them solely and singly to perpetuate and propagate freedom, free labor, free institutions, and free society? The prize is—a continent for freedom or for slavery. Free labor or slave labor; free institutions or slave institutions; free society or slave society; which shall rule the nation and the continent? Did man ever struggle for a nobler prize? But one sentiment should inspire every heart—i. e., Give me liberty or give me death. Inspired by this, the friends of freedom might make the conflict short, and the victory sure.

In this conflict, let each one resist the tyrant by such means as he deems right and adapted to secure the end, remembering always that though a bullet may kill the tyrant, an idea alone can kill tyranny. Liberty as a bullet, may pierce the heart of the slaveholder; but liberty as an idea alone can pierce the heart of slavery. Kill slavery, but spare, if possible, the man that enslaves. Indeed, death to slavery is the only gospel of salvation to the slaveholder. But resist the encroachments of slavery upon liberty, or this continent must be given over for ages to the rapine and carnage of servile and civil war. Andrew Jackson, am I right!

St. Mary's Water Cure! Yes, thou bright, clear lake, that at this moment sparkles beneath a noon-day sun like finest diamond, I baptize thee in the name of health and heaven (for health is heaven, and disease is hell.) St. Mary's Water Cure! May the blessings that flow from thee to the sick and sorrowing, be like those which are associated with the Mary, the *madonna* of Christendom. Be this thy name. Be thou a well-spring of life, a fount of God to the sick and suffering that may come to worship at thy shrine.

Jackson and Mary! Are you ever going to be sick? Come here then; "Wash and be clean." At least wash away all your physical sins and be healed. Then "go, sin no more," and heaven is yours. What I say to you I say to all, "Come," wash in the waters of St. Mary's Lake, and be clean of your bodily diseases, and this will prepare your souls to drink of the waters of eternal life. Henry Willis, the founder, says "Come," Josephine Griffing the matron, says "Come," Hiram A. Peterman, the physician, says "Come," and St. Mary, the presiding genius of the lake, and the lady patron of the institution, says "Come, come!" Get health and harmony to your bodies and souls. HENRY C. WRIGHT.

**The Spirit's Mysteries.**

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

**Mental Mysteries.**

WHO WILL EXPLAIN?

MR. DAVIS: I have observed in a late number of your paper, certain objections from one of your correspondents, to the assumed spiritual origin of the facts and teachings which usually pass current under the general head of Spiritualism.

I confess to have entertained the same doubt, and that, too, after considerable investigation, and much personal experience. Still, after due allowance is made for the freaks of imagination, and the frequent unreliability of mediums, there remains much which I think cannot be explained by a theory of unconscious reception of the thoughts and emanations of the minds of other earth-dwellers. Disclaiming all wish to be egotistical, I should like a solution of the following experience of my own, I mean a satisfactory solution on other than spiritual grounds. The following lines were written six or eight weeks after I had commenced writing under the mysterious influence termed "spiritual," and were my first spiritual rhymes.

I had sat down in the evening, as usual, expecting some lesson in prose, when these lines were dictated in couplets, as here transcribed; they have some irregularity of versification, which I might now easily rectify, but prefer to offer them precisely as they were received.

I will merely state that they were written nearly nine years ago, not in a circle, but in the privacy of my own family, and are as much a matter of wonder to me now, as when first written.

**THE REIGN OF PEACE.**

A stranger slept—and on his dreaming sight  
A vision burst, more grand than in the waking light

His eyes o'er saw: O'er the broad fields of earth  
Came trooping forms of a superior birth;  
Light was around their steps and o'er their brows;

Their minds were spotless as the untrodden snows;  
A band of angel brethren—on they came,  
With love surrounding, like a sacred flame,  
Their angel presence; they diffused around  
Their holy influence, where'er they found  
Aught which wore garb of man; in him they knew

One who could be as they, an angel too.  
Speed on, ye wheels of Time, and bring the day  
When guilt and misery shall have passed away.  
The stranger's dream shall bear interpretation true,  
And angels shall be men and angels too.

NOTE.—In the foregoing, I omitted to state that I was unused to rhyming, having never attempted versification, but once previous to that evening, and then with poor success; this first trial was made about six years prior to the evening when these lines were produced. No great depth of thought, beauty of expression, nor originality of style, is claimed for these lines; but if not of spiritual origin, how could they be produced as they were, without effort on the part of the writer, being, in fact, dictated seemingly from some other mind.

Fraternally, C. S. L.

**A Remarkable Premonition.**

**STORY OF AN ENGINEER.**

I was running a night express train, and had a train of ten cars—eight passenger and two baggage cars—and all well loaded. I was behind time, and was very anxious to make a certain point; and I was using every exertion, and putting the engine to the utmost speed of which she was capable. It was on a section of the road usually considered the best running ground on the line, and I was endeavoring to make the most of it, when a conviction struck me that I must stop.

A something seemed to tell me that to go ahead was dangerous, and that I must stop if I would save life. I looked back at my train, and it was all right. I strained my eyes and peered into the darkness, and could see no signal of danger, nor anything betokening danger, and there I could see five miles in the day-time. I listened to the working of my engine, I tried the water, looked at the gauge, and all was right. I tried to laugh myself out of what I then considered a childish fear, but, like Banquo's ghost, it would not go down at my bidding, but grew stronger in its hold upon me.

I thought of the ridicule I would have heaped upon me if I did stop, but it was of no avail. The conviction—for by this time it had ripened into a conviction—that I must stop, grew still stronger, and I shut off and blew the whistle for breakers accordingly. I came to a dead halt, got off, and went ahead a little way, without saying anything to anybody what the matter was. I had a lamp in my hand, and had gone about sixty feet, when I saw what convinced me that premonitions are possible. I dropped my lantern from my nerveless grasp, and sat down on the track, utterly unable to stand; for there was a switch, the thought of which had never entered my mind, as it had never been used since I had been on the road, and was known to be spiked, but was open, to lead me off the track. The switch led into a stone quarry, whence stone for bridge purposes had been quarried, and the switch left there in case stone should be needed at any time, but was always locked and the switch rail spiked. Yet here it was, quite open, and had I not obeyed my premonition—warning—call it what you will—I should have run into it, and, at the end of the track, only about ten rods long, my heavy engine and train, moving at the rate of thirty miles an hour, would have come in collision with a solid wall of rock, eighteen feet high. The consequences, had I done so, can neither be imagined nor described; but they could, by no possibility, have been otherwise than fatally horrid. This is my experience in getting warning from a source that I know not, and cannot

divine. It is a mystery to me, a mystery for which I am very thankful, however, although I dare not attempt to explain it, nor whence it came. ENGINEER.

**Laws and Systems.**

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

**The True Religion of the Bible.**

REPLY TO GERRIT SMITH.

Continued from HERALD No. 22.

"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. xxv: 46.) "Fire," "Hell-fire," "Lake of fire," or, "The lake which burneth with fire," (Rev. xxi: 8) are terms in frequent use in the Christian Scriptures, as well as the older sacred writings of some of the pagan nations, to designate the future, or post-mortem punishment of the unbeliever and the evildoer. And the Christian Saviour—the great author of "the true religion"—tells us this punishment is to be everlasting! Now, when we reflect that fire is amongst the most excruciating species of torture of which we can form any conception, and that this punishment is to be, under the Christian system, eternal, for the slightest offense or error that a human being can commit (for "he who offendeth in the least offendeth in the whole," it suggests very forcibly, to the "unregenerate," the thought that "the remedy is worse than the disease," that the punishment is worse than the crime, or any crime, or all crimes put together, that can possibly be perpetrated by human hands. The most fiendish murder that is ever committed by man, under the influence of sudden passion, or "malice prepense," as it inflicts a suffering which lasts but for a moment, or perhaps an hour, is mercy supreme compared with that murder inflicted by a "God of mercy" with fire, the suffering and excruciating agonies of which are to last for countless cycles of ages. A vivid picture of this scene is presented us by the poet, Young:

Grant me, great God, at least  
This one, this simple, almost no request—  
When I have wept a thousand lives away,  
When torment has grown weary of its prey,  
When I have raved ten thousand years in fire—  
Yes, ten thousand times, ten thousand—let me then expire!"

But a "God of mercy" (says Christian Orthodoxy) responds "No sir, no." Now, as much as the word Atheist is execrated with bitter curses by the Christian world, I would much prefer being an Atheist to believing in such a God as this. In fact, Atheism becomes a philosophical necessity. And yet this doctrine was preached by the Christian world, and is by the greater portion of it yet preached as the soundest and most unquestionable orthodoxy of "the true religion." A few of the Protestant sects got shamed out of it, when the genius of science arose, and, carrying her blazing flambeau through the world, revealed the hideousness and ridiculousness of this ancient superstition, and compelled them to concoct new meanings for these and other obnoxious texts. In fact, the scene has been exhibited for many years of the infidel and scientific community going before, and the Christian world following after, dragging their Bibles after them, stopping ever and anon to pump out, with the clerical force pump, the old and long-accepted meaning of some obnoxious or recently-grown-offensive text, and infusing a new one to adapt it to the times. In this way their "inspired guide," (Bible) has been "regenerated," if not "born again," scores of times, which is tantamount to making a new Bible. As much as the Christian Universalists have labored to get the doctrine of endless or future punishment out of the Bible, it is certainly an essential ingredient of the Christian system—a fundamental principle of the "true religion." For the doctrines of the fall of man, salvation secured by a vicarious atonement by innocent blood, and the future punishment of the wicked, constitute the three pillars or legs on which the whole Christian plan of salvation rests; so that, if either of these legs is taken away, the stool falls to the ground. Without the fall of man there could have been no sin—and no sin, no atonement, and no devil and hell, no punishment to be saved from; ergo, no need of a Savior. So that Christianity, barring its moral precepts, would become an unmeaning word.

Christianity is a sort of lottery scheme, in which God and the devil are the ticket holders, and man, or his soul, the ballot or ticket. And it is a little remarkable that his snakeship, or serpentship, drew the first prize, winning the woman in the Garden of Paradise. Being thus "born to good luck," he has since drawn—besides innumerable smaller fry—many a capital prize, while he who has declared "all souls are mine," has generally drawn blanks. As to the actual, bona fide existence, either material or spiritual, of a personal or organized masculine "grand adversary of souls" (an old ebon bachelor on the last side of forty) with his igneous domains obtained by donation from the Creator, with the exclusive right, secured in fee simple, to possess, use, and colonize, which said dominions are located somewhere between "Dan and Beersheba," or somewhere within the precincts or beyond the boundaries of the universe, (as to the exact whereabouts, deponent sayeth not,) I consider a writer's brains can be better employed, (if, not, had better be let run to seed,) than in condescending to sober-sense reasoning upon those old exploded myths

which were current in pagan India and Egypt from three to ten thousand years ago; though it must be conceded that they are a "part and parcel" of the primary doctrines of "the true religion," as yet generally understood by Christendom.

As to the time when the great "bottomless pit" was first discovered, it is not known, even to "the oldest inhabitant," nor the how—whether it turned up in a voyage of discovery for a "North-west passage," or whether "holy men of old spake" of it as being revealed to them. Nor is there any record in "Holy Writ" of the *modus operandi* by which his Satanship first made known his infernal existence; whether it was through the current mode of announcing important truths—that of revelation by and through the Holy Ghost—or whether he drew up with his fiery steel, in *propria persona*, and thus announced his infernal *esse*. During the first fifteen hundred years of Christianity, his devilish highness seems to have gone "to and fro in the earth," "walking up and down in it," without ever having his ubiquity called in question. But since our acquisition of scientific knowledge has led to the discovery of the philosophical axiom, that two infinite beings cannot exist at the same time, his serpentine majesty has had his infinitude contested, denied, and ruled out of court; and thus his omnipresence has been cut off and laid aside. Although thus restricted to a mere personal existence, we hear of no curtailment or abatement of his official operations. We must therefore conclude that, in making his accustomed calls upon each son and daughter of Adam, he has to move with the unbounded celerity of the telegraph. If he visited all, or merely "the children of the wicked one," only once per annum, he would scarcely have time, as he hauled up to the humble domicile of each, to bow and scrape, with a "How do ye do, sir?" or, "Madam, glad to see you!" or, if we suppose him supplied with a retinue of subaltern or plummy demons, or second-class officers, we have still not got rid of the difficulty; for he would have even then to engross all his time in training, and drilling, and posting them in their new calling of soul-catching, so as to leave him no time for eating and sleeping, or even to rest on the Sabbath. How, then, he can be said to be an "unwearied adversary," requires the aid of divine inspiration to perceive and understand.

And here is suggested another difficulty. In northern latitudes, the chase, we would naturally suppose, would be impeded, if not entirely defeated, by the intensity of the cold. The sudden change of climate, from one constituted of fire and flame, to one of snow and ice, varying from fifty to seventy-five degrees below zero, by those who had always been accustomed to a high temperature, must produce some sensation of chilliness and stiffness of joints, and, peradventure, superinduce a fatal cold. And hence the report is not without a show of reason, that in the polar regions a few years ago, during one of the severe winters incident to that climate, some reprobate souls, "foreordained to destruction," virtually made their escape into paradise, in the absence of the soul-catching board, to take charge of them when they left the body—they (*the chargé d'affaires* of the sulphur regions) deeming it imprudent, if not unsafe, to encounter or risk the effects of the merciless storms of an unprecedented winter, raging at the time these several cases of apotheosis occurred. The caudal appendage, which all the Christian portraits of his fire-proof majesty represent him as possessing, I opine must be designed as a kind of balance wheel to steady him during his "swift and giddy rounds" among the "children of disobedience."

Now, reader, don't smile, or harbor any doubts as to the real existence of this posterior protuberance, for the unequivocal testimony of St. John, the divine, in the case, leaves not a peg to hang a doubt upon. And its extreme length, as reported by this saint, must have rendered it a case of ocular demonstration to thousands. According to his report of it, the tail of a comet, though millions of miles long, is not to be compared to it. For if coiled around the earth as often as its length would permit, it would cover every foot of its surface. This is proved by the fact that it was sufficiently long and strong to circumfold and drag down one-third of the planetary host of heaven, including also, probably, several comets, (see Rev. xii: 4.) It is true, St. John here calls him the dragon; but in chapter xx, verse 2, he tells us the dragon, the serpent, and the devil, are all one. Does some one reply that St. John, the saint, was indulging in a mere reverie, or constructed the story for a moral allegory? Don't indulge in such speculations as this, dear reader, or you may lose your devil altogether. For Jesus, and Paul, too, were used to making metaphors. And if you employ such a key to unlock St. John's mysteries, some one may seize hold of it to let the devil out of Christ's and Paul's teaching on the subject, and thus the world, or priests rather, be no longer blessed by his Satanic presence. Our divinely illuminated author also informs us that the commander-in-chief of the demon host was chained for a period of a thousand years. But this thousand years must mean one day, (as we are told "one day is as a thousand years with the Lord,") for I have never heard of his Satanic Majesty being missing, or his absence announced during pulpit service on the Sabbath.

If he has been chained at all, his chain has been of such immeasurable length, that, as Pat once expressed it, "The lubber might as well 'av' been loose." In fact, if he could be chained or banished for a thousand years, or even one year, the priest's tongue would "cleave to the roof of his mouth" for want of employment. Or rather, if the priesthood

could be chained or banished, the whole legion of devils would die or disappear in a fortnight. There seems to be such a remarkable affinity between these two orders of being—such a mutual dependence on each other, that one can do nothing without the other. They are a kind of Siamese Twins, so that we never find one existing in any country without the other. The priest always makes his appearance first. And it is a remarkable circumstance, that in countries not cursed with priests, devils are as scarce as snow-storms in the Desert of Sahara, or witch stories in text books on natural philosophy.

I have not space for exposing the ridiculousness of the many stories of encounters, confabs, friendly interviews, confidential perambulations, attempts, in good faith, to strike bargains, &c., of the Christian Saviour with the great arch demon of the infernal regions—stories recorded, as we are taught, at the dictation of divine inspiration. For instance, what can exceed the childishness and folly of the story, whether related for fact or figure, of the Saviour and Creator of the world, "out of pure courtesy, condescension, or personal respect, climbing, cheek by jowl, and perhaps arm in arm," an exceeding high mountain," thus exhibiting the old notion of the earth being flat and inhabited only on the upper side? Why did not the Saviour tell him at once that these kingdoms he offered were not his to give; that "the earth is the Lord's, and the fullness thereof;" that he himself, hide and hoofs, belonged amongst the goods and chattels of Him who has declared that he created all things for his own glory. And it certainly would have been paying pretty dear for the whistle to part with all the kingdoms of the world—if he had owned them—for one single act of obedience or genuflection on the part of the ruler of a rival kingdom. And then we might ask what became of the sulphurous homestead during the absence of the Satanic incumbent. And the story of two regiments of devils taking up their headquarters in the entrails of two thousand swine, in a country the inhabitants of which never owned hogs, is too replete with ridiculousness and nonsense to be thought on soberly, though constituting an important and inspired chapter of "the true religion," which, if found in any other Bible than the Christian, would be set down as proof positive of the "lowest depths of ignorance and superstition" of the people who would even listen to such ebullitions of dark and uneducated minds. And the eleven cases, related in detail, of the Messiah casting demons out of persons afflicted with bodily ailments, evince the most profound ignorance of the cause of human disease.

I have only room to indulge in a few reflections and statements of historical facts:

1st. The history of devil preaching and devil scaring, if presented fully by a truthful pen, would reveal an untold amount of tears, sufferings, and agony amongst the ignorant, but often honest populace. That is, the preaching of a future hell has made many a hell on earth, and many a nation of cowardly sycopants and slaves. It is virtually making a bull dog of the devil to scare "free agents" into heaven, but succeeding in getting but few of them there, he falls heir to most of them himself. "God wills not the death [that is, the loss,] of a sinner, but lets nearly all be lost. So that his "house of many mansions" has but few occupants. And hence we may imagine "To Let" as being placarded upon many of the doors of its different apartments.

2d. Until the dawn of science, the devil was not only always found in the Bible, without difficulty, but often seen out of it in all his personal majesty. It has not been two hundred years since Cotton Mather swore, in a British court, that he saw the devil whispering in a certain fellow's ear. And the noted founder of Protestantism, and zealous fighter of Catholic superstition, Luther, relates some wonderful adventures and encounters he had with "the prince of darkness" of the nether world, in which he was on one occasion driven into such close quarters that he had to throw his inkstand at him in self-defense. And the mark of the inkstand, we are told, can yet be seen, where, missing its aim at the cranium of his Satanic antagonist, it spent its force on the wall.

The following extract, from the Grecian Polybius, will indicate where and for what the notion of transmundane punishment originated, written about 400 years before Christ:

"Since," says the writer, "the multitude is ever fickle, full of lawless desires, irrational passions, and violence, there is no other way to keep them in order but by the fear and terror of the invisible world."

And several other Grecian writers use similar language. Strabo, in his geography, relative to its origin, says: "Plato and the Brahmins of India invented the fables concerning the future judgments of hell." (Book I.) Other ancient writers ascribe its origin to the Egyptian priests. All of which proves that the doctrine existed long before Christianity, and is of pagan origin, though now a primary tenet of the true religion. K. GRAVES.

**Tidings from the Inner Life.**

"And the angel said unto them: 'Fear not, for he hath brought you good tidings of great joy, which shall be to all people.'"

**The Kingdom of Heaven.**

WHAT AND WHERE IS IT?

Christians define this kingdom as a material world, located in some distant region of space, in which the worn spirit finds repose from all the trials of its earthly life after death. It is believed to be the habitation of those only who have obeyed the precepts of their founder, Christ.



HERALD OF PROGRESS.

ANDREW JACKSON DAVIS, EDITOR.

NEW YORK, SATURDAY, OCT. 2, 1881.

TERMS OF SUBSCRIPTION:

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Interesting voices from the people will be found on page two.

An able presentation of the "True Ground of Shakerism" appears this week, from the pen of F. W. Evans.

The chapter of K. Graves' reply to Gerrit Smith, published in this number, contains some sharp and pungent strictures upon the "True Religion of the Bible."

The Friends of Hydropathy will see favorable mention made by "E. W." in "Random Sketches," of Dr. Trall's Cure, on Laight street, and by H. C. Wright, of St. Mary's cure, near Battle Creek, Mich.

Our War Department this week furnishes some valuable articles.

The argument for Emancipation contributed to the Knickerbocker by Mr. Sinclair Tousey, of the well-known firm of Ross & Tousey, Wholesale News Dealers, is direct, pointed, and forcible. It presents a common sense view from a business man's standpoint.

THE HARBINGER OF HEALTH. This new medical volume, by the Editor, containing important chapters upon the Philosophy of Disease, and many General and Specific Prescriptions applicable to various forms of Disease, will be ready on or about the 15th of October.

Orders for single copies will be filled promptly by mail, in the order in which they are received. Price \$1.

Further and more particular announcement may be expected in our next.

An Item Overlooked.

"The condition of the material Universe at any one moment, is simply the result of everything which has happened at all preceding moments.—BUCKLE

We never knew a great error more skillfully stated, than in the above quotation from the historian BUCKLE. The proposition is so near the truth, and yet differs so widely from it, that we cannot refrain from a word of comment.

Let us admit, for the moment, that the present condition of the Universe, in all the variety of its phenomena, are summed in a present general result, which we will, for convenience, represent, as do the algebraists, by the letter x.

It will be conceded by Mr. Buckle, and most thinkers of his school, that a series of individually distinct causes have terminated in this result, x, and that they constitute a succession of phenomena which we may fairly represent by the letters a, b, c, d. And the order of events has been as follows: At one period in the Past, a was the then total expression for the condition of the Universe.

This condition vanished in b, which gave place to c, which was again succeeded by d, and at last by x, the assumed present state of all things that are.

The proposition is, that x is the result of the series a, b, c, d, acting successively as causes in the Past, and of nothing beside. Let us see.

If a was obliged to give place to b, it is plain that there was a power at work in a, which a did not possess of itself, which was the reason that it yielded to b. Thus b originated from the two-fold influence of all the latent potencies contained in a, with something more. The condition b, therefore, was not simply the result of the state a, and the states that may be supposed to have preceded that. But b vanishes in favor of c. Was it because it was competent merely to be transformed into c, or because it could not avoid being thus transformed? Evidently the latter. Then c was not the result of a and b alone, but of something superadded to a and b that made the evolution of c necessary.

The same reasoning holds true in reference to d, and to as many other intervening states as we choose to imagine between d and x. In other words, the present condition of the Universe at any one moment, is the result of everything which has happened at all preceding moments, together with something else. If this is not so, why is the Universe advancing to still another state, which we may, for example, call y?

There is something new occurring in the Universe every moment. The cause of this something new, does not lie in the simple sum total of all past states of the Universe, but in a Power superior to them all, and one so much superior, that it could condense them all into the present, and transform the Present

into the Future. There could never be a future, if the past alone created it.

And this leads us to suggest an error which has troubled Philosophy for thirty centuries. It is, that the Universe is, the product of past causes which operated expensively, thrusting the Universe forth from its latent into its visible state. The Supreme Power in the Universe acts in a method directly the reverse. It calls the visible creation into being by attraction. As if it inhabited the future, it beckons to all things to come on, and they come.

But this is the same as to say that the highest law of being, is that of Polarity. An absolute Positive eternally elaborates an infinite Negative. An infinite force draws; an indeterminate passive mass resists, but yields, and is fashioned into suns, planets, systems of suns, and invisible spirit worlds, whose numbers transcend finite computation.

The Universe, then, is not protruded into being, it is not forced into a cosmos, but it comes because it is drawn, and all the past by itself can never alone account for the wonders of to-day. The eye of omniscience, having all the past before it, could not tell from that only, precisely what will be the status of things one second hence; for that future one second contains exactly something that was never known before. The Universe advances, and never loses any of its baggage; but the baggage does not account for the progress, as Buckle would have us believe. D. L.

There will be a meeting of the "Commonwealth Association," at the house of S. T. Thompson, No. 238 Greene Street, on Friday evening, Oct. 4, at 7 o'clock. As business of much importance will come before the Association, it is hoped every member will be present. By order of the Trustees, A. T. DEANE, President.

The Bible and Prison Reform.

Mr. and Mrs. Charles Spear, of Boston, former editors of the Prisoner's Friend, have recently visited the penal institutions of this city, in the furtherance of their humane efforts for discharged convicts. On Sunday evening, (Sept. 15th.) they spoke in behalf of Prison Reform, at the chapel of the Second Universalist Society, corner of Eleventh Street and Second Avenue.

We were sorry to see so small an audience—less than a hundred persons having been drawn together by the published notices.

In conforming to religious ceremonies, Mr. Spear failed not at least to offer a most humane prayer—judged in the light of its length and the character of its petitions. For the evening lesson he read a portion of the twenty-fifth chapter of Matthew, respecting the final separation of the "sheep and goats."

The recognition, in this parable, of kind and humane actions toward "the least of these, my brethren," would seem an appropriate introduction to a discourse in behalf of criminals, were it not for the accompanying exhibition of vindictiveness toward those who had refused to minister to the poor, the naked, or imprisoned. As a lesson of warning, to drive all mankind to become "prison reformers," through fear of the final cure, the passage might have been useful elsewhere than in an Universalist Church.

Still we could but regard the selection of Scripture as most unfortunate. If the "Son of Man, when he shall come in his glory, and all the holy angels with him," promises to separate all nations into two classes, the one to go into life eternal, the other to everlasting punishment, what, we ask, is the "lesson," in respect to the moderation of penal inflictions now imposed? If the "Son of God" shall say to those whose only sin is having failed to clothe the naked, feed the hungry, or visit the sick and in prison, "Depart from me, ye cursed," how can we criticise earth's Judges for incarcerating worse criminals in prison—condemning, but not damning them? If Jesus condemns to "everlasting fire," how can it be shown that earthly courts are unchristian in confining for a few years in comfortable jails and prison-houses?

The only unchristian feature that we can discover, in this connection, is the imposition of capital punishment, thereby exposing the criminal to the chances of that "fire" which Jesus promises, with such implacable vengeance, to inflict upon all save prison philanthropists. As long as criminals can be kept this side of Jordan, they are at least safe from this peril!

Yet the speaker took occasion to say, and to repeat, that, "Had not Christ come into the world, there would have been no philanthropy." "There was no such word as philanthropy in paganism." "Without the inspired record, we could not reach the criminal."

Whether "paganism" contained such a word as philanthropy or not, he has studied the pages of history but imperfectly who finds no philanthropic deeds in "pagan" lands. The world will doubtless reckon Confucius, Lycurgus, Solon, Pythagoras, and many others, as at least equally entitled to the name "Philanthropist," with less modest moderns who arrogate to themselves the title, while loudly extolling the merit of philanthropy.

The particular text chosen was the narrative in Mark, fifth chapter, of Christ's interview with the maniac. The effort to produce a sermon about a text, instead of a lecture on a theme, or a plea in behalf of a cause, served to illustrate the cramping influence of church organizations and popular formalities upon a reform movement. The character of Jewish cemeteries, or the incidents of ancient scenes and conversations, have but a remote connection, that we can discover, with the immediate and pressing needs of criminals to-day. One might as well hope to supply Croton to all New York through an old-fashioned "pump-log," or seek to light Broadway with a tallow dip, as to emancipate felons and mitigate penal codes by appeals to the 25th of Matthew or the 5th of Mark. Prison and other philanthropists must appeal to human hearts on the real merits of a cause, instead of its forced relation to texts of

Scripture, ere they can hope to enlist human sympathy and excite hearty cooperation.

Mr. Spear alluded to several important points to be considered by friends of criminals: for example, the need of "Voluntary Prisons," or asylums, the necessity of curing crime rather than chaining, confining, or killing it, and the importance of homes—family retreats for the fallen, oppressed, and criminal. Mr. S. said—and Miss Hardinge and others may learn the same lesson in fewer years—that he long ago wearied of associations, and grew tired of resolutions. He began in his own family, making his home a house for discharged convicts.

The speaker's egotism, at certain points, we could excuse, but his unfeeling allusion to his brother, John M. Spear, who, he said, "had passed away in the mists of Spiritualism, or somewhere, I don't know where," was unnecessary and uncalled for. Reformers invoking charity for criminals should not fail to remember where it is said to begin.

Mrs. Spear, who seems a most capable co-laborer with her husband, took part in the exercises, reading the hymns, the selection of which betrayed a humane and tender spirit, and following in a well written, pointed address, untrammelled by texts, setting forth the peculiar claims of the prisoner upon society. We regretted our inability to remain to hear the whole of it.

Mr. and Mrs. Spear gave their closing lectures in this city, Sunday, Sept. 22, at Lamar-tine Hall and the Bleecker Street Universalist Church. By the quiet and as-a-matter-of-course manner in which Mrs. Spear accompanies her husband into pulpits he has engaged for himself, and the essential assistance she renders him there, she is helping the cause of woman, incidentally, perhaps, as much as if engaged more directly in that work. Her labors in behalf of the Asylum for Inebriates, Home for discharged convicts, and other humane institutions, cannot fail to produce their effect. R. P.

APPRENTICE'S LIBRARY.

The Apprentice's Free Library, at No. 472 Broadway, is now open not only to merchant's and mechanic's apprentices, but to all females employed by them. Journeymen, teachers, and certain others, are admitted on payment of one dollar a year. Another opportunity is afforded by this Library, which is well supplied with periodicals, for females wishing the privileges of such an institution.

ONE-IDEA CHRISTIANS.

Timothy Titcomb, of the Springfield Republican, has hit the nail on its head in the following style:

What means the vision of these squalid, sad, and sanctimonious Christians—these poor, thin, stony lives—but that all ideas save the religious ones have been shut out from them? Is it not notorious that a minister who has fed exclusively upon religion is a man without power upon the hearts and minds of men? Is it not true that he has most efficiency in pulpit ministrations who has the largest knowledge of, and sympathy with men, the broadest culture, and the widest acquaintance with all the ideas that enter as food and motive into human life? Is it not true that in the life-long, absorbing anxiety and carefulness of a multitude of souls to secure their salvation, those souls are constantly becoming less valuable, and thus—to use the language of the market—less worth saving?

I cannot fail, however unwilling, to see much that is dry and stiff and unlovely in the style of Christianity around me. It has no attraction for me. I do not like the people who illustrate it; and the reason is, not that they have got too much of Christianity, but that they have not got enough of anything else. Flour is good, but flour is not bread. If I am to eat flour, I must eat it as bread; and either milk or water must be used to make it bread. If a little milk is used, the bread will be dry and heavy and hard. If a good deal is used, the flour will be transformed into a soft and plastic mass, which will rise in the heat, and come to my lips a sweet and fragrant morsel. Christianity is good, but it wants mixing with humanity before it will have a practical value. If only a little humanity be mixed with it, the product will be dry and tasteless, but if it be combined with the real milk of humanity, and enough of it, the result will be a loaf fit for the tongues of angels.

ABOLITION.

Charles Godfrey Leland, in "Words to the West," in the October Knickerbocker, says:

"This dread of incurring the name of 'abolitionist' is as cowardly as it is paltry. Thorough-going courage, as it seems to me, should rather inspire a man to take it up, out of sheer defiance to an insolent and ferocious enemy. Just at present the entire Union presents the spectacle of men afraid of adopting 'abolition' views, yet itching to adopt emancipation as the only effectual means of 'smashing the South.' Why bother about the word 'abolition' at all? Why boggle at being suspected of friendliness for the black, or of belief in his capacity, or of indorsing amalgamation? Why not sweep over the whole intermediate stage, ignore the entire chain of arguments, and bravely adopt the essential point, of freeing the slaves for the sake of putting an end to this pestilent nuisance? Call it abolition or thievery, God's work or the devil's, anything you please, but let us have the negroes out of the way. Hurtle them out of the Border States, at least, in double-quick time; pay the loyal Union men, if you please, but out with them, and lose no time about it. Bring Canada down to the Virginia line, forthwith! It is a pity to see men—brave fighting men—quibbling about 'contrabands,' and to have the Secretary of War driven (unwillingly enough, I doubt not,) into the meshes of a decision as to the disposal of the chattels, when the whole country should have the decision and manliness to settle the question for him by acclamation.

"Men of the West, and you of the East, too this war is destined, sooner or later, to effectually abate this nuisance of slavery by removing the cause. Why not plunge in and settle it at once? Go at it bravely, and be

Notwithstanding it is defined as a place of rest, it is taught that its inhabitants are constantly engaged in one unceasing song of praise to the Infinite Being, that they have been chosen or selected out of the vast throng of humanity to enter it and partake of its joys. It is taught to be a place in which the tenderest ties that bind man to man below, are completely severed. In which the purest teachings of Christ are of no avail; in which the actions of the wise and good, as patterns of excellence, are valueless; all these are lost and swallowed up in the vast conception of the righteous justice of God, that "He doeth all things well."

It must be totally impossible, constituted as we are, to joy in such separation. If it could be clear that man can joy in such circumstances, his nature must be so completely changed that he would lose all recollection of his former existence and character. The contemplation of these views are revolting to the soul in the greatest degree. Yet it is said to be declared in the Bible, the book of revelation, for which such reverence is universally had. This being the common interpretation of the reading of the book, it is well to examine if the reading has been properly understood.

In this revelation frequent allusion is made to the "heavens;" this applies to that vast expanse around us on every side.

Direct our eyes which way we will, it is found that in these heavens, there are studied innumerable worlds, either suited for fit habitations for created beings, or rapidly approaching that state in which they will become so. The earth, as truly as all the rest, is, therefore, an occupant of the heavens.

It is found that the earth is subjected to certain material laws, and that these produce the changes and troubles that abound. All the planets of this system are found to be controlled by the same, and these laws undoubtedly affect all bodies of space alike. The new unlocal heaven or planet still undiscovered in space, must be controlled by these same laws, and therefore the Christian's heaven is no release from the ills of life. But revelation sets aside the theory of a material world as a local heaven, and declares it to be obtained in the present and future and not in the future exclusively after death. Christ, the authority of Christians, distinctly states that the temple in which man ought to worship is within, and that "the kingdom of heaven is within you" also. But aside from this, the universal desire to do good, and the many efforts to accomplish it, testify the truth of the law; for it is found that love, joy, and peace, (the evidences of heaven) are found precisely in proportion as we are doers of the law, or of good.

As science shows all material worlds are controlled alike by laws, and as revelation declares this heaven to be within man's body, it must, of necessity, exist in the spirit, the real man. Its existence here escapes the laws that govern material substance.

Now that man should not deceive himself or be mistaken respecting its establishment, revelation has disclosed the evidences of its attainment, viz: love, joy, and peace. These are only occupants of the spirit, proving heaven's spiritual nature, and these evidences are evidences here on earth, showing the possibility of its attainment before the process of death. It is easily seen in each one's case for himself, what progress is made towards or in this kingdom of heaven.

The rank or station he occupies is precisely in proportion to the degree of the possession of these qualities; and after death he ranks no higher in the future world.

The preceding investigation has been based upon the science of astronomy and the testimony of revelation only. But how ably is the reasoning established and supported by the theory of Spiritualism!

If the reader would know more of his present and future existence, and prove the truths of revelation, let him examine its facts and phenomena. J. COVERT.

Poetry.

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

For the Herald of Progress.

LIFE, LOVE, AND BEAUTY.

BY T. HULBERT UNDERWOOD.

LIFE stands confessed, though, in its essence fine, 'Tis God made manifest. This much is given To earth as testimony of design:

Albeit we may not solve this little even, Our pulse may stop, but yet, with perfect rhyme, The Universal Heart beats on through time.

Our human LOVE outlives this span of years, Retains its highest form, best thought, and speech;

Remembers joy, forgetting grief and tears, For souls are kindred—sisters each to each. Thus every Love that is of mortal birth Is God's evangel on this lower earth.

The flower of BEAUTY is the Father's smile, A revelation, rightly understood, As blooming lotus is the Word of Nile— A cheerful prophecy of coming good; So with each birth that bursts the human clay, A soul is born to walk the heavenly way.

Thus LIFE, and LOVE, and BEAUTY, are but God, And Birth his act of love for heaven's sake; Death is not Justice with relentless rod, But God's great act of charity for mortal's sake. His hand the curtain lifts—rolls back the night, And lo! the mortal bathes in God and Light.



done with it. You are all threatening it—why not do it.  
"Abolition—for the sake of the white man! That is the new platform, the only compromise to which we should listen. Do you want to wait for more Bull Runs? Well, you can have them. But you had better do as the enemy does—strike promptly and fear not."

THE NEW DISPENSATION.

INTEGRITY—FRATERNITY—UNITY.

THE BATTLE-CRY OF THE AGE:

ONWARD TO HARMONY!

"Through the paths and the centuries, through evil regions, through dangers and storms, a GREAT AND BENEFICENT TRAFFIC JEREMICALLY STREAMS."

The War for Freedom and Progress.

Be watchful, O Americans! . . . For when you think that your Government is complete, then are you on the way to death; and when you think that your Church can enlighten you, then are you on the road to papal supremacy.—Report of American Delegation in 1853. See PRESENT AGE AND INNER LIFE, p. 117.

Measures, not Men.

PRINCIPLES, NOT PARTIES.

The war now in progress in this country is most emphatically an impersonal conflict. Prominently as individuals have thus far operated in the counter movements, it is folly to deny that principles, not personal schemes—measures, not men—are the issues at stake. The success of the great cause, imperiled by the rebellion, cannot rest upon any contingency, nor depend upon any individual. Persons and events may and must accelerate or retard the great national—universal—movement freedom-ward; but to permanently arrest the progressive tendencies and powerful impulses at work in this great revolution, is beyond the reach of individuals or cliques.

We are wont to over-estimate the importance of certain persons in the furtherance of any movement, forgetting that there are unending resources in the American character, for any emergency. Yesterday, few would admit the possibility of moving successfully in suppressing this great insurrection, without the leadership of General Scott. To-day, he is virtually superseded by General McClellan, in whose ability universal confidence is felt. And were McClellan to be removed to-morrow, by death, his place would speedily be filled by men adequate to the occasion.

The rebellion will not cease with the mortal existence of Jefferson Davis; neither are the services of any certain men indispensable to quell it.

"The man for the hour" is not the only man. He is but the type of a large class; and great as may be his personal value, he is worth vastly more as a representative of immense possibilities. There are scores of Fremonts and McClellans in the ranks, besides a few hundred Lincolns, Searns, and (we fear) Camerons. They will probably serve, and live or die in the ranks; yet the peculiar exigency alone is needed to develop their energies and demonstrate their capacity.

It is well to thoroughly appreciate the excellence of great civil and military leaders; at the same time let us not forget that the true reliance is upon the principles inspiring them, since these alone are eternal. Agencies vary, rise and fall, grow and decay, while principles steadily operate through and control them, like the ceaseless movement of the centuries. In this war, as in all else, our dependence is upon the wide recognition of this silent interior power, the constant and all-powerful operation of the eternally progressive principles of nature. These will surely work out a glorious good—if not through one man, certainly by means of another.

It does not, however, follow, that the proper and legitimate agency of persons is to be under-estimated or overlooked. The triumph of the just cause, which we have spoken of as inevitable, can come only through and by human effort. We desire simply to say that the result depends not upon this, that, or the other prominent person, to the extent that their loss involves a defeat or any permanent hindrance. The work depends not upon chieftain or statesman, but upon you and I. We are the real agents by means of which the great principles of right and justice are to work out the problem of human progress. You, reader, and I, are to solve it. On us rests the responsibility, the men in the ranks, and in every civil department—men and women in the peaceful walks of life, cannot shift this accountability upon leaders or generals. If we are right ourselves, capable, manly, true, the power in us will surely move our servants, the rulers, legislators, and commanders. Let us, then, bow down to no other general in this contest, than "General Principle" and "General Me!"

REVERSES IN MISSOURI.

The saddest news from Missouri, since Gen. Lyon's death, is the capture of Lexington by Gen. Price, and the surrender of Col. Mulligan. This gallant commander offered to give his foe an odds of four to one in an open field, but was refused, and finally his force of only some two thousand, after being fifty-nine hours without water, were compelled to surrender to an opposing force variously estimated at from twenty to thirty thousand.

Gen. Sigel is reported as already approaching the rebels at Lexington, and Gen. Fremont as on the way thither.

Our National Crisis.

EXTRACTS FROM AN ORATION BY HENRY JAMES, ENTITLED: "THE SOCIAL SIGNIFICANCE OF OUR INSTITUTIONS."

It is impossible that we should err in this great crisis of our destiny, a crisis to which that of our national birth or independence yields in dignity and importance, as much as body yields to soul, flesh to spirit, childhood to manhood. For this is the exact crisis we are in; the transition from youth to manhood, from appearance to reality, from passing shadow to deathless substance. Every man and every nation of men encounters somewhere in its progress, a critical hour, big with all its future fate; and we are to the man, we are to the nation, who believes that this sacred responsibility can be trifled with! To every man and to every nation it means eternal life or eternal death; eternal liberty or eternal law; the heaven of free, spontaneous order, or the hell of enforced prudential obedience. There is no man who hears me who does not know something of this bitter sweat and agony; whose petty, trivial cares, have not been dignified and exalted by some glimpse of this hidden inward fight; who has not at times heard the still small voice of truth on the one hand counseling him to do the right thing, though ruin yawn upon his hopes—counseling him to force himself to do the honest thing, though it cost him tears of blood—and the earthquake voice of hell on the other, or the fiery breath of passion infuriated by long starvation, doing its best to drown and devour it. Our national life, believe me, is at that exact pass in this awful moment, and nowhere else. It is the hour of our endless rise into all beautiful human proportions, into all celestial vigor and beatitude, or of our endless decline into all infernal and uncleanness, and into the inevitable torments which alone discipline such uncleanness. And we must not hesitate for a moment to fight it manfully out to its smiling, blissful end, feeling that it is not our own battle alone, that we are not fighting for our own country only, for our own altars and firesides as men have fought hitherto, but for the altars and firesides of universal man, for the ineradicable rights of human nature itself. Let bloated European aristocracies rejoice in our calamities; let the mutton-headed hereditary legislators of England raise a shout of insult and exultation over our anticipated downfall; the honest, unsophisticated masses everywhere, will do us justice, for they will soon see, spite of all efforts to blind them, that we occupy in this supreme moment no petty Thermopylae guarding some paltry Greece, but the broad majestic pass that commands the deathless wealth and worth of human nature itself, the Thermopylae of the human mind; they will soon see, in fact, that our flags are waving, our trumpets sounding, our cannon showering their deathful hail, not merely to avenge men's outraged political faith and honor, but to vindicate the inviolable sanctity of the human form itself, which for the first time in history is divinely bound up with that faith and honor.

Have we, indeed, no higher monition for our legislature than old heathen Rome supplied to hers, namely, to see that the Republic suffer no damage? The body is much, but it is not the soul. The Republic is much, but it is not all. It is much as a means, but nothing as an end. It is much as a means to human advancement, but nothing as its consummation. It is much as an onward march of the race, it is nothing whatever as its final victory and rest. Let us be sure that, so far as we are concerned, our legislators understand this. Let them know that we value the Republic so much, only because we value man more; that we value peace, prosperity, and wealth, not as ends, but as means to an end, which is justice, truth, and mercy, in which alone man's real peace, his true prosperity, and his abiding wealth reside, and which will be ours only so long as we are faithful to the gospel of human freedom and equality. For my part, if I thought that our rulers were going to betray in this agonizing hour the deathless interest confided to them—if I thought that Mr. Lincoln and Mr. Seward were going at last to palter with the sublime instincts of peace and righteousness that elevated them to power, and give them all their personal prestige, by making the least conceivable further concession to the obscene demon of slavery—then I could joyfully see Mr. Lincoln and Mr. Seward scourged from the sacred eminence they defile, yea more, could joyfully see our boasted political house itself laid low in the dust forever, because in that case its stainless stars and stripes would have sunk from a banner of freemen into a dishonored badge of the most contemptible people on earth; a people that bartered away the fairest spiritual birthright any people ever yet were born to, for the foulest shame of material potage ever concocted of shameful lust and triumphant fraud.

WE SHALL SEE.

The Boston Courier, one of the papers unfriendly to every act of President Lincoln up to his late letter to Fremont, says:

"The fact is, Mr. Lincoln's letter is a complete solvent of the roily materials hitherto afloat in the community. It has cleared public sentiment of doubts and hesitations entertained by many honest men, to find that only honest purposes were entertained by the administration—it will bring ten times the courage and strength to the support of the Government, and it has precipitated the emancipation element to the bottom. It will be more and more dangerous to attempt to mix it in the pending conflicts again."

We shall see, Mr. Courier, and also learn from Mr. Lincoln's message to the next Congress what legislation he is prepared to recommend.

We would not stake largely upon the result, but all hope of Mr. Lincoln—strict constructionist and rigid executor of law that he is—should not be dissipated till it is seen what suggestions he may make to the new Congress.

The action of that body will be next worthy of observation, and if from both, when we have asked bread we shall receive only a stone, and for a fish a scorpion, what shall save our country from universal disintegration, uproar, and confusion?

The agitation consequent upon the proclamation for freedom and the restricting Presidential letter, will serve to impress Congress,

if not the Executive, with something of the spirit animating the people of the North. If they declare for freedom, woe to the power that seeks to prevent its dawning. And if their voice be "not yet," in vain shall a Fremont or Lincoln seek to hasten it.

(From the Ketcherbocker.)

Emancipation:

ITS INFLUENCE ON THE REBELLION AND EFFECT ON THE WHITES.

BY SINCLAIR TOSNEY.

We are in a rebellion, or insurrection, of extraordinary magnitude. Common consent attributes it to the existence of slavery. The cause being removed, the disease dies. The removal of a dam allows the free course of the stream. Remove the dam of slavery from the broad river of the Union, and the pure waters of freedom will speedily wash this foul scum of rebellion into the great gulf of the past. Slavery, however, is, in the opinion of many, to be removed only by a remedial disease, to be removed only by a remedial disease, to be removed only by a remedial disease. The instrument to suit the new condition of the political patient. The honest scruples of these persons must be respected. Another large class assert that the disease is not constitutional, but in violation of that law of national life, and that all our political diseases arise from such violation. The opinions of these people are also entitled to attention, and however they may differ from the former on these matters, all agree that, had there been no slavery in the South, there would have been no rebellious attempts to overthrow the Government and extend "the institution." This is the common platform on which all stand, one of its planks being a desire to end this rebellion, and establish peace with honor to the Government and the people. So far so good.

Another plank in this political structure is the admission that emancipation would end the rebellion at once and effectually. The first-named parties, that is to say, those who believe that the Constitution protects slavery, are loth to adopt this course so long as there is any possibility of otherwise crushing the rebellion, but are willing to resort to this remedy if nothing else will cure the disease. I would willingly address a few words to this class. Many of the wisest and best men whom our country has ever produced, deny most emphatically that the Constitution protects or even recognizes slavery, but for the present purpose let it be admitted that it does both recognize and protect that institution. Now, it is a principle of law, as well as of common sense and common justice, that those who violate the law, do by such acts forfeit their right to enjoy the privileges the law guarantees to those who obey its provisions. Thus murderers, burglars, forgers, or any criminals who transgress the law, forfeit their rights under it, and are deprived of their liberties, or it may be of their lives, simply because they have done unpardonable violence to the law; and any attorney who should set up the plea that his murdering or thieving client was having his legal rights interfered with by the gallows or the prison, would naturally deserve and gain the contempt of the community. Violators of law forfeit their claims to the rights guaranteed to those who obey it. If such violators continued to enjoy the same privileges in society as those who never offend, there would be an end to all law, and civilization be extinguished. Force would take the place of order, and the weak yield to the strong. The distinguishing trait of civilization is, that the weakest member of community is, in the eye of the law, strong as the strongest; were it otherwise, there could be no civilization. The South, or those living in the Southern States, who have, by their rebellion, violated the Constitution, have forfeited their claims to its protection, and are now, in their relation to the Government, in the same position as that of a convicted criminal toward society—they have no legal or constitutional rights left them, except that right of trial, and that trial is now going on from day to day in presence of the whole world, having DEITY for the presiding judge, and humanity for the jury, and must be dealt with by Government as the law and society deal with individual criminals. They must be punished for their transgressions, and as these have been greater than the transgressions of any single criminal, so the punishment to be awarded must be great in proportion, and the severest that can be inflicted is to deprive them of that institution, for the perpetuation of which, as their so-called Vice President declares, they began the rebellion. Hence we may assume that it will be right, proper, and efficacious to proclaim emancipation throughout the rebellious States, and that such declaration will not, for the reasons above given, be any violation of the Constitution or any infringement of their legal rights.

There are many who admit the efficacy of emancipation, but who—timid and temporizing—invariably speak of it as "a last resort." And why last? It is admitted that this rebellion is purely and solely the work of the slaveholders. It is also admitted that the Government would be justified in proclaiming emancipation "as a last resort." Allow me to ask what is meant by this "last resort"? If it is meant that when the Government, backed up by the people of the loyal States, shall have tried by other means to crush this rebellion, and failing in all others, then, and not till then, emancipation is to be proclaimed—if this is what is meant by a "last resort," allow me to suggest that it is a most "lame and impotent conclusion." Think. It is proposed to have Government do all it can by its armies, by blockade, by non-intercourse, by stopping mails, by fines, by imprisonment, etc., and, failing with all these powerful aids to crush the most wicked rebellion that ever cursed humanity, then emancipation may be proclaimed. The proclamations of a Government thus defeated in its attempts to maintain its existence by putting down such a rebellion, would not be worth the paper they were written on. Who would respect them? Not those whom its armies could not conquer; not those whom its fines and imprisonment could not intimidate; not those whom it would, by proclamation, liberate. Why? Because a Government thus weak, thus unable to maintain itself by enforcing its laws, would not have the power to make its proclamations respected. If such a proclamation is to be issued at all, now is the time, while the Government is strong, or has the credit of being strong enough to make its proclamation respected.

Thus much for the scruples of the temporizers, and their willingness to use emancipation as a "last resort." Let us now discuss a side issue, and one that is often urged as an objection to emancipation. I refer to the fear that a declaration of emancipation would inaugurate a servile insurrection, and that a second act of the St. Domingo tragedy would be enacted in our Southern States. But why should the slaves join in insurrection, and cut their masters' throats, in face of the fact that the Government had proclaimed emancipation, and would in self-defense enforce such proclamation by its armies, just as it does and must enforce all its other acts? The Government having proclaimed these slaves free, they then become men—would be no longer "chattel persons"—and, being men, would be entitled to the rights of citizens, and consequently to protection from Government. In enforcing this protection, Government might use these freed people themselves as instruments with which to execute its decrees, while at the same time this very use of them implies the ability of Government to control them, and thus most effectually prevent all possibility of servile insurrections on the part of the blacks, as it is now trying to do with the more dangerous insurrection of their white masters. The true and only way forever to prevent all slave insurrections is to have no slaves to rise.

There were no unusual or improper excitements when emancipation took effect in the British West Indies. There would be none here. As the hour drew near, that was to set thousands of human beings free, and transform them from mere chattels to human beings, every breath grew shorter, every pulse beat quicker, and every ear listened with intense eagerness to catch the first sound of that bell which was to proclaim "LIBERTY THROUGHOUT ALL THE LAND, UNTO ALL THE INHABITANTS THEREOF," and when its last echoes died away in the valleys of those beautiful islands, there arose such a shout of joy as never before found vent from human lips. So would it be in our own South. Emancipation never begot insurrection. That is the natural offspring of slavery.

I have thus disposed of the insurrectionary objections, and will now consider the conceded rights of loyal slaveholders in the rebellious States, for it is admitted that they have rights which should be respected. Let Government lay a tax on the whole people of the Confederacy, loyal and rebellious, and collect it, when laid, at the point of the bayonet, if necessary, (and this, as a matter of pecuniary economy, would be better than to carry on a long war,) and pay these loyal men for their slaves. Let the same be done with the border Slave States, and thus, by purchase from good citizens, and by confiscation from rebellious ones, would be established UNIVERSAL EMANCIPATION throughout our United States.

I have thus argued the case up to the establishment of emancipation. I will now consider its influence as a means of crushing the rebellion. Facts warrant the assumption, that this rebellion had its origin in, and is carried on for the sole purpose of extending and perpetuating slavery. All the orators of the South, all the leaders of their public opinion, take this position; they even say that our present Constitution is good enough in every particular save one, and that one defect in that great document is, that it does not provide sufficiently for the extension, perpetuation, and protection of slavery, and, therefore, as they have not at the present time the political power to alter that instrument (in accordance with its provisions) so as to suit it to their views, they resort to physical force, and cover their States with great armies, with the avowed determination of destroying the Constitution and the Government founded on it, and thus making room for their own more perfect slavery-making, bondage-extending document. This is their avowed object, patent to the world. Now if we can, by any means proper to use, put an end to this wicked rebellion? If we effectually extinguish slavery in the rebellious States, and prohibit its future introduction there, will we not establish peace? If peace precedes effect, we will most assuredly. The rebels must lay down their arms, and submit to the laws, when we have deprived them of the power (I assume that we have the power to enforce our proclamation, and if we have not we are no longer a government), to continue the existence of their institution, and thus we shall see the positive influence of emancipation as a means to crush the rebellion and establish peace. Let emancipation be proclaimed, and down goes the slaveholders' rebellion.

Having thus established the position that emancipation will crush out the insurrection, I will now consider its effects on the whites of both sections, South as well as North. I assume that there is a certain amount of labor to be done in the Southern States, and that the freed negroes, from experience and acclimation, are the best qualified persons to perform that labor, and would be employed to do it under a system of wages, (instead of the lash,) prices being regulated by the laws of demand and supply. These negroes being thus paid for their work, would consume more of the products of white men employed in the mechanic arts; more especially those products not absolutely necessary to life, as cheap ornaments, and those thousands of fancy articles that an uneducated people are so fond of, and which they always buy so freely in proportion to their means. But it may be said, this system of wages would enhance the cost of the products grown by the labor of these people, and this increased cost would have to be borne by the consumers of these products.

If this were true, it would be owing to the fact that these black people, free, would get more for their labor than black people in bondage; and if this were so, then it would follow that the freeing of these people would have the effect of "levelling up" the price of labor to a point where the poor white men of those regions could afford to do it—a condition of things not heretofore existing in any slave State, the rule there being, that the planter, who owns both capital and labor, can afford to do work cheaper than the poor white, who merely owns his labor, which he wishes to sell, and can find no market for, because he cannot work as cheap as the black slave of the capitalist. Hence it is that there are so many of the "poor white trash" scattered all over the South. Emancipation, according to this reasoning, (originated by the opponents of Emancipation,) would benefit the poor white most decidedly. The increased demand by the freed blacks for the products of the whites, both South and

North, would add greatly to the demand for the labor of these whites, and thus Emancipation would benefit them pecuniarily, to say nothing of its removing the degradation now attached to labor in consequence of slavery. Where there are no slaves, laboring men are respectable and respected. Where slavery exists, the laborer is neither. The New-England States illustrate the one condition, and the South the other. But, say some, if you emancipate the negroes they will not work; the stimulus of wages is not sufficient to induce them to labor. Well, grant that they will not. Suppose they choose to drag out a miserable, hand-to-mouth existence, as the poor whites of the South now do, and earn barely enough under the pressure of starvation to support life? What then? If they refuse to work as regularly and efficiently as heretofore, will not their refusal make a demand for the labor of the poor whites of both sections, and thus materially help to draw off from the great cities of the North the surplus labor, now vainly seeking employment, and thus greatly benefit those laborers? Such neglect to work by the freed negroes would have none other than a beneficial effect on the poor whites, by giving them the work that the free blacks refuse to do; but if the freed blacks go on and work industriously for wages, then their increased ability to consume would, of necessity, make an increased demand for the products of white men, now employed in the manufactures consumed by the blacks. Thus emancipation, like all good deeds, would bring its own reward.

I have thus endeavored to show that a proclamation of emancipation would end the rebellion; that its effects would be beneficial to the whites, and if my arguments are sound, let the people, who make and unmake administrations, demand of the present Government an immediate PROCLAMATION OF EMANCIPATION.

Persons and Events.

"He most lives who thinks most—feels the noblest, acts the best."

PERSONAL ITEMS.

The Rising Tide, Independence, Iowa, speaks in terms of high, and we doubt not merited compliment, of the labors in that region of Benj. Todd, one of the eloquent speakers of the West. Mrs. Frances Lord Bond is also advertised to speak at Independence. She will not fail to find friends at the West.

Were all the subscribers and readers of the Herald of Progress, who have enlisted in this war for freedom, united in one battalion, what a band of invincibles would be formed! Each week brings tidings of some new recruits from our ranks to those of the national army. Our friend and correspondent, M. LaRue Harrison, formerly of Burlington, Iowa, is Commissary of the Fox River Regiment, in Illinois. J. W. Everts, of Aurora, another valued correspondent, has joined the army of the West; and our brother-in-law, and in spirit, Charles J. Robinson, has enlisted in the Wisconsin Rangers, Colonel Starkweather, at Milwaukee. Many other names might be mentioned—men, all of them, who will carry the silent power of harmonious Reformers even into the army.

BRIEF ITEMS.

—The New York Police force are to be organized and drilled in military tactics.

—The number of visitors at the Central Park on Saturday last were, pedestrians, 25,000, equestrians, 600, vehicles, 600.

—Nature does not hide all her beauties from metropolitan eyes. On Saturday evening, Sept. 21, the rare spectacle of a lunar rainbow was visible in the southern sky. Was it a bow of promise?

—Among the unfortunate victims of the fiendish atrocity on the Hannibal and St. Joseph Railroad, was Lieutenant Barclay Coppie, of Col. Montgomery's Iowa Regiment, and known as one of the party of John Brown, who escaped from Harper's Ferry.

—Our troops on the Potomac are supplied daily with about one hundred and fifty thousand loaves of soft, sweet bread, and all of beautiful quality, besides crackers or hard bread in considerable amount. The entire consumption of flour each day, in bread and crackers, is about nine hundred barrels.

—A Methodist paper contains an advertisement of a camp-meeting to which is added "The presence of Jesus is expected." Of a like character was the prayer of a preacher in Fulton, N. Y., who prayed, Lord, thou knowest what a wicked place Fulton is. Lord have mercy on us and send us Brother Finney, but if thou canst not send us Brother Finney, do come thyself!

—Ross Winans, the rebel millionaire of Baltimore, has again been released on his parole of honor. How much must a rebel be worth to entitle him to this distinction? A poor rebel has to take an oath of allegiance.

—Secretary Chase recommended the Fast Day as calculated "to propitiate the Divine favor." In olden times the blood of sheep and bullocks was wont to secure this. Were it not well to try it now?

—A street railroad company in Brooklyn, made excellent use of Fast Day in laying a track where they had feared an injunction. The opposing parties could get no process during the day, and by night the work was done.

FOREIGN ITEMS.

—The Great Eastern, after setting out for this country, had to put back to Liverpool in a damaged state.

—Our minister at Brussels has offered Garibaldi a commission in our army. It is probable he will not accept.

It is remarked that wherever France seems to hesitate about carrying out the liberal programme of the Emperor, the name of Garibaldi rings on every side.

—A demonstration which the Pápal party had prepared for the 8th inst, at Rome, proved a failure, the National party having, during the preceding night, hoisted tri-colored flags on all the public monuments.

—From Calcutta we learn that the cholera was committing dreadful ravages in Agra and Meerut.

—The London Times has an editorial ridiculing the adoption of the passport system in America, and taking the ground that while it will greatly inconvenience innocent travelers, will prove no impediment to the agents of the Confederates.



Childhood.

—Then, later, meditation / silver stream / Breaking with laughter from the lake divine / Whence all things flow.

Wonders of Nature.

FOR THE LITTLE ONES OF THE HOUSEHOLD.

BY HUDSON TUTTLE.

THE AQUEOUS ROCKS.

In this lesson I shall speak of that great system of rocks which rest on the fire rocks I described in a previous lesson.

These rocks are sometimes called stratified, as they are laid down in layers like the leaves of a book.

I told you how a crust cooled over the liquid globe; this crust we have described as the igneous rocks. During their growth, the world, now so beautiful, was a rugged ball, surrounded by a dark and smoky sky.

Life came, low and obscure, as soon as the waters of the sea were cool enough to support it. A mere cell or animated point was all we have to describe for a million of years of its infancy.

When the surface had reached this temperature, water, which was suspended in the thick, black air, as vapor, began to condense on the highest peaks.

Why on the highest peaks first, papa? Why do clouds rest on the tops of mountains? Because they are colder and condense vapor from the air.

As the surface cooled, showers fell on the surface full of fissures and seams. The water penetrated deep down into the rock, wearing off the jagged particles and washing them from the hillsides into the hollows.

At the age when children are usually at play with dolls and baby toys, I had eschewed infantile sports altogether. My only amusement was roaming the open fields and dense woods upon my father's estate, and reading.

Such, in general terms, has been the origin of the aqueous rocks. I shall not enter into details, for you can understand this general explanation, and it will not convey to you any wrong impression.

The aqueous rocks are about forty thousand feet, or nearly eight miles, in thickness. They are classified into twelve families. The names which are given them may sound unfamiliar to you, but it is necessary to give each a name, and you will readily remember them after you learn their characters.

Commencing on the top of the primitive strata, we will ascend upwards, as that is the way nature began when she laid down the strata.

Table listing geological strata: Cambrian Rocks (9,000 feet thick), Silurian Rocks (7,470), Old Red Sandstone (10,000), Carboniferous System (5,700), Lower New Red Sandstone (800), Upper New Red Sandstone (900), Lias (700), Aolite (2,000), Wealden (900), Chalk (1,100), Tertiary (3,000), Alluvial.

The Cambrian rocks, which attain such an enormous thickness, are a series of slate strata, almost destitute of organic remains, an expression, the explanation of which I reserve for our next lesson.

back to the time when the boiling seas of which I spoke had cooled to a lukewarm temperature. Lonely and desolate the scene which our planet then presented.

Here and there on the horizon, glared the fires of volcanoes as they burst through the crust, and poured out volumes of lava. Now this lava would spread over hundreds of square miles in a fiery sheet, and again in great floods would roll down into some basin-like sea, converting its waters into vapor, and filling the cavity.

When at the summit of Mount Washington, I looked off east, west, north, south, far as eye could reach, there was one wilderness of bald and craggy mountains; there not a moss, scarcely a green blade; I could see nothing but vast piles of torn and rent fragments.

Life came, low and obscure, as soon as the waters of the sea were cool enough to support it. A mere cell or animated point was all we have to describe for a million of years of its infancy.

The history of life, a description of those beings whose remains—bones, fins, teeth, etc.—lie entombed in the eight miles of rock, will lead us up to the description of those which dwell around us, and beautify our globe.

WALNUT GROVE FARM.

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.

Singular Scenes from a Singular Life.

BY VINE W. OSGOOD.

As a child I was peculiar, even in looks, for I was peculiarly beautiful.

At the age when children are usually at play with dolls and baby toys, I had eschewed infantile sports altogether. My only amusement was roaming the open fields and dense woods upon my father's estate, and reading.

I read the lives of great men, exulting in their success, and weeping over their failures. My father's library was filled with the choicest collection of books, select enough to suit the most fastidious taste.

When visitors were present, if sent for to go into the room, I would stand and stare at them for a moment, my large blue eyes expanded, and then run unceremoniously away to my silent companions in the library, no matter how many exhortations to good behavior I had previously received from the governess and my mother.

The guests would say: "What a beautiful child!" and "How bashful she is!" My mother, in her mortification, not knowing what to reply.

My sister was a "perfect little lady," always behaving with the nicest sense of propriety, while I was a continual source of vexation to all who came in contact with me. At last my mother gave up in despair, saying, "It is futile to try, I can never make anything out of her. The more strenuous my exertions, the more perverse she becomes."

Subsequent to this, I was seldom molested, but allowed to roam at will, after spending the prescribed number of hours each day in the school-room, where, I may as well say, I was a problem to my governess, which she essayed in vain to solve. I vexed her past her patience

with my obstinacy; frightened her with my circular sayings and predictions of coming events, the verifications of which caused her to look upon me with superstitious dread.

I would tell her that such and such things were so, but when questioned as to the why and wherefore, I would sink into impenetrable silence. No threat subdued me, no coaxing broke the spell—I was inexorable. The most severe punishment failed to extort a sound from me.

I had a voice unsurpassed in sweetness and power, and I made the old halls ring with the most unearthly melodies, knowing not, caring not, whence they came. Often, at midnight, have I aroused the inmates of the house, with the softest and sweetest strains of music, waking the most beautiful harmonies that ever floated from the old organ, then hastened back to my room before it was discovered.

At this time reports began to reach the ears of my mother, relative to her singular child, who was never seen in company, even at her own house, but was observed at all hours of the day and evening in the fields and woods; reports that I was excluded from visitors by my relations, and tales of ill treatment were circulated and whispered to the servants, who communicated them to the family.

I began to tremble, for when my father's determination was aroused, his wrath was fearful upon every object that impeded his progress.

The next morning a servant came to my room, saying, "Miss Evelyn's presence is required in the library."

I was at no loss to divine from whom the summons came, and immediately bent my steps towards the room. As I did so, I commenced singing aloud, one of those strange, sad airs, which once heard can never be forgotten. It was not premeditated—it was as if some unseen power held control of my organs of speech, and gave utterance to these wailing strains without effort, almost without cognizance of my own.

"Evelyn," said he, "where did you learn that piece of music?" His face worked convulsively, and he leaned upon a chair for support.

I did not answer him, but going closely to his side, I laid my hand upon his arm and laughed a low, sweet laugh, that filled the room with ripples of music. My father did not speak, but clasped me earnestly in his arms, while his tears fell over him like rain. It was the first time I had seen a spirit of tenderness manifested by one who had always worn such a look and appearance of haughty coldness that his own family shrank with awe from his presence.

It was the first time the ice about my heart had been penetrated; my father's warm tears seemed to thaw the congealed mass, and I promised him that I would commence, under his instruction, a different course of life. From this time I date my first change. My aversion to people began slowly to disappear. I learnt to love my father enthusiastically, then my sister and mother, who was indefatigable in her efforts to win me from what she termed my "misanthropy." But here commenced a new trial for my friends. I could not be deprived of that unyielding haughtiness of demeanor that characterized my intercourse with society.

Teachers of the finest ability were employed, at exorbitant rates, to give me instructions in music; but it was a fruitless expenditure, although I strove with all my power to comprehend them. Whenever I seated myself at the instrument to practice, I would immediately fall into forgetfulness, and sing and play wild mountain airs, or low, sweet melodies, trembling with pathos, until my teachers would turn away to hide their tears, and exclaim: "Wonderful—strange creature!"

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My neglect of all forms of religious ceremony made me the object of much animadversion, but my wealth and high position shielded me from open insults, although my heretical notions were bruited about quietly from one to another. I could not worship God in the glare of fashionable folly; the still, small voice did not reach me there—I was frozen in its midst.

It was my sister's birthday, and in the evening there was to be a grand celebration in hon-

or of her betrothal. My father came to me in the morning and implored me to lay aside, for once, my usual simple style of dress, and attire myself in a manner becoming the house and the occasion. The rooms and grounds were decorated with the most princely profusion and beauty, my father would have his child in keeping with the scene—his peerless, beautiful daughter must be unsurpassed in the throng of beauty that would crowd his halls that night.

I entered my room at the robing hour and arranged my jewels for brow, neck, and arms—jewels for the fleecy folds of the rare laces I had selected to wear. Alone I attired myself, and then descended to my father, who seemed delighted, calling me again and again, "his beautiful—his darling child!" But I had forgotten a bracelet my father had presented me, to wear upon the occasion, and I returned to my room to procure it. I had hardly crossed the threshold before the desire seized me to substitute lilies, which I could see from my window, waving upon the pond, for my diamonds.

It was a gay, proud throng that filled our rooms, and strolled through the illuminated grounds, waving upon the pond, for my diamonds.

As I concluded the last verse, my father entered the room; he came towards me, paused, looked at me for a moment, then fell fainting at my feet. He was taken up insensible and carried from the room. I followed the servants as they bore him through the hall and up the grand staircase to his room, and commenced manipulating his limbs to restore animation. I alone was calm amongst the frightened group of friends and domestics who were walking the floor, wringing their hands, or standing by in inactive silence.

"Vengeance is mine; I will follow thee Where'er thou roamest, o'er land or sea."

As I concluded the last verse, my father entered the room; he came towards me, paused, looked at me for a moment, then fell fainting at my feet. He was taken up insensible and carried from the room. I followed the servants as they bore him through the hall and up the grand staircase to his room, and commenced manipulating his limbs to restore animation.

When my father opened his eyes I was leaning over him, bathing his forehead; he closed them again with a quick convulsive movement of his whole body, and as he relapsed into insensibility, he exclaimed, "for God's sake take off those lilies!"

I left him to the care of the family physician, and retired to my room, revolving in my mind, every circumstance that could possibly cause my father's illness, unused as he was to such attacks. How could my fantastic attire be connected with it? and whence the strange music which I knew I had never seen or heard until I gave utterance to it? For the first time I looked inquiringly upon myself. I could not comprehend my nature, and began heartily to wish myself "like other people," as my poor mother had a thousand times before. I looked forth from the mystery within to the mysterious world without. The beautiful pond lay sleeping in its emerald cradle; the June zephyrs sang over it a lullaby; the golden scented hearts and white leaves of the superb lilies were folded in their green night garments, and waved and nodded upon the water as if to kiss the bosom which bore them into deeper sleep. The green leaves rustled upon the giant trees, and seemed whispering tales of mystic meaning. The fountains played in their marble basins, casting great white pearls upon the green spray, where they hung glittering and tremulous. Over the bosom of the earth the moon cast a translucent veil of silver light; it rose and fell with her great heart throbs in undulating gleams upon the pond; it dropped from the trees and dabbled in the fountains, the light breeze tangled it with a thousand shadows.

"Oh incomprehensible! I sighed, where is the unseen agent that sways this mass of life? Nature, from her illimitable numbers of harp strings, breathes forth her joys and sorrows in music, in great wailing sobs of anguish, in low, sweet notes of gladness, or in thunder tones of anger! I, too, am but a harp, and know not whence the invisible powers that wait at will upon the strings, or waken them to melodious utterances."

Then, again, I pondered upon the strange events of the last few hours, when suddenly, I seemed to be walking in the garden. I heard voices, one of which I recognized as my father's; he was speaking in suppressed tones, as if fearful of being overheard, but his words were cold and haughty, evincing great anger. I walked on until I beheld my father standing in close proximity to a lady, who was weeping bitterly, but as she removed her handkerchief from her face, what was my astonishment upon beholding her resemblance to myself, as I was a few hours before, with the cypress and lilies twined about me! There was the same curious wreathing of the spray and flowers in the folds of her white robe, giving her an appearance of the most unearthly loveliness. As her beautiful but colorless face was upturned, I beheld the same expression that I saw in my mirror, after completing my toilet with the fateful lilies.

"Why?" I heard my father say, in his haughtiest tones, "why did you come here to curse me with your hateful presence?"

"How did you know that I was again a father?" he questioned. "You are the terror of my life with your witchcraft! I believe

you are in league with the powers of darkness, or you would not have known of the event, and haven't I told you again and again, that your child is not living?"

"Yes," she replied, with flashing eyes, "You have told me so, and each time uttered an oath! The same power that tells me of the birth of another daughter to you, informs that your child and mine is living yet upon the earth!"

"I will tell you," he answered angrily, "that our child—yours and mine—does live; but I will take good care that she shall never know you as her mother. I will not have her learn your infamous trade of necromancy. Begone," he exclaimed, "Begone from my presence forever; this is the last time I shall stop to bandy words with you; if you visit my grounds again, I will give you up to the public authorities as a sorceress."

Then I saw a look of stern, proud defiance upon her face as she turned to leave him, singing in the wildest strains:

"Vengeance is mine; I will follow thee Where'er thou roamest, o'er land or sea."

Then the scene changed. I stood upon the margin of the pond, and saw my haughty father standing over the lifeless form of that beautiful being, whom I then recognized as my mother; cold, calm, but pale as marble he stood, regarding her as she lay, just as they had drawn her from the water, upon the sand, with the dripping lilies yet resting upon her fair, white bosom, and in her tangled hair.

When the servants had gone for assistance, my father sat down beside her, lifted her in his arms and kissed the cold white face again and again; then he severed one of the long, brown curls from her fair head, took the ring from her finger, and the gold cord to which a locket was attached from her neck, and concealing them upon his person, he laid her again upon the sand.

At this moment a summons to appear before my father, recalled me to my normal condition, and I hastened into his presence. He raised himself upon the bed, and questioned me sternly relative to the song. I answered him that I never heard it before—I knew nothing of its origin. He covered his face with his hands and groaned aloud. "Never!" said he, "Never let me see you with lilies upon your person again!"

I went to my room wondering whether all that I had seen was not a dream, so vivid that it seemed life-like, or whether they were, at one time, actual occurrences. I felt sure I was not asleep; that I had not lost my individual consciousness for a moment, for I held in my hand, a bottle of perfume, from which I had bathed my father's head, and I remembered, distinctly, setting it in its place upon my toilet-table and tying down the stopper to prevent evaporation, while a portion of the vision was being presented to my view. But circumstances soon occurred which removed all my doubts and established me firmly in my belief that it was not a dream, or the work of disordered imagination, but all actual occurrences, by what agency presented, I did not pretend to solve.

(To be Continued.)

ARABIAN RESPECT FOR WOMEN.

So great and so sacred is the respect of the Bedouin Arabs for the fair sex, that the presence, the voice, even of a woman, can arrest the uplifted cimeter when charged with death, and bid it fall harmless. Whoever has committed a crime, even murder, is safe if a woman takes him under her protection; and the right of pardoning is so completely established in favor of the sex, that, in some tribes where they never appear before men, and in others where they are occupied in the tents, if a criminal can escape to their tent, he is saved. The moment he is near enough to be heard, he cries aloud, "I am under the protection of the harem!" At these words all the women reply without appearing, "Fly from him!" and were he condemned to death by the prince himself, and by the council of the principal persons of his tribe, the punishment of his crime is remitted without hesitation immediately, and he is allowed to go where he pleases.

Do we wish for a better knowledge of ourselves? Let us consider well what affords us most enjoyment, and what gives us the most acute distress. C. N. K.

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Dunkirk Express at 7 A. M. Mail at 8 30 A. M. This train remains over night at Elmira, and proceeds the next morning. Way at 4 P. M., for Middletown, Newburgh, and intermediate stations. Night Express daily, at 5 00 P. M. The train of Saturday stops at all main-train stations, and runs only to Elmira. CHARLES MINOT, General Supt. NATHANIEL MARSH, Receiver.

CAMDEN AND AMBOY RAILROAD.—For Philadelphia, from Pier No. 1 North River, foot of Battery Place.

The Camden and Amboy Railroad line for Philadelphia will leave as follows: Morning Line, at 6 o'clock A. M., daily, (Sundays excepted), by the steamer Richard Stockton, Captain John Simpson, for South Amboy, and thence by cars and steamboats to Philadelphia. Fare by this line, \$2.25.

Afternoon Express Line, at 2 o'clock P. M., daily, (Sundays excepted), by the steamer Richard Stockton, stopping at Spotswood, Jamesburg, Hightstown, Bordentown, and Burlington, arriving at Philadelphia about 6 o'clock P. M. Fare by Express Line, \$3.00; fare to Freehold and Monmouth, 50 cts.

Afternoon Way Accommodation Line, at 2 P. M., by steamer Richard Stockton, for South Amboy, thence by cars at 4 30, stopping at all the Way Stations, arriving at Philadelphia about 8 00 o'clock P. M. Fare by this line, \$2.25.

Meals provided on Board. Breakfast, Dinner, and Supper, 50 cents each. Returning, passengers will leave Philadelphia at 5 A. M. and 2 P. M., from foot of Walnut Street.

Accommodation and Emigrant Lines at 1 and 5 o'clock P. M. 1 o'clock Line, 1st class passengers, \$2.25; 2d class passengers, \$1.50. 5 o'clock Line, 1st class passengers, \$2.25; 2d class passengers, \$1.75

I BLISS, Agent

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

For New Haven, 7 00, 8 00 A. M. (Ex.), 12 15, 3 15, (Ex.), 3 50, 4 30, and 8 00 P. M. For Bridgeport, 7 00, 8 00 A. M. (Ex.), 12 15, 15, (Ex.), 2 50, 4 30, and 8 00 P. M. For Milford, Stratford, Fairfield, Southport, and Westport, 7 00 A. M.; 12 15, 3 50, 4 30, and 8 00 P. M. For Norwich, 7 00, 9 30 A. M.; 12 15, 3 15, (Ex.), 3 50, 4 30, 5 30, and 8 00 P. M. For Darien and Greenwich, 7 00, 9 30 A. M.; 12 15, 3 50, 4 30, 5 30, 8 00 P. M. For Stamford, 7 00, 8 00 (Ex.), 9 30 A. M.; 12 15, 3 15, (Ex.), 3 50, 4 30, 5 30, 8 00 P. M.

For Port Chester and intermediate stations, 00, 9 30 A. M.; 12 15, 3 50, 4 30, 5 30, 8 00 P. M. JAMES H. HOYT, Superintendent.

HUDSON RIVER RAILROAD.—For Albany, Troy, connecting with trains North and West. Trains leave as follows:

FROM CHAMBERS STREET. Express, 7 and 11 A. M., and 3 30 and 5 P. M. Troy and Albany (with sleeping car) 10 15 P. M. Poughkeepsie train, 6 A. M., 12 15 M., and 4 P. M. Peekskill train, 3 30 P. M. Sing Sing train, 9 50 A. M., and 3 45 and 4 30 P. M. Fishkill train, 6 40 P. M.

FROM THIRTIETH STREET. Express, 7 25 and 11 25 A. M., and 3 50 and 5 25 P. M. Troy and Albany, 10 45 P. M. (Sundays included.) Poughkeepsie train, 6 25 A. M., 12 40 and 4 25 P. M. Peekskill train, 5 55 P. M. Sing Sing train, 10 15 A. M., and 4 10 and 4 55 P. M. Fishkill train, 7 55 P. M.

A. F. SMITH, Superintendent.

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

11 25 A. M. fast express train from Twenty-sixth street station. For Williams' Bridge, White Plains, Dover Plains, and all Albany, see time-table.

JOHN BURCHILL, Assistant Superintendent.

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 condensed 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. Laight, Varick and Hudson Sts. Washington Sq. west of Broadway, bet. 4th & 8th Sts. Union Square, Broadway, from No. 860 to 17th Street. Gramercy Park, bet. 20th & 21st Sts. and 3d & 4th Aves. Stuyvesant Park, 2d av. bet. 15th and 17th Sts. Tompkins Sq. bet. Aves. A and B and 7th and 10th Sts. Madison Sq., junction Broadway & 5th av. and 23d St. Central Park, 5th to 8th Aves., 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, Centre, 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 Aves. Mercantile Library Association, Astor Pl. nr Broadway. N. Y. Society Library, University Pl. nr 12th St.

LITERARY AND BENEVOLENT INSTITUTIONS.

Historical Society, 2d 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 Aves. N. Y. Hospital, Broadway, bet. Duane and Worth Sts. Orphan Asylum, in Bloomingdale, nr 80th St. Insane Asylum, Bloomingdale rd, 7 miles fm City Hall. Deaf and Dumb Asylum, Washin'gton Heights nr 150th St. Institution for the Blind, 9th Av. bet. 33d and 34th Sts. Peace House of Industry, 5 Pts, nr Centre & Pearl Sts. Odd Fellow's Hall, cor. Grand and Centre Sts. Homeopathic Dispensary, 15 East Eleventh St.

GALLERIES OF ART.

International Art Institution, 694 Broadway. Collection of Paintings, 548 Broadway. Goupil's Gallery, 772 Broadway. Private Galleries are open on certain fixed days, for details of which inquire of the janitor, at the Artists' Studio building, 10th St. near 6th Av. N. Y. Historical Society Rooms, 2d Av. cor. 10th St. Brady's National Photograph Gallery, 785 Broadway. Urney's Photograph Gallery, 707 Broadway.

PROMINENT CHURCHES.

Grace Church, 804 Broadway.—Episcopal. Trinity, Broadway opposite Wall Street.—Episcopal. Rev. Dr. Chapin's, 548 Broadway.—Universalist. Dr. Osgood's, 728 Broadway.—Unitarian. Dr. Bellows', 249 Fourth Av. cor. 20th St.—Unitarian. Dr. Cheever's, Union Square.—Presbyterian. Dr. Hawkes', 267 Fourth Avenue.—Episcopal. Dr. Tynge's, 267 Fourth Sq. and E. 16th St.—Episcopal. Rev. H. W. Beecher's, Brooklyn, nr Fulton Ferry. Rev. T. L. Harris, University Hall, Washington Sq. Rev. G. T. Flanders, 2d Av. & 11th St.—Universalist.

SUNDAY CONCERTS.

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

SPIRITUAL MEETINGS.

NEW YORK SPIRITUAL CONFERENCE, Tuesday evenings, Clinton Hall, Eighth and Ninth St. and 4th Av. SUNDAY CONFERENCE, 19 Cooper Institute, 3 P. M. LAMARTINE HALL, cor. 20th St. and 8th av. Sunday, 10 1/2 A. M.

HOTELS.

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

PRINCIPAL FERRIES.

To Brooklyn, from Whitehall St. to Hamilton Av. and Atlantic St.; from Wall St. to Montague; from Fulton St. to Fulton St.; from Roosevelt St. to Bridge St. near the Navy Yard. To Williamsburgh, from Peck Slip to South 7th St.; from Grand St. to South 7th and Grand Sts.; from East Houston St. to Grand St. To Greenpoint, from 10th and 23d Sts. To Jersey City, N. J., from Cortlandt St. To Hoboken, from Barclay, Canal, and Christopher Sts. To Weehawken, from Christopher St. To Long Dock N. Y. & Erie R. R., from Chambers St. Staten Island, fm Whitehall St. nr Battery, every 1/4 h.

EXPRESS OFFICES.

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

PLACES OF AMUSEMENT.

Academy of Music, East 14th St. cor. Lexington av. Laura Keane's Theater, 624 Broadway. Winter Garden, 607 Broadway. Bowery Theater, 48 Bowery. New Bowery Theater, 82 Bowery. German Theater, 57 Bowery. Bryant's Minstrels, 472 Broadway. Christy's Minstrels, 637 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, ferrage 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, 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, ferrage 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 FLUSHING 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 86th St. thence by ferry to Astoria. Fare 6 cents, ferrage 4 cents. UP THE HUDSON RIVER, as far as Poughkeepsie, a boat leaves foot of Jay St. daily, at 3 1/2 P. M., and returns from Poughkeepsie at 6 1/2 A. M. It makes several landings on the route.

FOR YONKERS, HASTINGS, DOBBS' FERRY, IRVINGTON, TARRYTOWN, AND NYACK, a boat leaves foot of Jay St. at 9 A. M. and 4 P. M.

FOR CONEY ISLAND, a ferry boat leaves pier No. 4 North River, at 10, 1, and 4 o'clock. This is a famous bathing place. The last return trip is at 6 1/2 P. M. from Coney Island. Boat stops at Fort Hamilton. Fare, with return ticket, 25 cents.

FOR SHREWSBURY, LONG BRANCH, RED BANK, and other localities in that neighborhood, a steamboat leaves foot of Robinson St. daily. Time according to tide. FISHING EXCURSION boats leave Pier No. 4, North River, daily, at 9 A. M. Fare 50 cents.

THE SPIRE OF TRINITY CHURCH may be reached at any time, on application to the Sexton at the Church. Fee voluntary, if any is given.

PUBLIC MEDIUMS.

Mrs. Abbott, Developing, 221 6th av. Hours 2 to 5 P. M. Mrs. M. L. Van Haughton, Test and Medical, 54 Great Jones St. All hours. Mrs. H. S. Seymour, Psychometrist and Impressions Medium, 21 West 13th St., between 5th and 6th Aves. Hours from 9 to 2 and 6 to 8. Mrs. D. C. Price, Natural and Medical Clairvoyante, 103 Prince St. 9 A. M. to 5 P. M. Charles Colchester, Test Medium, 371 Fourth 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, Clairvoyant and Test Medium, 52 Columbia St. Mrs. Sawyer, Clairvoyant and Test Medium, 84 High St., Brooklyn. Mrs. Sarah E. Wilcox, Test & Healing, 558 Broome St. Mrs. Gookin and daughter, Healing, Clairvoyant, and Test Mediums, 221 Sixth Avenue.

MAGNETIC PHYSICIANS.

Dr. E. B. Fish, 88 East 16th Street. Dr. N. Palmer, 60 Amity Street. Dr. W. Reynolds, 774 4



BLACKWOOD'S EDUCATION MAGAZINE.—The September number of this monthly, issued from the house of L. Scott & Co., 74 Fulton St., has the following table of contents: Scotland and her Authors; The Doctor; Meditations on Dyspepsia; Burton's Anatomy of Melancholy; The Persian War of 1826-27; The memory of Nonholms; A Day at Andover; Phantoms; and The Art Student in Rome. The article on Dyspepsia will interest the reader, since it discusses an American as well as English complaint. This chapter, devoted to "The Malady," is to be followed by another, "The Cure."

Of Writers and Speakers.

"Our Philosophy is affirmative, and readily accepts of testimony of negative facts, as every shadow points to the sun. . . . No man need be deceived. . . . When a man speaks the truth in the spirit of truth, his eye is as clear as the heavens." Frank L. Wadsworth can be addressed at Boston, Mass., care of Bela Marsh, 14 Bromfield Street. Mrs. E. A. Kingsbury will answer calls to lecture, addressed 1205 Pine Street, Philadelphia. Gibson Smith will answer calls addressed to Canton, Me. Mrs. Frances Lord Bond will respond to calls to lecture, addressed box 578, Cleveland, O. Mrs. C. M. Stowe will be addressed, till further notice, Cleveland, O., care "Sunbeam." Mrs. M. J. Katz will answer calls to lecture addressed Laphamville, Kent Co., Mich. Mrs. J. A. Banks will answer calls to lecture, addressed Newtow, Conn. Geo. M. Jackson, Inspirational Speaker, may be addressed at Fairbury, Southen Co., N. Y. J. H. Randall will respond to calls to lecture, at the East, addressed Northfield, Mass. E. Whipple will lecture on Geology and Philosophical Spiritualism, this fall and winter. Address Sturgis, Mich. Mrs. Augusta A. Carrier will not visit the west this season, but will answer calls to lecture in the Eastern States. Address box 915, Lowell, Mass. H. B. Storer, Inspirational speaker, will accept invitations to lecture in the Eastern States during the fall, if addressed, New Haven, Conn., box 612. William Denton has closed his labors in the mineral regions of the West, and will spend the winter in the Eastern States and Canada. Mrs. M. J. Wilcoxson may be addressed care of C. Duellite, Oswego, for engagements in Central New York during October and November. Mrs. S. L. Chappell, Inspirational Speaker, will receive invitations to lecture, addressed Hastings, Oswego Co., N. Y. Herman Snow, formerly Unitarian minister, will address Spiritualists and friends of Progress not too remote from his residence, Rockford, Ill. Rev. M. Taylor speaks every other Sunday, at Stockton, Me., once in two months at Troy, Me., and will answer calls for other days. Rev. J. D. Lawyer will attend to any invitations to deliver six or more lectures on Doctrinal Christianity, directed to Coxsackie, N. Y. Mrs. A. F. Patterson, (formerly A. F. Pease,) will respond to calls to lecture. Residence, Springfield, Ill. W. K. Ripley speaks in Bradford, Me., each alternate Sunday; every fourth Sunday at Glenburn and Kenduskeag. E. Case, Jr., may be addressed care Mrs. James Lawrence, Cleveland, or at Florida, Hillsdale Co., Mich., for engagements this winter in the West. Mr. Case opens his lectures with appropriate songs. Leo Miller will speak in Stafford, Conn., Nov. 3 and 10; in Summersville, Conn., Nov. 17 and 24. Mr. M. will answer calls to lecture week evenings. Address Hartford, Conn., or as above. William Bailey Potter, M. D., will lecture on Scientific Spiritualism in Western New York and Northern Ohio until spring. Address care of C. S. Hoag, Medina, N. Y. N. Frank White can be addressed, through Oct., Taunton, Mass.; Nov., Seymour, Conn.; Dec., Putnam, Conn. All applications for week evenings must be addressed as above in advance. Miss Emma Handing will lecture in Boston during October. In Lowell, Portland, Chicopee, &c., the rest of the year. For week night lectures, &c., address care of Bela Marsh, 14 Bromfield Street, Boston, Mass. Mr. and Mrs. H. M. Miller are to be in Pennsylvania and New York until November next. Will receive calls to lecture in Northern Ohio and Michigan next winter; also attend on funeral occasions, if required. Permanent address, Conneaut, Ohio, care of Asa Hickox. Dr. John Mayhew may be addressed till 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. Miss De Force can be addressed in October, at Portland, Me.; December, Cambridgeport, Mass.; February, Philadelphia, Pa.; March, Oneida, N. Y.; April, Lyons, Mich.; May, Milwaukee, Wis.; through the remainder of 1862 at La Crosse, Wis. S. P. Leland will speak at Libertyville, Oct. 1, 2, and 3; Waukegan, 6; Reading, Mich., 8 and 9; Hudson, 10th; Adrian, 11th; Clyde, Ohio, Sunday, 13th. Will commence a course of lectures on Geology at Richfield, O., Oct. 22; at Sharon, 31; thence westward. Friends desiring lectures on Geology or General Reform, during the winter, will oblige by writing soon. Address Cleveland, Ohio.

Miscellaneous.

Printing Materials.

NEW YORK TYPE FOUNDRY. (ESTABLISHED 1823.) 29 Spruce Street, New York. Printers are invited to call on the subscriber, where they can be supplied with every style of Printing Types, made from unrolled hard metal, and finished in the most accurate manner, with Presses, and every article they require, at the lowest price for cash or approved paper. Electrotyping and Stereotyping. Second-hand presses and materials bought and sold. Type copper-Set to order by the Newton Company. Old type taken in exchange for new, at 10 cents per pound. PETER C. CORTELYOU.

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. It is a portion of each issue is devoted to Current Literature and Standard Works of the class which is most acceptable to philosophical, thinking minds. Its articles are carefully read and digested by a large class of thinkers, who have a propension of their incomes to Literature. For these causes it presents a valuable medium for advertising PUBLISHING HOUSES to reach a class of investigators who would hardly otherwise be accessible. 24. As a Herald of Progress, it proposes to deal so well in that which advances mankind in the use of the practical substances of life, as in the ideal which illuminates the mind. Descriptions of AGRICULTURAL IMPLEMENTS, HOUSEHOLD UTENSILS, AND NEW AND VALUABLE INVENTIONS AND DISCOVERIES, will occupy a prominent space in its columns; and those producers and manufacturers who present to the world products of real merit may, through this channel, reach appreciative readers. 25. The extension of the Health Department to the examination and record of results of ARTICLES OF FOOD, with a view to HEALTH to its readers what may be relied on as pure, unadulterated substances, offers a broad advertising field for PRODUCERS who far outstep the world with such qualities. ADVERTISING AGENTS may recommend it as a standard publication, fulfilling all that is possible of what its title promises. Announced in a tariff of prices, the moderation of which—when the circulation is taken into account—ought to recommend it to all judicious advertisers.

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EXTRACT FROM THE PREFACE.

"The Council of Nice is one of the most famous and interesting events presented to us in ecclesiastical history; and yet no authentic acts of its famous sentence have been committed to writing; or, at least, none have been transmitted to our time. Although it is uncertain whether the books of the New Testament were declared canonical by the Nicene Council or by some other, it is certain they were considered genuine and authentic by the most early Christian writers; and that they were selected from various other Gospels and Epistles, the titles of which are mentioned in the works of the early historians of the Church. The books that exist, of those not included in the canon, are carefully brought together in the present volume. They naturally assume the title of the APOCRYPHAL NEW TESTAMENT. The lover of old literature will here find the obscure, but unquestionable origin of several remarkable relations in the Golden Legend, the Lives of the Saints, and similar productions concerning the birth of the Virgin, her marriage with Joseph on the budding of his rod, the nativity of Jesus, the miracles of his infancy, his laboring with Joseph at the carpenter's trade, the actions of his followers, and his descent into hell. Several of the Papal pageants for the popular and the Monkish mysteries, performed as dramas, are almost verbatim representations of these stories. The legends of the Koran and the Hindoo Mythology are considerably connected with this volume. Many of the acts and miracles ascribed to the Indian God, Cresshna, during his incarnation, are precisely the same as those ascribed to Christ in his infancy by the Apocryphal Gospels." For sale by A. J. DAVIS & CO., 274 Canal St., N. Y.

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Medical.

D. WHITE, M. D., Formerly of St. Louis, Missouri. Discoverer of the Facioid Syndrome (including Pulmonary Consumption, Late Syphilis, and Secondary Phthisis of the New Hampshire, New York, and Missouri Medical Societies, and formerly editor of "The Medical Investigator" and other journals.) Dr. W. has taken an office at No. 243 Grand Street, near the Bowery, New York, where he will confine himself principally to the examination and treatment of OBSTINATE CHRONIC DISEASES of every description. Upwards of twenty years' experience in general and hospital practice, he trusts will enable him to treat successfully all curable diseases. No inducement will be offered to any one to take medicine unless their case admits of material improvement or radical cure. One hundred dollars will be paid to any former patient who will declare, under oath, that he has been cured by his treatment. One hundred dollars will also be paid to any physician in the United States who will radically cure any chronic disease that he is able to cure, after a fair trial, when his directions are strictly followed. Dr. White does not confine his treatment to any particular class of complaints, yet invalids should not fail to consult him, who are afflicted with diseases of the Throat, Heart, Lungs, Kidneys, or Womb. Cancer, Neuralgia, Gravel, Piles, Obstructed, painful or irregular Menstruation, and other diseases peculiar to females, speedily and permanently cured. All diseases caused by impurities in the blood. Office hours from 9 to 10, A. M., and from 2 to 5 and 7 to 8, P. M. For letters containing one dollar, (current funds in New York, or postage stamps,) with a description of diseases, suitable medicines will be sent to any part of the United States, free of postage. Letters of inquiry, containing two three-cent postage stamps, will be promptly answered. Call or address, D. WHITE, M. D., 243 Grand Street, New York. Refers, by permission, to Rev. Charles J. Jones, pastor of the "Mariner's Church," residence 89 Madison Street, New York.

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TESTIMONIALS.

"Gardiner's Rheumatic and Neuralgia Compound" is the best medicine for the disease that I ever saw. CHARLES A. SMITH, No. 1 Old State House, Boston. After suffering with Rheumatism twenty years, and being confined to my bed several weeks last spring, I was entirely cured by the use of one bottle of "Gardiner's Rheumatic and Neuralgia Compound." NORMAN T. AYRES, 75 Franklin Street, Boston. Having been a constant sufferer from Neuralgia for eighteen months, and been driven by excruciating pain to the trial of numberless remedies, without obtaining relief, I was induced to try "Gardiner's Rheumatic and Neuralgia Compound." I have taken but one bottle, and am entirely well. D. D. BAXTER, Dry Goods Dealer, 5 Appleton Block, Lowell, Mass. I have been afflicted with Salt Rheum in its worst form, for a long time, and suffered more than can be imagined, except by those similarly afflicted. I tried one bottle of your Compound, and can honestly say that I believe myself entirely cured. JOHN A. MORDO, Pearl Street House, Boston, Mass. "Gardiner's Rheumatic and Neuralgia Compound" has entirely cured me of sufferings of several years' standing. W. E. HODGKINS, 1 Old State House, Boston, Mass. My son, ten years of age, has been for three years a great sufferer from Salt Rheum, his hands covered with sores, and in constant pain; one bottle of your Compound cured him. J. W. HAMMOND, 99 Milk Street, Boston, Mass. "Gardiner's Rheumatic and Neuralgia Compound" has entirely cured me of Neuralgia. W. C. THOMPSON, Proprietor Pearl Street House, Boston, Mass. One half a bottle of your Compound cured me of a severe attack of Neuralgia. FANNIE S. THOMPSON, Pearl Street House, Boston, Mass. I certify that my friend, Wm. T. Glidden, Esq., presented me with a bottle of "Gardiner's Rheumatic Compound," in 1856, when I was suffering with a painful attack of Neuralgia and Rheumatism, and that it proved to be of decided benefit. ALBERT SMITH, Ex-Member of Congress from Maine. I think it the best and most efficacious medicine for that disease I ever used. WILLIAM C. KITTRIDGE, Fair Haven, Vt. The undersigned hereby certify that they have used "Gardiner's Rheumatic and Neuralgia Compound," for the cure of Rheumatism and Neuralgia, and found, in every case, immediate and permanent relief. We have full confidence in its healing qualities, and would recommend it to all who are afflicted with these harassing diseases, as one of the safest and best medicines ever offered to the public. S. HANCOCK, JR., 20 South Market Street, Boston. ELMER TOWNSEND, 45 and 47 Pearl Street, Boston. GAPT. CHAS. G. DOLLIVER, Boston. SAMUEL WALES, JR., City Hotel, Boston. C. KIRKES, 215 Washington Street, Boston. HENRY D. GARDINER, Webster Street, East Boston. GEORGE H. PLUMMER, 1 Maverick Sq., East Boston. ABRAM WEEKS, Webster Street, East Boston. W. S. RANDALL, 718 Race Street, Philadelphia. G. K. HARRINGTON, 911 Arch Street, Philadelphia. CHARLES NORTON, 1214 Spruce Street, Philadelphia. C. F. WHEELER, 163 Lombard Street, Baltimore. W. WILLIS, 189 Gay Street, Baltimore. GUY FRISBIE, Willaborough, N. Y.

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PROF. WOOD'S HAIR RESTORATIVE.

SEE WHAT OTHERS SAY OF IT.

A Distinguished St. Louis Physician writes: St. Louis, July 10, 1860. G. J. WOOD, Esq., Dear Sir.—Allow me the pleasure and satisfaction to transmit to you the besting effects of your Hair Restorative, after a trial of five years. I commenced using your Restorative in January, 1855, since which time I have not been without a bottle on hand. When I commenced the use, my hair was quite thin, and at least one-third gray. A few applications stopped its falling, and in three weeks time there was not a gray hair to be found, neither has there been up to this time. After my hair was completely restored, I continued its use by applying two or three times per week. 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 the late day, as I am well aware they are all well known already, and even more wonderful ones, throughout the Union. I have occupied my time in traveling the greater part of the time the past three years, and have taken pride and pleasure in recommending your Restorative, and exhibiting its effects in my own case. In several instances I have met with people that have pronounced it a humbug, saying they have used it, and without effect. In every instance, however, it proved, by probing the matter, that they had not used your article at all, but had used some new article, and to be as good as yours, and selling at about half the price. I have noticed two or three articles myself advertised as above, which I have no doubt are humbly. It is astonishing that people will patronize an article of no reputation, when there is one at hand that has been proved beyond a doubt. Apparently some of those charlatans have not brains enough to write an advertisement, and I notice that they have copied yours, word for word, in several instances, merely inserting some other name in place of yours. I have, within the past five years, seen and talked with more than two thousand persons that have used your preparation with perfect success—some for baldness, gray hair, scald head, dandruff, and every disease the scalp and head are subject to. I called to see you personally at your original place of business here, but learned you were now living in New York. You are at liberty to publish this, or to refer parties to me. Any communication addressed to me, care Box No. 1920, will be promptly answered. Yours, truly, JAMES WHITE, M. D.

PROF. WOOD'S HAIR RESTORATIVE.

In another column will be found an advertisement of this well-known and excellent preparation for restoring gray hair to its original color. The Hair Restorative also cures cutaneous eruptions, and prevents the hair falling off. We have seen many authentic testimonials in proof of these assertions, some of which are from gentlemen whom we have known for many years as persons of the most reliable character. Don't dye till you have tried this Restorative.—Boston Olive Branch. G. J. WOOD, Proprietor, 444 Broadway, N. Y., and 114 Market St., St. Louis. Also for sale by all good Druggists. Price One Dollar per bottle.

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

The following is part of a business letter. Its testimony, thus incidentally given, is therefore the more valuable: MEMORIE, COYS. Prof. O. J. Wood—Dear Sir: Please allow me to address you concerning your very valuable Restorative Cordial and Blood Renovator. I have been sick for more than a year, and have tried almost every method to get relief, and have found but very little until I tried your Cordial, and I must say it makes me feel better. I took a bad cold over a year ago, which ran me down very low, and I could get no relief until I saw your medicine advertised in the Bridgeport Farmer. I sent to J. E. Shelton's and got a bottle; I have taken it, and it has greatly helped me. I desire to get some more. Your obedient servant, DAVID F. WHITLOCK.

READ THE FOLLOWING LETTER, just received:

Mrs. W. King, Jr., Buffalo, N. Y.—I purchased of you, one week ago, a bottle of Prof. Wood's Restorative Cordial, and find myself entirely relieved of a distressing dyspepsia, producing a stoppage of breath, general debility, and pain in the side. I want one bottle more, and believe that I shall be cured, because the pain in the side and distress in the stomach, and cough, are all gone. NEW HARTFORD, Oneida Co., N. Y., Feb. 16, 1861. B. DEWARD.

PROF. WOOD AND HIS TRIUMPHS.

The following complimentary notice of Prof. Wood was written by Finley Johnson, Esq., the well-known author, and editor of the Cambridge (Md.) Herald: Never before in the annals of the world's history has there been such wonderful cures as are now daily performed through the instrumentality of Prof. O. J. Wood's "CORDIAL AND BLOOD RENOVATOR," and these evidences of his skill, combined with the Philanthropy, have made his name known throughout the civilized world. If a world-wide reputation, founded upon over twenty years of practice, is any compensation for the labor of the physician, O. J. Wood has unquestionably obtained it. The patronage of all classes—the honors of science—the eulogies of the Press are his. A community may be deluded—quacks may triumph for a season, but the whole civilized world cannot be deceived by FACTS, and thus it is that Prof. Wood rides down all opposition. His "Blood Renovator" is a certain cure for all diseases of the blood. In Dyspepsia it is a specific, in Debility it has no equal, and even in Consumption it will cure if taken in time. One trial will prove these facts. Delay no longer. It can be had at any Drug Store in the Union, or orders can be sent to 444 Broadway, New York. Depot 444 Broadway, and sold by all Druggists.