

THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

Vol. 2, No. 42.]

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

NEW YORK, WEEK ENDING DECEMBER 7, 1861.

TWO DOLLARS
per Year.

[Whole No. 94.]

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

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

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

We are earnestly laboring to 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."

L. M. W., COLDWATER.—The volumes desired have been sent by mail. We accept the proposed use of them as a satisfactory return.

L. R., BELLOIT, WIS.—Your kind letter was a welcome reminder of happy days gone by. Long remembered will be the friendly hospitality of such as you and yours.

"JOHNNY," NEWARK.—It has been said that it is "better to be alone than in bad company." True; but, unfortunately, many persons are never in so bad company as when they are alone. The true remedy for the last difficulty consists in making yourself every way worthy of yourself.

E. D. AND E. SMITH, SUTTER CO., CAL.—Although we have, just at this moment, no very important message for you, in your far-off home, yet we desire to salute you most fraternally, and to wish the best experiences to crown your search after life and immortality.

Mr. T. B., OF WISCONSIN, gives the following curious reason for sending for our new volume: A. J. DAVIS: Sir:—Thus far I have purchased all of your books as they have been issued; and believing, as you wrote in some of your works, that "regular habits are best, even if they are regular bad habits," I inclose you one dollar for the "Harbinger of Health."

J. P. C., LONDON, O.—The words of the "Song of the Rose," &c., are, we suppose, original with the author of "Fairy Lita." Her name we are not at liberty to state.

Friend C., the excellent work entitled "The Rejected Stone," might materially aid you in the problem of "Emancipation."

F. H. AND N. A. SEXTON, ONEIDA CO., N.Y.—It will be our pleasure to communicate the address of any reliable spirit portrait painter, as soon as we obtain the information; for your loneliness must indeed be fraught with sadness, without so much as a picture of the little form to look upon. After all, beloved friends, would it not be wisest to be patient, and await the day when the little angel can visit you in person?

JAMES C. M., PENNSYLVANIA.—Your essay on "Peace" did go deep enough to merit a place in our columns. It seems to us that what you would have said has been well said by another: "Peace is better than joy. Joy is an uneasy guest, and always on tip-toe to depart. It tires and wears us out, and yet keeps us ever fearing that the next moment it will be gone. Peace is not so—it comes more quietly, it stays more contentedly, and it never exhausts our strength, nor gives us one anxious foreboding thought. Therefore, let us pray for peace."

PSYCHOMETRY.—A. J. DAVIS, DEAR SIR: We notice in this week's HERALD a call for "Psychometrical Readers." Please say that Mrs. Dr. Curtis, of Taunton, Mass., Box 362, has the gift. All persons wishing a Psychometrical examination, can have the same by sending to her address a letter of their own handwriting, kept clean and free from other influences. One dollar must accompany such letter.

The Banner of Light says: "We can with pleasure recommend Dr. L. L. Farnsworth as a reliable Psychometrist. His address is 62 Hudson street, Boston."

G. P. B., CARYERSVILLE, PA.—Your letter of inquiry affords an opportunity to answer similar interrogatories. The demand for Spiritual and Reform books is steadily increasing over the country. Many more would be induced to buy and read, could they obtain the works advertised in our list nearer their homes. To open and stock "Depots," or places of deposit for our books over the country, would absorb an amount of capital that we cannot readily control, nor would we think it wise thus to invest it if we could.

If one thousand persons located in one thousand different towns, would share this work with us, by investing from five to fifty dollars in the latest and best publications, we would furnish them the works at the lowest rate, and their investment would be small, while we should be strengthened and supported instead of weakened and embarrassed. No one need lose a dollar, simply the use of it for a time. Will not at least one hundred, and our brother G. P. B. among the rest, commence the solution of the question, "How shall the world be supplied with Spiritual and progressive works?" by an individual practical step? We are sure the plan will work.

Voices from the People.

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

For the Herald of Progress.

Paul Pry's Answer to "Ce Empe."

EFFORTS FOR THE RELIEF OF UNDEVELOPED SPIRITS.

MR. A. J. DAVIS: Your correspondent, "Ce Empe," has again been making merry at my expense in the HERALD OF PROGRESS of November 16th. He asks for light, and, believing that it will be interesting to the readers of your paper, I will, as briefly as I can, give the origin and character of my present labors.

I sought a medium through whom I might aid undeveloped spirits, as I had done with others at a private circle in New York. On the first sitting there came one calling for rum, enforcing his demand with great profanity, and others came to make the same demand; and there then occurred to my mind the remarks of one, purporting to be Swedenborg, at a circle where Dr. Channing purported to control, some eighteen months previous; I had related to him the annoyance we had at a circle at the Banner of Light, by a spirit insisting upon having some kind of stimulant before he would leave the medium; and on his asking if we gave him any, and my replying in the negative, he said that was wrong; that he had known spirits who had been suffering for centuries, when a single glass would relieve them, and that the desire would "rarely if ever" return; thinking, then, of this, I promised our spirit Brothers that I would see at my next sitting what I could do for them; and in pursuance of this promise, I took with me a phial of whisky and some lumps of sugar, and if the cure was not "electrical" after taking the saturated sugar through the medium, it was as quick as the time between the flash and report from a cannon.

Finding this in all cases apparently efficacious, I continued my sittings for the relief of such as were sought out by those who were first cured, and who had formed themselves into a band to labor in concert; and after five or six sittings, there came to me, voluntarily, some twenty, purporting to be those who had been eminent as merchants, lawyers, jurists, &c., many of whom I had known personally, and the others by reputation, and all came for the cure; the latter I did not question, but to the former I expressed my surprise that they should need the cure, and in reply they said that although they partook of stimulants sparingly, and deemed themselves temperate, they found that when they came back to earth, if they came in contact with those who partook of stimulants, the desire came upon them, and became so intensified as to render them miserable, and impaired their progress.

Having faith in the truth of these revelations, I commenced "calling" such as I thought might need the cure, or those from whom I wished advice; and what with those called and those brought to me by the band, or have come voluntarily, I have the corroboration of nearly four hundred to sustain the general truth of the revelations, as given in the Banner of Light of September 7th and October 12th.

Of those brought in by the band, about eight-tenths are roused from a sleep in which they have been lying from five to fifty years or more, without suffering, until brought to consciousness, and their sufferings, they say, are intense. Of the two-tenths, the larger portion have been parasites, seeking those whom they could influence to drink, to relieve themselves, for the time, from their sufferings. Of those called, nearly one-half, to my surprise, had been either asleep till called, like those from the band, or in a state, to them, of comparative darkness; and these, with those who had progressed into light, had been the greatest sufferers, preferring to suffer to becoming parasites to obtain a temporary relief.

I have not been without opposition in this work—my spirit friends were at first in open rebellion against it, some for theological reasons, but principally from the mode of cure. My younger children did not like that "father" should be dealing out whisky; but after I discovered that a half wine-glass of beer made from the California beer seed was equally efficacious, all opposition from my spirit friends ceased.

I have not been without spirit council to sustain me. I have called or there has come to me voluntarily, those purporting to be Swedenborg, Thomas Paine, William Penn, Doctor A. H. Ackley, and a host of others equally well qualified to judge, though not so well known to the world through their spirit manifestations; and each and every one has encouraged me to persevere in the work, with assurance that I should be sustained; and I have never for a moment doubted it, nor have I any reason to believe that either of the above were personated by others, or that such has been done in any other case.

And now, presuming that you are cognizant of what is published in your paper, I ask, do you say, or would you have your readers infer that the departed do not carry into spirit life the desire for stimulants they had in earth life, or that Mr. White and the others referred to, could not have said, through a medium, that which is represented they did say? and if you cannot answer in the affirmative to either, I am surprised that you should sanction an attack so lacking in courtesy, upon one that neither you nor your correspondent personally know; and the revelations given to the world as important truths you would have your readers infer were but impositions to cheat the credulous out of their money.

ers infer were but impositions to cheat the credulous out of their money.

In answer to "Ce Empe"—I neither used a demijohn, pocket-pistol, or nursing-bottle, but I took to the medium a tea-cup half full of California beer seed, which she put into a bottle with about three pints of water and two-thirds of a gill of molasses, and which remains upon the seed about twelve hours, and is then put into bottles and tightly corked—and I advise every medium in the country to do the like, and nine-tenths of the spirit friends who control, will deem a wine-glass full, or half-full of the beer, as the greatest boon they can receive, and when taken their power to give satisfactory messages will be greatly increased. And to another question of your correspondent, I believe that if this drink is taken freely, that it will, in most cases, cure the craving for stimulants, and especially with temperate drinkers; but for this purpose I should use a gill of molasses, with three to four ounces of brown sugar to two quarts of water, and let it remain upon the seed from twelve to twenty-four hours, as they may prefer it more or less acid, or with a greater or less body.

Touching the last query of your correspondent—whether if the cure is placed upon the chimney-top or upon the top of telegraphic poles, or upon the top of trees, our spirit friends will come down and imbibe—I am not able to answer, and am too old to make the experiment; but if "Ce Empe" is squirrel enough to do it without damage to his garments, I hope he will not flinch from the trial, and report the result of his humane labor.

"The seed reproduces itself, if kept fed, in about four days; i. e., in four days there will be double the quantity of seed. When not wanted for beer, it must be covered with water and changed every day, or it will become musty or unfit for further use."

For the Herald of Progress.

Is there any Evidence of Immortality?

EDITOR HERALD OF PROGRESS, DEAR BROTHER: For the last ten or twelve years I have been determined to let no occasion pass for the investigation of the question of a life beyond the grave. Having learned of the following facts, I called at the house where they occurred, and inquired into their reality of the persons who saw and heard them. The result of my investigation is as follows:

It appears that a German family, by the name of Eckel, lived on Hickory street, in the Twelfth Ward of the city of Rochester, N. Y., about the 20th of April, 1861. The mistress of this family, the mother of seven children, was severely burned, by her clothes taking fire, and lived some nine days thereafter. The head of this family, Daniel Eckel, is represented to be an honest, intelligent man, belonging to the Lutheran German Church, of this city, and as incapable of falsehood under any circumstances. He is said to be a hard-working, industrious man, and owns the house he lives in. His son, a lad of eleven years, says that three or four nights after his mother died, he saw her standing by and in front of his bed, leaning over and looking him in the face. He was in bed with other children, and was fully awake, and had been so for some time. She appeared as she did after she was burned and before she died. He told the family what he had seen. His father would not believe him, and enjoined him not to repeat the story. The boy, however, still insisted that he did see his mother, and that he knew her. From this time, for four or five weeks, there were noises about the house day and night, such as sweeping, washing clothes, talking, &c., which disturbed the family so much as to cause the children to go to the neighbors to sleep for several nights. At last, about a month after his wife died, Mr. Eckel says that on a Friday night, between 11 and 12 o'clock, while lying in bed, but being fully awake, he saw his wife standing in front of the bed, looking at him. He recognized her at once—she appearing as she did after she was burned and before she died. He arose, called to his boy above stairs for a light, and went out of the room, leaving her standing by the bed. Returning with a light, they could not find her—she had vanished. Noises still continued about the house. On the succeeding Friday night, he saw her again, about the same hour. She was descending the stairs in the front hall, while he was sitting on the bed in front of the door that led to the hall. When she was about half-way down the stairs, he rose and walked into the hall near to her, asking her what she wanted. She made no answer, but stepped backwards up the stairs, and disappeared in a room above. On this occasion she appeared dressed in white. He saw her fully in the face, and recognized her, and knows he could not have been mistaken. If he ever in his life saw her, he saw her then.

A few days afterward, and in the daytime, he heard sweeping, and saw dust fly down the front stairs, he heard the rattling of small pebbles thrown down by sweeping. Somewhat affected by such singular proceedings, he took his little child in his arms, walked about the house, and went into the garden. Looking up to the chamber window, he saw her pass it two or three times, gesticulating as if putting out the fire of her burning clothes, and beckoning with her hand for him to come to her, as if in distress.

The loss of his wife, and the effect these things have had upon him, Mr. Eckel says, have rendered him unfit for work, and almost made him sick. He did not believe in the possibility of such things, did not anticipate and cannot understand them.

He informs me that his wife had great sympathy for her family, and could not think of dying and leaving them; it was extremely distressing to her to leave her children. She had been in the habit of going out to wash, and during the last winter had the sweeping of a school-house in the vicinity and the making of the fires.

His appearance and sincerity are such that I cannot but credit his story. At least I deem it worthy of record. S. MOSES. Sept. 1, 1861.

For the Herald of Progress.

RISE, SLAVES, TO INSURRECTION.

BY EARL MARBLE.

O slave of tyrant, haughty, proud, why dost thou trembling stand, Awaiting, like a spaniel whipped, thy master's stern command! Thy body starved and naked quite, thy back besmeared with blood. Thy hands, thy feet, and organs all—a gift to thee from God—

But moving as another says, and, too, in fear sometimes, Lest one more victim thou wilt make, and swell his list of crimes;

Thy mind uneducated, warped, in narrowness confined, Until at last appearing more like brute than human mind,

Why, why so tamely crouch beneath the tyrant's lash and rod? Rise! rise! throw off thy chains, and be a man before thy God!

And thou, too, crouching 'neath the wand of Mammon, flashing bright, With borrowed splendor glowing fair—O false, seductive light!

Who, groaning 'neath the tyrant hand of thy fierce master, gain, Art striving on, unheeding thy crushed spirit's cry of pain.

At this ad profanation of thy powers, noble, grand, Obey not thy harsh master's will, nor slavishly so stand,

But, heedless of the brilliant show, the costly, rich array, The worldly pageantry and pomp thou longest for each day,

No longer tamely crouch beneath the tyrant's lash and rod, But rise! throw off thy chains, and be a man before thy God!

Slave of the Passions, brutal, fierce, thy master's threatening hand Will fell thee to the ground if thou heed'st not his stern command;

In Folly's paths, in halls of vice, unheeding thou his word, Raised fiendishly above thee is a flaming, fiery sword;

Why dost thou, then, acknowledge thus the tyrant's haughty power?

Why wilt thou do his menial work a month, a day, an hour? Oh! feelings blunt and heart's dull throb are thine from day to day,

If thou remain'st a moving thing beneath his dreadful sway; Oh, then, no longer crouch beneath the tyrant's lash and rod,

But rise! throw off thy chains, and be a man before thy God!

O cringing slave to Fashion's shrine—a shrine of withered hearts—

Why walk in ignominy, shame—thy mistress' sickly marts? Why down on knee, with cap in hand, when in her gilded car,

With slave-whips, scepter, glittering crown, she cometh from afar? Oh! every day thy manhood's sunk, thy womanhood laid low,

By sacrificing inward worth to outward pomp and show, By severing friendship's golden chain, by stifling truth and love,

By making but a mockery of the light from worlds above. Oh, then, why wilt thou crouch beneath the tyrant's lash and rod?

Rise! rise! throw off thy chains, and be a man before thy God!

And thou, O humblest slave of all, who blindly, and with zest, To Superstition's altar bendest, and to each behest

An ear and tongue dost willing yield, and follow in her lead, And to her Bible, Catechism, Litany, and Creed, Dost ready credence give, thus mocking truth and blasting mind,

By marvel, legend, ghostly tale, as idle as the wind, Why wilt thou walk in dreary paths, by Error's brush o'ergrown,

A wandering, weak, and weary slave, in sight of God's bright throne? Oh! why so tamely crouch beneath the tyrant's lash and rod?

Rise! rise! throw off thy chains, and be a man before thy God!

O African! thy back disgraced with shameful stripe and scar, There gleams, to guide thee to the free, a bright, a Northern star;

And thou who dost the willing knee to Mammon's shrine bend low, For thee there is a bright, free land, if thou wilt only go;

And thou who to the Passions dost disgraceful homage pay, Why linger in the night of life, when thou canst walk in day?

O cringing, fawning sycophant to Fashion's hollow heart, The bright world calleth to thy slavish hands to take a part;

And Superstition's pliant slave, who doth in darkness live, Oh, shineeth bright the blessed light which Freedom's sun doth give!

Slaves all! why do ye crouch beneath the tyrant's lash and rod? Rise! break each chain, and live as men before a common God!

Boston, September, 1861.

Laws and Systems.

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

For the Herald of Progress.

Analysis of the True Grounds of Shakerism.

LETTER FROM HARVEY L. EADES, AND REPLY OF VALENTINE NICHOLSON.

UNION VILLAGE, O., July 20th, 1861.

V. NICHOLSON, RESPECTED FRIEND: Your favor of the 20th ult. is received, and having a little leisure now, I conclude to notice its contents. Your first wish is, to be set right if you have misapprehended the sentiments of Brother F. W. Evans; and as I think you have in some cases, I shall now endeavor to comply with your wishes. This request shows to my mind honesty of purpose on your part. I will proceed, as much as possible, to notice them in the order in which you have stated your objections in the paper you had the kindness to send me.

1. "Creative Wisdom," I presume, is only another name for God, and certainly, as F. has stated, those who most perfectly obey God, must realize the greatest amount of happiness, and inasmuch as God is disobeyed, "unhappiness must be the inevitable result." If the Shakers, as a class, obey God more perfectly than any other class, they, of course, as a class, must enjoy the greatest amount of happiness. You say: "In some respects the Shakers do." I ask: Is there any other class, or body of people, that do in more respects? If so, who? where? when? how? If you will be good enough to point them out to me, I will certainly bow before them, and do them reverence.

2. Instead of using the term "another," F. should have said a "higher" state of existence, in order to convey the true idea; then you discover your remarks concerning the suicide would be inapplicable. The life of Christ being a higher life than that of the world, we have chosen that life; as the apostle saith, we are they "on whom the ends of the world are come," living now as Christ did then on earth, and as we conceive the angels do in heaven. What objection can be brought against any one who chooses freely to lead the life of Christ, and live above the selfish and sensual elements of the world? I can see none. This the Shakers do—I speak as class; that there are exceptions I do not deny. Brother F. is right in denying that dissatisfaction arises from the separation of the sexes as sexes, to such as freely choose the life of Christ; but that there is disquiet and unrest attending those who are only experimenting in it, I will freely admit; and that the contentances of such are indexes, to some extent, of the amount of happiness enjoyed, I am willing to concede. To pretend to lead the life of Christ, with the heart's affections placed upon the pleasures and things of this world, is by no means calculated to make a heaven for any soul, and I am not sorry that such ones exhibit their true condition to discerning transient visitors who come among us. But to the charge of scolding and ridiculing such ones, I must demur. Than this, there can be no greater mistake. The office of an Elder is not to govern, in the ordinary sense of that term, but to lead. They are members not to be feared, but loved. They are to set others an example, by governing themselves. Shall and shan't are not of their vernacular—do not properly belong in the Shaker vocabulary; but, as said, the Elder's duty simply is, by counsel, by precept, and by example, to aid others to govern themselves; and "he that would be greatest must be servant of all," must be the most yielding to the wants of others, the most forbearing, the most forgiving, the most condescending, the most upright, that others, "seeing their good works, may glorify their Father in heaven," and though being equals, will love and obey them of choice. One substituting any other government, must have studied himself and human nature to small profit. The government of force is gone when the forces become equal. The government of fear is lost whenever the fear is gone; but the government of love is eternal. This reveals the secret of what stability belongs to the government of the Shaker institution.

3. You have the "whip hand" of Brother F. by placing in juxtaposition his two "theological statements" respecting the birth of Jesus. I confess they appear to me indefensible. I see no way to reconcile them; but this much I can say: when any two statements conflict, one or the other, or both, are false. In this case, it seems evident that both cannot be true, nor can they be made so by any process of addition, subtraction, multiplication, or division. Of course, from those statements, it is impossible to arrive at his belief. The Christian world, so-called, is divided on this subject, and the Scripture, as a whole, not clear, but, barring a simple sentence or two in the first chapters of Matthew and Luke, we

should have no difficulty in arriving at his earthly status.

4. The affinity question is well put by F. and I am compelled to say, as I think, rather poorly answered by you. Jesus was not the advocate of marriage other than in the same sense in which the Shakers themselves advocate it. The whole tenor of his life and teaching is as much against it as ours. To all those who chose or desired to be made perfect, to become one with him in the higher life, it was uniformly: "Forsake all—father, mother, house, land, wife, and children. Take up the cross daily, and follow me." But to those undeveloped Pharisees, and all who chose the lower life, he cited them to how it was in the beginning, and exhorted them to be guided by that. We say the same, and wish all who do not choose the higher life, may live an orderly life with the wife of their youth.

5. Truths never conflict; and wherever there is "manifest conflict," the one or the other, as before said, is an error. But there may be apparent conflict, and both be right. This may be in consequence of the incompetency of those who suppose they have made the discovery. For example: The word of God to Moses and Joshua was: "Slay your enemies," but to Jesus: "Love your enemies." Is there conflict here? By no means. God's word to each man and woman can be nothing more than his or her highest internal perceptions of truth and right—i. e., the highest they are capacitated to receive. Moses and Joshua were incapable of perceiving higher truth than an "eye for an eye." God could not give them the Christ-light. Their development or unfoldment would not admit of it. It would not have been seen nor appreciated by them, had it been presented to them. According to this, you will say that Moses, who slew his enemies, and Christ, who loved them, were equally justified before God. Precisely so—i. e., if they were both equally obedient to their highest light. No man can justly be condemned for obeying his highest light. All condemnation arises from disobeying, not from obeying. This is the condemnation—that light has come into the world. Again; God's word to Adam was: Marry a wife, generate offspring orderly. This was higher light, and a higher state, than that of animal promiscuity. But to Christ it was: "Excelsior"—come up still higher; lead the angel life in this world. He obeyed God; and Paul says: "Set us an example that we should follow his steps"—i. e., for every one whose unfoldment will admit of it—who perceives the higher light. Is there conflict here? Not at all. But here verily is progress in reality—a progress which you seem to ignore. Can we live the Mosaic and the Christ-life at the same time? Can we live the generating life of the first Adam, and the self-denied life of the second Adam, at the same time? "Do men gather figs from thistles?"

6. If the "goodly Ann Lee" discovered that self-denial, celibacy, and chastity, formed the substratum of the Christ-life, and this was true then—all the sophistry in the world cannot make it false now. After having chosen and adopted this higher Christ-life, would not the choosing and adopting the most orderly Adamic-life be retrograde? What use for the Christ-life, if the Adamic will answer? Or was Christ's a failure? If to lead a life in the present tense of virtue, purity, and chastity, is incorporating, as you seem to indicate, an error fatal to the future virtue, purity, and chastity of the human race, then your charge is true and logic sound, and a sweet fountain can send forth a bitter stream. But I must say it requires greater powers of discernment than are vouchsafed to me, to be able to discover how the exercise of any good quality in the present tense should operate against that quality and make it evil in the future tense. (!) But let me beg you to note this: It is not total abstinence that encourages drunkenness, but it is the honorable (?) moderate drinker.

7. If we have the threefold existence, of which you speak, spirit, intellect, and body, is it unreasonable that the spirit should reign over the intellect and animal? I know you will say you go in for a harmonious combination of the three, each performing its legitimate functions and duties. This is just what we are at; but the higher must dictate to the lower, and the lower be subject in its action, whether it be much, little, or none at all, or else harmony is unattainable. Should not the lower impulses be subordinate to the higher? But how is the fact with the world? Do not the animal appetites run riot in the face of protesting spirit? You must answer affirmatively. Now true Shakerism is honesty of purpose, the subordinating and subjecting the lower to the higher impulses; and if the spirit should, in the more highly developed and brightly unfolded souls, require the entire abnegation of some of the more gross and merely animal appetites, what just cause can rest on such pure minded ones for obeying the high mandate? Really none, I think. If your unfoldment has reached this—the Christ-standard—the word of God to your soul will be, "Come ye out from among them; touch not, taste not, handle not the unclean thing," and Christ will receive you, and you will be with him "one spirit;" but if your condition is below this, and yet on the highest plane of the natural man, the word of God will be to you: Marry one wife, and live in orderly generation, and be with her "one flesh;" and this is all you can make of it—simply "one flesh;" nothing more, nothing less. Next below this is animal promiscuity, with its times and seasons; lower still is unbridled license under the ordinary marital state; lower still is the same license with concubinage and the plurality wife-system; and still a deeper deep is that of ill-famed institutions of debauchery. Thus are the gradations manifest from below up to the animal, to man,

to Christ, to God. He that hath eyes to see, let him see. Truly Brother F. was right in leaving marriage to the "children of this world," where Christ left it, and not to suffer pressure from below to force it upon "those who are not of this world, even as he was not of this world, but as the angels in heaven." Is this unfair?

8. Your remarks in reference to the declaration that Shakerism brought forth Spiritualism, I think are to the point. It would read better to me reversed, and say Spiritualism brought forth Shakerism nearly one hundred years ago, and has abode with it ever since—Spiritualism the cause, Shakerism the effect.

9. I freely admit that rules which require men to bow before creeds must pass away, but not that of a "visible lead." One good visible lead is worth more to society than a dozen invisible leads, and a lead of some kind is indispensable. For every man to lead himself, as best suits his inclinations, is just what the world have been doing, from Adam to the present day, with few exceptions. Nor is it dispensing with reason to yield to a visible lead, but rather the highest exercise of it. Even though the lead be imperfect, harmony cannot exist without such acquiescence. I love to reason with my fellow men, and yield to the best reasons offered me on any subject. Truly, as F. says, "Shaking does not injure the Shaker."

10. You say the Shakers profess to have faith in the laws of Nature. So they do. Gravity is a law of Nature. So is procreation, you may say. But how is this to be proved? Because issue follows the act. This does not make the act itself a law of Nature. We might as well affirm that the desires and will of man are laws of Nature. I frankly admit that in procreation the laws of Nature should be observed; but regret to say it is seldom the case with man. But such as choose not to propagate, do not thereby violate any law of Nature. Perhaps you will say they violate the laws of their being; if you should, the proof will rest with you, which you may find it difficult to make clear. But the most flagrant violation of Nature's laws can truthfully be charged home on those who choose to propagate, with scarcely a complaint from the reformer and advocate of progress! Can this be successfully controverted? But all this introducing and interlarding with the God of Nature and laws of Nature, seems to me is not for the purpose of liberating the soul; but to liberate the animal, and set it free to indulge itself in spite of the soul's protestations. Or else it is a subtle intellectual argument in behalf of the animal, to convince the soul that it is imposing unnecessary restrictions. And hence the animal, in union with the intellect, whimpers, complains, cries, speaks of prison walls, bonds intolerable, and appeals to the laws of Nature and Nature's God for relief. But all its special pleading is easily comprehended by the well-balanced and well-developed mind. Would it be amiss for me to ask what is meant by Nature's God, and what are his attributes? When this is answered, we may come to a better understanding, and learn whether we violate them or not; until then we must claim to be in harmony and union with them. Now, Brother Valentine, you will perceive that I have followed your example in speaking plainly, with no design of giving offense—have simply spoken for myself, as I understand the truth; to help as I am willing to be helped by every friend of human progress.

In the cause of Christ and Humanity, yours,
UNION VILLAGE, O. H. D. EADES.

LINWOOD, HAMILTON CO., O.,
Oct., 12th, 1861.

HARVEY L. EADES, Esteemed Friend: Thy kind letter written in defense of the Shaker faith is before me. In accordance with thy suggestion, I send it to the office of the HERALD OF PROGRESS for publication; and with it send this reply.

As thine is supplied with numbers marking the several paragraphs replied to in my former letter (to F. W. Evans), I will use the same figures here, to designate the parts of thy communication to which I am referring.

1. I am not acquainted with many persons of whom I could truthfully speak, and say I believed they were strictly obedient to all of Nature's laws. I do, however, know quite a number of individual persons who do, as I think, yield a more general obedience to the laws of nature than the Shakers do. To the questions "who? where? when? how?" I answer: If thou shouldst coincide in opinion with me, respecting their obedience, and should seek them out, and attempt, in the honest simplicity of thy good Shaker heart, to "bow before them and do them reverence," the result would very likely be similar to that of John attempting to fall down before the angel in reverence to worship: "See thou do it not." "Worship God." Bow not in reverence before mortal man, thy equal brother, but bow in reverence before the great all-pervading Creative Power, the sacred Fountain of light, life, truth, wisdom, and love.

In answer to thy last question, "How obedience is manifested by other persons beyond that which Shakers yield?" I answer: By appreciating and accepting the beautiful as being useful and making their homes pleasant, cheerful, and attractive by the sweet fragrance and welcome presence of blooming roses, and other floral testimonies of God's love.

By their willingness, (and their retained natural liberty) to lay aside inconvenient and unhealthy fashions of raiment, adopting in their stead, more comfortable, healthy and beautiful improvements.

By cultivating the interior perceptions, the "inward light" of the soul, and not so implicitly giving themselves into the charge of human, "visible leads."

By a thankful acceptance from the hand of creative wisdom, of each and every faculty bestowed upon the race, as being equally sacred with any or all the others; each one designed to fill an appropriate office by divine use.

By faithful diligence in striving to cultivate a rightful and proportional balance of all human faculties and capacities, and not attempting to crush out or obliterate the order of Nature, with respect to one, before the time of natural maturity, for the entire group of spiritual faculties to leave "the works of the flesh" together.

By teaching and making clear the reasons why persons yet on an ignorant, inexperienced, or low plane of life, should not enter the marriage state, or engage in bearing offspring, whilst in an impure, unhealthy, or unchaste condition of life.

2. No objection to any living Christ-like; no objection either to a voluntary life of celibacy. I think it would be more inconsistent to force those to marry, who preferred not to, than to hinder those who desired to marry.

By a careful re-perusal of my letter, it will be seen that I did not charge the Elders with scolding or ridiculing particular persons or individuals. I had reference merely to the sarcastic manner in which they speak of what they term "the flesh;" and what I said, I know from observation to be true.

I am not able to perceive how it can be any more justifiable to condemn, or speak lightly of any one passion of the spirit, or faculty of the body, than to sum them up and condemn them all, which would be condemnation of the individual. What should we think of a society which would attempt to require every member to bear a faithful testimony against the indulgence of the "animal appetites" of "the flesh," by either eating or drinking; claiming that this amount of "bearing the cross" was essential to salvation, because ever since "the fall of man," the entire race were so corrupted and depraved, that gluttony and drunkenness were stalking abroad at noonday; declaring of themselves, "We are they upon whom the ends of the world are come." Come join with us; cease from all gratification of your "animal appetites, and with us, enter upon another and higher state of existence."

My objection to the Shaker Order is not for living the life of Christ, but for neglecting and disobeying the Christian virtues of justice and mercy. I will explain this charge more fully when I answer thy paragraph number four.

Thy description of the principles and the practice of Elders in your Government, is clear, logical, rational, and very beautiful. If the people of all nations were sufficiently purified and elevated to practice and obey thy descriptive theory of Government, wouldn't we have a joyful jubilee of Peace?

Speaking of the Elders, and their governing influence over the members of the family, thou sayest, "Shall and shan't, are not of their vocabulary—do not properly belong to the Shaker vocabulary." I shall have occasion, I think, to refer to this opinion in answering number four also.

3. I think it probable that a greater attainment of growth in wisdom would render us much less inquisitive respecting "the earthly status of Jesus." It is matter of serious doubt in my mind, whether any man so regardless of the agreement of his own statements one with another, when they are to go before the public by his own choice, can be a profitable Teacher or Elder in the only true Millennial or Christian Church.

4. "The affinity question." This question was, it appears, "rather poorly answered." I honestly thought that Jesus was on my side, and I let him speak in my place, thinking he would be sufficient to the task of answering well. As it is very probable this paper will be read by some who did not see what that answer was, I will repeat it here. I said, "Jesus was an able and fearless advocate of the true and natural relation of the sexes in marriage, one with one."

When on the confines of Judea, the Pharisees were once attempting to entrap and entangle him upon the question of sexual relations, he replied, "But from the beginning of creation, God made them male and female. For this cause shall a man leave his father and mother, and cleave unto his wife; and they twain shall be one flesh. What therefore God hath joined together, let not man put asunder!"

I knew that Brother Evans claimed Jesus as a Shaker; and it seemed that answer ought to have borne a good deal of weight with Shakers. Referring to that clear and emphatic statement of Christ, thy own words are: "We say the same. I wish all who do not choose the higher life, may live an orderly life with the wife of their youth." A very good wish, Brother, but why not "let the wish be father to the deed"? You have members occasionally among you, who do not find themselves above what you call the "generative plane." Why do you not retain such still with you, and aid them by your counsel and encouragement to live an orderly life, with the wife of their youth?

If you claim Jesus as a Shaker, I presume you also claim Paul. He was a "celibate;" yet Paul, it is very evident, did not approve of excommunicating church members, and driving them out to associate only with sinners, simply because they were not above the marriage plane of life. In giving his counsel to the Corinthians, he said: "And unto the married I command, yet not I, but the Lord: Let not the wife depart from her husband." And in giving advice to the Ephesians, in an epistle to them, he proves conclusively that his was no such faith as that which would confine marriage to "undeveloped Pharisees, or persons of the lower life." He reminds them,

first, of one very important fact, saying: "For this ye know, that no whore-monger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and God." He then refers them to a remembrance of their own past and present condition, saying: "For ye were sometime darkness, but now are ye light in the Lord: walk as children of the light, for the fruit of the spirit is in all goodness, and righteousness, and truth; proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them." "Wives, submit yourselves unto your husbands, as unto the Lord." "Husbands, love your wives, even as Christ also loved the Church, and gave himself up for it." "So ought men to love their wives as their own bodies: he that loveth his wife loveth himself; for no man ever yet hated his own flesh, but nourisheth it, and cherisheth it, even as the Lord the Church; for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh."

Such was the language of the great apostle of Christ to the Ephesians, repeating the same marriage doctrine in almost the identical words which Jesus had spoken to the Pharisees; and Paul was not speaking to the "undeveloped," or those "on a low plane of life," but to enlightened, loving, married church members; those whom he designated as "the children of light." In another part of this letter, I said I would explain, when I came to this part of the subject, wherein I charge the Shakers with deficiency in "justice and mercy."

In a recently published letter from F. W. Evans, in reply to mine, is the following statement: "I wish it to be understood that we attach no more blame to any person who is honest and cannot comprehend the measure of spiritual truth which we imagine the Shakers to have attained to, and are living in, than we do to a child for not apprehending the things pertaining to manhood or womanhood; or than we do to a green orange on the tree, because it is not of the color and flavor to suit our watering appetite." Should a pair of your (otherwise) orderly Shaker members apply to their Elders, saying: "We find ourselves not beyond the plane of desire for marriage. We love each other, and we love the Shaker society. We do not wish to violate the laws of Nature by sensual sexual abuse; we wish to live in the order of Nature, obedient to the laws of Nature, and we earnestly entreat you to grant us the 'gift' of marriage. We find ourselves loving each the other more dearly than life. We cannot help it. We cannot even wish to prevent this love; and yet we can scarcely bear the thought of being banished from this society and deprived of our home, and of the counsel and sympathy of all here. We plead for an amendment of the Shaker rules, that we may live an orderly life in marriage," in connection with this Christian Society and Brotherhood, so dear to our hearts?

Now, my dear Brother, would not the emphatic "Nay" be equal, in its negative force and its hindering power, to either of those other short words which thou sayest Shaker Elders never use; "Shall and shan't," thou sayest, "are not in the Shaker vocabulary?" And yet these honest young Shakers, wishing to take Jesus and yourselves at your own word, know that they themselves are not above the generative desire. They have heard Harvey L. Eades, one of the best and most liberal of the Shaker Elders, say that Jesus counseled all such to marry, and Brother Eades tells them from his own lips, that, if they do not choose the life of celibacy from their own voluntary wish, he thinks all such had better marry, and live an "orderly life" in marriage. They ask: "Well, as that is what we desire to do, can we not still remain here, on some part of this great farm, and can we not continue to work with you, worship with you, and have your Christian care extended to our future offspring, should we have any?"

"Nay! nay! nay! you must be cast out; you must go, and if you ever have offspring, they must be born 'without,' where 'are dogs, and sorcerers, and whore-mongers, and murderers, and idolaters, and whosoever believeth and maketh a lie.'" Such is the Scriptural description of the world outside of the true Christian Church, and you claim yours to be that Church. I think I have proven clearly that there is room, upon Shaker grounds, for the charge to be maintained of their deficiency in justice and mercy. When some of the little ones have asked for bread, have ye not given them a stone? When they have asked a fish, have ye not given them a serpent?

These charges are severe, I know, yet the truth is like a two-edged sword. Have ye not banished from your society some tender, sensitive, loving souls, who would gladly have remained with the Order had there been room and liberty for chaste, orderly, Christian marriage? Have not some of these, when driven away into the cold, unsympathetic world, soon after sickened, pined, and died? You profess not to blame these (or at least Brother Frederick makes the profession for you), any more than you would blame a green orange, and yet if you find an orange on your tree that is not fairly withered and dry with ripeness, if you cannot dry it forthwith, do not pluck it from the tree and cast it over the wall to be destroyed? "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." In defense of their "celibate" theory, Shakers sometimes quote the text containing the answer of Jesus to the Sadducees, when they inquired whose wife that woman should be, in the resurrection, who had been married seven times before she had left the

earth. He answered: "For when they shall rise from the dead, they neither marry nor are given in marriage, but are as the angels who are in heaven."

Permit me at this point to call attention to two important considerations. The first is, that the marrying and the "giving in marriage," to which reference was then and there made, had regard only to a cruel custom (called it is true by the sacred name of marriage) wherein parents and guardians, relatives and friends of children, would bargain them off, with no more respect to the wish, choice, or love of the child, than is granted to slaves sold in the market place, and then binding them together by arbitrary human laws, to prevent them from making their escape and trotting away from each other.

Who would suppose that there would be anything like that among the angels in heaven?

The second consideration I call attention to is, to learn, if we can, something of matter pertaining to the sexes among the angels, whether this "poorly answered" "affinity question" reaches through into that life. I know that many of the Shakers, and some of the most intelligent of the Elders, with whom I have conversed, have a high regard for the writings of that remarkable and learned man Emanuel Swedenborg. I believe the reliability of his statements are seldom ever doubted by those who become acquainted with his life, his peculiar experiences, and his writings in general. For more than twenty years of his life his spiritual perceptions were so well matured, and clearly opened, that he could see the spirits and angels, visit with them, talk with them, and learn of them the general and particular conditions of human life and destiny in the spiritual world. He gives specific and very definite accounts of marriages amongst the inhabitants of a heavenly life, in the spheres beyond mortality. The following are enumerated among other things which he learned concerning the spiritual world: "That man leaveth a man after death. That every one's proper love remaineth with him after death. That especially the love of the sexes remaineth, and with those who go to heaven, as is the case with all who become spiritual here on earth, conjugal love remaineth. *** Consequently, that there are marriages in the heavens." He then proceeds to give interesting descriptions of things which came under his immediate observation when he was permitted to visit the angel societies. These accounts will be new to many readers. As they are directly to the point, I will quote one or two extracts. Being approached at one time by two angels of extraordinary brightness and beauty, he was addressed by them as follows:

"Wherefore, what thou art about to hear, receive rationally, and thereby express and explain it, so that it may be understood. * * *

We are a conjugal pair; we have lived blessed in heaven since the first age of the world, which is called by you the golden age; and during that time in the same perpetual flower of youth, in which thou now seest us at this day." Swedenborg says: "I viewed each attentively, because I perceived that they represented conjugal love in its life and in its adorning; in its life in their faces, and in its adorning in their raiment; for all the angels are affections of love in an human form: the ruling affection itself shines forth from their faces, and from the affection, and, according to it, the kind and quality of their raiment is derived and determined; wherefore it is said in heaven that every one is clothed by his own proper affection. The husband appeared of a middle age, between manhood and youth from his eyes darted forth sparkling light, derived from the wisdom of love, by virtue of which light his face was radiant from its innermost ground, and in consequence of such radiance the skin had a kind of refulgence in the outermost surface, whereby his whole face was one resplendent comeliness. He was clothed in an upper robe, which reached down to his feet, and underneath it, in a vesture of blue, girded about with a golden circle, upon which were three precious stones—two sapphires on the sides, and a carbuncle in the midst. His stockings were of bright shining linen, with threads of silver interwoven, and his shoes were of velvet. Such was the representative form of conjugal love with the husband. But with the wife it was this: Her face was seen by me, and it was not seen; it was seen as essential beauty, and it was not seen, because this beauty was inexpressible; for in her face there was a splendor of flaming light, such as the angels in the third heaven enjoy, and this light made my sight dim; so that I was lost in astonishment. She, observing this, addressed me, saying: 'What dost thou see?' I replied: 'I see nothing but conjugal love and the form thereof; but I see and do not see.' Hereupon she turned herself obliquely from her husband, and then I was enabled to view her more attentively. Her eyes were bright and sparkling, by virtue of the light of her own particular heaven, which light, as was said, is of flaming quality, which it derives from the love of wisdom; for in that heaven wives love their husbands from their wisdom and in their wisdom, and husbands love their wives from that love of wisdom and in it, as directed toward themselves, and thus they are united. This was the ground and origin of her beauty, which was such that it would be impossible for any painter to imitate and exhibit it in its form, inasmuch as he has no colors bright and vivid enough to express its luster, nor is it in the power of his art to depict such beauty. Her hair was adjusted in becoming order, so as to correspond with her beauty, and in it were inserted diadems of flowers. She had a necklace of carbuncles, and from it hung a rosary of chrysalites; and she had bracelets of pearl. Her upper robe

was scarlet, and underneath it she had a stomach of purple, which was clasped in front with clasps of rubies; but what surprised me was that the colors varied according to her aspect in regard to her husband, and also, according to such aspect, were sometimes less, sometimes more, glittering—in natural aspect more, and in oblique aspect less.

"When I had made these observations, they again discoursed with me, and when the husband spoke, he spoke at the same time as from his wife, and when the wife spoke, she at the same time as from her husband. Such was the union of their minds, from whence speech flows; and on this occasion I also heard the sound (tone of voice) of conjugal love, that inwardly it was simultaneous, that it likewise proceeded from the delights of a state of peace and innocence."

An interview which Swedenborg had with another angel pair—husband and wife—who, in the life on earth, had been of the most ancient people, he describes in the following words: "The man was clad in a coat of blue color, and a waistcoat of white wool, and his wife had on a purple gown, with a stomacher under it, of fine linen wrought in needlework. And whereas my thought was influenced with a desire of knowing the state of marriage amongst the most ancient people, I looked by turns on the husband and wife, and observed as it were an unity of their souls in their faces, and I said: 'Ye are one.' And the man answered: 'We are one; her life is in me, and mine in her; we are two bodies, but one soul; the union between us is like that of the two tents in the breast, which are called the heart and the lungs. She is my heart, and I am her lungs; but whereas by heart we here mean love, and by lungs, wisdom, she is the love of my wisdom, and I am the wisdom of her love; wherefore, her love without veils my wisdom, and my wisdom from within enters into her love; hence, as thou saidst, there is an appearance of the unity of our souls in our faces.'

"I then asked, 'If such union exists, is it possible you can look at any other woman than your own?' And he replied: 'It is possible; but inasmuch as my wife is united to my soul, we both look together, and in this case nothing of lust can enter: for whilst I behold the wives of others, I behold them by my own wife, whom alone I love; and inasmuch as this, my own wife, hath a perception of all my inclinations, she directs my thoughts as an intermediate, and removes everything discordant, and therewith impresses cold and horror at everything unchaste; wherefore it is as impossible for us to look at the wife of any other of our society, from a libidinous principle, as it is to look from the shades of Tartarus to the light of our heaven; therefore neither is there given with us any idea of thought, and still less any expression of speech, to denote the allurements of libidinous love.'

Such, my dear friend, is the testimony which angels give concerning marriages in heaven. If this information from the inhabitants of a heavenly life is correct, then it follows, as a sequence, that the cardinal doctrine of Shakers is only an honest, earnest, religious error. This I think they will sometime, in some world, find to be true, and that so far from their theory of sexual relations proving correct, they will, I think, find that the highest, the purest, the truest, and most righteous life of chastity, is only found in the true CONJUGAL MARRIAGE.

5. I do not think I ignore any progress. I do not claim that the life of celibacy and that of marriage can be lived at the same time by the same person. But I do claim that the life of chastity and the life in marriage may be lived by the same person at the same time. I also claim that there is no just cause for alienation or separation between those truly mated in love, and those living in celibacy. I remember that Paul to the Corinthians said: If the foot shall say, Because I am not the hand, I am not of the body, is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body, is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole body were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet one body, and the eye cannot say unto the hand, I have no need of thee; nor again the head the feet, I have no need of you. Nay, much more those members of the body which seem to be more feeble are necessary. And those members of the body which we think to be less honorable, upon these we bestow more abundant honor, and our uncomely parts have more abundant comeliness." Here verily a progress in reality—a progress which Shakers "seem to ignore." Men do not gather "figs from thistles;" yet might they not as reasonably hope to as to expect the salvation of the race by the Shaker decree, that no children shall ever be born on this earth if they can prevent it, except from parents on a low and unchaste plane of life.

6. The "goodly Ann Lee" was a practical sufferer in an unchaste, disorderly marriage, influenced more by the urgent importuning of others than by the light of the Christ-principle within her own spirit. She entered upon that pathway of sorrowful experimenting. She drank to the dregs of the bitter cup, bearing children, to be, one after another, laid in infant graves. Thus was she prepared, through such agony as only a tender mother's heart can ever know, to make the new discovery, and proclaim it to a benighted world, that "disobedience to God's commands" (or to the order of Nature,) by premature and unchaste cohabiting of the sexes, was the sin of sins, and that for such self-natures as we had all

received, from our line of ancestors, through Nature's reliable law of parental transmitting the qualities and properties of themselves to their offspring—a preparatory "life of self-denial, celibacy, and chastity," should form the substratum of the Christian's life. I have yet to learn that she ever doubted, or denied, that after such a "substratum" was well laid, persons standing upon it might not, in this life, find their own conjugal and heavenly mates, and in chaste and loving unity give life and birth to children of love and obedience. But even granting that she might have only discovered the first and preparatory condition of Nature's "plan of salvation," and had doubted or even denied the ultimate, she was human, and human opinions have no effect like changing or subverting the principles of Nature—eternal principles of truth.

A "sweet fountain" cannot send forth a bitter stream, neither a bitter fountain, sweet; hence the necessity of purifying the fountains, from whence flow the streams to make up the "river of life"—human life.

7. I doubt the correctness of thy opinion respecting "animal appetites." I do not believe that there are such appetites, or propensities, separate from the spirit, and running riot in the face of the spirit in this life, more than there may be in the next, with all those who pass into the spiritual world, unredeemed from such evil cravings and desires. These qualities belong more to spirit, less to physical body, than many persons suppose.

8. It is quite probable that Brother Evans was more unfortunate in his effort to express ideas by words, than he was deficient in historical knowledge.

9. Here is a clause in thy letter which deserves especial attention. I will repeat thy words: "I freely admit that rules which require men to bow before creeds must pass away, but not that of a 'visible lead.' One good visible lead is worth more to society than a dozen invisible leads, and a lead of some kind is indispensable." Is it not common with us all, including the many and various denominations in the world, to "freely admit" that all rules which require men to bow before other creeds, must pass away; but not so with their own cherished rules and creeds.

Thy letter continues the subject as follows: "For every man to lead himself, as best suits his inclinations, is just what the world has been doing from Adam to the present day, with few exceptions." Art thou not mistaken in this statement; have not by far the largest number in the past, as well as in our own day, belonged to some tribe, party, society, or sect, yielding to their guidance, and believing in a dependence upon a "visible lead." Why did Isaiah declare, "O, my people, they which lead thee cause thee to err;" and again, "The ancient and honorable, he is the head; and the prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err; and they that are led of them are destroyed." Why did Jeremiah prophesy and say: "But this shall be the covenant which I will make with the house of Israel. After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall no more teach every man his neighbor, and every man his brother, saying know thou the Lord; for all shall know me, from the least to the greatest of them, saith the Lord." Was that a promise of, or a call to a visible lead? "There was a man sent from God, whose name was John. The same came for a witness—to bear witness of the Light—that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world."

Was this a call from John to follow, or rely upon a visible lead? "If ye love me, keep my commandments; and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever. Even the spirit of truth, whom the world cannot receive, because it knoweth him not; but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless, I will come to you." Can this be construed into a call from the blessed Jesus to follow a visible lead. "Now if any man have not the spirit of Christ, he is none of his." "Examine yourselves, prove yourselves, know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" "Let the same mind be in you which was in Christ." "They that have not the spirit of Christ are none of his." "But ye have an unction from the Holy One, and ye know all things." "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." A visible lead is not, I think, essential to the guidance of the adult, mature man or woman, in matters pertaining to the faith of the soul; and as "no man can serve two masters," even so no human spirit can obey the external command of priest, elder, or "visible lead," outside of the heart, and at the same time obey the "true light which lighteth every man that cometh into the world." Because the person, or the society, to assume the right to control the religious opinions of another, must first become blind to the true meaning of the gospel of Christ; and if "the blind lead the blind," what can we expect but a fall into the "ditch" of error?

One line in thy letter is as follows: "Truly, as F. says, shaking does not injure the Shakers." Brother F. said a little more than thy remark contains. His words were these: "Shakers have no fear of being shaken; shaking will not injure them in the least, but rather do them good." I think, with him,

that shaking will do them good, but I differ with him in the matter of their having no fear of being shaken. For what other reason have they declared such books as those of A. J. Davis "contraband?" For what other reason have they recently instituted the new rule, excluding the common people from the privilege of hearing conversations between visitors from the world and their elders? and for what other reason have they suppressed one of their own best and most liberal books—the "Book of Wisdom?"

10. I am somewhat surprised at thy logic in this paragraph, or portion of the letter. A law of Nature is nothing more or less than a rule of Nature, or practice of Nature.

Is it not a universal rule in Nature, that the male and female of all living are attracted toward each other? What is gravitation? Nature's law of attraction—the attraction of all matter in the universe toward all other matter? When snow-flakes, and dews, and rain-drops, descend to the earth, it is nothing more than kindred particles returning from a journey—coming home again to seek rest with their friends.

Throughout the entire vegetable, animal, and human races, the male and female particles are naturally and irresistibly drawn toward each other; and if not prevented by arbitrary obstructions, procreation will be the ultimate of this attraction. Why then deny that procreation is a law of Nature?

After denying that "procreation" was a law of Nature, comes an admission, in these words: "I frankly admit, that, in procreation, the laws of Nature should be observed." How could they be if the laws of Nature were not as much connected with, running through, and underlying procreation, as any other department of creation? Brother, I do claim that "both the desires and will of man" are subject to the laws of Nature, equally as are the falling bodies that return to earth; and I pray for the hastening of the day when the "desires and will" of all may find permanent rest in righteousness. None of these are *cause*, none of them are the *law*. The great Creative Principle, sustaining, directing, and controlling all, is doubtless beneath, above, around, and beyond all.

"All are but parts of one stupendous whole, Whose body Nature is, and God the soul."

I have no word to offer in defense of those "flagrant violations;" there is truth in the charge; yet to say that these evils exist with "scarcely a complaint from the reformer," I cannot admit. The fervent eloquence of Emma Hardinge, traveling through the land, and pouring out her life and strength like water, in efforts to elevate the race above the danger of sexual or any other abuse: the industry of A. J. and Mary F. Davis, in writing, publishing, and speaking for the same righteous end; the books and the lectures of Henry C. Wright, as also many, many others, whom I could name, ask for some modification of the latter clause of thy charge. Thy objection against introducing into my letters the subject of Nature's laws and their connection with God, and thy accusation in the same paragraph, seemed to me hardly needful. I will not render "railling for railing," but will forgive, as I hope to be forgiven my own many mistakes through life.

When I speak of the God of Nature, I mean all-creative power, all goodness, all wisdom, and love, known or unknown to mankind.

Of his attributes I profess no unusual degree of knowledge, but I think one of them may be to open Shaker eyes and enable them to see and know that children have the natural right to be born of the most chaste and righteous men and women in this world.

With kind regards, thy friend,
VALENTINE NICHOLSON.

For the Herald of Progress.

The Doctrine of the Shakers.

Being a constant subscriber to the HERALD OF PROGRESS, I have read with very much interest the letters for and against Shakerism. Will you allow me to express my conviction on the subject? Shakerism, I believe, in all its phases, is true as a basis for future redeemed society. I believe no sacred society can exist that holds not those practical principles held by believers commonly called Shakers—their principle of oneness of love, manifested in having all temporal as well as spiritual things in common; their principle of chastity, or continence; and many other practical things held amongst them. And I further believe that no community can hold together in perfect peace, unless they recognize these great principles; but it does not follow that, because these principles are at the foundation of the redemption of man in association, that they are not to be built upon. I believe they will be built upon by God in due time, when man is prepared to acknowledge them, and to be led by Christ, and tens of thousands of his saints in the spirit world; for I believe the Church triumphant in the spirit world, Christ at its head, will control, govern, direct, and influence every member of the Church militant on earth, when that Church, and every individual thereof, is prepared to yield full submission to the guidance of Christ and his messengers in the world of glorified beings; for I believe that the dispensation of man's government of man upon earth has nearly ceased, and has failed to raise and elevate those whom it has governed, as it should have done. Whence so much poverty, distress, hardness of heart, unkindness, bloodshed, and evil works, amongst men, and the churches and governments of the world? When those who hold, and may hereafter acknowledge, the principles of believers, and submit fully, each and every one, to the government and guidance of Christ, at the head of the Church triumphant, then, and then only, I believe man will be in a safe state to take up his life again, and

reproduce his species according to the will of God. To take up one's life again, implies that it was once laid down, and I believe it is impossible for any man to say honestly that the Shakers' principles are not true, and that the laying down of the life of man is not necessary whilst the nature of the serpent (lust) works in it.

Every honest man must confess his own state as fallen from God, as not acting according to law; but according to lust—to be a violation of law; God's law as well as the law of Nature condemning it. For God's law and Nature's law do not conflict, and Christ's teachings, in his first appearance, accord, and go beyond the law of Moses, and agree with God's natural, or physical, and spiritual laws. As pertaining to man, there are no contradictions therein, if understood; but God's teachings in the law, and Christ's teachings in the gospel, have been perverted by our churches, and therefore we have become less prepared to receive the blessed teachings of the Shakers. Our teachers have perverted the teachings of God through Moses, in the laws, statutes, judgments, and commandments. Thereby we have neglected justice and mercy; we have not succeeded the widow and the fatherless; we have defrauded the laborer of his just hire; we have put out money to usury, or interest—thus have taken a reward against the innocent producers, who have had to pay that interest; we have violated or neglected the laws of purity.

So the churches of Christendom have neglected to enforce and practice the laws of Brotherhood, of love, justice, and goodness, contained both in the law and in the gospel, and they have devoted their strength to discussing whether there is one God or three and whether the bread and wine be the real body and blood of the Lord. They have neglected the laws that pertain to agriculture, to allow the land to rest one year in seven, not giving the land rest; thus weakening it until it cannot resist blight. The law on birds they neglect, taking the dam with the young, and many other laws which God has given, and which are to be found in Leviticus and other parts of the Scriptures. The laws on diet for the health of the body we violate; we eat pork, rabbits, and other unclean viands, which generate the tape-worm and the trichina spiralis. So we eat fish that have no scales, as the mackerel, which turn into sea-lice if kept for a few weeks.

The laws of virginity, of marriage, and many other laws, have been wholly, or in part, neglected by professing Christian churches; therefore God intends to take away their collective power, and the Shakers themselves will be shaken, that that which is not sound and good may be blown away. But let no man say Shakerism will come to naught, if it be sifted that it may be refined; for God will have nothing but fine gold in the end.

Healthy bodies for the dwellings of healthy souls is the law; and the gospel includes the law, fulfilling and transcending it, for the health of body and soul.

Kind wishes to both disputants.

RECONCILIATOR AND PACIFICATOR.

Philosophical Department.

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

Is Matter Eternal?

A CORRESPONDENCE.

DEAR L.: An orthodox clergyman, in a recent discussion with me of the question, "Is Matter Eternal?" advanced the following arguments:

1st. Whatever is eternal must be self-existent and self-sufficient. The power to be, and to continue to be, must be in itself, independently of everything else; consequently, whatever is eternal must also be independent, not only in regard to its existence, but also in regard to the modes of its existence. If it is not thus independent, it cannot be self-sufficient; that is, it is not equal to the demands of its own existence. The laws of its being are not eternal, immutable laws. Matter, we know, is not thus independent. It is perfectly passive. This is what is meant by inertia, as a characteristic property of matter. It is constantly subject to changes by means of influences external to itself. Therefore it is not self-sufficient, is not self-existent, is not eternal.

2d. Whatever is eternal must have a necessary existence. There never was a time when the question of "To be, or not to be?" was decided, and never will be decided in regard to it. Whatever so exists as to give us opportunity for the decision of such a question in regard to it, must have a necessary existence. This necessity is such as to exclude the possibility of a beginning or end; and such, too, as precludes the possibility of its being anything different from what it is. It must and can be subject to no change, except such as is in accordance with the laws of its own necessary existence—consequently it must be unchangeable; that is, it must not be subject to change by any power out of itself. But we know that matter is thus changed continually. Therefore it has not a necessary existence, and, consequently, it is not eternal.

My answers to the above arguments might not please you any more than they did the clergyman, therefore for the present I withhold them. Please give your answer to the arguments, and oblige
AN INQUIRER.

PORTAGE Co., O., October 3, 1861.

REPLY.

It is obvious that your opponent can neither agree with you, nor you with me, nor any one of us with himself, in the solution of this ques-

tion, unless we distinctly conceive what we ourselves mean by Matter.

I will, therefore, reason from my own definition of Matter first, and then criticize the argument of your clerical friend.

I assume, then, that Matter is a substance so filling an indeterminate space, as to exclude from that space everything similar to itself, and to be capable of being moved by forces originating without it. I do not say that this definition includes all the properties of Matter, but only some that are essential to it. Perhaps I may more briefly express the gist of this definition by saying that Matter is a *passive force* restricted to limits in space.

This definition, it will be seen, is similar to those in pure mathematics—that is, there is nothing contained in the subject defined that is not given to it by the mind. Of course, all the properties belonging to the thing, Matter, thus defined, are contained by implication in the definition. The ratio of the diameter of a circle to its circumference, namely, that of 1 to 3.14159, may be inferred from the definition of a circle as a figure bounded by a curve, every point in which is equally distant from another point, called the center. Any properties that may be attributed to the circle, that cannot be derived from its definition, are unreal, and, therefore, when predicated of the circle, are untruths.

In the same way, any properties attributed to Matter that do not directly or indirectly flow from its definition, are not true of it. Now, is the idea of eternity involved in the conception of a space-filling passive force? Certainly not. We cannot, therefore, assert that Matter is eternal by expanding the definition.

But can we say that it is purely temporal—that is, that its existence begins and ends in time? We cannot, for the non-eternity of the thing, Matter, is not implied in the idea of a passive force, any more than its eternity. From the conception of Matter, therefore, we cannot infer that it is eternal, nor eternal.

But let us see if we are justified in attributing to it either of these predicates, by taking our standpoint outside of Matter.

The idea of an Infinite Force, which is absolutely spontaneous and unoriginated, is not only not contradictory to Reason, but is a postulate to which it is necessitated from its very nature. We cannot prove the reality of such an entity, because we are constrained by the laws of the intellect to assume it as an axiom. It is an idea lying at the basis of all belief in a real universe. We are equally constrained by the laws of thought to attribute to this Infinite Force the predicates of eternity and self-existence.

So far, I imagine, we have proceeded on safe ground. Is our footing any less secure when we assert that any spontaneous force must evolve an opposite passive force as the sole ground of its own manifestation? How can we imagine a force acting against nothing resistant? How can anything stand that does not also withstand?

It seems to me axiomatic that every spontaneous force must evolve a negative or passive force as its counterpart. If, then, an *Infinite Force*—that is, one which has no real limit but itself—is a reality, it must evolve an immeasurable Negative Force as its opposite—if for nothing more than as a theater on which to display the exhaustless fullness of its own spontaneity.

I must believe, then, in an indeterminate extension of Passive Force in space, as the necessary counterpart of that Infinite Active Force that is the essence of all being. But an indeterminate passive force was my definition of Matter. I have now found that this Matter is the necessary counterpart of an infinite spontaneous force, but the dependent counterpart. And very singularly, though I could not infer from the definition of Matter that it is eternal, I learn that it is so by taking my standpoint out of Matter. My assumed Infinite Force is self-existent and eternal. But as self-existent, it evolves a dependent opposite, which is as eternal as itself. I, therefore, believe that Matter is without temporal beginning or end.

Let me now examine your clerical friend's argument on its own merits.

"Whatever is eternal must be self-existent and self-sufficient."

This seems to me a very singular argument for a theologian. Does not your friend believe that the Infinite Wisdom and Perfect Goodness of God are distinct attributes of the Deity, and that both are eternal? But what would become of the Wisdom, if it were self-existent and self-sufficient, without the Goodness? or of the Goodness, if it were independent of the Wisdom, and were to set up for itself? Self-existence, without a coeternal dependent existence, is inconceivable to the logical mind. For self-existence must assert itself in a plurality of attributes, and then dependence and interdependence must always bear self-existence company. A deity without any otherness—a somewhat in which and to which to reveal itself, would be a very barren sort of a god.

The *inertia*, which is the essence of Matter, is the very medium through which the Infinite Spontaneity realizes itself. It cannot but evolve *inertia* in actualizing its own non-inertness.

"Whatever is eternal must have a necessary existence."

Granted. But there are two modes of necessary existence—an *underived* and a *dependent* one; one that includes the reason of its being within itself, and the other that finds the reason of its being without itself. This has been already explained. Though Matter is continually changed in its appearances, it is not changed in its nature; it is always at least *inertia*. It is thus eternal and necessary, but not self-existent.

In short, beside the attributes of Goodness,

Wisdom, and Active Power, which we assign to the Deity, we must add another—that of Matter, or space-filling passive force.

One word in reference to the method by which we arrive at the definition of Matter here employed. It is reached by an abstraction of all the variable properties of bodies. Take a cube of gold, for example. It possesses the properties of *yellowness, ductility, divisibility, and solidity* (or the capacity of awakening the sense of touch by resistance,) and *extension*. Oxygen gas, on the other hand, possesses only *divisibility, extension, solidity* (as above defined,) and *elasticity*. All the properties common to gold and oxygen, then, are: *Divisibility, extension, and solidity*. But as a body can never be so far divided as to lose the property of extension, we may reject divisibility from among the essential properties of gold and oxygen, or any other bodies. The only common property, then, to all bodies, is *solidity extended*. But *solidity* is nothing but a passive force limited in space, or better, space-filling. This element common to all bodies, and their only common element, is Matter. Of course, Matter is no more visible than Spirit. We see colors, emanations from Matter, but never the thing itself. It is this boundless passive force, which I claim with Spinoza, if I rightly understand him, as an attribute of what I call God. This I hold to be eternal, but not self-existent.

I confess, that in this discussion, we necessarily travel into the regions of pure speculation; but even in those realms there are some knowable truths. Of these, that Matter is eternal, I judge to be one. D. L.

Poetry.

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

For the Herald of Progress.

LINES.

TO A YOUNG FRIEND.

BY BELLE BUSH.

Thou hast a calm and cheerful face,
A bright and laughing eye,
And on thy fair and youthful brow
The sunshine seems to lie.
Thou hast a light and joyous heart,
With love's sweet music filled,
And songs that ripple through the air,
Tell when thy chords are thrilled.

Thou hast a merry ringing laugh,
That fills the house with glee,
And gladness seems a guest of thine,
Wherever thou may'st be.

Thy voice is like the singing-bird
That warbles in the wood,
And seems to say, from morn till eve:
"God's works are ever good!"

Ah! who would dream thy feet had pressed
The dull, bleak moors of life,
Or trod, with faltering steps and slow,
The dreary shores of life!

None, none, who look upon thee now,
Would dream thou e'er hadst wept,
Or by the bed of suffering, long
A mournful vigil kept.

And yet, I've seen thy fair young head
In sorrow lowly bowed,
And sought in vain to make thee see
The bow amid the cloud.

I've heard thee sigh, I've seen thee weep,
In anguish deep and wild,
And knew the smothered prayer was thine:
"God help the orphan child!"

I've heard thee say, in plaintive tones:
"The world is dark and cold;
It frowns upon the homeless ones,
And worships only gold!"

And then I've seen thee lay thy head
In weariness to rest,
And pine to place it once again
Upon a mother's breast.

The clouds were thick above thy head,
Thy heart was filled with fear,
When, through the darkness, came a voice,
That whispered: "God is near!"

Then in thy soul a light was born,
A feeble, quivering ray,
That grew at last into a flame,
And chased the clouds away.

The storm was o'er, thy life grew calm
As seems a summer's day,
When every leaf or flower we see
Throws sunshine on our way.

Thy smiles grew brighter, and thy words
A deeper meaning bore,
As if thy lips had learned on earth
To lip the heavenly lore.

Since then, I've seen thee toil and wait,
And 'mid life's bitter part,
Have heard thee bravely sing: "'Tis well!
I bear a fearless heart."

And it is well—such lofty trust
Is needed here below,
To teach our hearts that weal and woe
From the same fountains flow.

Thus let us ever look, my friend,
Upon life's sunny side,
And bear a brave and cheerful heart,
Whatever may betide;

The seeming ill o'er which we grieve,
May be but links of love,
By which the eternal Father's hand
Would lift our souls above.

And through the shifting clouds and storms
That mark our devious ways,
Heaven's smiles may be around us still,
Like inter-lunar rays;

And angel forms more bright may come
Across the bridge of showers,
And teach us, through sweet faith, to see
A better land than ours.

A MAN that hath no virtue in himself ever
envieth virtue in others; for men's minds will
either feed upon their own good or upon others'
evil, and who wanteth the one will prey upon
the other.

HERALD OF PROGRESS.

ANDREW JACKSON DAVIS, EDITOR.

NEW YORK, SATURDAY, DEC. 7, 1861.

TERMS OF SUBSCRIPTION:

SINGLE COPIES, per year \$2.00
TRADE " " " " " " 5.00
TEN " " " " " " 18.00
TWENTY " " " " " " 30.00

And any larger number sent to one Post Office at the rate of \$1.50 each.

Money sent at our risk. For all large sums, drafts on New York should be procured, if possible.

Additions to clubs received at the club rates, only when sent from the same Post Office.

Single copies of the HERALD OF PROGRESS may be obtained of all the News Dealers throughout the country.

Sample copies mailed from this office on application. A limited number of Advertisements will be received at the rate of ten cents a line for the first insertion, and eight cents for each subsequent insertion.

All notices, advertisements, or communications, intended for publication, should be sent in the week preceding the date of publication. The earlier the better.

All letters to be addressed to

A. J. DAVIS & CO., PUBLISHERS,

274 Canal Street, New York.

Office Hours, 9 A. M. to 4 P. M. Publication Office located a few doors east of No. 416 Broadway.

"MEDICAL WHISPERS" will appear in our next issue.

Our friends of this world, as well as friends who are not of this world, but who live in the several Shaker Brotherhoods in the country, will read with great interest, perhaps profit, the "True Grounds of Shakerism," in this week's issue.

EDITORIALS are crowded out by "Answers to Correspondents"—of which more next week. As we have a large number of questions on file, many from correspondents who have not yet been responded to, we trust our friends will not "ask" us anything for at least one month. After that we shall be very glad to hear from any who sincerely desire answers to important questions.

See the Prospectus of the *Atlantic Monthly*, in our advertising columns.

Telescopic Philanthropy.

PAUL PRY's answer to *Ce Empe*, on our first page, is far more sincere than convincing. Paul has evidently been misled by a series of superficial experiments. He proceeded on the unphilosophical hypothesis that the *causes* and *conditions* of evil are continued in full force beyond the tomb. He thinks that he knows exactly what we have taught, and still teach, on this question of obsession and evil spirits. He asks: Would you have your readers *infer* that the departed do not carry into spirit life the desire for stimulants they had in earth life? If our friend Paul had *prayed* into the principles of Harmonial Philosophy, he would not have asked this question. We would have our readers *infer* exactly that, and nothing different. We know, as we have taught from the first, that the *effects* and *consequences* of an evil earth life do continue in more or less active force after death; but the *causes* and *desires* of evil continue beyond the tomb, is, we are very certain, very far from the truth. The testimony of speaking or other mediums on this head, as upon every other subject, is worth only just what it will bring in the market of Reason. But we will not argue the case at this time. We will leave Paul Pry's mistaken efforts and telescopic charity to the tender mercies of the inquisitive *Ce Empe*. The supernatural "beer," made from the California "seed," will doubtless attract the critic's attention.

Francis Jackson, the widely known and reverently esteemed Boston philanthropist and reformer, who recently departed to the Summer Land, left the following characteristic request, which was complied with to the letter. Let all Spiritualists and Reformers take the same brave stand against the absurd and wickedly extravagant customs and burial ceremonies which have been so long in vogue:

"At my decease and burial, I desire that forms and ceremonies may be avoided, and all emblems of mourning and processions to the grave. Such irrational and wasteful customs rest on fashion or superstition; certainly, not on reason or common sense. The dead body is of no more consequence than the old clothes that covered it. Nothing should be wasted on the dead, when there is so much ignorance and suffering among the living."

Not Too Fast.

"SPIRITUAL" magazines and newspapers, which were a host, have been reduced by the war to two—the HERALD OF PROGRESS and the *Banner of Light*. The war, after all, is not all evil.—*The Methodist*.

The "Spiritual" publications never have been a "host" except in the sense that "truth is mighty" and "one with the right shall put ten thousand to flight." Nor have they been reduced to two. The total reduction is but two, and these circulated some 500 each!

The number of Sectarian Christian publications which have been compelled by the war to suspend, is certainly more than a score, and the falling off in subscribers and readers, as compared with the loss of "Spiritual" papers, is as a thousand to one. "The war, after all, is not all evil."

The Tables Turned.

Not many years ago, Anthony Burns, under the provisions of the Fugitive Slave Law, was taken down Boston harbor a prisoner of the United States, doomed to slavery because of the color of his skin.

To-day, John M. Mason, the framer of that infamous Fugitive Slave Law, is confined in Boston harbor, a prisoner of the same government, upon a charge of treason! Time works curious changes.

Questions and Answers.

"The power to put a question presupposes and guarantees the power to answer it."

Brief Answers to our Correspondents.

BY THE EDITOR.

America's Evil.

A. K. T., CHICAGO, ILL.—MR. EDITOR: I have long wished to ask you a number of questions. Now, however, I will only ask: What, in your opinion, is the principal evil of America? Among all the manifold vices, sins, crimes of this people, which one do you consider the most important and dangerous?

ANSWER: The most harrowing and degrading evil in this country, in our estimation, is the universal worship of the Almighty Dollar. It would be inappropriate, in answering your question, to enumerate the causes of this prevailing master evil. The people, both in Church and State, are being rapidly demoralized by this money-worship. Everything is measured and valued by the money-standard. The greatest of crimes is poverty. Labor is honored in this country in proportion to its contributions to the wealth of capitalists. Poverty is struggling with riches on every hand. Indolence, arrogance, ignorance, theft, slavery, tyranny, vagrancy, and suicide—these are evils incident to the struggle. Mind is worshiped just in proportion to its devotion to the "ways and means" of material prosperity. "Money is the root" of all our evil. Do we over-state the case?

The Eternity of an Idea.

W. T. M., ST. LOUIS, MO.—MR. EDITOR: Is the human mind so framed that it can recall all of its past thoughts? Or, is there any reason to believe that ideas are immortal? And does the mind improve forever?

ANSWER: The mind has no power to destroy the impression which an idea has made upon it. The inner memory is immortal. In fact, man's spirit is a magazine of eternal ideas, or impersonal principles. (See *Harmonia*, vol. 5.) "The capacity of the mind for knowledge," says Prof. Hitchcock, "is another of its wonderful powers. By every accession of knowledge is that capacity enlarged; nor have the limits of that expansion ever been reached or imagined. Indeed, the nature of the mind leads to the conclusion that there are no limits. And it has already been shown that whatever knowledge the mind acquires, it can never lose. What a magnificent conception, to attempt to follow the mind along the path of its immortal existence, and to see it forever drinking in the stream of knowledge, whereby it constantly accumulates strength, and has the sphere of its capacity enlarged, yet remaining eternally infinitely inferior to that of the Deity! Yet who can conceive of the vast amount of knowledge it will ultimately attain, or its more than angelic intellectual might?"

Fast Days and Humiliation.

X. Y. Z., BROADWAY, N. Y.—DEAR EDITOR: I am not one of those who believe fully in Spiritualism, nor do I believe fully in any other phase of religion—yet it is my wish to get your opinion on the utility of 'Fast Days,' or days set apart for purposes of general humiliation and prayer. Do you believe in them? And do you keep them in any degree?

ANSWER: We think favorably of the plan of fasting—voluntarily abstaining now and then—from all kinds of food and customary drink. The laws of Physiology sanction the plan, and what is physiologically good cannot be spiritually evil, for truth is everywhere sacred, and consistent with itself.

Besides, in a social point of view the plan is not objectionable. There are, in nearly all communities, fast men and fast horses; there are, also, fast women, dressed in fast colors; and who, therefore, can oppose the institution of fast days by the Church and State? Mortification, if not confined to the corporeal frame, is self-corrective. Humiliation, if it does not cost more than partial abstinence from a good dinner, is not hard to endure.

We like to fast, just as the Roman Catholics do, in the period of Lent. In the spring of the year, when the stomach needs some relief from winter diets and habits—so that the blood, and all the solids of the body, may be prepared for a warmer season—then it is most reasonable to fast, and not to "prey" on substances procured from the animal kingdom. The Oriental Brother who wrote the book "according to Matthew" (see chap. vi.) expressed our convictions in these words: "When ye fast, be not, as the hypocrites, of a sad countenance." The hypocrites referred to must have been a very religious class in community. We wonder whether there are any "hypocrites" living in these sectarian times? If so, won't they please read the ancient author, who exactly conveys our definition of Fast Days and Thanksgivings? All days should be sacred, and so kept. Yet it may be best to make a business of fasting and praying, just for a day, rather than not do anything in the line of mortification and repentance.

An Excess of Spiritual Facts.

J. C. M., BOSTON.—MY DEAR DAVIS: Please tell me the precise reason why you do not favor circle-holding for the development of spiritual facts?

ANSWER: We do not oppose, but rather encourage the holding of Circles, as the quickest route to a "living demonstration" of individualized life after the death of the body.

But when this fact is established, that the individual really survives the mysterious chemistry of death, we can see no particular good to the mind thus convinced, in persisting in circle-holding with the expectation of becoming wiser and more spiritualized. These last desirable results do not often follow a constant attendance upon spiritual circles. The laws of mental growth do not depend upon the operations and sessions of such circles. The lust of some minds after "facts" in Spiritualism reminds us of the people, under Moses, who kept up a sickly cry, (Num. xi:13.) saying, "Give us flesh, that we may eat." The Lord very properly became intensely angry with the hungry folks, (see verse 33.) and declared, in a previous "whisper" to Moses, (see verse 20.) that the people should be compelled

to eat of the quails, &c., until the excess thereof should "come out of their nostrils."

Now it seems to us that this terrible curse has befallen more than one gormand in the "facts" of Spiritualism. They hunt up physical "demonstrations" until their mental stomachs overflow with philosophical platitudes. All excess is vicious—whether it be excessive praying, excessive piety, excessive quail eating, excessive Spiritualism, or excessive devotion to the commandments of one idea. Let us handle the proofs of our immortality very tenderly, for they are of all evidences the most sacred to human progress; but let no man dare degrade them by over-consumption and everlasting twaddle.

Substance of Noah's Ark.

J. J. T., WILLIAMSBURG, N. Y.—MR. DAVIS: Having read the opinions and criticisms of the standard writers relative to Noah's ark, but not knowing your opinion on the subject, I venture to solicit from you an expression as to what was the 'Ark' in which Noah saved two of every kind, &c.?

ANSWER: Our correspondent is secretly wishing to get from us a spiritual significance or interpretation of the flood and the wonderful ark.

In order to give such a rendering to the account, we should be obliged to occupy comfortable quarters, and to possess a fine telescope, on the summit of Mount Ararat, which spot, according to most maps and geographies, is inconveniently remote from the familiar desk whereon these sentences are being written.

Therefore we must, for the present, content ourselves with answering our correspondent in Bible language. (See Gen. vi:16.) Directions are therein given to the effect that the ark should be built three stories high; which language, if received with considerable dictionary emphasis, would seem to answer the main question of our correspondent.

Webster, the great lexicographer, in his fifth definition of the word, says: "A trifling tale, a fiction, a fable; as, the story of a fairy."

Sometimes, a softer term for a lie."

Now there are a long list of atmospherical, geological, historical, and biblical reasons for believing that Webster's definition is not inapplicable to the substance of which the ark was built. If the ark was three stories high, it is but reasonable to conclude that the same materials were used in the length and breadth, altogether constituting the biggest story ever bequeathed by early historians to posterity. Of course, nothing of this might appear to the interior sight from the top of Ararat; but, until the whole subject is seen in a correspondent light, we submit the foregoing to the reason of our correspondent.

Captain of the Moral Police.

B. J. W., NEW YORK.—BROTHER DAVIS: While in your publication office the other day, I observed, among several pictures of distinguished Reformers, Philanthropists, Philosophers, and Spiritualists, the head of that good man, John Howard. The sentence, 'Captain of the Moral Police,' written beneath his likeness, attracted attention. What are the particular qualities of mind which qualify a man to be leader of a Moral Police?

ANSWER: We will answer in the words of John Foster, who sketched Howard's character thus:

"The energy of his determination was so great that if, instead of being habitual, it had been shown only for a short time, on particular occasions, it would have appeared a vehement impetuosity; but by being uninterrupted, it had an equality of manner which scarcely appeared to exceed the tone of a calm constancy, it was so totally the reverse of anything like turbulence or agitation. It was the calmness of an intensity kept uniform by the nature of the human mind forbidding it to be more, and by the character of the individual forbidding it to be less. * * *

"The moment of finishing his plans in deliberation, and commencing them in action, was the same. I wonder what must have been the amount of that bribe, in emolument or pleasure, that would have detained him a week after their final adjustment. The law which carries water down a declivity was not more unconquerable and invariable than the determination of his feelings towards the main object. * * *

"There was an inconceivable severity of conviction, that he had one thing to do, and that he who would do some great thing in this short life, must apply himself to the work with such a concentration of his forces, as to idle spectators, who live only to amuse themselves, looks like insanity. * * *

"As his method referred everything he did and thought to the same end, and his exertion did not relax for a moment, he made the trial, so seldom made, what is the utmost effect which may be granted to the last possible efforts of a human agent; and therefore what he did not accomplish, he might conclude to be placed beyond the sphere of mortal activity, and calmly leave to the immediate disposal of Omnipotence."

Uses of the Urim and Thummim.

J. P. C., LONDON, O.—MR. A. J. DAVIS, DEAR SIR: Excuse me for troubling you with questions. Generally I have questions answered by you to other correspondents—a feature in your paper no doubt desirable to most of your readers.

Will you please give me your opinion of the *Urim and Thummim*, mentioned in Exodus xxviii:30; Deut. xxxiii:8; and 1st Sam. xxviii:11? I know the opinions of commentators, Bible dictionary-makers, &c.—but I now want your opinion."

ANSWER: In most ancient periods it was customary for tribes to choose the last born of several sons to study the wonders of magic, which wonders in these later days are called the "secrets of wisdom." The youngest of seven brothers, in the first periods of civilization, was supposed to be the favored of heaven—the particular son or heaven-chosen messenger of Jehovah to the children of men. He was accordingly set apart, and anointed with great ceremony, as the precious or sacred person. At a proper age he entered upon the discharge of the duties of his high commission. Upon his breast was fixed a holy and costly plate, ornamented with two signs. One, which was a metallic stone gem, was indicative of the Wisdom of magic; the other, which was a transparent tube, filled with holy oil and hermetically sealed, was representative of Divinity, or the incarnation. The first, which had descended from generation to generation as a gem-gift from Jehovah, was called *Urim*, literally signifying the "eye of light," or the window of wisdom; the second, the tube of oil, which had also descended from the gods and the ages, was called *Thummim*, literally signifying, "The Perfection," or the presence of the Spirit of God. The young man, when suf-

ficiently advanced in years, was called "a priest," and was accordingly revered and obeyed in everything. The sacred signs and symbols, or emblems, were wrought upon his garments with exquisite particularity. When the sage seventh son spoke the words of prophecy, or whenever he talked like an oracle, it was supposed that he had been looking into *Urim*, or the eye of wisdom; and whenever he gave counsel, as "from the Lord," he was supposed to have touched his tongue with a drop of *Thummim*, which mysteriously, like the widow's crucible, never lost in quantity from age to age.

It is our impression that the state of clairvoyance, or the condition of spirit mediumship, was occasionally induced by looking into the *Urim*. The reader will find a parallel instance, which fully explains the uses of the ancient stone, in our autobiography, the "Magic Staff." Further explanations in this place are deemed unnecessary.

Truly and Eternally Married.

"ALPHA," IND.—MR. DAVIS, DEAR SIR: Will you mention, in your valuable HERALD, the book or treatise that you consider the best, as a guide, for those who seek to become purely, truly, and eternally married, or mated? Another question: Do you consider love that grows out of mere friendship—equal to, and as liable to be eternal as that attraction which is commonly termed, 'love at first sight'?"

ANSWER: The best book, as a guide for those who seek to become "purely, truly, and eternally married," is the BOOK OF NATURE. The best interpreter of the contents of this everlasting volume is the most harmonious human spirit. The truth-loving spirit is educated by its mistakes, the wisdom-loving by its errors, the selfish by its sufferings, and the sensual by its misery. The Book of Nature contains prescriptions for every description of moral disease, and infallible directions, also, for the consummation of the true and eternal union of two loving souls. "Love at first sight" is most likely to ultimate in the bestial marriage; yet many minds are so constituted, not to be able to decide, in after moments, whether the initial attraction was complete, or only partial. In the latter case, the opposite party is not likely ever to experience the same degree or kind of attraction; and such a marriage, unless very carefully guarded by external attentions, will finally be "null and void." The Book of Nature says: "True marriage is predicated upon mutual conjugal attraction between two souls, whether 'at first sight,' or as the result of long acquaintance and intimate friendship." No third party, either mortal or angel, should be consulted. Our common Mother is wiser than any or all of her offspring. But that mind, human or angelic, is nearest the Father, who, by spiritual harmony, can best interpret the maternal lessons. In true conjugal attraction, there is perfect satisfaction; and one calleth to the other, thus:

Come! come! come!

Come to our home,

Never to roam;

For my spirit is waiting thee,

Thou with the brave and buoyant tread,

Thou by the crystal fountains led,

Oh! haste to dwell with me!

Low, low, low,

Gentle and low,

Like the rivulet's flow.

Does thy spirit respond to me;

Like the song of the Seraphim, soft and sweet,

Like the viewless tread of an angel's feet,

Is thy spirit minstrelsy.

Blest, blest, blest!

Oh! forever blest,

In its power of rest,

Is the heart that awaiteth thee;

For thou breathest a song of love divine—

Pure as the stars that in heaven shine,

Boundless, and strong, and free.

Thine, thine, thine!

Thus my heart singeth,

While thy soul bringeth

Treasures untold to me;

Thine, as the rolling years pass by,

Thine, when our home is in the sky,

THINE THROUGH ETERNITY!

Young man! young woman! every human soul—if you cannot, with your whole heart, and will, and reason, thus call the One you love, then beware; for the fiat of a divine law is about to go forth against your false relation. Never marry any one to whom you would not sing the above song from your heart's core. This principle is universal.

Paraphrased.

"Life is but an endless flight of winged facts or events—a series of surprises."

Dedication of Lyceum Hall

TO THE USE OF
THE SPIRITUALISTS OF BOSTON,
Sunday Afternoon, Nov. 17, 1861.

For several years the Spiritualist meetings in this city have been held at various places for a brief length of time, and frequent changes from place to place have done something to detract from their influence; but now, by the persevering industry of Dr. Gardner, and by the liberality of the owner of the estate, a new hall has been leased and fitted up for the accommodation of these meetings. The hall is at the head of Phillip's place, on Tremont street, just north of Beacon street, and directly opposite to old King's Chapel. It was formerly known as Cochituate Hall, and was for years rendered famous for the meeting there of the old Shakespeare Division of the Sons of Temperance. It has been for the last few years most entirely out of use, and our people have made a good "hit" by securing it for these meetings, and refitting it and furnishing it so that it will be a home, as it were, to spirits and mortals—a place where souls from both sides of the river of death will gather to listen to the truths that will make men free, gushing from the lips of the favored ones who are chosen by the teachers of our century to "Scatter from their stony urn

Thoughts that breathe and words that burn."

The Hall is neatly proportioned, being fifty-two feet by forty-one, aside from the gallery, which is perhaps capable of seating a couple of hundred people. At the further end is a raised platform, about a foot high, for the use of the speaker, and at the right of the speaker are the seats of the choir—a much pleasanter ar-

range than any before adopted. The Hall is well adapted for the use of dancing parties and lectures. The owners of the property are worthy of much praise for the taste and neatness shown in furnishing it, and Dr. Gardner also deserves special mention, under whose sole superintendence the Hall has been fitted up.

To-day a large audience filled the Hall to listen to the dedicatory exercises from the lips of Lizzie Doten. The discourse purported to come from the spirit of Gen. Joseph Warren, the martyr of Bunker Hill, and one of the principal members of the Masonic Fraternity, in the times of the Revolution, and first Grand Master of the Grand Lodge of Massachusetts. The discourse, ambiguous as it was to many outside the charmed circle of that mystic Order, was, we are told, full of deep significance to those who have worked their way into its penetralia.—*Banner of Light.*

A Practical Illustration.

In a recent discourse Henry Ward Beecher said to his congregation:

"Now, it is better, I verily think, for a man to believe heartily in that which is not true, than not to have any belief at all."

This profound statement was speedily followed by an "illustration" not very flattering to his hearers:

"Let me tell you that only about one man in one hundred is intelligent enough to investigate truths and abstract propositions. I think I may say that not more than one in a thousand is really fit to do it. How many men in this congregation have the requisite qualifications for doing it? I suppose you think yourselves more than an average in point of intelligence; and yet, of those among you how many are competent to investigate abstract subjects? * * * A judge is a distinct creation. There are about ten million men where there is one natural-born judge. And as it is in judging things, so it is in the investigation of things. It is a rare gift to have a mind fit for investigation. Few have minds fit for it."

Is this the kind of "lie" it is better to believe than to believe nothing at all? It may be "better" so far as the success of Plymouth Church is concerned, that all of Mr. Beecher's hearers firmly believe themselves to be complete ninny while their Pastor of course possesses the "rare gift" of a mind "fit for investigation." But how Jesuitical is such teaching! How humiliating that it comes from one of the first religious teachers of this nineteenth century. One of God's chosen messengers so blasphemous his character as to teach that humanity is an immense failure! for shame! As if the Great Father of Spirits created nine hundred and ninety-nine in every thousand incapable of an investigation he makes obligatory upon every intelligent creature! Out upon such blasphemy.

If more than one of a thousand of Mr. Beecher's hearers are competent to investigate for themselves, it will not be because of any encouragement from a "teacher" who inculcates such blind and childish dependence upon the mental powers of a "superior." It may not be over-difficult, by repeated efforts, to persuade even intelligent persons that they are no better than simpletons. But what is gained by the lesson? Is this lie better than the truth? C. M. P.

"Kinder Garten."

"Children's Garden" is the admirable name, taken from the German, of a novel method of instruction, introduced into infant schools in Boston and elsewhere, and which has not only been very beneficial in the neighborhoods where they have been established, but is attracting attention from all persons interested in the best and most agreeable mode of imparting instruction to the very young. Many parents object, and wisely, to subjecting delicate children to the confinement of a large school-room, to be cramped in a stationary position for so many hours in the day, and to the mere study of words, which perplex the poor little brain, and to which no meaning attaches itself capable of being mastered by their limited powers of comprehension. The "Kinder Garten" proposes no hot-house training, but a system of healthy, pleasant, physical, and mental culture, which will attract children to books as to their play; which will provide a safe and happy asylum for those who are now considered too young to send to school; where frequent movements, evolutions, vocal and instrumental music, relieve the time of tediousness, and the little body of all thought of weariness; where pictures are used as part of the means of instruction; where a real garden can be occupied as play-ground and school room whenever it is practicable—and all knowledge conveyed in a form in which the ideas can be best and clearly understood.

This system has been fully tested in Germany, and is worthy of the German character and the beauty of their traditions touching children. To Germany we owe our most charming Christmas customs, the most poetical and the most significant which belong to any nation, and which, in their beauty and picturesque imagery, are fast superseding the mere materialism of English and old Dutch ancestral habits. To the German nation, notwithstanding its imputed stolidity, do we owe also the most beautiful stories and legends for children in any language, and the most fascinating of story-writers, Hans Christian Andersen. The "Kinder Garten," if generally understood and its principles acted upon, would undoubtedly prove another blessing to the household of German origin, an advantage equally to mothers as well as to children.

[N. Y. Sunday Times.]

Not all a Joke.

The Boston Traveler indulges in the following bit of pleasantry, concealing under the guise of raillery what are no doubt honest and correct sentiments:

"When the time for reconstruction shall come, we intend to propose and support a plan to make women eligible to the Presidency, so as to secure a wiser government than this country has known for many years past—ever since General Jackson left public life. Does any one believe that the women would have brought us into such a stew as we now have—and a costly dish it is—if they had been al-

lowed to rule us openly, if we had had Queens instead of Presidents? We can't do the sex the injustice to suppose we shouldn't have been better off if we had put our trust in petticoats, instead of putting it in Presidents. There must have been a change; and as we have, thanks to Buchanan & Co., reached even beyond the "deepest depth" of degradation, that change must have been for the better."

A Pious Wife Wanted.

A religious newspaper contains the following devout advertisement, which we insert gratuitously for the benefit of the cause. "A WIFE WANTED.—A missionary's home has been rent by the death of a beloved mother. He needs a comforter, counselor, and friend. The vanity of this world, and the things of it, put them all together, and they will not make a helpmeet for man. They will not suit the nature of the soul, nor supply its needs, nor satisfy its just desires, nor run parallel with its never-failing duration. Therefore, it being not good for man to be alone, God created woman to be a helpmeet for him. See Gen. ii:18; Prov. viii:22. The applicant must possess a healthy body, practical piety, domestic habits, a competency, and, if possible, a musical talent. Address 'Missionary.'

A Charitable Institution.

In a letter to the *Times*, a correspondent says:

Perhaps not one-half of the people in these contiguous cities know that there is in Eighty-eighth street, between Fourth and Fifth avenues, an asylum for those poor girls who have, outside of it, no one to care for them—no hand reached out, but to drag down—no voice, but to delude, deceive or to curse; and that the Society is founded and managed by a few noble women, whose hearts have been touched by the finger of God, and whose hands have been strengthened thereby to carry on this blessed work of saving their fallen sisters! And in this they have been very successful; giving to many reputable situations, and restoring many to their relatives, where often a mother's love has been reaching out for them through long years of estrangement.

A Better Light.

WHAT SHALL BE DONE WITH THE SLAVES? This question will be answered, "in the light of God's Word," by Dr. Cheever, on Sunday evening next, in the Church of the Puritans. Those who need light on this point, or help in answering the cavils and objections encountered on every side, should attend.—*Anti-Slavery Standard.*

"In the light of God's Word" we are taught that "they shall be your bondsmen forever." So that this "light" amounts to a rather dark shadow for the poor slave. We think he will turn gratefully from South-side Adams, the N. Y. *Observer*, and even from Dr. Cheever, with the flicker of light of this "God's Word" to the light of justice and reason!

In this light the question has been answered by Fremont, Butler, and Cochrane! We only want the answer executed.

A Degenerate Son.

Mr. Appleton Oakes Smith, long suspected of being engaged in the foreign slave trade, and recently arrested for that crime, is a son of Mr. Seba Smith, author of the Jack Downing letters, and of Mrs. Elizabeth Oakes Smith.

Brief Items.

—Senator Mason, while in conversation with Mr. Winthrop, of Boston, some months ago, was asked when he would visit that city, and replied, "Not till I come as an ambassador!" There has been a strange fulfillment of that prediction; but the illustrious plenipo comes, like the Apostle Paul, "an ambassador in bonds."

—Abraham Lincoln was elected President, November 6, 1860. On the next day, the 7th, his election becoming known in Charleston, the Federal officers there resigned their places, preparatory to the secession of the State. One year afterwards, to a day, the United States fleet began to throw shells, at the rate of "2,000 per hour," into the forts at Port Royal, and the first landing of the government forces was made upon the territory of South Carolina.

—In the Douglas Brigade, encamped at Chicago, there are no less than eleven clergymen holding positions as privates and officers. Every evening religious services are held in many portions of the camp.

—Mrs. Hemans, on one occasion, to satisfy the incredulity of one of her brothers, learned by heart, having never read it before, the whole of Heber's poem of Europe, in one hour and twenty minutes, and repeated it without a single mistake, or a moment's hesitation. The length of this poem is 424 lines.

—The following curious advertisement for a minister appears in a late English paper:—"Advowson, with possession, desirably situated one hour from Euston square. Net income, £240. Population, twenty-five. One service. No house. Incumbent can reside at a pleasant little town two miles from the church. Address, &c." £240 a year for ministering to a population of twenty-five persons—men, women, and babes, churchmen and dissenters—or rather more than £9 10s. per head!

—The *New Orleans Crescent* makes the following confusive: "We fancy, if the war should be brought to a close, many of our moneyed citizens would leave us and go northward, or to Europe; and our good city would be a secondary thought with them."

—Quilp hearing a lady reading lately, in a newspaper, that in certain parts of Wales it is the custom to plant thorns and thistles on the graves of old bachelors, remarked, "That is another instance of the great law of compensation. If one escapes the thorns and thistles of life, he must expect them after death."

—Tapper says 'tis the horse and not the wagon that wears. But we are very certain that we have seen a wagon tire.

—A monthly says, "woman is a link between earth and heaven." Prentice, of the *Louisville Journal* says, "So is a sausage tossed in the air."

—Trimountain Encampment I. O. O. F., of Boston, has invested \$1000 of its fund in the government loan, and Siloam Lodge has ap-

propriated \$50 for the purchase of blankets for the volunteers.

—John Slidell was the son of a tallow chandler, a parentage of which he had the meanness to be ashamed. It is related of him that on one occasion, in conversation with a lady noted and dreaded for her wit, he expressed a desire for foreign travel. "Ah!" said the lady, "I have no doubt you would find yourself very much at home in Greece!" Slidell withdrew precipitately from the encounter. "That young man," said his persecutor, as he retreated, "needs to be dipped; for he has not been well molded."

FOREIGN ITEMS.

Our advice by the arrival of the Etna, from Europe, are to the 14th instant.

—The British and French fleets, destined for Mexico, were to sail about the middle of the present month. The French fleet is to be under the command of Admiral de la Graviere. The Madrid journals talk of a Spanish Protectorate as likely to result from the expedition.

—The inauguration of the Lord Mayor of London took place on the 9th instant; the present incumbent then entering upon his second term of office. At the grand civic banquet, given at the Guildhall, the American Minister, Mr. Adams, is said to have made a "frank, manly, and sensible speech," in reply to the Lord Mayor's remarks upon proposing a toast to the diplomatic body.

—At a banquet on the 9th instant, given by the Fishmongers' Company at their hall in London, in honor of the Lord Mayor's day, the commissioners from the Corroberate States were present, Messrs. Dudley Mann and W. L. Yancey, the latter of whom graced the occasion with a rehearsal of rebel successes, which were honored with cheers.

—English seamen were coming in large numbers to America, on account of the high price of wages offered in the Federal service.

—At a meeting of the Manchester Chamber of Commerce, some samples of cotton, recently received from Jamaica, were exhibited, and hopeful statements were made as to the success of the Jamaica Cotton Company.

—The final obsequies of the late T. B. McManus were celebrated at Dublin on Sunday, the 10th inst. It is computed that 50,000 persons followed the funeral cortege.

—Gen. Sir Howard Douglas died on the 8th instant, at the age of 85.

—Adeline Patti had concluded a most successful operatic engagement in Dublin, and after her last appearance the horses were removed from her carriage, and she was drawn by the crowd to her hotel, when she had to address them from the balcony.

—In France, it was supposed that M. Fould had accepted, or would again speedily accept, the ministry of Finance.

—The French government, in a note to the Swiss, declares that the Dappenthal has never been occupied by its troops.

—King Victor Emmanuel had recently opened, at Ancona, the new railway there, amid the enthusiastic acclamations of the people.

—The King of Portugal died, on the 12th instant, of typhus fever, at the age of 25. His brother, Prince Ferdinand, also died of the same disease, but a short time since, and a third, the Prince Auguste, was also ill. The successor to the Portuguese throne is Prince Louis Philippe, duke of Oporto.

—In Poland, the chief Rabbi, and other Rabbis and Jewish functionaries, had been arrested at Warsaw. The reason is unknown. At a convent on the estate of Count Zemoyiski, fifteen thousand muskets had been seized. Similar seizures had been effected at other places.

—The insurrection in the Herzegovina, Turkey, is represented as still extending, and insurrections had also broken out in Bosnia.

—The Spanish Cortes were opened by the Queen, at Madrid, on the 6th instant. In the speech of the occasion she speaks hopefully of the redress of Spanish grievances in Mexico.

For the Herald of Progress.

The Path to Our Destiny.

From day to day millions of our countrymen are, with anxious and hopeful feelings, seeking and devouring the sparse items of news that speed over the wires from Maryland, Virginia, Kentucky, and Missouri.

As each item is read and re-read, and therein something is sought which shall feed the fires of hope in the soul, the anxious inquirer once more experiences those sensations which come of hope deferred.

There is a void in the spirit of the American nation. There is not a reflecting man or woman mind in the country that does not feel this void. In all that is done by the public through its own selected agents, in all that is spoken through the press, that stands for its mouthpiece, there is a want—a felt want—of moral, divine power. The voice divine is not heard, and yet, in one sense, "the voice of the people is the voice of God." But the voice of the people is not spoken, though universally felt. The public will is not executed, though there is a show of ministering to its wants.

Slowly, steadily, but surely, this mighty will rolling up the revolutionary elements requisite to the accomplishment of its own destiny.

Dark and thick are the clouds that now surround that destiny; promising is the path that leads through the darkness, narrow and crooked though it may be.

That path must first be trodden by Spiritualists. It is those who have been taught to feel the glow of the divine fire within them, that must give forth the outspoken and outacted inspirations, which only can fill the void in the mind of the nation, and over paths of victory lead to prosperity and peace.

It belongs to all true Spiritualists to prepare to accomplish the work for which they have been prepared.

The time is at hand when the last shall be first, and it is for the Spiritual Jews of the nineteenth century to shake off the dust into which they have been trodden, and prepare to fulfill their destiny. Long enough have they been ignored, spit upon, scorned, despised, and rejected among men.

The military power is now dominant in the

country. Through that power the "irrepressible conflict" has to be settled. The men that accomplish are those who are most gifted with the inspirations of genius. Where are those minds to be looked for, expect among the first-born children in the new kingdom of light?

The sword and the rifle are not yet turned into the pruning-hook and the plow-share, nor will they be until the present conflict is settled. Meantime, every executive man should well understand the use of these executive instruments.

P.

Conjugium.

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

For the Herald of Progress.

Married: At the residence of the bride's father, on Friday, November 1st, 1861, by H. Goodrich, Esq., Mr. WILLIAM BRADY ADAMS, of Fountain County, Indiana, and Miss ALICE CARY MARBLE, daughter of Rev. H. S. Marble, of Iowa City, Iowa.

Both the bride's father and bridegroom mentioned above, will be recognized as laborers in the spiritual lecture field, the former being well known all over the West as formerly a Universalist minister, but who left the light of that faith when it had grown dark by the side of the more brilliant and purer light of Spiritualism.

The bride, on this occasion, as in fact upon all occasions, was dressed in the reform dress, or that which is generally designated as the "Bloomer." And in order that she may not entirely lose her identity, she desires that she be addressed by her former name, with the simple addition of the Christian name of her husband. So much as a protest against her not being herself.

PROGRESS.

Apotheosis.

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

For the Herald of Progress.

THE LITTLE MOUND ON THE HILL.

Written for Mrs. Sarah A. Munson, of Waukegan, Ill., BY J. C. SMITH.

There's a small green mound on the hill,
By Michigan's golden wave;
My throbbing heart, be still—
'Tis my only grandchild's grave!

Tread lightly, ye angels that trip o'er his bed,
For dear is his dust, though the spirit has fled.

The cradle is empty now,
There's a vacant stool at the board;
Here's a wreath I wove for his brow,
His raiment and toys are stored:

Oh, who shall now mock the canary bird's voice,
Or teach my lone spirit look up and rejoice?

Thou hast flown from my lonely bower,
From thy home on my breast, sweet bird;
Yet oft in the evening hour
Are the notes of thy love song heard.

Oh, come, little Frank, to thy grandma's knee,
My poor heart is yearning, is breaking for thee!

In sorrow, in pain, in joy,
My dear girl gave thee birth,
And my soul leaved out to the boy,
As the choicest boon of earth;

Ah, little I deemed him a borrowed boon,
And that Heaven would ask his return so soon.

With flowers let me deck his bed—
Pale flowers from the shadowy wood,
To garland the early dead,
Resting here in his solitude—

In the silence of twilight I'll kneel on this sod,
And invoke for my darling the blessings of God.

Oh, soon may I see his form,
All radiant with joy and love,
No longer food for the worm,
But deathless and gorgeous above;

Look upward: he beckons! Yes, darling, I see,
And o'er moorland and river I'll hasten to thee!

For the Herald of Progress.

Departed: To the Summer Land, from her residence at Great Bend, N. Y., on the morning of Nov. 8th, 1861, RUTH, wife of H. A. Miller. During the gradual decay of the earthly tenement, for several years previous to the complete emancipation of the spirit, her sufferings, though severe, were borne with much patience and resignation. The hope of an endless progression in knowledge, wisdom, and love, carried her safely over the transit which separates from the eternal main. Her fidelity in all the relations of life, and an assurance of her continued love, pour a healing balm over the friends who yet linger in earth-life. We are comforted in knowing that she had unfolded a life of usefulness, and free from pain has ascended to those principles of true philosophy which give knowledge of and a sublime faith in the future life. Thus, from the radiant peaks of faith in human immortality—made glorious knowledge by the morning light of Spiritualism—we find that death has its significance, and points with a rosy finger—no skeleton's bony index—to the eternal future and its ever-growing beauty.

Death is the fading of a cloud,
The breaking of a chain,
The rending of a mortal shroud
We ne'er shall see again.

Death is the higher, second birth,
The unvailing of the soul;
'Tis freedom from the chains of earth,
The pilgrim's heavenly goal.

Death is the close of Life's alarms,
The watch-light on the shore—
The clasping in immortal arms
Of loved ones gone before.

To this dear one, mourned by our family and friends, this tribute of love is inscribed by her son,

Geo. M. JACKSON.

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."

For the Herald of Progress.

Regina Lyle.

BY CLARA WENTWORTH.

CHAPTER IX.

THE LESSONS OF THE WORLD.

"She has all
That would insure an angel's fall;
But there's a cool collected look,
As if her pulses beat by book—
A measured tone, a cold reply,
A management of voice and eye,
A calm, possessed, authentic air,
That leaves a doubt of softness there."

[WILLIS.]

"I will not let thee sleep, nor eat, nor drink;
But I will ring thee such a piece of chiding,
Thou shalt confess the troubled sea more calm;
That thunder with less violence cleaves the way:
The ravens, screech-owls, and the mandrake's voice
Shall be thy constant music."

RANDOLPH'S JEALOUS LOVERS.

As in a troubled dream, as if I were the phantom actor in some most unreal scene, I arrived in the great city, and stood alone, doubting and forlorn, at the depot, gazing in wonder at the tall, dark, frowning houses, the muddy street, the hurrying, jostling crowd. Many a passer-by stopped to look at me curiously; perhaps it was my alarmed air and solitary condition that attracted their attention; the women probably looked in surprise at my unfashionable attire; for I wore over my dress of dark merino a large and comfortable country made cloak; and a silk hood lined and quilted. But after a while, the feeling of insecurity and strangeness wore off, and I turned to ask the baggage master my way to some near and respectable lodging house.

I have, through life, been an intuitive reader of character, and very seldom has the power failed me. Had I retained my calmness of heart when I first met Allan, my clear insight would have enabled me to read the treachery and selfishness veiled by a handsome exterior. But the fine subtle web of his magnetic will was thrown around me, and I, unwarned and inexperienced, yielded to the spell I deemed so pure and holy. Looking intently in the face of the man I now addressed, I felt that the soul of which that homely visage was the yet true exponent, was filled with the mildest charity and the tenderest benevolence. He answered me kindly, inquiring whether I was a stranger, and assuring me of his willingness to oblige me. I told him I had come to the city on business of the greatest urgency, and I mentioned a place upon the coast far distant from my home, which I said I had left the day before. I was weary with day and night traveling, and already the shadows of another sunset gathered over the house-tops; he gave me explicit directions, and without much difficulty I found my way to the boarding-house of Mrs. Williams. I soon made my arrangements with the portly landlady, whose suspicions, if she had any, I quieted by a certain composed dignity of manner, and by the display of my well-filled purse. She gave me a room, and sent up refreshments.

I rested in comparative ease that night; and the next day I prevailed on my landlady to go to the place of business or the dwelling of Mr. Allan Graham, and find for me the abode of his intended bride. Mrs. Williams, although exceedingly inquisitive to know my business, did not deny me; she went and earned the present I had promised, and I was in possession of the longed-for intelligence.

That same afternoon, I dressed myself carefully in a black silk I had given to me by Agnes Lyle, the only silk dress, in fact, that I possessed. I had no ornaments; but I curled and arranged my hair, and despite of the entreaties of my landlady that I would wear a bonnet and shawl, and not go out in that country-fied looking hood, and grandmother cloak, I persisted in wearing them, as also the woolen mittens that protected my hands from the cold; although Mrs. Williams offered to loan me all the fashionable accessories. I was free from that worldly pride that sacrifices so much for appearances.

I reached the massive palatial mansion, that was mislabeled a home by its transient and permanent residents. I was shown into the private entrance by one of the astonished domestics, who gazed at me with a long continued, wondering stare. I was taken into one of the luxuriously furnished parlors, and asked my name, and business with Miss Arabella Livingstone, whom I had inquired for.

"My name is unknown to the lady, and my business is for her ear alone," I replied: "Do me the favor to deliver my message."

"Humph! speaks like a lady, any how," I heard the man mutter as he left the room. In a few moments he returned.

"Miss Livingstone's particularly engaged just now, and can't see you, Miss," he said, with much emphasis. "She says if you'll call again, or state your business to me, she'll attend to you some other time."

"Haughty and insolent!" whispered my intuitions; and rising, I told the attendant I would call again next day. One query only did I venture upon; when was the marriage to take place? Did he know aught about it?

"In two weeks," he replied; and I went home, indignant, but not disheartened. The next day, at an earlier hour, I returned to the imposing hotel; and having written on a slip of paper, that I had that to say which immediately concerned her happiness, I sent it to her room.

After the lapse of perhaps half an hour, during which time I paced nervously up and down the spacious apartment, I heard soft footsteps approaching, and in another moment, a lady entered, so fairy-like, so angelically beautiful, that I started with surprise; such a rare vision of most excellent loveliness had never greeted my eyes before!

She was small, symmetrically formed as the fabulous nymphs of olden legends; dazlingly fair, with the delicate tint of the rose sea-shell on the rounded cheek; lips finely curved; a forehead candid as that of childhood's innocence; yet deep impressed with the divine signet of intellectuality; eyes blue as July skies, shaded by long golden lashes; hair like living sunbeams, braided around that enchanting face; arms white and graceful as the dream portrayed ones of the syren's; and hands like dimpled lilies;—she stood before me smiling sweetly, addressing me in the most melodious tones, with a benign graciousness of manner. Could this be the proud, arrogant Southern girl, my fancy had evoked? But her words dispelled the confusion of my thoughts: "Miss Livingstone has requested me to see you. I am her near friend, and if you would let me know what your pleasure is with her, or permit me to carry your message, I will inform her willingly."

There was no false assumption, no supercilious condescension in her tone; she spoke to me as one true woman speaks to another. My heart, seared, deadened for weeks, uprose with a strange glow and thrill of affection towards this gentle, music-voiced girl. I replied that my business was imperatively with Miss Livingstone herself.

"I will tell her, I will prevail on her to see you; you look weary and pale, as if you were fatigued with traveling, or had been ill. Allow me to loosen the strings of your hood; and had you not better take off your cloak? it is very warm here, and you may take cold going out into the air." With a loving sympathy in her looks, she proceeded to untie the strings, and unclasp my heavy cloak. I took off my hood, and the waving tendrils of my hair fell around my face, and over neck and shoulders: "What magnificent raven-black hair!" cried the young lady, clasping her hands in delighted admiration.

"I told her I had traveled far, for the express purpose of meeting with Miss Arabella Livingstone; that I had that to tell her which bore materially upon her future happiness."

"Will you give me your name?" said my lovely entertainer.

"Certainly, but it is one unknown to you both; I am called Regina Lyle Wakely; do, dear lady, prevail upon your friend to come; and please tell me, if I am not taking a liberty, what is your own sweet name?"

"You are very complimentary," she responded, smiling; "but I think yours the sweetest and most romantic name. Regina is queenly; and Lyle is quite an aristocratic name; and the last is good, and sounds well too. My name is Linda Graham, at your service."

Linda! his sister! This beautiful young creature he had described to me so often. I was suffocating with emotion, and my labored breathing threatened to break forth in sobs. I looked up to see the blue, dilating eyes, the wild alarm of that perfect countenance, and I struggled for the mastery of my feelings. I could not hate this girl, this angel! though she was the sister of the man that had so ruthlessly torn from me all that made life dear and valuable.

"What is the matter?—are you ill?—shall I get you a glass of water?" she whispered, anxiously.

I took her hand, pressed on it the seal of my forgiving affection in a fervent kiss; then I burst into tears, and kneeling before the astonished maiden, clasped her around, and asked her, "mid my choking sobs, 'Have you never heard my name before?'"

"Never before this day, my poor girl! Only from your own lips. Oh, do tell me what I can do to help you?" and her pure lips closed upon my forehead.

"Bring the Lady Arabella! bring her quickly! it is all you can do for me; and do not return with her, for I would not shock your loving heart by the recital I have to make."

"Oh, but compose yourself first; you don't know how you frightened me! But Arabella has no secrets from me, she tells me everything; so please let me be present; I may be of use to you if you should get faint; and then Bella isn't like me altogether, she's a little distant—"

"Proud, haughty, and domineering," I exclaimed.

"It wouldn't do for me to say that of my brother's intended!" said Linda, gravely. "But do you think you are sufficiently composed for an interview with Miss Livingstone?"

I assured her that I was. I wiped away my tears, and resumed my position on the sofa, and my outward calm demeanor. With another pitying glance at me she left the room. O, Infinite Searcher of the human heart, how throbbled mine in the great added sorrow of this revelation. His sister had never heard my name; had he been plotting treason even before the fatal secret of my birth was discovered? Lower and lower in the scale of moral estimation sank the once radiant image I had adored.

Moments, fraught with the agony of a life, passed on, and then approaching footsteps sounded in the hall. I heard the soft, low voice of Linda, say, deprecatingly, "She is a perfect lady, I assure you, Bella."

I heard, with sharpened sense, the bride's petulant reply of "Pshaw!"

They came in together, and my eye fell with an irrepressible shudder of my frame, upon the bride of Allan Graham. She was a magnificent icicle, that tall and stately brunette; and pride, that of the worldly only, sat enthroned

upon her brow, her scornfully curled lip, her arching neck. She was beautiful, with the repellent, imperially-haughty style; the flush upon her cheek was like the crimson glory of the damask rose's heart; her dark brown hair was braided and curled after an elaborate fashion, and a single diamond flower adorned her head, and nodded tremulously with each motion of her step. She was superbly attired in a black satin, relieved by bouquets of an amber color; her neck, half-bared, was encircled with a chain of pearls, from which depended a cross of brilliants; her arms were clasped by bracelets of pearl, and from her small, dark, tapering fingers, gleamed priceless gems. Over one arm she had thrown a scarlet sack or cloak, trimmed with ermine. She stood erect and defiant before me, in all the consciousness of her gorgeous beauty and world-indorsed position. And at her side, in her simple and becoming dress of dark blue watered silk, without one ornament save a slender circlet of gold around her neck, stood Linda Graham, the impersonation of meekness and sweetest womanly humility.

I saw the dark eyes of the heiress flashing full upon me their baneful light, but the voice that spake was cold as the New England winds of storm.

"What is your pleasure with me?" she said, measuring me from head to foot.

"You are betrothed to Mr. Allan Graham," I replied, never taking my eyes from off the stern, proud face.

"I have that honor; pray, what prompts you to the inquiry?" she responded, again insolently surveying me, and throwing herself into a rocking-chair directly in front of me.

I had risen at her approach, but now I resumed my place upon the sofa; and Linda, leaning over the back of the chair, whispered a few words to her friend.

"The reason that prompts me, and that has urged me to take this journey, is this: I come to warn you, and if you have a woman's heart, and feelings of honor, to save you from utter wreck and ruin. I come—"

"Upon my word! quite romantic and gipsyish, isn't it, Linda? But excuse me, Miss, I was guilty of interruption. Please proceed at once, and relate your story in as few words as possible, for I have an engagement at half-past three."

"You are a spiteful, insolent creature!" I murmured to myself, but I controlled myself sufficiently to look her full in the eye and to continue in my purpose.

"My name is Regina Lyle Wakely, and I have come from my dear, although humble seaside home, in New England, to do you a great service."

"I thought you were from the country," she again interrupted me.

"I presume you have never heard my name before, for his sister Linda, of whom I have heard so much, says she never heard it before this day. But I—"

"How shockingly familiar!" again broke in the rude beauty, with a gesture of ineffable disdain. "His sister Linda!" she repeated; then, with a sudden anger, she exclaimed,

"What do you know of Mr. Graham? Why do you mention him thus familiarly, and his and my sister in that style? How dare you—"

I interrupted the haughty patrician this time. "I dare mention him and this dear, unoffending young lady, because I, too, was, until a few weeks ago, like you, his betrothed. I, Regina Wakely, have been his holly affianced bride!"

She started from her seat and hurled at me the one dastardly word, "Liar!" with eyes ablaze with fury, and cheeks that flamed. I folded my arms and stood before her in the conscious dignity of my innocence and outraged love. Pale, trembling in every limb, Linda stood speechless, large tear-drops gathering slowly in her heaven-blue eyes.

"I am telling you the truth," I went on, "and I can prove it by the honest people who have taken care of me through infancy, by my adopted brother, by the neighbors in our village. And I must tell you that not only did he prove faithful to his vows, for no fault of mine, but he added the keenest insult to the bitterest injury, and he offered to me the basest, vilest proposal, that man can make to woman. Will you ally yourself for life to such a wretch?"

"Oh, Allan, Allan, can it be possible? what misery, what terrible thing is this?" cried Linda, weeping and wringing her small white hands.

Arabella turned a flashing glance upon her, and said, scornfully, "Don't you see this is all trick, got up by some jealous minx that's envious of my good fortune? The girl's probably been hired to enact this scene. Now, Ma'msell Regina, or whatever your name is, how much shall I pay you to discover to us the author of this joke? Pshaw, Linda, child! her feelings won't be wounded easily, she's used to the melodramatic. She comes of gipsy stock, I'll wager anything."

Still, with my arms folded on my breast, I compelled her to look at me; I forced her attention, and replied not to her taunts, though my blood was surging like a torrent through my veins. I took from my bosom a miniature that Allan had given me, I repeated his conversations with me, his descriptions of his sisters, Linda and Elvira, of his home and associates. A cloud of fear and distrust settled on the brow of the bride; she became thoughtful, attentive. Linda's pitying tears streamed down her pallid face.

"You have taunted me cruelly, you have maligned me coarsely, but I forgive you; for perhaps you have had the misfortune to love him. Yes, I wish to thwart his ambition and his pride; for, lady, that man is incapable of a pure affection; he woos you only for your gold. In pity for yourself, for I will not plead for my

wrongs, for the sake of womanhood and truth, I implore you, discard him! Sweep the serpent from your path—the betrayer that would desert and deceive one would do so to all if he found the opportunity."

Arabella leaned forward in her chair and scrutinized me closely, as if she were seeking a clue to some half-forgotten revelation.

"You are from New England?" she said, slowly, with a slight diminution of her disdainful manner.

I nodded affirmatively.

"He spent the summer and fall there," she continued, turning an upward glance upon Linda, who was still weeping silently. "And you are a fisherman's or a farmer's daughter?"

"Until quite lately I believed myself the child of a fisherman. I have no knowledge of my parents."

"Hem—a mystery!—but this girl does not look—no, it cannot be; and yet, if that were all—"

"What do you know about your family or origin?" she inquired.

"Oh, Arabella, you are too hard; you wound her feelings," said Linda, in a deprecating tone, coming around to the side of the chair.

"Don't interfere, sissy! I've got a suspicion, and if it's so, why, all is right; and I'll only scold Mr. Allan for indulging in promiscuous flirtations. Will you please answer my questions, Miss Regina?" she said, with mock politeness and stinging irony.

The queries she had put struck home to my most tender point; but I still bore up bravely, and said, without a tremor or a blush: "I believe my birth to have been illegitimate in the world's eyes, although my dear, innocent mother believed herself a lawful wife; but I hold myself accountable to God and to man for my own acts; and my life has been unblemished, and my conversation pure. He had no right to offer me insult because of the alleged stain upon my birth."

"We judge differently in our circle; you were not his equal, and he discarded you. No gentleman of family and position can be blamed for that; on the contrary, his conduct would be approved," said the unfeeling aristocrat, with icy coldness of tone.

"I could have forgiven him, proud woman, had he been weak enough to have yielded to your false code of society, and so had honorably sued for a release from the vows he had plighted to me! Ours was no clandestine engagement; my foster-father knew of it, and he and my foster-mother had given their consent; and that of my mother's sister was also gained. He left me, ostensibly to attend to some business that required his presence previous to our marriage. On his return, he announced to me that he could not wed me because of the discovery relating to my birth. I could have blest and forgiven him even then; but that last bitter, unmanly indignity, has driven every vestige of affection and softness from my bosom! I hate him! I despise him! I loathe and scorn his name! And you—if you marry him, will fall under the same ban and curse that henceforth will pursue him!"

"Linda, take this seat a minute," said Arabella Livingstone, rising, and motioning the young girl to occupy her chair. "Come with me a moment," she said, and she led the way out of the room and up the stairs, to her own bed-room, that was furnished with a lavish magnificence. "Sit there!" and she pointed to a chair, while she drew an ottoman close beside me, and murmured: "It may not be the same; yet it will do no harm to make a trial—tell me, now," she continued, with lowering brow, and angry lightnings shooting from her eyes. "I wouldn't ask you before his sister, for she's had enough of this; if all you say is true, was there no other reason for Mr. Allan's desertion of you? no other motive than the one you have alleged, for the insulting proposition he made to you? Think, and try to remember—was there no excuse, even, for a high-minded gentleman like him?"

"Can there be excuse or palliation for such unparalleled treachery?" I cried. "Are you a woman, that you speak to me thus? What do you mean to insinuate? Am I not virtuous, honored, and beloved, by a few true hearts, even as you are? What mean you, madam?—what signify your enigmatic words?"

She bent forward and whispered, slowly, four words; they struck to my heart like bullets! I was bereft of speech, and powerless for awhile. Then I staggered towards a table in the center of the chamber, and poured out some water from the crystal pitcher into the silver goblet, and drank it eagerly, as it were the draught of life. Then I confronted that narrow-minded, purse-proud Southern girl, and with uplifted hand I cursed her and the race of the oppressors from whence she sprang!

I had regained in that moment all the elasticity and strength I deemed fled forever. I was as one inspired, and I thundered denunciation, reproof, and warning, into her ears, until she shrank back appalled, and covered pale and guilty before me!

"Go wed with him! I cried; and become the mother of a herd of wretched lordlings! of tyrants, and usurpers of another's human rights! Treachery and pride, deceit and arrogance, are elements that mate well. Oh, you will be a congenial pair! But remember this, unprincipled woman—that the sword of Eternal Justice hangs suspended over your proud, unbending neck! The time is not far distant when all such craven souls as yours shall tremble for your own and your forefathers' iniquities! The day of reckoning is at hand, when the mother's groans and the children's wails, the anguish-cry of father and of son, shall be brought in judgment against you! The lash you have wielded shall be torn from the delicate hands of your aristocratic dames

your boasted chivalry shall bite the dust; your wealth and glory shall depart; and the vile mists of ignorance engendered by your vices shall pass away before the beams of the almighty Sun of Liberty! The pangs you have indicted shall be visited tenfold upon you! Slaveholders! iniquitous traffickers in souls! your day of doom draws nigh! It shall be heralded by blood—that gracious dawn of Freedom! It shall be consecrated by the blood of martyrs—that new era of our God! It shall be sealed upon the battle-field and recorded upon the star-flag of our country—that Freedom is proclaimed to all!"

Still under the influence of the uplifting power that inspired me with utterances of prophetic import, with fearless daring and unconquerable will, I sank upon my knees, and poured forth a prayer for the enslaved, so wonderfully moving and sorrowfully imploring, that it stirred me with tenderest emotions. Like a poor spent, weary, overburdened child, I found relief in weeping, and should have yielded to my feelings longer, had not the cold hand of Allan Graham's intended, by its repellent, heart-chilling touch, reminded me of my whereabouts.

"Go away, I beg of you!" she entreated. "You have scared me almost to death! Do go quietly away, and don't say any more such dreadful things! You look terrible when you talk like that. I will give you anything you ask, if you will leave the city, and promise never to disturb us again." Her voice trembled. All her superciliousness was gone!

"I do not need a bribe, and should scorn any gift from your hands," I answered, proudly. "I have fulfilled my duty; I have eased my heart; I go now, and will never again intrude upon you. Farewell, madam! may the Lord send you better thoughts and more humane feelings!"

"Good-bye," she uttered faintly, and with a glance of contempt upon her crouching form, I left that daintily-furnished room, and returned to the parlor.

Linda was still sitting in the same place. She arose at my approach, eager to assist or console me. Something in my face riveted her attention.

"You look different; you appear triumphant; there are red spots on your cheeks; have you derived any satisfaction in your interview with Arabella, up stairs?"

"I have fulfilled my mission; I have spoken to her heart and conscience," I replied. "Now, permit me to embrace you, and I will go."

"Dear girl! I feel that every word you said was truth; and my brother Allan has been so very, very wicked! Oh, I am so sorry, especially for your sake. But, tell me, is there anything in which I can serve you? Can I be of any assistance to you? I would so willingly help you!"

I thanked her warmly, took from her hand my hood, and permitted her to tie the strings and fasten my cloak. Then, as she stooped to kiss me, I told her something, and her yet pale face flushed a little, a pitying tear-drop fell on my forehead, and the true lips unclosed to say:

"We are all God's creatures, dear! and I love you none the less." Then, as I said farewell, she pleadingly replied: "Don't say forever, Regina! Tell me where you live, and let me come and see you! You will not?—you shake your head! Well, then, farewell! and may God bless you, and help you, and grant you peace!"

Like sweetest music her reverential invocation thrilled my soul. Holding my hand she led me down the broad stairway and kissed me once more. Just then a lady splendidly attired, entered from the street. "Why Linda!" she exclaimed, with a glance of haughty inquiry at me. I drew my hand away and my companion called out: "you here already, Elvira?" I knew that the auburn haired, hazel-eyed, majestic lady before me, was Allan's other sister, and I felt the cold disdain of her spirit for all that was not gold-illuminated; her supreme contempt of poverty, plain garments, and unfashionable people. I took one more look at the angel of that family, and with a murmured "God bless you, Linda Graham!" I passed out into the street.

(To be Continued.)

What a Little Girl Has Done.

On the cars between Dunkirk and Buffalo will be seen, daily, a pretty, delicate-looking girl, perhaps twelve or fourteen years old, who goes from car to car, selling some little books of a religious nature, published by the American Tract Society. She first distributes through the car a printed bit of paper, to this effect:

"The bearer of this, Miss Flora E. Simmons, is an honest and industrious girl, and in every way worthy of your patronage. She supports herself and sick mother from the proceeds of her sales."

"E. W. Woodward, Superintendent Little Miami Railroad; W. R. Arthur, Superintendent Illinois Central Railroad; C. L. Robinson, Superintendent Western Division New York and Erie Railroad."

After being thus introduced, she asks you to purchase one of her little books, price ten cents, and seldom does her request, made in a sweet, modest tone, accompanied by a winning smile, meet with a refusal. Completely won by her unaffected modesty, we drew her into conversation, by which we elicited the following facts, which makes Miss Flora a heroine in our eyes: During her leisure hours since the war commenced, our heroine has made five hundred and eighty pin-cushions and knit twenty-two pairs of woolen socks, all of which she has distributed herself to Ohio soldiers in Western Virginia. She has but just returned from a visit to Gaudley Bridge, where she went to distribute books to the soldiers of the Ohio Seventh Regiment. These books are gifts, which she is enabled to dispense by making a sacrifice of her time and strength, which, we fear, will prove too much for her delicate health. Her day's work, ordinarily, has been to sell on two trains, but

her mother has, at her earnest request, allowed her to sell on three trains a day, and the proceeds of her sales on the third train is devoted to the soldiers. Thus does this noble little girl strive to soften the hardships of the defenders of her beloved country. We could gain nothing but these bare facts, but it requires no stretch of the imagination to believe that to the rough soldiers, far away from home and friends, this lovely girl appears like an angel of light, as she moves among them with her gifts. Travelers, remember Miss Flora, and by your liberality enable her to do yet more in her mission of love and devotion to the defenders of our beloved country.—Exchange

Of Writers and Speakers.

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

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

Mrs. Cora L. V. Scott Hatch speaks at Dord-worth's Hall, 800 Broadway, morning and evening.

Mrs. M. J. Wilcoxson may be addressed, till farther notice, Hammon, N. J.

Mrs. Frances Lord Bond will respond to calls to lecture, addressed box 578, Cleveland, O.

Mrs. C. M. Stowe may be addressed, till farther notice, at Sturgis, Mich.

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

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

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

Mrs. M. B. Kenney will make engagements for lecturing. Address Lawrence, Mass.

Leo Miller will make engagements to lecture week evenings. Address Hartford, Conn.

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

H. B. Storer, inspirational speaker, will accept invitations to lecture in the Eastern States during the fall, if addressed, New Haven, Conn., box 612.

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

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.

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 Glenfurn and Kenduskeag.

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

William Denton has closed his labors in the mineral regions of the West, and will spend the winter in the Eastern States and Canada. Address Palmetto, O.

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.

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.

Mr. and Mrs. H. M. Miller will receive calls to lecture in Northern Ohio and Michigan this winter; also attend on funeral occasions, if required. Permanent address, Conneaut, Ohio, care Asa Hickox.

Miss De Force has been obliged to return to the West, owing to ill health. Address, through December, Vincennes, Ind.; January, Owensboro, Ky.; February, Philadelphia.

G. B. Stebbins will speak in Springfield, Mass., Dec. 8 and 15; Portland, Me., in January. Address for engagements in Massachusetts through December, at Rochester, N. Y., till Dec. 5. After, care Bela Marsh, Boston.

F. L. Wadsworth will lecture in Battle Creek, Mich., every Sunday until further notice; in Providence, R. I., four Sundays of May, 1892; Taunton, Mass., first two Sundays of June; Marblehead, Mass., three last. Address accordingly. He will answer calls to lecture in New England during the summer of 1892.

AGENTS FOR THE HERALD OF PROGRESS.

GENERAL AGENTS.—Messrs. ROSS & TOWSE, 121 Nassau street, New York, are our regularly constituted Agents, and will supply news dealers in all parts of the country with the HERALD OF PROGRESS on favorable terms.

BOSTON, MASS.—BELA MARSH, 14 Bromfield street, Boston, will fill all orders for this paper, or books on our list.

CLEVELAND, O.—Mrs. H. F. M. BROWN, 288 Superior street, is duly authorized to act as our agent in Ohio and the West.

PHILADELPHIA.—SAMUEL BARRY, south-west corner of Fourth and Chestnut streets.

LONDON, ENO.—THE HERALD OF PROGRESS and all in our list may be ordered through the house of H. BALLIERE, 219 Regent Street, London.

LOCAL AGENTS.

Akron, Ohio, J. Jennings.
Appleton, Wis., J. E. Harriman.
Auburn, N. Y., George Kins.
Bellefontaine, O., James Cooper, M. D.
Buffalo, N. Y., T. S. Hawkes.
Clarkston, Mich., N. W. Clark.
Columbus, Wis., F. G. Randall.
Fond du Lac, Wis., N. H. Jorgensen.
Fort Madison, Iowa, George W. Douglass.
Glen's Falls, N. Y., E. W. Knight.
Lowell, Mass., Benjamin Blood.
Los Angeles, Cal., T. J. Harvey.
Norwich, Chenango Co., N. Y., G. L. Rider.
Oregon City, Oregon, F. S. Holland.
Pepin, Wis., John Sterling.
Ripon, Wis., Mrs. Eliza Barnes.
Rome, N. Y., S. J. D. Moyer.
San Bernardino, Cal., D. N. Smith.
San Francisco, Cal., Mrs. M. Munson Webber.
Siloam, Madison Co., N. Y., Geo. W. Ellsworth.
St. Louis, Mo., A. Miltenberger.
Springfield, N. H., T. S. Yose.
Stratford, Conn., Mrs. M. J. Wilcoxson.
Terre Haute, Ind., John McKenar.
Waukegan, Ill., W. Wilson.
Waukesha, Wis., L. Branch Lyman.
West Walworth, N. Y., Hicks Halstead.

Strangers' Guide AND N. Y. CITY DIRECTORY

Prepared expressly for this Journal.

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

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

PARKS AND PUBLIC SQUARES.

Battery, with Castle Garden, lower end of Broadway. Bowling Green, entrance of Broadway, near Battery. The Park, opposite Broadway from Nos. 229 to 271. St. John's Park, bet. Laight, Varick and Hudson Sts. Washington Sq. west of Broadway, bet. 4th & 5th Sts. Union Square, Broadway, from No. 34 to 17th St. Gramercy Park, bet. 20th & 21st Sts. and 3d & 4th Sts. Stuyvesant Park, 21st Av. bet. 15th and 17th Sts. Madison Sq. bet. 1st Av. and 5th and 7th and 10th Sts. Tompkins Sq. bet. Broadway & 5th Av. and 23d St. Central Park, bet. 5th & 8th Avs. and 59th to 110th Sts. Reached by 3d, 4th, 6th, or 8th Av. horse cars—most conveniently by the 6th and 8th, which leave head of Canal St., cor. Broadway, and also head of Barclay St., cor. Broadway, adjoining Astor House, every 3 minutes; fare 5 cents.

PUBLIC BUILDINGS.

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

PUBLIC LIBRARIES.

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

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; from Catherine Street to Main Street. 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 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, from Whitehall St. to Battery, every 15 min.

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. Wallack's Theater, Broadway and Thirteenth St. Laura Keane's Theater, 624 Broadway. Winter Garden, 667 Broadway. Bowers Theater, 48 Bowers. New Bowers Theater, 82 Bowers. German Theater, 57 Bowers. Bryant's Minstrels, 472 Broadway. Barnum's Museum, 218 Broadway.

GALLERIES OF ART.

International Art Institution, 694 Broadway. Collection of Paintings, 548 Broadway. Goupil's Gallery, 772 Broadway. Private Galleries are open on certain fixed days, for details of which inquire of the janitor, at the Artists' Studio building, 10th St. near 6th Av. N. Y. Historical Society Rooms, 2d Av. cor. 10th St. Brady's National Photograph Gallery, 755 Broadway. Gurney's Photograph Gallery, 707 Broadway.

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 Avs. 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, Washington Heights nr 150th St. Institution for the Blind, 9th Av. bet. 33d and 34th Sts. Pease House of Industry, 5 P's, nr Centre & Pearl Sts. Odd Fellow's Hall, cor. Grand and Centre Sts. Homeopathic Dispensary, 15 East Eleventh St.

PROMINENT CHURCHES.

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

OBJECTS OF INTEREST.

GREENWOOD CEMETERY, on GOWANUS HILLS, 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, for ferriage 2 cents, cars 5 cents. Cards of admission obtained at the office of the Company, 30 Broadway. THE PUBLIC CHARITABLE INSTITUTIONS, including the Penitentiary, Lunatic Asylum, Depot for Sick Emigrants, and the House of Refuge, are located on Blackwell's, Ward's, and Randall's Islands. They are reached severally by ferries foot of 61st, 106th, and 122d Sts. The shortest route to these streets is by 24 or 3d Av. horse cars. Fare 6 cents, ferriage free.

HIGH BRIDGE is accessible by Harlem Railroad; fare 12 1/2 cents. THE SPIRIT OF TRINITY CHURCH may be reached at any time, on application to the Sexton at the Church. Fee voluntary, if any is given.

SPIRITUAL MEETINGS.

NEW YORK SPIRITUAL CONFERENCE, Tuesday evenings, Clinton Hall, Eighth and Ninth Sts. and 4th Av. SUNDAY CONFERENCE, 19 Cooper Institute, 3 P. M. LAMARTE HALL, cor. 29th St. and 9th Av. Sunday 10 A. M. DORRANCE HALL, 806 Broadway, Sunday, 10 A. M. and 7 P. M.

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 A. M. or 3 P. M. Mass is performed by a choir of artists at the Catholic Churches on West 18th St. near 6th Av. and on East 28th St. near 3d Av. every Sunday morning at 10 A. M. Admittance 10 cents, which is paid to the sexton after he has shown a visitor to a seat. VESPER SERVICES are 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.

PUBLIC MEDIUMS.

Mrs. Abbott, Developing, 221 6th Av. Hours 2 to 5 P. M. Mrs. M. L. Van Haughton, Test and Medium, 34 Great Jones St. All hours. Mrs. H. S. Seymour, Psychometrist and Impersonation Medium, 21 West 13th St. between 5th and 6th Avs. Hours from 9 to 2 and 6 to 8. Mrs. D. C. Price, Natural and Medical Clairvoyant, 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 Clairvoyant, 344 Second Avenue, near Twenty-second Street. 9 A. M. to 5 P. M. 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. R. A. Beck, Test, Developing, and Healing Medium, 27 Fourth St., N. Y. 9 A. M. to 10 P. M.

MAGNETIC & ELECTRIC PHYSICIANS.

James A. Neal, 371 Fourth Street. Hours 9 A. M. to 5 P. M., and 7 to 9 P. M. Prof. S. B. Brittan, 407 Fourth Street. Dr. N. Palmer, 60 Amity Street. Dr. W. Reynolds, 287 Bowers. Hours 2 to 5 P. M. Mrs. P. A. Ferguson, Tower, 132 East 33d Street. Mrs. Ward (Electric) 195 Nassau St. Brooklyn. Take Flushing Avenue cars from Fulton Ferry. Mrs. A. D. Giddings, 238 Greene St., cor. 4th. J. E. F. Clark (Electric) 84 West 26th St. John Scott, 407 Fourth Street. Mrs. Towne, Milton Village, Ulster County, residence of Beverly Quick. Dr. J. Loewendahl, 163 Mott St. bet. Grand & Broome. Mrs. M. C. Scott, 99 East 28th Street, near 3d Av. Mrs. Gookin, Medical Clairvoyant and Developing Medium, 1151 Broadway. Mrs. W. R. Hayden, Medical Clairvoyant, 66 West 14th St., west corner 6th Avenue.

FARES.

To the Central Park, or any point below it, by the 3d, 6th, or 8th Av. cars, 5 cents. To Yorkville and Harlem, by 2d or 3d Av. cars, 6 cts. Anywhere on the route of 9th or 4th Av. cars, 5 cents. To 23d St. cor. 8th Av. or any point below it on the 8th Av. Bleeker St. and Broadway below Bleeker, 5 cents in the Knickerbocker line of stages. These are distinguished by their color—dark blue. Other lines of omnibuses, through Broadway and the various avenues and leading streets of the city charge six cents, payable on entering. Fares to Brooklyn and Williamsburgh, generally 2 cents, or 16 tickets for 25 cents. For public hacks the legalized rates are: For any distance not exceeding one mile, 50 cents for one passenger, 75 for two, and 35 for each additional one. For any distance exceeding one mile, but less than two, 75 cents is allowed for one fare, and 1/2 of a dollar for each additional person. Every passenger is allowed one trunk, portmanteau, or box \$1 per hour is the time tariff.

CARTAGE AND PORTERAGE.

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

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

Medical.

TECUMSEH SALVE

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

ILLINOIS WATER CURE

Is beautifully located at Peoria, Ill. No greater facilities are afforded for the rapid recovery of the afflicted than are now offered at this Institution. The Electro-Chemical Bath has been very extensively used, with great improvements in the application of it, and almost marvelous results, for the past two years. All forms of Female Diseases treated with great success. By a special application of the Electro-Chemical Bath, the menstrual function is readily restored when suppressed, from whatever causes, and regulated when painful or otherwise deranged. All who are afflicted with disease should send for a circular. Address 53-4 M. NEVINS, M. D., Physician and Prop'r.

DR. R. T. HALLOCK,

Eclectic and Homeopathic Physician, 96 East Twelfth Street, New York.

Magnetism and Electricity used when indicated, and Clairvoyant examinations, either personal or by letter, made when desired.

MRS. METTLER'S MEDICINES.

J. B. Fries, 179 Sixth Avenue, New York, has been appointed agent for the sale of Mrs. Mettler's medicines. A constant supply may be found there, 74tf

MR. AND MRS. DORMAN, Clairvoyant Physicians, Newark, N. J. Mrs. C. E. DORMAN may be consulted daily, on reasonable terms, at her residence, 8 New Street, near Broad, opposite the Park. A small number of patients will be accommodated with board, on reasonable terms.

D. WHITE, M. D.,

Formerly of St. Louis, Missouri.

[Discoverer of the Facial Symptoms Indicating Pulmonary Consumption, Late Superintendent and Resident Physician of the Massachusetts Homeopathic Hospital, Member 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 patrons who will declare, under oath, that he received them with regard to their case. One hundred dollars will also be paid to any physician in the United States who will radically cure any chronic disease that he fails 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. Cancers, Neuralgia, Gravel, Piles, Obstructed, painful or irregular Menstruation, and other diseases peculiar to females, speedily and permanently cured. Also all diseases caused by impurities in the blood.

Office hours from 8 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.

LOOK AT THIS.—One of the best Healing and Developing Mediums of the age is Mrs. Forest Whiting. Call and test her power, at No. 69 Third Avenue, below Twelfth St., New York.

INVALID'S RETREAT.

The subscriber, having had considerable experience in the treatment of disease, (without much medicine), and being now located in one of the healthiest places in the world, would accommodate a few invalids suffering from Chronic Diseases, with board and treatment, on moderate terms.

Address DR. CLARK, Chetwood, (formerly Martha Furnace,) New Gretna P. O., Bass River, Burlington County, N. J. 94tf

PROF. S. B. BRITTON, HOTEL OF THE INVALIDS, 407 Fourth St., New York.

Applies Vital and Galvanic Electricity, Human Magnetism, and the processes known to the scientific Psychologist in the treatment of every form of disease, and as a means of promoting mental, moral, vital, organic, and functional development.

The forces that energize and unfold the human body, and the renovating power whereby all cures are wrought, are within, and essentially belong to the vital constitution. It is only necessary to call these into action, and give them a proper direction, and a symmetrical development and harmonious organic movement inevitably follow. This proper distribution, and consequent equilibrium of the vital motive power, is HEALTH. Those who have not been taught by bitter experience that health is not to be bottled and boxed up, and sold by every apothecary, should be admonished—before it is too late—to seek the priceless boon by a resort to natural means and rational methods. It is of the utmost importance that those who are sensible of a gradual decline of vital energy, and especially the Young, who exhibit any tendency to an abnormal growth, should receive immediate attention.

"The relief administered by Prof. Britton in several cases, is a very curious fact. To us outsiders it is as great a mystery as the milk in the cocoanut."—N. Y. Daily Tribune.

"Prof. Britton has evidently studied man much more thoroughly than many physicians and chemists of highest pretensions."—Home Journal.

"To cure the chronic unbelief of a boasting skeptic, Prof. Britton gave him an emetic without a particle of medicine. The gentleman vomited in less than one minute."—Springfield Republican.

"Prof. Britton's discoveries have attracted the notice of many medical men, who regard them as contributions of great importance to the healing art." (Jersey City (N. J.) Telegraph.

"Prof. Britton has been eminently successful in the treatment of some of the most aggravated forms of disease. The cure of Miss Sarah E. Lockwood presents a strong case; the facts are well known in this community, and may be said to have occurred within our own observation."—Stanford (Conn.) Advocate.

"At the conclusion of a public lecture, a lady presented herself to Prof. Britton, stating that she had a very bad cold, and a consequent sore throat, and was wonderful to relate—in less than ten minutes she was entirely and permanently relieved from all hoarseness and soreness."—Jersey City Sentinel and Advertiser.

"We were much struck with Prof. Britton's wonderful experiments in illustration of his philosophy. His command over the functions of life, motion, and sensation in his patients, is apparently perfect and entire."—Brooklyn (L. I.) Daily Eagle.

Hours from 9 A. M. to 5 P. M., Sundays excepted.

SPIRITUAL AND REFORM PUBLICATIONS

BOOK STORE.

MRS. H. F. M. BROWN, 288 Superior Street, (a few doors east of the Public Square), Cleveland, O., has for sale a general assortment of Juvenile and Liberal Books, among which are the complete works of L. Maria Child, Theodore Parker, Andrew Jackson Davis, Baron d'Hoebach, Rev. Robert Taylor, Robert Dale Owen, Henry C. Wright, and Thomas L. Harris.

NEW BOOKS JUST RECEIVED.

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

RELIGION AND MORALITY.

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

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

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

"AMERICA AND HER DESTINY."

This lecture, delivered in August last, at Dodworth's Hall, by Emma Hardinge, can be had of Messrs. Ross & Tousey, New York, or Bela Marsh, Boston. Single copies, 5 cents. Reduction by the 100. Also for sale at this office. Postage, one cent.

Harmonial Book Repository.

LIST OF BOOKS.

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

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

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

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

LIST OF THE WORKS OF ANDREW JACKSON DAVIS.

The Great Harmonia. Being a Philosophical Revelation of the Natural, Spiritual, and Celestial Universe. 5 distinct vols., 12mo.

Vol. I.—THE PHYSICIAN. Price, post-paid, \$1.

Vol. II.—THE TEACHER. Post-paid, \$1.

Vol. III.—THE SEER. Post-paid, \$1.

Vol. IV.—THE REFORMER. Post-paid, \$1.

Vol. V.—THE THINKER. Post-paid, \$1.

20 cents additional per vol. to California or Oregon.

The Magic Staff. An Autobiography. 650 pages. 12mo. Price \$1 post-paid.

Too Penetrating. Being Harmonial Answers to Important Questions. Price \$1 post-paid.

Nature's Divine Revelations. \$2. Post-paid.

The Present Age and Inner Life. 75 cents. Post-paid.

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

The Harmonial Man; or, Thoughts for the Age. Paper, 30 cents, post-paid.

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

The Philosophy of Special Providences. A Vision. Paper, 15 cents, post-paid.

Free Thoughts concerning Religion; or, Nature vs. Theology. Paper, 15 cents, post-paid.

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

WORKS BY OTHER AUTHORS.

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

Angel Teachings in the Great Book of Nature. An effort to enlighten and restore the Great Family of Man to the Harmony of Nature. By Alex. H. Davis, M. D. 400 pages. Price \$1. Postage 18 cts.

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

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

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

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

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

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

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

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

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

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

Self-Contradictions of the Bible. 144 Propositions, proved affirmatively and negatively by quotations from Scripture, without comment. Paper 15 cents, cloth 35 cents, post-paid.

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

Whatever is, is Right. By Dr. A. B. Child. Price \$1. Postage 18 cts.

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

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

The Hierophant; or, Gleanings from the Past. Being an exposition of Biblical Astronomy, &c., &c. By G. C. Stewart. 16mo, 234 pages. Price 75 cts. Postage 10 cents.

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

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

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

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

New Testament Miracles and Modern Miracles. The comparative amount of evidence for each. An essay read before the Divinity School, Cambridge. By J. H. Fowler. 30 cents. Postage 3 cents.

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

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

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

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

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

Spirit Words, Real but not Miraculous. A Lecture by Allen Putnam. 25 cents. Postage 3 cents.

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

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

Cheap edition, paper cover, 25 cents; postage 6 cts.

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

Notices of New Books.

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

THE LORD OF TRUTH: Being a Narrative of the Lord's Dealings with GEORGE MÜLLER. Written by himself. Edited and Condensed by Rev. H. Lincoln Wayland, Pastor of the Third Baptist Church, Worcester, Mass. With an Introduction, by Francis Wayland. 12mo, cloth. \$1.25. Boston: Gould & Lincoln.

The faith of our brethren who compose the "Church of Christ," as it is styled, recognizes that God, the central power of all things, is an individual who personally superintends the detailed acts of each form and atom of life existing upon every planet in the universe.

Those who are called "Spiritualists," have, most of them, experienced that the great central Motive Power accomplishes its work through fixed and immutable laws; that under the action of these laws man holds communion with the Divine-center through successive ascending forms of personified life.

The *Christian of faith* believes in special providences, which are directly overruled by God.

The *Spiritualist* experiences the direct guardianship of and association with those powers who serve as links in the chain which connects the spirit Father with the material Mother.

The book before us is the product of a mind which is "a member of the Church of Christ." It is published by a book-house which stands prominent as publishers of those works which emanate from the Orthodox, or Presbyterian sect. The success of this work has been so great, that at one period it was impossible to print and bind copies fast enough to supply the demand. The sales have been almost entirely among a class of people who would consider it a sacrilege to read a book coming from among the ranks of the Spiritualists; and yet, to a penetrating mind, no book could be perused which offers more convincing proof of the sympathetic association which exists between the race of man and the spirit, or angel world, through whom humanity is brought into rapport with the Divine Controller.

George Müller, the author of the book and autobiographer, was born at Kroppenstedt, in Prussia, in September, 1805. His father was in the employ of the government, and was a man who had considerable means at his command.

Before the lad reached the age of ten years, he was in the habit of stealing money from his father's drawer, and as the result of a dissolute life, whilst yet a youth of sixteen years, he was, for three years, an inmate of a prison, the companion of thieves and murderers. He was educated at the University of Halle, and found himself a graduating student of Divinity at the age of twenty, but following such a course of existence as made life wretched to him.

It was at this point that the spirit power began to obtain control over him, and through the remainder of his life he has devoted himself to successful objects of philanthropic and benevolent tendency.

The narrative of his experiences shows him to be a person strongly susceptible to impressions, or interior monitions; and acting entirely under the regulation of these, he settled at Bristol, England, in the year 1832, and devoted himself to the education and maintenance of orphan children. Up to the present time three buildings have been constructed, containing accommodations for 1150 orphans. These buildings have all been erected of stone, upon land which was paid for in full before the work of building was commenced.

Up to the date of publishing this book, the number of pupils instructed at the institutions numbered 13,124. Whole number of orphans educated within the establishment, 1,153. The cost of the Orphan Homes, added to the expense of support of the children, amounts to about \$650,000, all of which has been received "without any one having been personally applied to by me," to quote the language of Mr. Müller.

It is his habit, whenever he gets out of money, to resort to prayer—the Church of Christ style of prayer—on the knees in the closet. His wants are never made known to a human being outside the institution, and if any make inquiries, they receive for response that it is not his custom to communicate the financial condition.

He never publishes the name of a contributor, and has not resorted to the methods which hold customarily within the pale of the "Church."

From the beginning, the residents in the institutions have not wanted a meal, nor have they at any time allowed themselves to be in debt.

The book, whilst it is an autobiography, is made up from the daily journal of Mr. Müller. Each day's experience is to a great extent a repetition of what has been before; therefore the work is rather tedious as a whole. The writer being, as it were, absorbed in that kind of religious fervor peculiar to Presbyterians, uses the expression: "The Lord," so frequently, that the interest of the narrative is considerably marred.

As it may not be uninteresting to many who read this notice to learn somewhat of Mr. Müller personally, we collect a few facts from a letter written by the chaplain to British and American seamen at Havre, France, who visited Mr. Müller's institutions in December last.

"The entire library of Mr. M. consists of a Hebrew Bible, three Greek Testaments, a Greek Concordance and Lexicon, with half-a-dozen different versions of the Bible.

"All his knowledge of the news of the day is gathered from the daily routine of conversation. An early riser, he devotes himself during the early morning hours to opening let-

ters, packages, &c., and assorting them into such divisions or classes, that his three clerks or assistants can understand their respective duties. The Orphan Homes he reaches at ten to eleven A. M., and remains there until six or seven P. M., superintending and overseeing the variety of necessary work which has to be attended to. He is never ruffled, anxious, or out of temper—always calm and placid. He is master of six languages—Latin, Greek, Hebrew, German, French, and English—and reads and understands the Dutch and two or three Oriental languages.

"He is tall, rather slender, possesses a fine figure, with a grave countenance, black hair, and dark-brownish eyes, that kindle into a pleasing, benevolent expression, in conversation."

It is a subject of especial interest to Spiritualists that a book of such a class is received and read with deep interest by those who are within the pale of such impenetrable walls as the Christian Church. It proves how susceptible the mind of the whole enlightened portion of humanity is becoming to *truthful monitions*.

HARPER, FOR DECEMBER.—In this number we have been particularly interested in the Okavango River, finely illustrated; a second article on "Making Money" describing the United States Mint at Philadelphia, also profusely illustrated; and A Wife's story, by Mrs. Louise Chandler Moulton.

In addition to these, there are new chapters of the serials, Ross Brown's sketches of California Life (illustrated); Mount Victory, a tale, by Mrs. Alice B. Haven; The Reign of Sultan Abd-ul Medjid, by Dr. Wm. Goodell, of Constantinople; Still Unknown, a poem, by Mrs. B. H. Stoddard; A Psalm of the Union, by William Ross Wallace; A sketch of Colonel Baker, by John Hay, private Secretary of the President; and an unusually good assortment in the Editor's Drawer.

This Magazine would be a most acceptable gift to the absent soldiers, from some friend at home.

BOOKS RECEIVED.—We have received the Westminster, London Quarterly, and Edinburgh Reviews for October; and Blackwood's Magazine for November, from the publishers, Leonard Scott & Co., 79 Fulton Street, New York. We shall have occasion to call attention to certain articles in these Reviews soon. We are also in receipt of October and November issues of the *Revue Spiritualiste* and *Revue Spirite* published in Paris, and of the *Spiritual Magazine* from London. Extracts from these journals will appear in future numbers of the HERALD.

Matrimony in France.

A married French woman is, in every respect, her husband's equal—he is not her lord and master, but her friend. "*Mon ami*," is the title by which she addresses him. The law may require her to love him, to honor him by virtuous conduct, but not to obey him. He has, indeed, a certain superiority in the management of their common interests, but her rights are none the more effaced for that. In certain cases her concurrence is indispensable, and she has a deliberate voice with an absolute veto. She remains the mistress of her whole fortune, by making a reservation respecting her personal property. The husband and wife are two partners, who club their capital for mutual advantage, but who keep it distinct in their accounts, to facilitate any partial and complete dissolution. She can make her will, and leave her husband with out a sou of hers; if she die intestate, her property, in some cases, slips completely through his fingers. She must will it to him, for him to be safe and sure. The profits arising from the industry of the husband and wife, and the savings they may be enabled to put by, form a common stock, to the half of which the wife is entitled. The law places such confidence in her, that, in the event of her widowhood, she, by right, is the guardian of her children. Between brothers and sisters there exists a perfect equality as to their rights of inheritance from their father and mother. If the parents are inclined to disturb this equality, or to favor a third person, to the prejudice of their children, the law fixes limits to the power of bequeathing. A Frenchman cannot put off an offending son or daughter with a shilling, nor can he impoverish his neglected family by leaving large sums to charitable institutions.—*Exchange*.

New York City Railroads.

In the report of the Inspector of City Railroads, it is stated that the Second Avenue line has eight miles of road, with seventy-three double cars and fifteen single cars; the Third Avenue, eight miles of road, with ninety-six double cars and no single cars; the Fourth Avenue, two and three-quarter miles of road, with thirty double cars and no single cars; the Sixth Avenue, four miles of road, with forty double cars and twenty single cars; the Eighth Avenue, five miles of road, with fifty double cars and eighteen single cars; the Ninth Avenue, four miles of road, with six double cars and thirty single cars.

The Excellence of Republicanism.

More fugitive slaves have been returned by the government since the inauguration of President Lincoln, than were remanded South during the entire administrations of Buchanan and Pierce.—*Pine and Palm*.

MICROSCOPIC PHOTOGRAPHY.—Professor Gerlach, of the University of Erlangen, has obtained some photographs of microscopic objects by a new method, which consists in taking the object itself as the negative image, and then taking a magnified positive of this image, and repeating the operation, alternately positive and negative, until an image is obtained of such a size as to present details of structure far exceeding in magnitude those obtainable by the most powerful microscopes at present in use.—*Exchange*.

—A Post-office has been established at Hilton's Head, South Carolina, and Mr. Joseph H. Sears, of Boston, has been appointed Postmaster.

Miscellaneous.

TO THE ADVERTISING PUBLIC.

We present to the readers of the HERALD OF PROGRESS some of the peculiar advantages, as an advertising medium, which its columns afford.

1st. A portion of each issue is devoted to Current Literature and Standard Works of the class which is most acceptable to philosophical, thinking, minds.

Its articles are carefully read and digested by a large class of thinkers, who invest a proportion of their incomes in Literature.

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

2d. As a HERALD OF PROGRESS, it purposes to deal as well in that which advances mankind in the use of the practical substances of life, as in the ideal which illuminates the mind.

Descriptions of AGRICULTURAL IMPLEMENTS, HOUSEHOLD UTENSILS, AND NEW AND VALUABLE INVENTIONS AND DISCOVERIES, will occupy a prominent space in its columns; and those producers and manufacturers who present to the world products of *real merit* may, through this channel, reach appreciative readers.

3d. The extension of its Health Department to the examination and record of results of ARTICLES OF FOOD, with a view to HERALD to its readers what may be relied on as pure, unadulterated substances, offers a broad advertising field for PRODUCERS who furnish the world with such qualities.

ADVERTISING AGENTS may recommend it as a standard publication, fulfilling all that is possible of what its title promises.

Annexed is a tariff of prices, the moderation of which—when the circulation is taken into account—ought to recommend it to all judicious advertisers.

ADVERTISING RATES.

For one insertion,	10 cents per line.
For one month, (each insertion) 8 " "	
For two months " " " "	7 " "
For three or more " " " "	6 " "

TERMS, cash in advance. No advertisement received for less than fifty cents.

The Apocryphal New Testament.

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

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

A NEW BOOK.

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

AN EYE-OPENER;

OR, CATHOLICISM UNMASKED.

BY A CATHOLIC PRIEST

Containing "Doubts of Infidels," embodying thirty important Questions to the Clergy; also, forty Close Questions to the Doctors of Divinity, by ZEPH; a curious and interesting work, entitled, *Le Bruin*, and much other matter, both amusing and instructive. This book will cause greater excitement than any thing of the kind ever printed in the English language.

The EYE-OPENER may be ordered from M. E. Halbert, Boston; Gibson Co., Ind.; A. C. Hallcock & Son, Evansville, Ind.; W. C. Brunson, box 2646, Chicago, Ill.; or A. J. Davis & Co., 274 Canal St., New York.

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

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 *unrivaled 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 faced to order by the Newton Company. Old type taken in exchange for new, at 10 cents per pound.

PETER C. CORTELYOU.

MATRIMONIAL.

An American widow lady, age thirty-five, possessing a kind and affectionate disposition, would like to make the acquaintance of a gentleman of intelligence and irreproachable character, age from forty to fifty, with a view to matrimony. Wealth or position no object, unless the gentleman possesses a true appreciation of woman.

Any gentleman with honorable views may address E. M. P., care HERALD OF PROGRESS, 274 Canal St., N. Y.

JUST RETURNED FROM THE COUNTRY

Madame L. L. D. Jacobs, Professor of Music, late of New Orleans, would be happy to see her friends and pupils at No. 69 Third Avenue, below Twelfth street.

MRS. A. W. DELAFOLIE, Test Medium, also Medical and general business Clairvoyant, who has gained such celebrity in Boston and other cities, can be consulted from 9 A. M. until 8 P. M., at No. 176 Varick St., New York.

THE ATLANTIC MONTHLY

For December.
COMPLETING THE EIGHTH VOL.

AMONG THE CONTRIBUTORS ARE

JAMES RUSSELL LOWELL,
OLIVER WENDELL HOLMES,
JOHN G. WHITTIER,
HARRIET MARTINEAU,
J. T. TROWBRIDGE,
T. W. HIGGINSON,
MRS. H. B. STOWE,
PROF. GEORGE W. GREENE.

CONTENTS.

The Home of Lafayette; A Field Night in the House of Commons; A Legend of the Lakes; Agnes of Sorrento; A New Counterblast; The Wolves; A Story of To-Day; Health in the Hospital; A Story of Thanksgiving-Time; Song in a Dream; England and Emancipation; Union and Liberty; How to Rough It; Self-Possession vs. Prepossession; Reviews and Literary Notices.

Price of the Number, 25 Cents.

THE

Atlantic Monthly for 1862.

The January number will commence the Ninth Volume of this Magazine. Its very large and still increasing circulation is a gratifying evidence of public approval, and no industry will be spared to render the forthcoming volume adequate to the requirements of times so pregnant with great events as those of today. The life of the Republic, the best interests of the nation, demand of literature a manly and generous action, and the conductors of this journal will remit no efforts in enlisting the best talent of the country to support with vigor and eloquence those opinions and principles which brace the great public heart to stand firm on the side of Freedom and Right. An elevated national American spirit will always be found illustrated in these pages. The ATLANTIC MONTHLY will never give other than the best literature, and it will be the constant aim of its conductors to render its variety greater and its attractions better each month than the last.

Professor AGASSIZ will begin in the January number a series of articles on Natural History, and other kindred topics, to be continued from month to month throughout the year. The name of so distinguished a man of science, in connection with this announcement, is a sufficient guaranty of the great benefit to be derived from his monthly contributions.

A new Romance, by NATHANIEL HAWTHORNE, will appear in the pages of the ATLANTIC early in the year. A new Story, by the late THEODORE WINSTON, author of "Cecil Dreeme," will be commenced in the January number.

Dr. GEORGE B. WINSHIP, well known for his remarkable experiments in Gymnastics, has written for the ATLANTIC "The Autobiography of a Strength-Seeker," giving an account of his methods of training for feats of strength, with advice on matters of Health.

The author of "Life in the Iron Mills," and "A Story of To-Day," will contribute a series of Tales during the year.

Articles by Prof. JAMES RUSSELL LOWELL, on topics of national interest, will appear frequently.

BAYARD TAYLOR has written a story which will be printed in the February number.

The staff of writers, in Prose and Poetry, contributing regularly to the ATLANTIC MONTHLY, comprises, among its popular names, the following:
James Russell Lowell, Bayard Taylor,
Henry W. Longfellow, Charles E. Norton,
Ralph Waldo Emerson, George S. Hillard,
Nathaniel Hawthorne, Henry Giles,
C. C. Hazewell, Rev. Walter Mitchell,
T. W. Higginson, Mrs. H. B. Stowe,
Author of "Life in the Iron Mills," and "A Story of To-day,"
Harriet Martineau, Charles Reade,
"The Country Parson,"
Oliver Wendell Holmes, Rose Terry,
John G. Whittier, Harriet E. Prescott,
E. P. Whipple, Rev. Robert T. S. Lowell,
J. T. Trowbridge.

TERMS.—Three dollars per annum, or Twenty-five cents a number. Upon the receipt of the subscription price, the publishers will mail the work to any part of the United States, prepaid. Subscriptions may begin with either the first or any subsequent number. The pages of the ATLANTIC are stereotyped, and back numbers can be supplied. Specimen numbers furnished gratis.

CLUBBING ARRANGEMENTS.—Subscribers to pay their own postage. Two copies for \$5; five copies for \$10; eleven copies for \$20. Postage 36 cents a year.

INDUCEMENTS FOR SUBSCRIBING.—List of Premiums, etc., furnished on application to TUCKER & FIELDS, Publishers, 135 Washington St., Boston, Mass.

Brown's Water Furnace Company.

Manufacturers of Brown's Patent

HOT WATER FURNACE

For warming and ventilating Dwellings, School and Bank Buildings, Hospitals, Stores, Green-houses, Grapes, etc.
Also, steam apparatus constructed for warming Hotels, Factories, &c.

274 Canal Street, New York.

ORNAMENTAL

IRON RAILING,

Wrought, Cast, and Wire—suitable for BANKS, INSURANCE COMPANIES, and OFFICES generally. FARM AND LAWN FENCES, Garden Enclosures, Summer Houses, Door and Window Guards, Coal Screens, and Heater Guards of various styles. The

Composite Iron Railing,

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

GATEWAYS, Iron Piers, Horse Posts, Mangers, Hay Racks, Stall Guards, Tree Guards and Flower Trainers.

IRON BEDSTEADS,

Cradles, and Cribs, with Mattresses, IN LARGE ASSORTMENT.

IRON VASES, Chairs, Settees, and Hat Stands

Illustrated Catalogues mailed on receipt of four three-cent stamps.

HUTCHINSON & WICKERSHAM,

General Agents for "New York Wire Railing Co." Manufacturing 57, 59, and 61 Lewis Street, New York

STEARNS & CO.'S

GLYCERINE SOAP,

For general Family Use.

Put up in eighteen, thirty-five, and seventy pound boxes. Will be delivered in all parts of the city, free of expense, and bills collected on delivery.

Principal Depot, STEARNS & CO.,

N. B.—Local Agents wanted for the sale of our Soaps. Terms made known on application as above.

GARDINER'S

Rheumatic & Neuralgia

COMPOUND.

A Certain, Safe, and Permanent Cure

FOR

RHEUMATISM, NEURALGIA,

AND

SALT RHEUM.

IT IS AN ENTIRE REMEDY,

Driving out and entirely eradicating the Disease.

IT REQUIRES

NO CHANGE IN DIET OR BUSINESS,

AND

May be taken by Children and Persons of the most Delicate Constitutions,

WITH PERFECT SAFETY.

TESTIMONIALS.

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

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

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

NORMAN T. AYRES,
75 Franklin Street, Boston.

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

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

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

JOHN A. MOEDO,
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.

CAPT. CHAS. G. DOLLIYER, Boston.

SAMUEL WALES, JR.,

City Hotel, Boston.

K. C. KIRKES,

215 Washington Street, Boston.

HENRY D. GARDINER,

Webster Street, East Boston.