THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

Vol. 2., No. 36.]

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

NEW YORK, WEEK ENDING OCTOBER 26, 1861.

[WHOLE No. 88.

TO WRITERS AND READERS.

ach contributor must be im-igh, of course, it will be with the spiritual affections of Hosack.

The Physician.

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

"A Dose of Pills."-A physician in Wis-

Physiological Department. Escape from Drugs.
THE GYMNASTIC CURE FOR DISEAST AND DEFORMITY.
Most readers know of a system of curative reatment which was imported from Europs who think there is virtue in a name. Kinesi, Movement Cure. It had some difficulty at first to obtain favor, but finally succeeded in achieving rank as a "healing art," and is now favorably regarded by our most progressive physicians, as, for example, Doctors Carnochan, an Buren, Fordyce Barker, Sims, Sayer, Corn Hosack, and others. The gymnastic curr does not work miracles, but simply accom-plishes wonders. Consumptives are made to breathe, dyspeptics to digest, cripples to wata aralytics to use their muscles, the deformed to stand erect as nature designed.
The data was discovered almost by an acci-mentated ity exercise of the muscles at he deformed to stand erect as nature designed.
The area was discovered almost by an acci-mentated ity exercise of the muscles at near and marated ity exercise of the muscles at near and the afterwards succeeded in curing other com-pliants work better for structure.
The data was discovered almost by an acci-mentative as use covered almost by an acci-mentation and energination and the association of a promotes health, to stand erect as nature designed.
The atterwards succeeded in curing other com-pliants work by exercise of the muscles at near and the succeeded in curing other com-pliants was succeeded in curing other com-pliants was succeeded in curing other com-pliant by exercise of the muscles at near and the succeeded in curing other com-pliants and the succeeded in curing other com-mentation by exercise of the muscles at near and the succeeded in curing other com-mentation in the succeeded in curing other com-m

dent. Professor Ling, of Sweden, was suffereing from a rheumatic affection of the arm, and treated it by exercise of the muscles at lencing. The afterwards succeeded in curing other complaints by application of proper musclear experiments was the establishment of the gym- paints by application of proper musclear experiments was the establishment of the gym- paints by application of proper musclear experiments was the establishment of the gym- paints by application of proper musclear experiments was the establishment of the gym- paints by application of proper musclear experiments was the establishment of the gym- paints by application of proper musclear experiments was the establishment of the gym- action connected with inactivity of consider- on a bip disease, contractions of the limbs, curva- tures of the spine, deformities, paralysis, "difficulties" of the cnest, liver, or bowels, "female complaints," Ac.
The we to Find a Handsome Person."

The we to Find a Handsome Person.
Dr. Bushnell once remarked, that, "in order to get one handsome person, you must select a new combination."
"A Dose of Pills."—A physicianin Wis-

is perfect. Doctor Taylor's establishment, at the Coop-

consin being disturbed one night by a burglar, and having no ball or shot for his pistol, noise-lessly loaded the weapon with dry, hard pills, and gave the intruder a "prescription" which he thinks will go far toward curing the rascal of a very bad ailment.

"To be miserable, think about yourself; about what you want, what you like, what re-spect people ought to pay to you, what people think of you; and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you; you will be as wretched as you choose on earth, or in heaven either." We believe this every word of it. Intense

We believe this, every word of it. Intense self-consciousness is a constant foe to interior contentment and peace. Extreme sensitiveness, or that unceasing watchfulness over one's own sensations which keeps the miserable "I," with all its attendant members, or-

the thinks will go far toward curing the race of a very bad ailment.
"Strychnis for several years against involuntary.
"Brychnis for several years against involuntary are not generally dissimilar in appear against involuntary are not generalized to extract testimony from reluctant witnesses in an extinct set. Their application, however, is not altogether voluntary and spontaneous are not unattractive. The patient has no conclusted with a "complaint." So dire, should lose no time in removing the flesh of should lose no time in removing the flesh of should lose no time in removing the flesh of should lose no time in removing the flesh of should lose no time in removing the flesh of a tract with the regarded as a specific in spermatorhoz.
"Sympathy at the Table."—A disting in the late dispetter voluntary and spontaneous as is, is, because they have no sympathy at the be. They eat alone at restaurants, and deis the table with their families, where the would eat like event food like wild beasts, instead of sitting at the table with their families, where their sympathies would be called into healthin lactivity, and where they would ext like event food like event food like wild beasts, instead of sitting at the table with their families, where their sympathies would be called into healthin lactivity, and where they would ext like event in the core, which the assistant takes in hind, for the purpose of "shaking up" the dist is possible with all the power of the will the event of the tore, which the assistant takes in hind, for the purpose of "shaking up" the other 's possible with all the power of the will be and the the ord form the cite," and beats how take in the other will be assisted with a tract of the show the event food like the event of the time, so far as possible, his or her own conscious existence. Let him cease to be an individual sufferer, cease to feel any and all pains—cease to the arrest we all pains—cease to the arrest we alle hall be now to every self-elaborated th and sit in his bones !"
One afflicted with a "complaint" so dire, should lose no time in removing the flesh of selfsh sensation and sitting in the naked bones of simple normal needs. Nothing less than a complete withdrawal of the spirit from the over-sensitive body, and being clothed again in a right mind, will bring repose and peace. Let hiv citim of self-imposed misery forget for the time, so far as possible, his or her own conscious existence. Let him cease to be an individual sufferer, cease to feel any and all pains—cease to recognize a sensation—refuse response to the nerves' repeated and imperative telegraphs; deny a haven to every self-elaborated thought, and be not as perfectly as it is possible with all the power of the will to be.
Then the soul, having died to its past weaknesses, its selfish frailties and multiplied sufferings, may be born to a new existence. Quietly and beautifully as the morning sun glides out from the embrace of night, will the soul, having died to its past weaknesses, its selfish frailties and multiplied sufferings, may be born to a new existence.
Quietly and beautifully as the morning sun glides out from the embrace of night, will the soul is points.

 Brotherhood.

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

 Organization of a Society of Progressive Spiritualists.

 SETH HINSHAW'S NOBLE EXAMPLE.

 NERREFING DEDICATION OF A SPIRITUAL HALL IN GREENEBORD, IND.

 We copy the following account of this interesting occasion from the True Republican in this interesting occasion from the True Republican in this interesting occasion from the True Republican in this interesting of the society of the Society of the Society and Such other duties of the Bresident in his interesting occasion from the True Republican in this interest of the society of the Clerk to keep accortect account thereof, and if it be for the Cleletor, to receipt to him therefor, and pay the same over to the Treasurer to receive all moneys belonging to the Society, and pay the same over to the Treasurer to receive all moneys belonging to the Society, and pay the same over to the Treasurer to receive all moneys subscribed or contributed, and pay the same over to the Treasurer to receive all moneys subscribed or contributed, and pay the same over to the Treasurer to receive all moneys subscribed or contributed, and pay the same over to the Treasurer to receive all moneys subscribed or contributed, and pay the same over to the Treasurer immediately, taking his receipt thereform all on free meetings and lectures and on Sunday, August 25th, 1861, it was deta and out of the form. Miss Mary Thomas, drive the duties as the law ander which the Society is organized at the othe same over to the Treaster in mediated the society is organized.

 The text chosen by the influencing spirit
 Nathe the duty of the Trustees to perform all such duties as the law ander which the Society is organized toreadies.

 The text chosen by the i

The text chosen by the influencing spirit was taken from the dedication lecture was given. The text chosen by the influencing spirit Temple: "Behold it was in mine heart to raise a temple to the name of the Lord, my God." The medium commenced by referring to taggernaut, that of the Goddess Kolee, etc. She then remarked that temples were dedica-ted, or set apart to the name of the ruling God or Spirit, that the service generally ex-pressed the nature of the so-called God; thus Juggernaut Temple and Kolee's altars were dedicated by human sacrifice—Solomor's Temple by the blood of animals, showing Je-hovah a god of blood and vengeance, though

ble "1," with all its attendant members, or gans, nerves, forces, and currents, under con s scious protection and care, will as surely pre-tivent and destroy individual health, happiness, and usefulness, as a swarm of mosquitoes will disturb slumber. It is an evil that blights like mildew, and blasts like the hoar frost. We know of no specific for such woes, no sure remedy for so manifold afflictions, short of the extreme treatment proposed by the over-theated victim, who desired to "take off his flesh and sit in his bones!" One afflicted with a "complaint" so dire, should lose no time in removing the flesh of solish sensation and sitting in the naked bones of simple normal needs. Nothing less than complete withdrawal of the spirit from the over-sensitive body, and being clothed again in a right mind, will bring repose and peace. Let the victim of self-imposed misery for get for the time, so far as possible, his or her own conscious existence. Let him cease to be an individual sufferer, cease to feel any and

CETIFICATE.

To all whom it may concern : Know ye that the Religious Society of Progressive Spiritual-ists, reposing confidence in our — as a Pub-lic Lecturer, do hereby grant this Certificate of Fellowship and recognize — as a "regu-lar Minister of the Gospel,"—and as such anthorize - to solemnize marriages in accord-

The data of print of the less remain the remain of the less remain the solution and word has a manual restance of units will be dramanic.
The drama of the remain of the less remain the solution are solution. The drama of the solution are solution and word has a manual restance of units will be dramanic.
The drama of the solution are solution are solution are solution. The drama of the solution are solution are solution are solution. The drama of the solution are solution are solution. The drama of the solution are solution are solution. The drama of the solution are solution are solution. The drama of the solution are solution are solution. The drama of the solution are solution are solution. The drama of the solution are solution are solution. The drama of the solution are solution are solution. The drama of the solution are solution are solution. The drama of the solution are solution are solution. The drama of the solution are solution are solution. The drama of the solution are solution are solution. The drama of the solution are solution are solution. The drama of the solution are solution are solution. The drama of the solution are solution are solution. The drama of the solution are solution are solution. The drama of the solution are solution are solution. The drama of the solution are solution are solution. The drama of the solution are solution are solution. The drama of the solution are solution are solution. The drama of the solution are solution are solution. The drama of the solution are solution are solution are solution are solution. The drama of the solution are solution are solution are solution. The solution are solution are solution are solution are solution are solution. The solution are solution are solution are solution are solution are solution. The solution are solution are solution are solution are solution are solution. The solution are solution are solution are solution are solution are solution. The solution are solution are solution are solution are solut and desire to unite herewith by subscribing to these articles, each individual alone being responsible for views entertained or uttered, or acts peformed or approved. And for these reasons, no complaint or charge against mem-bers of this Society shall ever be entertained, nor shall any member of this Society ever be suspended or expelled from membership, ex-cept for a refusal to acknowledge that depart-ed spirits can and do communicate with moted spirits can and do communicate with mortals, which disbelief shall be considered a re-

"Quack Advertisements."—The Medical Times states authoritatively that the New York Tribune is to receive \$31,000 for one year's insertion of a quack advertisement in all its issues. And for this enormous expen-diture, the proprietors of the quackery thus advertised will reap a rich and abundant har-vest. The medicine, if it can be dignified by that name, will be swallowed with peculiar gusto by the people; and if no good result follow from its use, as probably there will not no matter, the fool and his money have parted company. What cares the seller?

Company. What cares the seller? "A Law against Obtaining Hus-bands."—A law against obtaining husbands under false pretenses, passed by the English Parliament in 1770, enacted "that all women of whatever age, rank, profession, or degree, who shall, after this act, impose upon, seduce, or betray into matrimony any of his majesty's subjects, by virtue of scents, paints, cosmetic washes, artificial teeth, false hair, iron stays, bolstered hips, or high-heeled shoes, shall incur the penalty of the law now in force against witchcraft and like misdemeanors; and the marriage, under such circumstances, upon conviction of the offending parties, shall be null and void."

the patients. There is no thumb-screw, show-er-bath, or semblance of any other state pris-on torturing machine, but everything is calcu-lated to attract and entertain the patient. The "Movement Cure" must be accounted a valu-

able auxiliary in our medical practice. [Evening Post.

ON THE BENFITS OF EXERCISE.

Die though less direct ascent. Ceasing to think continually of oneself--ris-ing out of the narrow circle of individual consciousness-gives pelenty of thought-room for remembrance of the needs of others, heart-room for sympathy with them, and ample time for work, with abundant power to do, while there is unfailing light, peace, and hea-ven within. ven within.

> THE BEST MEDICINE. Take the open air— The more you take the better; Follow Nature's laws To the very letter.

Let the doctors go To the Bay of Biscay ; Let alone the gin, The brandy, and the whisky.

Freely exercise— Keep your spirits cheerful, Let no dread of sickness Make you ever fearful.

Eat the simplest food, Drink the pure cold water, Then you will be well, Or, at least, you ought to.

We, the undersigned, being desirous of pro-mulgating the great and sublime principles of the Harmonial Philosophy, and ot elevating and unfolding the minds of humanity to a due appreciation of the attributes of Deity, as manifested through Mother Nature, the better to enable them to autorciate a common pater. to enable them to appreciate a common pater-nity and brotherhood, unite ourselves into a Society, under the statute laws of the State of Indiana, enacted June 17, 1852, for the regula-tion of religious and other societies, by the name and style of The Religious Society of Progressive Spiritualists.

linguishment of membership. As all things in Nature are subject to change, so is the mind of man subject to change; and what appears to be Truth and Right to-day, may appear otherwise to-moron of religious and other societies, by the ame and style of *The Religious Society of Pro-*ressive Spiritualists. OFFICERS AND THEIR DUTIES. And for the better execution of the will of a member of this Society is at liberty at any time to withdraw therefrom, and have his or her name stricken from the roll of members, on application to the Clerk, without imputation

And for the better execution of the will of said Society, it is provided that it shall, each and every year, on the first Sunday in January, or as soon thereafter as convenient, elect from their members a President, Vice President, Clerk, Treasurer, Collector, Janitor, and three Trustees, which Trustees shall be styled "the Trustees of the Religious Society of Progress-ive Spiritualist." The duty of which officers shall be to exe-cute and perform the usual functions of like officers in other organized bodies, and espe-cailly the following duties, viz:

per Year.

These Articles of Association may be amend-by a vote of two-thirds of the members of e Society present, at a meeting called there-by a notice thereof in writing being posted a days previous thereto in the town of the Society present, at a meeting called there-for, by a notice thereof in writing being posted ten days previous thereto in the town of Greensboro, in three public places, one of which shall be on the door of the place where such meeting shall be held, setting forth the proposed amendments; provided such amend-ments shall have been submitted in writing, at regularly-called meeting of the Society, at least ten days before being acted upon. And provided further, that such amendments shall in no wise infringe upon the largest and broadest interpretations of these articles in amendment shall ever be made allowing com plaints to be entertained against members, nor for their censure, suspension, or expulsion, and do communicate with mortals, nor in any wise to restrict or hindrer any persons from miting with or withcrawing from this Society in the manner herein before provided.

The People's Lyceum.

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

For the Herald of Progress. More Sincere Objections to Spiritualism.

MR. DAVIS: You will allow me one other word in defense of my position as an objector to Spiritualism. I will be as comprehensive as I can, and at the same time as brief as pos-I believe all will agree that the followto mine is put forth strongly without shirking difficulties, and without the slightest attempt at distortion.

1st. My position is "exceedingly lame, having admitted never witnessing any so-called

"spiritual facts." To this I reply, it matters not whether I see To this I reply, it matters not whether I see them, or read, or hear of them, so long as I accept them. I do not "acknowedge ignor-ance." Surely the seeing of Friend Harlow's facts would not alter my opinions concerning them, having those facts from his pen. My position is not, therefore, lame, the more es position is not, therefore, lame, the more esposition is not, therefore, lame, the more es-pecially as I have not been convicted of ig-it is merely a speculative one. Ianswer: it is horance in regard to what I said concerning strictly philosophical, agreeing both with reathe teachings of Spiritualism.

the law of clairvoyance, consequently (it is inferred) the clairvoyant may be right and I wrong.

The clairvoyant knows no more concerning the law than I do. He may be right, and he may not. I have still the same right to my believed common sense."

3d. The "concurrent testimony of thou-sands" in regard to the truth of Spiritualism. This proves nothing; it will apply equally well against the truth of Spiritualism.

4th. "All great truths have been discovered land, who would see the reënactments of the

to a portion of interior sight as well as Spirit- again. My friend's father-in-law, (an Eng- first, the reader must

lief of mediums. In that very article in which it is inferred I have committed such a blunder, I called the believed-to-be spirits sceningly objective forms, appearing to mediums as "blue devils" to the drunkard.

celus describes as not difficult, and the author of the *Curiosities of Literature* cites as credi-ble." He then adds, "It may be the same with a human being. The soul has as much escaped you as the essence or elements of the

low must agree with me in saying his "facts"

correspond with what is said in the above down of a violin, catching a drumstick, &c. "They originate in some brain that had no distinct volition in anything that occurs; and

son and analogy, and grounded upon "facts." 2d. My "common sense" cannot explain Goethe tells of seeing his own wraith in a peculiar dress, which was a prevision of an after reality. I cannot perceive the right of Spiritualists to claim this to be the work of a spirit. No more is it a proof that the so-called spirits are real because they tell something true of the past or the future, than that "the phantom of the knife" was a feal spirit, though the king of France was afterwards stabled. A friend of mine, living in this city, (Philadelphia,) told me of a kinsman of his, a "lonely herdsman" in the highlands of Scot

that while no one denies this, the expression leaves us where we were before, from the pos-sibility of our inability to distinguish the flower perishes; you burn it. Whatever were the elements of that flower, while it lived, "great secret." and according to distinguish the are gone, dispersed, you have a secret and according to distinguish the second according to distinguish the second according to distinguish the He believed, therefore, he had discovered the "great secret," and everything seemed to rise in corroboration of his belief; still the secret is as inscrutable as ever. Other philosophers "have died believing they had left nothing unexplained." And Spiritualists put forth many things in corroboration of the truth of their faith, which no one but themselves would ever believe had anything to do with it.

The hereafter of the Spiritualists, according to their own confession, resolves itself into caped you as the essence or elements of the flower. Still you may make a spectrum of it. Every want will be gratified; consequently the thing that most strikes us is the absence gratified here. Man needs an after life to of what we hold to be soul-that is, of supe-rior emancipated intelligence. They come for to carry out her ends, must satisfy the needs of little or no object..... In some constitu-tions there is a natural chemistry, and those tions there is a natural cuemistry, and those strated that these so-called chief are inertial and an atural fluid—call it electricity—and these pro-duce electric wonders. But they differ in this faith. we know not the ends of Nature, consequently quotation—the bursting of a tumbler, throwing immortality, therefore, can be extracted from we know not our needs; and that no proof of either. Many a wolf has died, famished in the WM. DENOVAN. wilderness. PHILADELPHIA, Sept., 1861.

For the Herald of Progress. The Anachronisms of the Fourth Gospel;

THE MYSTICAL CHRIST.

BY M. DURAIS.

be styled John, constantly attributes to Jesus, discourses which he could never have uttered. The reason of this is, that more than the Synoptics, he insists on making Jesus a Mystical Blood. This scene is, therefore, anachronistic. Christ, that is, the crucified and risen Christ. It is only the mystical Christ that can stand self speak under the same impression-a pal-The Jesus of the Fourth Gospel always speaks personally before his hearers and tell them to pable anachronism. either in that character, or as one who had existed before entering this world. The idea existed before entering this world. The ideal of these be baptised, to attend a church and believe hast seen thou hast believed; blessed are they that have not seen, and yet have believed. signing of an act, or an event, to an impossible American Union requires the Bible to be sent

 the will be according to this I have aright to lay claim
 thin, who would see the rechardments of the fourth changely in consequently truthful.

 the state of the

<text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text> sense," but I must contest involutional speakers," The verse last cited, increase, is a deficit to the sense of which the sound was supposed to be field. The same idea of the necessity of faith is defined for the definition of t it would have puzzled Pope to discort the sense of which the sound was supposed to be the echo. Contrast the "mental and physical mani-testations" of our fiesh-and-blood humanity with hose of spirits within the last twelve years, and see the difference. It is a curious fact that everything in Nature appears to indorse any believed theory of it. Edgar Poe said, "A perfect consistency can

Now we believe, not because of thy saying, Now we believe, not because of the structure of the struc

In Acts x, we have an account of Peter's first discovery that Christianity is designed for all markind; which truth was made known to him by a Vision. According to the repre-sentation of Luke, this event occurred some years after the Crucifixion. But these Samar-itans and the Samaritan Woman, discovered Jesus to be the Savior of the World after a few minutes' conversation, long before Peter him-self, and long before the Crucifixion ! Now this miraculous opening of their mental capa-city—that so outran Peter and the whole colcity-that so outran Peter and the whole col-lege of Apostles, occurred, we think, in con-from the phrase "Jesus the Christ," and finalsequence of their conversing, not with the his- ly adopted even by Apostles. toric Jesus, but with the preëxistent, crucified and alredy risen Christ. The Evangelist, himself, informs him that the Disciples did not hear the conversation-and Mark and Matthew able time after his Crucifixion. It is will have it that Jesus did not preach in balanachronism to make Jesus apply it to Samaria; of course the mystical Christ must have been the teacher for the occasion, and the pseudo-John witnessed it "with an eye of

even if the doctrine of Transubstantiation is not fairly deducible from if, the Wine and Bread of the Stantiation is deemer-though Jesus' Passion is yet to occur. Bread of the Supper are intended to be sug-gested by the words "Blood" and "Flesh." view of the fourth gospel, that it is not a biog-But what kind of reality are we to attach to raphy of the real historic Jesus, but a diadacteachings, in which allusion is made to insti- tic, religious romance, in which an ideal, mystitutions which had no existence at the time the cal Christ is introduced, working the most exteachings were given? Moreover, as the hear-ers of this doctrine are informed, that they utterly mal à propos, and acting in impossible have no life in them, that is, are damned, un The author of the Fourth Gospel, who should the speaker's Blood, they are called upon to believe in a crucified and risen Savior; for belief in an uncrucified and unrisen Savior, would be neither to eat the Flesh nor drink the We will here present a few of the to China and the Sandwich Islands, and over-

hit

Because that by reason of him (Lazarus)

well as witness the resurrection of Lazarus.

Whatever Jesus may have styled himself, it IX

While I was with them in the world, I kept them &c .- xvii: 12.

In this passage, Jesus is represented as hav-He that eateth my Flesh and drinketh my Blood, dwelleth in me, and I in him.—vi : 56. This passage and the context make Jesus allude figuratively to the Lord's Supper. And even if the destrine of Translation in the passage, besus is represented as hav-ing been already crucified, and as risen again, and as speaking of himself in that light. That is, the writer unconsciously makes Jesus conceive of himself as the Erangelist viewed situations, to produce faith in himself!

> Father, I will that they also whom thou hast given me be with me where I am &c .xvii : 24.

Again, the Evangelist. filled with the idea of Jesus as risen into heaven, makes Jesus him-XI

(xx:29.)

THE HERALD OF PROGRESS.

ualists; consequently I am justified in placing	lishman.) while in England, dreampt of seeing	tonding to show that		per. Let us recupitulate the attributes of the
my " clairvoyance " against theirs for adjudi-	his own grave, and twenty years afterward,	tending to show that	on him: If ye continue in my Word, then are	
	while passing a graveyard in this very State,	(JOHN'S) CHRIST EXISTED BEFORE EN-		John's account.
	was startled at seeing the very spot of his al-		Here it is assumed that the hearers of Jesus	
	most-forgotten dream, and in six months after		knew what the "Word" is, obedience to	
spiritual theory." "The charcoal sketchings				
of the street-boy prove nothing against his	there. I grant, but still the prevision was re-	God. The same was in the beginning with	"Word" doubtless is, that every man must be-	
more perfect coning when more truly profold	markable Shellow I believe tells comothing	God i: 1.9 [We insert the article a he-	lieve in a crucified Savior. To prove that that is	4. He is the ideally risen Christ.
ed."	similar of himself. So here we find mysterious	cause the Greek original warrants, and the	"the Word," substitute some other meaning,	Now, when in the fourth Gospel any person
The case of the development of a apivit-	phonomone relating both to the next and the	conce requires it]	and see now utterly the whole scene will be	or persons believe on besus, they embrace in
medium is not analogous to the development	future which would be given as proofs of	And the Word was made flesh and dwelt.	spoiled. The hearers, on this occasion, know	their belief these four attributes. There are
of the artistic nomen of the strest here in the	Spiritualism by Spiritualists parhane may	among us Norp In the previous	what it is to continue in "the word." Dut ac-	at least five cases in which persons are innacu
way the lady would have it In fast if this	while actonished at my dishelief-but there	vorse the Evangelist had asserted that the	cording to the Evangenst himself, [XX : 9,]	Tousty inducted into such a fatte in curist
orgument is analyzed it will be for dit at it	and in them incurance all difficulties in the way	cone of God mana home, but in this vorea	even after the resurrection, Jesus most inti-	Diesseu are they that have been and
strikes a heavy blow against the "spiritual	of entering, as such, the untainted mind. It	the Word in contract with the sone is made	mate disciples, Feter and John, "Knew not	yet have beneved. The less the criticately
theory i instead of ne it man server	will be seen then my dianute with Spiritual	Flash 71	that he must rise again from the dead ; and	then, the greater the merit in beneting.
perficial glance—the opposition side. The	ism is not upon phenomena, but causation. And	He that cometh after me is preferred before	just before the Passion (xvi : 17) all the disciples	you think, reader, that Jesus could ever have
have our notural talant is douglasting -111	it must be recollected that I am taking that	mo : for he mee before me -1 : 15	are still ignorant that he was to be crucined.	taught such a doctrine. If he and, non court
time and practice. The medium's-granting	negative side of the question. Spiritualists the	Varily varily I can unto you . Refore Abra-	The Evangelist is, therefore, convicted of in-	he have brought upon himself the horrid death
for the moment the truth of mediumship-	firmatine : and that, therefore, it is completely	ham was I amviii : 58.	durging in neutrous anachronisms out or ma	or the cross ho h shippens
power for allowing spirit intercourse, through i	llogical to say I must explain these mysterious	He that sent me is true ; and I speak to the	own writings.	fidel "?
his organism, develops, and that alone, f	acts in order to be consistent, and unjust to	world those things which I have heard of	Υ.	XII.
for that along is mediumphin Now the s	an that I aught to do so An astronomor	himviii · 96	He said unto him: Dost thou believe on the	Ye believe in God, believe also in me
difficulty to be overcome by the medium	who puts forth arguments against the nebular	And no man hath ascended up to heaven,	on of God? He answered and said: Who	(xiv: 1.) And my Father will love him, and
and the second of the second	hard to the trade of the second of the second of the	and the second	and the second of the second	

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THE HERALD OF PROGRESS.

no personal ual with the optics. It is ke the cured full belief in ut this in tenor of the whose "belligibility of believe. d, I believe d Man, be hrist, who lso repretures pre-

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al, and that even the world of uncouth matter is instinct with forces that minister to his highest wants. With this growing conscious-ness shall come a wiser discrimination between the mundane and the super-mundane, the earthly and the heavenly. Thus shall we have a more substantial basis on which to predicate a Constructive Spiritual Philosophy.

Poetry.

The truly beautiful ever leaves a long echo of har-mony in the soul."

For the Herald of Progress.

BY MARY F. DAVIS.

Slowly the shadows creep Over the valley deep, Softly the sunbeams play over the glen, Richly the forests glow, Gently the waters flow,

Low breathe the winds o'er the dwellings of men

Wondering, worshipful, Where dwells the Beantiful, Gladly I wander with Nature and thee, Hearing the song she sings, Loving the smile she flings Over the mountain and over the sea.

While richest hues are spread Underneath, overhead— Ruby and emerald, jasper and gold, And down the mountain side Rivers of radiance glide, Like the transfigured—the mountain of old—

With Nature and with thee, Joyous I wander in woodlands afar, While o'er my spirit floats Music of angel notes, Music of realms beyond sunlight and star.

[From the "Daily Life."] TO GERRIT SMITH. BY MARY H. C. BOOTH.

[Written on reading his Speech before the Judi-clary Committee of the New York Legislature, Feb. 7, 1861.]

I dare not speak of thee, in idle rhyming, As one might of another— Thou, whose great soul with all things good is

chiming, " The world's most loving brother ! ou, in whose heart the most me

THE

ANTIQUITY OF ANGELIC VISITATIONS. ADVANCEMENT OF SPIRITUALISM IN "An angel appeared to Hagar (Gen. xxi;)
three, in the shape of men, appeared to Abraham (Gen. xxii) and two to Lot (Gen. xix)
"Spiritualism is making converts on all ide severy day. Without organization, without organization, without organization, without any visible advoçacy, except that of a single magazine, in whose quiet pages the principal news respecting the movement is register of lise advoçacy, except that of a single magazine, in whose quiet pages the principal news respecting the movement is register of lise advoçacy, except that of a single magazine, in whose quiet pages the principal news respecting the movement is register of lise advoçacy, except that of a single magazine, in whose quiet pages the principal news respecting the movement is register of lise advoçacy, except that of a single magazine, in whose quiet pages the principal news respecting the movement is register of lise advoçacy, except that of a single news respecting the movement is register of lise of Manoah (Judg, xii) one spake to all the children of Manoah (Judg, xii) one appeared to the two Marys at the separation for the shepherds (Luke iz;) one appeared to the two Marys at the separation do our fathers before us, before the cannot afford. When the erolling billows, and our fathers before us, before us, before us, before the cannot afford. When the rolling billows, and our fathers before us, before us, before us, before the cannot afford. When the rolling billows, and our fathers before us, before us, before the cannot of the cannot of the the adary with is at a great revolution is going on this point the oracle is domb. This principal addition of the problem and our fathers before us, before us, before the cannot of the the adary with addition. The construction of the agent with addition the construction of the agent with addition the construction of the agent "An angel appeared to Hagar (Gen. xvi;) Evangelist (Rev. xxii.) It will not do to say

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GINA LYLE," is an interesting fact in this number.
"CONSTRUCTIVE SPIRITUALIEM," "Philosophical View of the War," "Spirit Mysteries," and "Land Monopoly," will be found in this number. They are all able and valuable contributions.
THE proceedings of the organization of the Society of Progressive Spiritualists, and the dedication of Seth Hinshaw's free-gift Hall to the advancement of the Spiritual Cause in general, will be found on our first page this week. The account will be read with great interest by the friends of free thought. There is, with us, but one serious drawback, that is, the *faith*-qualification which is made a part of the plan of joining such an organization. We shrink from the least glimmer of Sociaria formation.

ADVANCEMENT OF SPIRITUALISM IN ENGLAND. "Spiritualism is making converts on all sides every day. Without organization, with-out any visible advogacy, except that of a sin-gle magazine, in whose quiet pages the prin-cipal news respecting the set of the solution of of the solution

"The backbone of the whole theory of spirit-nal existence in every school is, that there is immanent with man a spiritual essence, which, while the body exist, forms a part thereof, and when it decays, still remains and continues to exist, under such change of conditions as the death of the body has induced. Under this the-ory, it is fair to infer, that the spirit which has been set free from the body of one person by death, and continues its existence in the distinc-tive spiritual state, is but an emanation from the structure of the body which it once inhabited and possesses the same general character, as an entity, with that which resides in the body of another person now remaining on the earth. That the spirits in their disembodied condition another person now remaining on the earth. That the spirits in their disembodied condition can communicate with those in the flesh, is, therefore, as easy to conceive as that they can

THE MORAL INFLUENCE OF SPIRIT-UALISM.

plan of joining such an organization. We superstructure.⁹—Hox. R. D. Owes, Footfalts, and we do not believe that friend Hinshaw, contemplated anything of that character.
Testimony of Truthful and Thoughtful Minds.
THE ULAIMS OF SPIRITUALISM VIN. Incoment. Some of the greatest. Often at that interest. Often at that interest. Often at that it is ensuitable to occury us; but at the end of sixty-free states and correspondents, we herewith publish a few testimonies and opinions, de redetiable sources, concerning the claims and teachings of Spiritualism.—E.D.]
ANTIOULTY OF ANOTHER MORED ANOTHER ANOT

"Now, concerning spiritual gifts; brethren, I would not have you ignorant. * Now, there are diversities of gifts, but the same spi-rit. And there are differences of administra-tion, but the same Lord. And there are di-versities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit

THE SEPARATION OF LIFE AND SPIRIT. "There are innumerable phenomenal evi-dences in your own daily routine, proving the separation of life and spirit. We find that there are times when the spirit acts independ-ent of that which you term life, in the condi-tion called sleep. In visions of the night, your spirit is active; your consciousness is taking cognizance of scenes far remote from where your body, with its throbbing life, is still in existence. That life is beating and visible in every pulse and through every vein, and yet the spirit is as absolutely separated from it as the consciousness of distant scenes is removed

HERALD OF PROGRESS.

sures Keep sweetest tane and time; Yet I have nought, from all my little treasures, To give thee, but my rhyme.

For, when my heart, with beautiful emotion, Is lifted high, and higher, Thrilled with thy thoughts, from o'er the Alps and

As with electric fire-

It is but meet to find some sweet oblation With reverence to bring into thy feet, thou living revelation Of what the mountains sing ! Unt

And I have nothing, save a little blossom, Gathered beneath the snow, Upon St. Gothard's palpitating bosom, Where Alpine roses blow.

Beyond a thousand dimpling dells and fountains,

see the glaciers gleam— er the white vesture of the Alpine mountains, Eternal rainbows beam.

I look- the hills are towering in the distance, . Where the immortal Three Swore a great oath, that, with the Lord's assist-

Their country should be free.

And the Alps heard it, while, at their foundations, The very roses smiled — They thought how God had given to the nations The freedom they defiled.

Therefore, a little Alpine flower I find thee-A messenger of light-Unfolded on the mountains to remind thee It is not always night.

The buds of Freedom, through thy spirit break

Ing. Begun to burst in bloom. And Liberty shall have its full awaking O'er Slavery's tearless tomb.

Thy life has been a beautful evangel To all the weak and lowly; For the oppressed thou art a guardian angel-A pasiter high and holy.

The soul of Switzerland unsprings to meet thee ; She stretches out her hand Across the mountains and the seas, to greet thee, And lure thee to her land ! ZCRICH, SWITZERLAND, March, 1861.

⁴⁴ I think a person who is terrified with the imagination of ghosts and specters much more reasonable than one who, contrary to the re-ports of all historians, sacred and profane, an-cient and modern, and to the traditions of all nations, thinks the appearance of spirits fabu-lous and groundless. Could I not give myself up to this general testimony of mankind, I should to the revelations of particular persons, who are now living, and whom I cannot dis-trust in other matters of fact. I might here add, that, not only the historians, to whom we may join the poets, but likewise the philoso-phers of antiquity, have favored this opinion." [ADDISON in the Spectator, No. 110, July, 1711. DR. JOHNSON'S OPINION.

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wait on their steps, they sustain them in trial, they accompany them when departing to hea--DR. ALBERT BARNES, in his Notes on Heb. I.

HENRY WARD BEECHER A SPIRIT-

who are now living, and whom I cannot district wARD BEECHER A SPIRIT-trust in other matters of fact. I might here add, that, not only the historians, to whom we may join the poets, but likewise the philoso-phers of antiquity, have favored this opinion." [ADDISOS in the Spectator, No. 110, July, 1711. DR. JOHNSON'S OPINION. "That the dead are seen no more," sail Imlac, "I will not undertake to maintain against the concurrent and unvaried testimony of all ages and all nations. There is no peo-ple, rude or learned, among whom apparitions of the dead are not related and believed. This pointon, which, perhaps, prevails as far as hur man nature is diffused, could become universa only by its truth; those that never heard of which nothing but experience can make credit ble. That it is doubted by single cavilers can very little weaken the general evidence, and were ylittle weaken the general evidence, and it by their fears."—Dra. JOREDUM

ened in its course, and when the throbbing

"That there is an influx from the spiritual world nito the natural world, and that the natural world into the natural world, and that the natural world into the spirit and yet the spirit is as absolutely separated from it as the spirit is as absolutely separated from it as the consciousness of distant scenes is removed from the spirit and yet the place where your body lies. In the spirit is natural, wherefore they deny anything else, especially the learned. Man was created to be a type of either world; his interiors to be a type of the spirit and world, and his exteriors to be a type of the spirit and world, and his exteriors to be a type of the natural world, is in the cloady regions, far off in space; it is natural world or mircocosm, does not live, except by influx from the spirital world, and that there is, with many, a continual constus to the union of both worlds in him."—Swedensong, in his Spiritana Diary, 4602, 4603. world into the natural world, and that the nat-

THE HIGHER WORLD HAS BEEN SEEN.

against the concurrent and unvaried testimory of all ages and all nations. There is no gene spoke more plainly to me than early in which perhaps, prevails as far as he there with me; in which the blessed only by its truth; those that never heard of one another, would not have agreed in a take which nothing but experience can make credit be. That it is doubled by single cavilers, and he BERN SERN. THE ACTIVITY OF UNSEEN POWERS. "I the story of Prometheus was nore a lab one who deny it with their forns,"—Da. JONNSON in Rasselas, harm the greet that in an important sense that was brother to her

THE SUBSTANTIAL BLESSING OF EX-

"For my own part, Spiritualism has been to me, to my own family, and to a wide circle of relatives and friends through whom it has radi-ated, the most substantial blessing of existence.

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

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by those of another; and procecupancy of a portion of the common soil, might, in some single reperty in land is, therefore, not and another is the analytical sector i

This principle is recognized by all civilized for treason.
Canada now contains a new class of future. Journal of the source is the source is the source in the isource in the source is the source

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HAPPIEST HOURS IN LIFE.

"The happiest hours of my life have been permeated by the holy and peaceful influences of angelic spheres, and I have felt intellectually strengthened and morally elevated."—H. B. STORER, of New Haven, Conn.

THE VOTE OF A REFORM CONVENTION.

THE HERALD OF PROGRESS.

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power on earth could stop him.

with John and father to the neighboring town, My one desire so blinded me, that, scarcely

to your bounty and the exertions of my good

strances, availed against his final decision. He had his "reasons for it, and wouldn't turn for an angel from heaven," he said, and my mother sadly shook her head, and with a mother sadly shook her head, and with a

but never had I seen city, with its dazling sights and bewildering sounds, with its surg-ing mass of humanity—as my brother glow-ingly described it. He, kind heart, would have gladly taken me; but father sternly for-hade and neither coaxing, tears, not remove and by her frightened exclamation: "You're driving Mrs. Lyle into a net model of the starts of the world, to keep myself pure and unspotted in it? Can-not I resist temptation, and with the aid of global taken me; but father sternly for-hade and neither coaxing, tears, not remove and set in the model of the starts of the world, to here myself pure and unspotted in it? Can-not I resist temptation, and with the aid of global taken me; but father sternly for-ting the model of the starts of the world, to here myself pure and unspotted in it? Can-not I resist temptation, and with the aid of global taken me; but father sternly for-ting taken me; but father sternly for-ster termone father world with the add of restarts not remove father world with the sternly for-ster termone father world with the add of restarts not remove father world with the sternly for-the termone father world with the add of restarts not remove father world with the sternly for-the termove father world with the sternly for-the termove father world with the add of restarts not remove father world with the sternly for-the termove father world with termove father world with the st

hold the gay assembly, and to witness, even from the remotest corner, the meetings of the as she said: from the remotest corner, the meetings of the world's honored great—this became the all-absorbing wish, the concentrated passion of my life. Only to my brother could I confid my ambitious hopes, and he alone encouraged and cheered me. In his half-earnest, half-jocular tone, he would say: "It would be glorious, Regina, to see the fact may ambiting the day. What little I have seen the few times I have been in Boston, has inspired me afresh. I wish I had the means to take you to the city, I wish I had the means to take you to the city, I wish I had the means to take you to the city, I was wounded to the poor that you that you fact and favored, I wish I had the means to take you to the city, I was wounded to the poor that you the or the poor that you the or the poor that you the more fact and favored, I wish I had the means to take you to the city, I was wounded to the poor that you the or the poor that you the or the poor that you the more of the poor that you the or the poor that you the more of the poor that you the or the poor that you the poor that you the more of the poor that you the or the poor that you the low for the poor that you the more blest and favored, I cit to the fate of the poor that you tall me this. I was to take you to the city, to the fate of the poor that you tall me this, to the fate of the poor that you tall me this, to the fate of the poor that you tall me this. I was the fate of the poor that you tall me this, to the fate of the poor that you tall me this, to the fate of the poor that you tall me this. Twish Thad the heads to take you to the GW in backspeare, 'A horse! a horse! my kingdom for a horse!' But, lady fair, I have no air pal-frey that will carry thee.'' And John having entered upon his declamation exercise, no consigns me to this village obscurity. Thanks is a conventional smiles, by the stere to backet by to exchange it for the artificial and deceptive existence that only allures to destroy. There existence that only allures to destroy. There is a change it for the artificial and deceptive is the existence that only allures to destroy. There is a change it for the artificial and deceptive is the existence that only allures to destroy. There is a change it for the artificial and deceptive is the existence that only allures to destroy. There is a change it for the artificial and deceptive is the existence that only allures to destroy. There is a change it for the artificial and deceptive is the existence that only allures to destroy. There is a change it for the artificial and deceptive is a conventional smiles, by the stere treated there is a conventional smiles, by the stere of the artificial is a conventional smiles, by the stere of the artificial and deceptive is a conventional smiles, by the stere of the artificial is a conventional smiles, by the stere of the artificial and deceptive is a conventional smiles, by the stere of the artificial and deceptive is a conventional smiles, by the stere of the artificial and deceptive is a conventional smiles, by the stere of the artificial and deceptive is a conventional smiles, by the stere of the artificial and deceptive is a conventional smiles, by the stere of the artificial and deceptive is a conventional smiles, by the stere of the artificial and deceptive is a conventional smiles, by the stere of the artificial and deceptive is a conventional smiles, by the stere of the artificial and deceptive is a conventional smiles, by the stere of the artificial and deceptive is a conventional smiles, by the stere of the artificial and deceptive is a conven "And yet you remain there," I responded. "Yes, because I have been matured in sor-keep you from the knowledge; for it blights power on earth could stop him. Thus passed my life until I entered on my eighteenth year. I had exhausted the pa-tience of the village schoolmaster, as well as the stock of knowledge in his power to impart. I had explored every rock upon the beach, and had rowed myself towards the most dan-families. Why must I remain here and vege-families. Why must I remain he gerous inlets and hidden reefs. I had visited the montain cave, deep within the forest re-cess, where Tradition told the pirates hid their treasures in the olden time. I had been the it reasures in the olden time. I had been the it reasures in the olden time. I had been the it reasures in the olden time. I had been the it is stagnation, death to the it is stagnatin to ciently aware of the snares of the world, to forever. Heart broken and in sorrow you may

bade, and neither coaxing, tears, nor remon-strances, availed against his final decision. faint, you Jinnie !? With a sudden revulsion of feeling, forgetting all but the suffering face be-child !" said the sweet lady, gravely ; "you whitened face, my mother looked from her visi-

E. Whipple will lecture on Geology and Philo-sophical Spiritualism, this fall and winter. Address Sturgis, Mich.

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

Dr. James Cooper, Bellefontaine. O., will an wer calls to lecture on Spiritualism and subjects con-ected therewith.

Mrs. Augusta A. Currier will not visit the west this season, but will answer calls to lecture in the Eastern States. Address box 815, Lowell, Mass.

William Denton has closed his labors in the nineral regions of the West, and will spend the win-ier in the Eastern States and Canada. Address Palnes-tille, 0.

Mrs. M. J. Wilcoxson may be addressed care of C. Doolittle, Oswego, for engagements in Central New York during October and November.

Mrs. S. L. Chappell, Inspirational Speaker, will ecceive invitations to lecture, addressed Hastings, Dawego Co., N. Y.

Herman Snow, formerly Unitarian minister, will ddress Spiritualists and friends of Progress not too emote from his residence, Rockford, III.

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

Rev. J. D. Lawyer will attend to any invita-tions 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, Springwill respo field, Ill.

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

E. Cnse, 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.

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for an angel from heaven," he said, and my feet in penitence and grief.

ther John, I resolved to execute it.

CHAPTER II THE MYSTERIOUS FRIEND. A thousand sad and tender dreams 'Neath those long lashes sleep ; A native pensiveness that seems Too still and sweet to weep."

It was midsummer when the Lady Agnes, as gently pressing it; "she's a-thinkin' of the de-I ever called her in my thoughts, came to our parted. humble dwelling. She was as pale, as beauti-

sound came thence.

you pain !" I cried ; and I trembled as I knelt before her and scanned the unanswering coun-

tenance. "She's a thinkin' of her darter," said my mother, taking one of the lady's hands and

Mrs. Lyle wiped away her tears, and smiled

mother sadly shook her head, and with a She was as white as sculptured marble, vice I know you would instinctively shrink ; high, with eyes uplifted, with the glare and blended look of anxiety and fear, entreated me to be contented, and not desire to "gad about." and from her closed eyes the large, bitter tear-drops coursed down her cheeks, and falling on nature is all grossness, that it would never had spoken, standing before me as some Py-At that time I was a willful being, and my her black silk bodice, glistened there like lure you on to its commission. But, dear Re- thoness of old. For the first time the chilling

heart and mind were both undisciplined. I diamond dews. Her hands were folded in the gina !" the tenderest pathos was in her mourn- shadow of a doubt fell over my ardent expectformed a plan, and without a word to my bro- attitude of prayer, her lips moved, but no ful voice, and it thrilled me strangely, and my ations. I could not frame an answer, for heart leapt wildly towards her, "you know something akin to a great disappointment

"Oh, forgive me! forgive if I have caused ou pain!" I cried; and I trembled as I knelt one like you would be exposed. It was to

save you, to prevent this—to keep you from the knowledge that I——" my ear, crushing for the time, the long cher-ished, brilliant hopes of my life !

My mother coughed; and Agnes Lyle, glan-cing towards her, made a signal with her hand, and continued: "It was to prevent your future set. Child, I have lived to see the warm-My mother coughed; and Agnes Lyle, glan-

misery that I have interested myself in you est friends turn coldly from my greeting, for from a child. I wish to guard you from a por- the gratification of a mere worldly prejudice

ful, as dignified as ever; and I gazed upon her with mingled feelings of love and awe, ing towards me, she said, in a tone of com-

her with mingled feelings of love and awe, longing, and yet not daring, to cover with kisses the snowy hand she extended to me. Although her air and figure were matronly— the fullness of her form suggesting the idea of a Juno rather than a Hebe—there lingered around her an influence such as pertains to youth alone; all the gorgeous hues wherewith thight Fancy adorns the commonplace, seemed to invest each object that she touched; that her large, dark, luminous eyes rested upon. All that nestled to my heart of poetry, of hea-venward aspiration, of ambition, all assuming the cholcest forms of expression, was revealed to cholcest forms of expression, was revealed

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.

Miss Emma Hardinge will lecture in Bos on during October. In Lowell, Portland, Chicoper the rest of the year. For week night lectu address care of Bela Marsh, 14 Bromfield Str ton, Mass.

Mr. and Mrs. H. M. Miller are to be in Pean-ylvania and New York until November next, Will seeive calls to lecture in Northern Ohio and Michi required. Permanent address, Conneaut, Ohie, car of Asa Hickox.

F. L. Wadsworth will lecture in Battle Creek, lich., every Sunday until further notice: in Provi-ence, R. I., four Sundays of June. Address according-tass., first two Sundays of June. Address according-y. He will answer calls to lecture in New England uring the summer of 1862.

Dr. John Mayhew may be addressed till Octo h at Sweet Home, Wyoming post-office, Chis , Minn. He has one month open to engagem the coming winter and spring. Early applica desired, that he may arrange his route in g

Miss De Force can be addressed in October, ortland, Me. ; December, Cambridgeport, Mas 'ebruary, Philadelphia, Pa. ; March, Oneida, N. Y pril, Lyons, Mich. ; May, Milwaukie, Wis. ; throu he remainder of 1862 at La Grosse, Wis.

S. P. LeInnd will commence a course of lectures in Geology at Sharon, Oct. M: thence west. Friends leafing lectures on Geology or General Reform, dur-ing the winter, will oblige by writing soon. Address Cleveland, Ohio.

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of the acts and miracles ascribed to the Indian God, Treeshna, during his incarnation, are precisely the ame as those ascribed to Christ in his infancy by the Apocryphal Gospels,

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There is one point arrived at by our authoress, concerning which she leaves her readers in an unpleasant state of uncertainty. She

in an unpleasant state of uncertainty. She says: "How long will a true marriage last? is a common question. Just so long as love lasts, and no longer. H. C. Wright says: Once God-joined, forever unlited. Forevor is so far distant, it seems hardly necessary to discuss the question of duration; it is enough to know that Nature to herself will be true." Had Mrs. Brown given us more of a clue to And Mrs. Brown given us more of a clue to

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