

# THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

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### TO WRITERS AND READERS.

A letter X on the margin opposite this notice is made to indicate to the subscriber that his subscription will soon expire, and that he is invited promptly to renew it, to insure the uninterrupted mailing of the paper, and save extra labor at this office. Renewals will in all cases be dated and receipted for from the expiring 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.

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

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

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

### Whisperings to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

JOHN T. IOWA.—There is no author of that name in America.

SARAH DAVENPORT.—The beautiful bouquet of spiritual sayings will be given to the public.

"SAMSON," OHIO.—Your reply to our correspondent is not suitable. You can do far better, and we wish you would.

L. E. W. HARTFORD.—The field is not ready for the reapers. This is the age of planting and harrowing in.

C. N. SYRACUSE.—The spirit world is all light and joy to those who are truthful and worthy. But the broken-hearted are there loved and healed forever.

MARY M. UTICA.—If we are not enough "religious" to meet the wants of your soul, perhaps you can find a supply in the sanctuary of the ever-loving Mother of us all.

M. H. W. PROVIDENCE, R. I.—We are glad to hear again the "low sweet music" of thy spirit-lyre. Thanks for "America," and the "Comforter."

M. T. BRADFORD, ME.—We shall not be able to publish "Greetings from the Morning Land," but we trust that such "greetings" will be none the less vouchsafed to you.

J. P. VERMONT.—You have taken too much medicine. An old man, when dangerously sick, was urged to take advice of a doctor, but objected, saying: "I wish to die a natural death."

MRS. R. T. W. BROOKLYN, L. I.—The atmosphere of music and the light of beauty which pervade thy home, win the immortals, and when harmony reigns, they bless thy spirit with a baptism of peace.

C. B. H. BERLIN, WIS.—Your article, "Science the Friend of Religion," contains valuable thoughts and suggestions. It will assuredly find place in our columns, and we hope, dear friend, to hear from you again.

"PETER" is informed that the latest advertisement of an air-tight coffin is, that it protects the form from decomposition, "and can be retained in the parlor as an elegant piece of furniture, without any annoyance whatever."

THOMAS C. N. Y.—There is such a thing as being over polite, or "more nice than wise," in little things. It is said that Charles II. was a very polite gentleman. He apologized to the courtiers around his death bed for having "been an unbecomingly time-a-dying, but hoped they would excuse him."

A. M. S. WISCONSIN.—Your letter is full of lamentation. A correspondent of another journal, speaking of some such place out West, says: "It is a perfect paradise, and though most all the people have the fever and ague, yet it is a great blessing, for it is the only exercise they take." We wonder whether you reside in the above-mentioned paradise.

P. C. M. BROOKLYN.—It seems to us that no apology was necessary. The circumstance resembles the anecdote of the person who requested a clergyman to announce: "If Dr. — was among the audience, he was urgently wanted." The clergyman added, with sympathy: "May God have mercy on the poor patient!" The doctor, in a rage, demanded and received a humble apology.

R. S. T. RAYSVILLE BOUDBON CO., WIS.—Remember that though clouds darken the sky, the sun shines steadily in the heavens. We can rely upon the eternal principle of Truth, though certain individuals prove recalcitrant.

No one who possesses "an immortal inheritance" can accept with equal interest, at all times, "the doctrines of annihilation and immortality."

"A CHRISTIAN READER," N. Y.—Your recent letter communicates nothing satisfactory. Some of your remarks remind us of the saying of Selden, that the "Turks tell their people of a heaven where there is a sensible pleasure, but of a hell where they shall suffer they know not what. The Christians invert this order; they tell us of a hell where we shall feel sensible pain, but of a heaven where we shall enjoy we can't tell what."

### The Demonstrably True in Religion and Morals.

NUMBER FIVE.

The Cynic of modern English literature will have it, quoting an old saying, that "silence is golden"; but I say speech—words—these have the true ring. To be sure, you must be able to weigh them justly; but this done, they will form the circulating medium between yourself and certain grave facts which concern not only you but all your generations to come.

If you doubt, go with me into the street and consult the golden information greeting us from sign-board and shop-window. In the first place we gather the edifying information, that we are all "selling off below cost!" and the rest of us, "going at prices perfectly ruinous!" Now, do you not see what a handy medium these simple words are? They are the cash down for two important secrets; namely, that the man inside has a rather small sized soul, and that the people outside are to be bought at a cheap outlay.

Then we have words of lofty sound. When you and I were little boys our mothers sent us to the grocery or "variety store" for their "young hyson;" now we get it at the "Mart," or the "Pagoda;" and the mystical personage who administers to our tea-cups is not a man, but a "company." When we wanted a wagon or a wheel-barrow we applied to the wheel-wright or wagon-maker; now, we go to the "Repository;" we never stoop to a *depository*; no, we couldn't roll or be rolled in anything of so mean an origin. Our calm dignity demands the repose of a carriage from the "Repository." In one window we read "Southern Repository for Carriages;" but as the said "Repository is empty; all the "carriages" being gone to attend the funeral of the proprietor's young and best beloved dream, suddenly dead of a cramp in the pocket, it is to be hoped the landlord will clean his glass. Ah! "Southern Repository for Carriages" — what volumes of history and autobiography are condensed in these four words! How the man and the many stand revealed in the gold-leaf and lamp-black upon that window. The mother that bore him could give us no look into the nature of him half so true as the one we see in that mirror. Bancroft has told us nothing of our country to equal the practical importance of that history. It is the meanness of two generations written in thirty letters. Moralists, statesmen, and political economists, through that window and the empty "Repository" beyond, may see, if their "eye be single," upon its naked walls, in the handwriting of God, these words—THE MORE DIRT YOU EAT THE LEANER YOU GROW.

Also, we have "delusion glass," and hear O Israel! "ecclesiastical wigs." There are no tailors and shop-men now, bless the Lord for his many mercies; we buy our cloth and our clothes at the "Emporium;" our tooth-picks and toilet-soap at the "Bazaar." But, perhaps, the most unctious conjunction of words extant is this—"American Board of Commissioners for Foreign Missions." 'Tis a reservoir of grace and gold—the gold flows in and the grace don't flow out. Mysterious "board"! what cannibal can resist it? In my green years I used to associate it with whole jungles of converted Hottentots singing "the five points of Calvin;" set to "Old Hundred." Ah! I had faith in those days; not only faith in the "Board" aforesaid, I also thought it as sure as Father Miller's "Advent," that "The Society for the Amelioration of the Condition of the Jews" would purify every old clothes shop in Chatham street, bring the faces of their occupants to a realizing sense of the blessings of soap and water, and their souls to revel in the delights of the Athanasian Creed. Like Captain Cuttle with his watch, I expected that the names alone would do it. Since, I have learned the truer value of words, I find this is precisely what is expected of everybody who sees them; to wit, that the names will do it; and that, in fact, this is the reason why they are so conspicuously written up.

Were this a walled city, we might write over the gates thereof—"No faith in God's truth here; faith only in my ability to make you believe—a lie." Else why, I pray you, is the lie every where blazoned? Has some good landlady a furnished room to let? she must repair straightway to Nassau street and pin the advertisement on the Devil's back, or a clean-faced saint or respectable unionist will see it; and she does this from all but the unerring insight of woman, that he alone has access to the sound ear of the people.

The New York Tribune said, the other day, of an ex-political candidate—"What a mayor that man would make if he could only be brought to believe that honesty will pay." As yet, there are few full converts to that faith,

the world over. The "American Board, etc., etc.," though it has "encompassed"—a round table for many years, has never made a "proselyte" to it. The "American Tract Society" inculcates and practices just the contrary. Only the worker, scientific and other, has any clear idea of its paying properties, and his extends only half-way.

For example: The chemist believes in honesty or right-doing toward all the salts and gases. The engineer cheerfully respects the rights of steam. The sturdiest wherryman in the port of New York never thinks of insulting the East River by attempting to cross it in a corn-basket. The farmer is honest to his crop, the grazer to his heaves; they all know very well that honesty will pay in the hen-coop and the pig-sty; but the same good people do not know that it will pay in Congress or in the executive council of the nation. It will pay when we have to do with any organic form or force other than the human; but these, just where it would yield a hundred per cent., and pay its dividends, in golden peace and plenty every year, we fail to invest. 'Tis a speculation so wild, that the few who urge it are denounced as morally and religiously insane or idiotic. Only think of it! right doing toward a man, ought it not to pay by as much better than toward a bullock, as man is better.

Left to our unsophisticated selves we should all say so, and act accordingly. It is simply our religion that has perverted judgment. It is a part of this religion to believe that certain men are accused of God for the sins of their ancestors. So we formed a partnership with God by adding our capital of curses and got on swimmingly until the firm broke down. But then, our share of curses in this very respectable firm of God & Co. amounts to but some four millions, all told, in a population of thirty millions. Can we not be unjust to these by way of perfecting God's curse and the growth of cotton, without the penalty of suffering under which the uncursed twenty-six millions writhe in anguish or in anger?

Well, it appears not. Our condition, North and South, would seem to suggest, either that God has made a mistake in this matter of cursing, or that we have. In any case, it was a look, in these days, as if the curse had somehow got itself transferred. Certainly, of all the millions upon this continent, these four, accused by God, (by authority of our religion,) are enjoying the sunshine of a more blessed hope than any that has warmed the bosom of the nation since the days of "seventy six."

My friends: Some of you reiterate, "Why talk so much of politics and the war? Why such coarse rough sayings and flippant sarcasms?" Simply this: the war is the flower of many generations; its deep crimson is from the breath of smooth words; its foot-stalk is a set of fine phrases; its root is in the religion we have borrowed from defunct ecclesiastics and forgotten Ecumenical councils. In judgment of our enlightened cabinet, the war is to maintain "the compromises of the constitution;" that is to say, in plain English, we are fighting for the national necessity of doing a little good and a great deal of evil, so long as grass shall grow and water shall run. Now Abraham Lincoln and his cabinet did not manufacture that lie, they imported it from what is called "the church." The state plan of salvation is own child to the church plan of salvation, is own brother to all the compromises of truth, decency, and honesty, which, for the one object of money getting, have bespattered the curb-stones, lamp-posts, and shop-windows of our cities with the filth of falsehoods more disgusting than the decaying garbage of their kennels.

"Well, well," you say; "but where is God? the demonstrative ever-present God you were to show us?" That old Greek sculptor, when he had duly removed certain chips, dust and dry rubbish which had pressed rather heavily upon an idea that lay hidden within the stone; I say, when these were all taken away, his countrymen (with eyes in their heads) had no need to ask, saying, "Show us Apollo!"—the god stood revealed. R. T. H.

### The Three Questions of R. T. H.

MR. EDITOR: I notice in a recent number of the HERALD OF PROGRESS three specific questions are propounded by R. T. H. (Dr. Hallock).

1. "What, where, and how is God?"

These are questions concerning infinite things proposed to finite beings, a comprehensive answer to which would require infinite knowledge, and to be comprehended when answered would require an infinite understanding. In our finite capacity we have corresponding thoughts of God. We may, in our knowledge, approximate the Great First Cause, reasoning from effects, but while finite we can never know God, the infinite, and can never define the "what, where, and how of infinitude."

2. "What is moral purity?"

"Moral purity" is an ideal condition forever in advance of the present attainments of finite beings. It is never reached. But if such a condition of culture could be arrived at, the manifestation of it would be a living up to or putting into complete practice our highest knowledge of good and right; this, however, is not accomplished, and it never can be. For as we approach, in our development and culture, this ideal condition, we find our views of "moral purity" advancing in the same proportion. Our highest and purest thoughts of purity and goodness are spiritually what our eyes are physically, and we may as well expect to be present at the farthest extent of our physical vision in a journey as to expect culture or development to keep up with our keenest intellectual foresight. If we had no such sight in advance of our present condition, no ideal condition toward which to strive, our advance would be like walking in darkness in a strange land, with nothing in view to attract us onward. Our intellectual foresight makes the road plain before the moral traveler. Therefore, "moral purity" in the spiritual nature of man, as determined by each mind for itself, is like the to-morrow in the physical world—it never arrives, is never possessed or realized by any intelligence short of the Infinite.

3. "What is it to be religious?"

The manifestations of Nature, in or through the mineral kingdom, are one thing, and the manifestations of the same nature through the vegetable are another. That which is exhibited in the animal kingdom is one thing, and that which Nature exhibits through the spiritual man is still another. The latter element I term religion, and the tone or character of this, like the ideal of "moral purity," is dependent upon the condition of the individual who may be the medium for such manifestation. Therefore, to be religious strictly is simply to be perfectly natural—in other words, to be passive to Nature and allow her pure streams to flow through us without obstruction. And the purer the channels through which her influences flow, the more pure and beautiful will be the manifestation of Mother Nature through us, and the more completely and perfectly shall we "be religious." "Unto the pure all things are pure."

Very respectfully,  
DEBQUE, IOWA. S. Y. BRADSTREET.

### Voices from the People.

Let every man have the liberty to speak, as honest mind in every land.

For the Herald of Progress.

AN HYMN FOR THE BATTLE-FIELD.

BY MILTON H. MARBLE.

Hail freemen! all hail! for the morn is appearing.  
The midnight of darkness is passing away,  
The millions are rising and boldly uprearing  
The flag of true freedom above us to-day.  
Behold its bright colors above our heads flying,  
Inscribed on it read we—"Speak Freedom to all!"  
Our brothers are shouting, the wounded, and dying,  
"If slavery shall triumph, then Freedom must fall!"  
Shout forth the glad tidings o'er land and o'er ocean,  
This land of our father's shall be for the brave;  
This home of our deep and untiring devotion  
Shall be broad a mart for the bondman and slave!  
We fight in broad Freedom's arena, we battle  
To tear off the chains of the millions to-day;  
Proclaim it aloud with the death-cannon's rattle,  
Which shall sweep the cold fetters of bondage away!  
In jubilee sing, over hill, mound, and valley,  
The people are with us, true Freedom their cry;  
Their watchword is, never turn backward, then rally,  
And fight on our battle—fight on till ye die!  
Altho' throw our banner in triumph far o'er us,  
The millions beholding it dash to the fray;  
And madly and wildly they fight to the chorns  
Of "Freedom to all!" in our battle to-day.  
To battle, oh, freemen! our country is calling  
For men who will fight 'neath our banner alway;  
Those colors so proudly above our heads flying,  
Will sweep the dark chains from the captive away.  
Hail freemen! all hail! for the dawn is appearing.  
Arise, and obey sweet Humanity's call,  
And fight 'neath our flag which is proudly uprearing  
Its colors above us, with "Freedom to all!"  
IOWA CITY, Dec. 9, 1861.

### Was St. Paul Mistaken?

In Paul's appeal to Nature, to support his authority when he required the Corinthian men to uncover their heads in prayer, but the women to keep theirs covered, he fell into an error. He said: "Doth not even Nature itself teach you that if a man have long hair it is a shame unto him, but if a woman have long hair, it is a glory to her, for her hair is given her for a covering?" (1st Cor. xi: 14, 15.)

What is the voice of Nature on the subject? Look over the animal kingdom. Do not males have as many scales and feathers, or as much hair, as the females? Again, does not the hair of men naturally grow as fast and as long as the hair of women? Then does Nature teach that it is "a shame" for a man to have long hair? No; Paul was mistaken. It is the shears, not Nature, that makes the men short-haired.

Will our Orthodox neighbors condemn us

for not believing such erroneous texts to be the Word of God?

And one more question: If one part of Paul's writings is fallible, where is the proof that other parts are infallible?

ORRIN ABBOTT.

### Some Account of Joseph Fraunhofer.

FRIEND DAVIS: Perhaps a brief sketch of the life and discoveries of Joseph Fraunhofer may not prove unacceptable to your readers, especially as there is a reference to his discoveries in relation to the fixed black lines that exist in the solar spectrum, in the 96th number of the HERALD, in connection with some account of the progress of discovery in physical science.

Joseph Fraunhofer was born in the year 1787, at Straubing in Bavaria. Although he died in the prime of life, he became one of the first philosophers of Europe, and as a mechanist he was unrivalled in his own profession. He was a practical and theoretical optician. He was an original discoverer in the most abstruse parts of optical science, a competent mathematician, and a man of a "truly philosophical turn of mind."

By his superior talents he was soon raised from the lowest station in a manufacturing establishment to the direction of the optical department of the business in which he before labored as an ordinary workman. There was a vast field open before him—namely, the improvement of the refracting, technically known as the Achromatic telescope. To the perfecting of this kind of instrument he applied all the powers of his extraordinary genius. The defect of the ordinary refracting telescope is that it shows, when viewing an object, the colors of the rainbow, or the primary colors, instead of exhibiting the object as it is in Nature. The object of the achromatic telescope, as its name implies, is to remedy this. It is principally the discovery of Dolland, an English optician. But there had been, heretofore, a great difficulty in getting the right kind of glass, that was free from veins and perfectly homogeneous, in sufficiently large pieces to construct achromatic telescopes of much size. At length Guinand, an humble mechanic of Brenet, a small village in the Canton of Neuchâtel, Switzerland, having turned his attention to the manufacture of flint-glass towards the close of the eighteenth century, succeeded after a long course of persevering efforts in producing pieces of that substance, perfectly free of striae, and thus fit for the construction of object glasses of telescopes.

Fraunhofer having been made acquainted with the wonderful success of Guinand, he resolved to take advantage of the circumstance, and accordingly, in 1805, and when he was but eighteen years of age, he invited the Swiss artist to remove to and reside in Munich.

The eminent philosophical ability of Fraunhofer fitted him to take instruction of Guinand. Telescopes were now executed by Fraunhofer, the apertures of which far exceeded anything hitherto known since the discovery of achromatism. The celebrated "Dorpat Telescope" was constructed by him for the University of Dorpat, in Russia, and it is one of the first great achromatic telescopes ever constructed. The bare cost of construction was more than \$4,000. It has an aperture of 9½ English inches, and a focal length of 14 feet. In the hands of Prof. Struve it made known many facts respecting the system of the world. It is now managed by Professor Maedler. Fraunhofer also constructed one of 12 inches aperture and 18 feet focal length, with which Dr. Lamont, of Munich, made some very interesting observations on the satellites of Uranus. At the time of his death, Fraunhofer was contemplating the constructing of still greater object-glasses than those mentioned above. He was succeeded by MM. Merz & Mahler, who have carried out his designs in the construction of the great refractor of Cambridge, Mass., which has an aperture of 15 inches, and a focal length of 22½ feet, and one of the same dimensions in the Pulkowa Observatory, Russia, which is under the direction of Prof. Struve. The Cambridge telescope cost \$19,842.

If a ray of white or common light be passed through a prism, it will be separated into seven colors, known as the *seven primary colors*. The ray of light will be bent out of its straight course, but some parts will be bent more than others. The colors will be seen in the following order, commencing with that which is least bent out of its straight course: Red, orange, yellow, green, blue, indigo, violet. This is a discovery of Sir Isaac Newton. When the ray of light proceeds from the sun; the colors taken together are called the *solar spectrum*; and the colors thus formed, without any reference to the source of the light, are called a *spectrum*.

In the year 1802, Dr. Wollaston announced that in the spectrum formed by a fine prism of flint-glass, free from veins, when the luminous object was a slit, the twentieth of an inch wide, and viewed at the distance of 10 or 12 feet, there were two fixed dark lines—one in the green and the other in the blue space. This did not excite any attention, and was not followed out by its ingenious author. Without any knowledge of this discovery of Dr. Wollaston, Fraunhofer found, by viewing the solar spectrum through a telescope, that he could see *dark lines* extending across the spectrum, the lines being of different breadths.

None of these lines coincide with any of the colored spaces. The whole number of lines is nearly equal to six hundred. The position of seven of these lines was accurately measured by Fraunhofer, and they have been distinguished

guished by the letters of the alphabet, B, C, D, E, F, G, H. Of these, B lies in the red space, near its outer end; C, which is broad and black, is beyond the middle of the red; D is in the orange, and is a strong double line, easily seen, the two lines being nearly of the same size, and separated by a bright one; E is in the green, and consists of several, the middle one being the strongest; F is in the blue, and is a very strong line; G is in the indigo, and H in the violet. Besides these lines, there are others that have received particular attention. Between B and C there are 9 lines; between C and D there are 20; between D and E, 84; between E and F, 74; between F and G, 185; between G and H, 190, many being accumulated at G. Moonlight produces the same lines that direct sunlight does. The fixed stars have, mostly, each its own dark lines, which serve to distinguish its spectrum. Fraunhofer died in 1826 aged thirty-nine.

The invention and discoveries of Bunsen and Kirchhoff (HERALD 96.) is one of the greatest of modern times. It promises to reveal to us the nature of those materials that go to make up other suns and other worlds. If these materials are the same as those existing here, it will be a strong proof of the truth of the nebular hypothesis.

DAVID TROWBRIDGE.

Jan. 9th, 1862.

Free Agency.

FRIEND DAVIS & Co. I read with considerable interest William Denovan's speculations on the "Great Problems—God, Freedom, and Immortality?" but thinking that he reasons erroneously, I write to state my objections. (See HERALD, No. 99.)

He assumes the existence of a Deity—a very proper assumption, too—and then gives some arguments in proof of the truth of his assumption, all of which are good. The strongest of all arguments to my mind, is the fact that man's mind recognizes intuitively the existence of such a being. If it were possible to demonstrate his existence, as we would a mathematical proposition, such a demonstration would be required, but at present such a demonstration is beyond us.

It is his second proposition that God is a free agent, and that the laws of Nature are, as Prof. Mitchell says, "the expression of God's will," and as sure as God is free, the laws are not fixed, necessarily; both are very doubtful assumptions. He then concludes that, as we possess, each, the spark of the Deity, we are free, internally. But this is not the way to reason. The conclusions are correct, as drawn from his premises, but the premises need proof. If I were to assume that everything in relation to God is fixed, you will see that my conclusions must be the contrary of Mr. Denovan's.

The sure method of reasoning is the Baconian, or inductive method. Observe Nature for your facts, your premises, then your conclusions are reliable just as far as your premises are reliable.

Yours, truly, DAVID TROWBRIDGE.

For the Herald of Progress.

A Bachelor to a Maid.

Not man alone, but all that roam the wood, Or wing the sky or roll along the flood, Each loves itself, but not itself alone, Each sex desires alike, till two are one."

In volume 23, number 45 of the HERALD OF PROGRESS, "Marie" replies to my reasons for being a bachelor. She desires a kindred spirit, who among other things will "kindly criticize, and aid in the reformation of those inharmonious of character which she exhibits with the rest of the world." Professing to be one of the "remaining few" whom she believes to exist who have not sunk below her esteem, and for whom she "would so gladly make a loving home," provided he "would claim no rights either marital or other." I most joyfully and generously attempt the gentle critic in her behalf.

We are agreed that "true marriage demands congeniality." Her standard is high among the spheres of purity, exalted love, and immortal truth—a consummation most devoutly to be wished. "Where is he who will join me in an endeavor to live up to my highest idea of right?" Echo answers where? Dare any man present himself as such a candidate? One of her own sex might, with the aid of wings, soar aloft to those aerial plains of ecstatic glory, far beyond all thoughts of "marital rights" or other mundane peculiarities.

But I opine that an approved specimen of the masculine gender would scarcely be found on earth's contracted span, who would think marriage desirable on such conditions.

"In striving to be gods, the angels fell, In striving to be angels, men rebel."

We belong to the earth life, and are possessed of natural desires and attractions which wisdom teaches should be legitimately enjoyed to the end of the most perfect prosperity and happiness possible for mortals. The sexes were designed for companionship. All civilized nations have found it necessary to have laws for individual and collective protection. Marriage is a civil contract in all enlightened countries, binding the parties to certain conditions, which have been found, on the whole, by experience, to be for the general good. None are forced into the contract. All are left to solicit or not, its binding power. None but congenial spirits should enter its sacred bands. The sexes have certain prerogatives which they equally surrender to each other in marriage; not feeling willing to do so they should not wed. We should be governed by principle and have a fair understanding of each other's natures and expectations. Freedom to do as you please without consulting the marriage partner, is not more allowable in marriage than in trade or traffic. Both parties are equally interested in the capital at stake, whether it be conjugal love or the gold of commerce. This is the natural common sense view of the subject. All rights are sacred and should be justly guarded.

Our friend "Marie" may find her counterpart, and he may find her views and feelings congenial with his; and both being agreed to individual independence, each is, in principle, bound to respect it in the other, after marriage as before.

I feel an interest in the dress reform, believing it for the best interest of woman that she should be more conveniently clad for the

active duties of life, necessary to her health and happiness, than the prevailing fashions of hoops and drabbling skirts allow. If "Marie" thinks differently, we don't agree, and are not, thus far, congenial. The sunny atmosphere of affection would be necessary to my conjugal felicity, and no spirit would be congenial whose iceberg nature had no sympathy with mine in this particular. She has a better acquaintance with the atmosphere of the "Summer Land" should evaporate such chilly transcendentalism.

To perfect ourselves in the subjugation of all excessive impulses, we must be temperate in all things, which alone leads to happiness. Ignorance is the evil, knowledge the remedy. I seek a "companion in arms," who is in sympathy with myself, that we may journey on through life in a harmonious development of every department of our natures, setting an example of humanity, love and truth, worthy of all acceptance in all the social relations of life.

I am a stickler for all human rights, individually and conjointly, not confounding licence for evil, but with justice, doing right and receiving it, for ends of happiness and harmonious progress.

Bodies as well as spirits are to share in all the excellencies, to be wrought in behalf of our undeveloped humanity. Intellectual and mental perfection on earth should be hoped for as well as spiritual harmony, in spheres beyond the pearly gates of immortality.

"Scatter the germs of the beautiful, In the holy shrine of home, Let the pure and the fair and the graceful there, In their loveliest lustre come.

"Leave not a trace of deformity, In the temple of the heart, But gather about its hearth, the gems Of Nature and of Art."

NEW YORK, JAN. 1862. JAMES FLAGLER.

For the Herald of Progress.

A Fact for Material Science to Explain.

I have been stopping at Georgetown, D. C. for a few weeks, with a friend Mr. Raymond. On the first day of January a servant girl, named Catharine, complained of being unwell. She was not confined to her room, but too sick to work. On Sunday, the 5th inst., whilst Mrs. Raymond was in the dining-room, at about 9 A. M., the clock commenced striking very slowly, and sounding as much like the tolling of a bell as a clock could be made to imitate it. After it had continued in this way for about thirty minutes, Mrs. Raymond called in her husband. He listened and observed it for a few minutes, and then stopped the vibration of the pendulum. The clock continued striking, or tolling, as before—in all about one hour. Catharine, hearing it from her room, supposed the children were at some mischief with it, and came down to see. As she entered the room the tolling ceased, and the clock, since that time, has only struck the regular hours.

From this time forward Catharine grew worse. At three different times Mrs. Raymond heard tottering footsteps on the stairs, and she supposed Catharine was coming down, but going each time immediately to the stairs, she saw no one. Repeatedly, during her sickness, Mrs. Raymond heard the street bell ring, but found no one there, and repeatedly heard raps at her own door, but no one there.

Catharine now sank rapidly, and died on the 16th inst. N. P. TALLMADGE. GEORGETOWN, JAN. 20th, 1862.

The above statement is correct of our own knowledge. J. T. RAYMOND. R. E. RAYMOND.

For the Herald of Progress.

Education of Children.

NO. VI.

SCHOOL-HOUSES.

A healthy body is the first consideration in the education of a child, for it is the body through which the mind acts, and no mind can be taught to act harmoniously, save tendencies and influences which go to form an unsound body, can be counterbalanced. Among the means to be used which tend to produce health, is a well constructed school-house.

In our rural districts the school-houses are, most of them, in a dilapidated condition. Seldom are they fit abodes for a small family, and when forty or fifty pupils are congregated in them, they are a prolific source of many forms of disease. They are usually low, being from seven to nine feet "between joists," with no ventilation, save from windows, apertures, and the door. The seats are generally constructed so as to produce a curved or bent position with a contraction of the lungs. Not saying anything about the attractiveness of the thing, they afford a fit place to generate disease and produce the worst immoral tendencies. In most of the rural schools, the air is so bad in half an hour after the pupils have assembled, as often to produce faintness, and the air is rendered too poisonous to be inhaled into the lungs of children. In such houses, thousands of the young are receiving their first lessons in literature. No wonder premature spirit-births are so common. The largest proportion of deaths are among the children. This shows a great wrong, which only the wisdom of the people applied to remove its cause, can remedy.

The public school-house should be the most attractive and health preserving building in use. Instead of commodious and nicely decorated churches, should be erected equally attractive and health-preserving buildings of instruction. The wants of humanity need no preachers or churches, but teachers and school-houses. Humanity need instruction, wisdom. They have had preaching; and slavery, mental and physical, have kept pace with it. Wrong has grown no less and rights no more. Mental and physical suffering is as prevalent to-day as it was when preaching commenced. Aye, mental slavery is far greater—it has been and is being transmitted to youth. The Sunday-schools, where the mind is enslaved, are made attractive, and the youth of our land are the victims. Sunday-schools, picnics, celebrations, Christmas trees—every means which address the external sense and gratification to lead the young

men into the great vortex of theological ignorance and slavery. It reminds me of the whirl-pool on the Norwegian coast. Once within its attractive power, and you are carried round and round, each revolution bringing you nearer the center of ruin. Far worse, because more lasting are the inducements to draw the young to the center of theological slavery and idolatry. In a small township, four large and nicely finished churches are supported at a cost not less than four thousand dollars per annum. There, the people meet each Sabbath morning to "commence" the worship of God, and close on the evening of the same day with the benediction of a foolish priest. In the same township are twenty school-districts, with hotels where the children are to lay the foundation of literature, supported at a cost of three thousand dollars a year. If this estimation is not strictly true, I think it may be safely estimated that the aggregate for the support of the churches is equal to that of the public-schools.

In one small township, four thousand dollars are given annually to keep small and large children in ignorance and slavery, while the same amount may be given to educate and liberate mind. Thus, the means used for right and wrong are about equally balanced.

No school, or four thousand which goes to the support of the churches, could be formed into a township school-fund, how adequate would be the means for the education of the youth? In ten years the sum would accumulate to forty thousand dollars, and the interest, in addition to what is now received, would gradually improve the school—school-houses, school-apparatus, and with wise reform teachers, knowledge would gradually take the place of ignorance, light disperse darkness, and the kingdom of heaven—harmony and peace—be unfolded in the hearts of men.

SOLSVILLE, N. Y. E. C.

Opposition to Creeds and Organizations.

Mr. B. T. BORRIS, of the Hopedale Progressive Group, presented the following Resolutions and comments, at a recent meeting there:

Resolved, That no Constitution, By-Law, Rule, or Regulation, shall ever be entered upon the record of this Group, which shall prescribe as a condition of membership, the belief in any Creed or Formula, in Theology or Ethics, or which shall abridge the freedom of speech on any school question whatsoever.

Resolved, That no member of this Association shall be held responsible either for the faith or practice of any other member thereof; but that both the opinions and moral conduct of all its members shall be open to free and candid criticism.

Resolved, That it is the purpose of this Group to "agree to disagree" on all debatable questions, except in so far as its members may be able, on a free platform, to convert each other by reasoning and moral suasion.

Resolved, That all interested attendants at this Group, shall be recognized as members; but that Group No. 2 shall be formed whenever its numbers become too large or inconvenient for assembly in one body.

Resolved, That the primary and final object of this association, is to illustrate a pure and harmonious platform, in which individual freedom and development in the highest and most comprehensive sense, may be promoted.

My friends will permit me to make a few comments on the last resolution—particularly on the term, "free and harmonious platform." It will be seen, at a glance that such a platform is the very highest that can be illustrated. There are many harmonious platforms that are not free—both in politics and religion. Every man or sect is in temporary harmony with itself, because its members are agreed on specific points of doctrine, while they have excluded either the discussion or acceptance of any other. Its unity is confined to its own domain of faith or culture—its harmony is on one key only, which is often raised to falsetto.

On the other hand, there are a few free platforms; but in some instances their freedom is only a license for one man, or body of men, to ride a hobby-horse to a great distance beyond the limits of justice. Extremes or angles, among reformers and persons who have just awakened to new and radical ideas, are far better than the drowsy unity of sectarianism; but the question comes up before this Group, is it impossible for minds of fair culture and spiritual intuition, to maintain an association superior to either of these? If we would have a harmonious platform, must it necessarily be at the expense of freedom? Or, if we would have a free platform, must it be at the expense of fraternal harmony? I hear the responsive echo to these questions, down the receding aisles of the Christendom of many centuries to come! And yet I feel the magnetism of the civilization of To-day—influences from noble minds in the earth-sphere, and the free and clarified currents of inspiration from the triumphant brothers of the Spirit Land, assuring me that it is possible.

My ideal of a Progressive Group, in its true estate, is that of an association of men and women to whom inharmonious spirit or uniformity of speech are equally unknown—who breathe the mountain air of Freedom, but walk reverently, and with an angel's manners, among the violets of the rate; whose speech cannot be silenced, and who are equally incapable of shutting the mouths of others by proscription. Such an association would transcend the need of "creeds" and "organizations"; it would possess the electric energy, penetration, precision, and geniality of Light, to expose to the core, all wrong, error, bigotry, or narrowness, and yet the patience and the hope to bear company with all of these, as God, for a million of ages has borne with the angles and inharmonies of the material world.

The success of our movement will, by no means, depend on organization—on what we frame, as builders—but mainly on what we are, as individual thinkers, and the magnetism of our thought on the world. This magnetism is but a complex of streams—small or great. Trace each homeward to its source, if you would know whether a platform may here be illustrated which is worthy of a progressive age. But with its knowledge of the natural laws, the fair intellectual and soul culture of its members, I have been persuaded that this Group would hear and respond to the Voices of the two angels—Freedom and Harmony—in the deep and reverent spirit of universal and grateful fraternity.

Concerning Modern School Books.

FRIEND DAVIS: I desire to say a few words about the school books now in use, and I will commence with *Geographies*. I will here make a few quotations from Smith's *First Book in Geography*, a book that is supposed to lay the foundation principles in the minds of children. Page 42 he says:

QUESTION: "Who were the first inhabitants on earth?" ANSWER: "Adam and Eve, the parents of the whole human family."

Q. "Where did God, their Creator, locate them?" A. "In the Garden of Eden, called Paradise."

Page 44: Q. "Who are Mahometans?" A. "Those who believe in Mahomet, an impostor."

I have italicized "impostor." What is the necessity of calling him an impostor? Page 46: Q. "When was the world created?"

A. "Nearly six thousand years ago." "The creation of the world (reckoning up to A. D. 1854) took place 5,838 years ago."

Why did not the author add, 4 months, 17 days, 2 hours, 31 minutes, and 5 seconds? In *God's First Introductory Geography*, page 16, you will find the following:

"When God made the world, with what did he end his labors?" "With the creation of man."

I was not aware that God had ended his labors. We see here the old myth of Genesis, respecting the creation of the world, "stuffed" into the minds of children as truth. This would not be so bad if a teacher were allowed to "correct" such gross errors; but I served an apprenticeship at that once, without saying anything, and the whole district, including a protracted meeting, "turned on me." An open opposition may, at times, be best, but it is not always.

I see we not some intelligent Spiritualist, or I might say some sensible person, that can propose a better text-book in Geography? Besides the above, Sander's easier Readers are incorrect in grammar and sense, (good sense, I mean.) I will copy: *New Series, First Reader*, page 10—"The name of a young horse is a colt." Expunge *a*. He sometimes uses adjectives for adverbs. But there is no use of troubling you with such quotations. The errors ought not to exist in a text-book.

He seldom tells a story and leaves the pupil to draw his own conclusion, which, in most cases, he could easily do correctly; but the moral of the story is about as long as the story itself, and the pupil is wearied with it.

The child is ever taught that if he does a wrong, in secret, that God will see him and know it, and that God will punish him for it, but the child is never taught that *he himself will know it*. Experience long ago taught us that when we commit a moral wrong, that so long as we do not know it, so long it is no trouble to us. *Teach mankind that when they do wrong that they themselves will know it*, if no one else. If we know it, the principles of Nature are such that we are sure to feel our reward.

Will some competent person, or persons, undertake the preparation of some proper text-books? What do you say, Friend Davis, see they not needed? Can any Friend Hudson, Tuttle, prepare a small work on Geography, Geology, and History? D. T.

Philosophical Department.

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

Source and Law of Storms.

1. The Atlantic Ocean is the source of nearly all the rains which visit this part of the country. The moisture collected from the great lakes is small in quantity, travels but a short distance, and usually falls to the northward of this parallel. The Gulf of Mexico sheds its vapors on the great western valley. From the Northern Ocean and the rivers flowing into it, hardly any moisture is evaporated.

2. The heated air ascending from the surface of the Atlantic, especially from the Gulf Stream, is walled over the land, by winds which usually blow at a right angle to the general coast line.

3. No rain storms are experienced, or even heavy showers, after the wind has been blowing steadily from the north-west, this being a dry current, and absorbing, instead of giving out moisture.

4. After hot days, during the summer season the sea breeze usually sets in toward evening. On reaching the mountains this current comes in contact with a cooler one, from the opposite direction, when there is apt to be a thunder shower, followed by the ordinary north-wester. The storm occurs along the line of collision between those opposing currents, and of course travels in the direction of the ocean.

5. When a south-easter has prevailed for a time at any season, it is reasonable to expect a corresponding heavy rain, as the clouds have a great quantity of moisture to deposit. At the same time the coolness which succeeds will usually be in about the same ratio, the wet surface of the ground absorbing much of the caloric in the lower atmosphere.

6. The north-east storm is probably in every case caused by one of those circular storms, termed "Cyclones," whose center is some distance to the eastward. In such a case the storm travels from south-west to north-east, or in the contrary direction to that in which we feel the breeze blowing. If accurate observations were made as to the changes in the wind, the center of the tempest might be calculated with tolerable accuracy. In proportion to the length of time, and the length and coldness of current, the storm will probably be more or less severe. A correspondent, who has long made this subject a study, remarks that the north-easters are seldom experienced west of the Alleghenies.

7. It is remarkable that on this side of those mountains, storms scarcely ever blow from any of the cardinal points of the compass. Any exceptions are believed to be only cases when the wind is turning, or rather, when persons are entering into or passing out of the track of the tempest.

These observations might be multiplied to a great extent; but probably comprise the most important facts in relation to the storms which

are experienced in this part of the country. To those who are not familiar with the subject, they will serve to explain, in part, the more immediate causes of these phenomena.

Laws and Systems.

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

For the Herald of Progress.

No "Objections to Mandell's Plan."

SEWARD MITCHELL, in HERALD, of Feb. 1, announces some "objections to Mandell's Plan," but if he had attentively read the last article with my name attached, he would have seen that the bulk of it—the "plan" proposed—was by an individual whose signature was "L," I being simply the introducer, and in some measure, the critic of the plan, suggesting its title, &c., &c.

"Mandell's Plan" is broader than that of any mere association or "University," and to bring forward these, in their truest and most beneficent development, is simply a part of my idea. Consequently, I shall, probably, still further criticize the plan of "L," the same as I now criticize the "objections" of Friend MITCHELL.

The fact that there may be a "Faculty and Board of Trustees," &c., does not argue against the spirit or principle of Brotherhood or equality; as our object seems to suppose: for "L," distinctly says that while his suggestion embraces "professors and teachers," they will be "all vital and practical co-operators and learners." For the "Faculty" to be "made up of every man or woman," is precisely the idea, so far as it is practicable; but I can conceive that very sensible men and women may not consider themselves competent to a "professorship" unless they were well-skilled in some particular branch or branches, and well capable of elucidating them; and even then, "Mandell" would not consider them competent unless they were, also, well principled, or were disposed to improve themselves while undertaking to improve others. There are a good many "Professors" in our land whom our "Educatorium" would not be willing to have arrayed among its "Faculty," though it might be disposed to have them as learners of "good manners;" and, above all, of good morals. If a grown person constitutes a man or woman, and the said person be idiotic, how would he appear set up as one of the "Faculty"? Or, if the objector says that an idiot is not a man or a woman, but a mere child, then will he please tell me why a smart person, who is low in his top head and loose in his habits, is not as unbalanced in some faculties, as the mental imbecile is in others, and quite as much a child? And if he is inclined to consider such parties as unfit for the "Faculty," why, then, he may follow me along the murky, thicket track of ill-conditioned and blustering ignorance, or of well-intentioned, good-natured heedlessness, &c., &c., and, sifting as he goes, acknowledge with me that individuals, well developed in all the nobler attributes, are the only safe and reliable leaders or teachers of society—the true minds and cultivated natures of all ranks its only regular and legitimate "Faculty."

By what sentiment of right or justice does Friend Mitchell undertake to bring the war of classes into the great American Reform which is now in progress? We have had enough of that crude kind of work in Europe, and the grosser ideas of European fanaticism (Red Republicanism, etc.) mingling with the truer elements of American progress, can well be dispensed with, and will be dispensed with, by rightly balanced minds, in our continental reconstruction. The Hopedale people began their work too much on the European plan, united to a restrictive religious feature, (non-resistance) the which, of course, embodied no full and broad success; one of its prominent leaders soon seeing it to be its duty to take up certain points and universalize the movement a little (in "book" form at least). The true men (or women) among "doctors, lawyers, or physicians," have their true relation to human life, even as have good-minded mechanics, farmers, and clergymen. Their "head-work" is fully equal in value to the hand-work of the artisan; and it is high time that the twin had learned to rightly appreciate each other. Many have yet to learn that true "equality" consists in finding out each other's superiority, and improving through means of it. Even a "lady" (of the genuine stamp) could add much grace and refinement to many, both male and female, who scorn the title.

A "physician," whether poor or wealthy, will probably not be ashamed to "work with his hands" in the plan proposed, seeing it is contemplated for "all" as part of the plan. And I will here add that another "wealthy" gentleman, who has a lot with 4,000 acres, with steam-mills, dwelling and boarding houses, peach and apple trees by thousands, proposes to put "forty per cent." into the stock at present, and the whole, ultimately; he seems quite well disposed to adopt Mandell's suggestions, and "put in" his property in a way to secure the equal ownership of all, rich or poor; and he will "work with his hands."

Those interested in the educational department of my movement, who have not written, had better write soon; as, if the above mentioned 4,000 acre lot is taken, several parties will doubtless proceed to organization forthwith.

Address, as before, (with stamp.)

D. J. MANDELL.

ATHOL DEPOT, MASS.

For the Herald of Progress.

The World's Crucified Saviors.

It is claimed by the disciples of Jesus Christ that he was of supernatural and divine origin; that he had a human being for a mother, and a God for his father; that although he was woman-conceived, he was Deity-begotten, and molded in the human form, but comprehending in essence a full measure of the infinite Godhead—thus making him half human and half divine in his sublunary origin. Though it is claimed that he was full and perfect God and perfect man; and while he was God he was also the son of God, and as such was sent down by his father to save a fallen and guilty world, and that thus his mission pertained to the whole human race; and his inspired seers are made to declare that ultimately every nation, tongue, kindred, and people, under heaven, will acknowledge allegiance to his government and concede his right to reign and rule the world—that "every knee must bow and every tongue confess that Jesus is Lord to the glory of God the Father."

But we do not find that this prophecy has ever been or is likely to be fulfilled. We do not observe that this claim to the infinite deityship of Jesus Christ has been or is likely to be universally conceded. On the contrary it is found that by a portion, if not a large part of the people of even those nations now claimed as his—claimed as Christian—this claim has been steadily and unwaveringly controverted, through the whole line of history, stretching through the 2,000 years which have elapsed since his advent to earth. Even some of those who are represented to have been personally acquainted with him, say! some of his own brethren in the flesh—children of the same household—children of the same mother—had the temerity to question the tenableness of his claim to a divine emanation. And when we extend our researches to other countries, we find this claim, so far from being conceded, is denied and contested by whole nations, upon other grounds. It is met and confronted with rival claims. Upon this ground hundreds of millions of the established believers in divine revelation—hundreds of millions of believers in the divine character and origin of religion—reject the pretensions set up for Jesus Christ. They admit both a God and a Savior, but do not accept Jesus of Nazareth as such. They admit a Messiah, but not the Messiah—these nations contend that the title is misplaced which makes "the man, Christ Jesus," the Savior of the world. They claim to have been honored with the birth of the true Savior among themselves, and defend this claim upon the grounds of priority of date. They aver that the advents of their Messiahs were long prior to that of the Christians, and that this circumstance adjudicates for them a superiority of claim as to having had the true born Messiah upon their soil. It is argued that as the story of the incarnation of the Christian's Savior is of more recent date than that of these oriental and ancient religions, (as is conceded by Christians themselves,) the origin of the former is thus indicated or foreshadowed as being an outgrowth from, if not a plagiarism upon the latter—a borrowed copy, of which the pagan stories furnish the original. Here then we observe a rivalry of claims as to which of the remarkable personages, who have figured in the world as Saviors, Messiahs, and Sons of God, in different ages and different countries, can be considered the true Savior and "sent of God;" or whether all are to be so considered, or the claims of all rejected. For a research into oriental history reveals the remarkable fact that stories of incarnated personages, or Gods answering to or resembling the miraculous character of Jesus Christ, have been prevalent in most if not all the principal heathen nations of antiquity, and that the accounts or narrations of some of these deific incarnations bear such a striking resemblance to that of the Christian Savior, not only in their general features, but in some cases in the most minute details, from the legend of the immaculate conception to that of the crucifixion and subsequent ascension into heaven, that one might almost be mistaken for the other.

No less than twenty claims of this kind—claims of beings invested with divine honor (deified)—have come forward and presented themselves at the bar of the world, with their credentials, to contest the verdicts of the Christian world in having proclaimed Jesus Christ the only son and sent of God; twenty Messiahs, Saviors, and Sons of God, according to history or tradition, have in past times descended from heaven and taken upon themselves the form of men—clothing themselves with human flesh—furnished incontestible evidence of a divine origin by various miracles, marvellous works, and superlative virtues, and finally these twenty Jesus Christs (accepting their character for the name) laid the foundation for the salvation of the world and ascended back to heaven.

1. Krishna, of Hindostan; 2. Buddha Sakia, of India; 3. Sallvahama, of Bermuda; 4. Tullis, or Thule and Oairis, of Egypt; 5. Bromillab, of the Druids; 6. Crité, of Chaldea; 7. Zoroaster and Mithra, of Persia; 8. Baal, of Phœnicia; 9. Indra, of Thibet; 10. Bali, of Afghanistan; 11. Jao, of Nepal; 12. Wittotes, of the Telinyones; 13. Thammuz, of Syria; 14. Atya, of Phrygia; 15. Xamoloxis, of Thrace; 16. Zoar, of the Bonzes; 17. Adad, of Assyria; 18. Dena, Tat, and Sammonocadom, of Siam; 19. Alcides, of Thebes; 20. Mikado, of the Sintoes; 21. Beaddon, of Japan; 22. Quexalcote, of Mexico; 23. Ixion, of Rome; 24. Quirinus, of Italy; 25. Adonis, of Greece; 26. Pohl and Tien, of China; 27. Prometheus, of Caucasus; 28. Mahomet, of Arabia—have all received divine honors, have

nearly all been worshiped as Gods or Sons of God—were mostly incarnated as Christs, Saviors, Messiahs, or Mediators—not a few of them reputedly born of virgins—some of them filling a character almost identical with that ascribed by the Christians' Bible to that of Jesus Christ—most of them being like him reported to have been crucified—and all of them, taken together, furnish a prototype or parallel for nearly every incident, characteristic miracle, and doctrine, recorded in the New Testament of the Christians' Savior. Surely with so many Saviors the world cannot or should not be lost. We have now presented before us a twofold ground for doubting and disputing the claims put forth by the Christian world in behalf of "Our Lord and Savior, Jesus Christ." In the first place, allowing the question to be answered in the affirmative, as to whether he was really a Savior or supernatural being, or more than a mere man—a negative answer to which seems to have been sprung, as previously intimated, at the very hour of his birth, and that by his kindred—his own nearest relatives—as it is declared "his own brethren did not believe on him"—a skepticism which has been growing deeper and broader from that day to this. And now, upon the heel of this question, we find another formidable query to be met and answered, viz. was he (Christ) the only Savior, seeing that a multitude of similar claims are now upon our council-board to be disposed of?

I shall, however, leave the theologians of the various religious systems to adjust or settle this difficulty among themselves. I shall leave them to settle the question as best they can, as to whether Jesus Christ was the only son and sent of God—the only begotten of the Father," as John declares him to be (John i: 14)—in view of the fact that long prior to his time various personages in different nations were invested with this title, (Son of God,) and have left behind them similar proofs, or credentials, of the justness of their claims to such a title, if being essentially alike (as we are prepared to prove and demonstrate them to be) can make their claims similar. We would present an array of facts and historical proofs, drawn from numerous histories and the Holy Scriptures and Bibles appertaining to these various Saviors, and which include a history of their lives and doctrines, that would go to show that in nearly all their leading features, and mostly even in their details, they are strikingly similar.

A comparison, or parallel view, extended throughout their sacred literature, so as to include an exhibition presented in parallel of the teachings of their respective Bibles would make it clearly manifest that with respect to nearly every important thought, deed, word, action, doctrine, principle, precept, tenet, ritual, ordinance, or ceremony, and even the various important characters or personages, who figure in their religious dramas as Saviors, prophets, apostles, angels, devils, demons, exalted or fallen geni—in a word, nearly every marvellous or marvelous story, moral precept, or tenet of religious faith, noticed in either the Old or New Testament Scriptures of Christendom; from the Jewish cosmogony, or story of creation in Genesis, to the last legendary tale in St. John's "Arabian Nights," (viz. the Apocalypse) there is to be found an antetype for or outline of somewhere in the sacred records or Bibles of the oriental heathen nations making equal if not higher pretension to a divine emanation, or divine inspiration; and admitted by all historians, even the most orthodox, to be of much more ancient date; for while Christians only claim, for the earthly advent of their Savior and the birth of their religion, a period less than 1900 years in the past, on the contrary most of the deific or divine incarnations of the heathen and their respective religions are, by the concurrent and united verdict of all history assigned a date several hundred or several thousand years earlier, thus leaving the inference patent that so far as there has been any borrowing or transfer of materials from one system to another, Christianity has been the borrower. And as nearly the whole outline or constituent parts of the Christian system are found scattered through these older systems, the suspicion or query is at once sprung as to whether Christianity did not derive its materials from these sources—that is, from heathenism instead of from high heaven, as it claims.

K. GRAVES.

HARVEYSBURG, OHIO.

For the Herald of Progress.

Things as they Are.

BY GEORGE STEARNS.

ITEM FIVE.

WRESTLING THE SCRIPTURES.

"In which are some things hard to be understood which they that are unlearned and unstable wrest to their own destruction."

To those of my readers who have been accustomed in past times to sit under the droppings of an Orthodox sanctuary, these words of St. Peter are a cue to many a sermon against the early advocates of a liberal Christianity, such as Unitarians and Universalists claimed to be, when, in the infancy of their new popular institutions, they were loudly accused of fabricating their creeds out of willful perversions of Scripture. But the literal sense of the sacred text does not admit of such an application; and, since I know not what characters the Apostle had in his eye, I freely acknowledge that I have adopted his language only as a syntactic diagram, or literal shadow of a truth which I have discovered elsewhere and without any aid from his two general Epistles. This truth is too complex for a sententious expression, and is therefore

better adumbrated by the following paraphrase of its scriptural assertion.

There are certain objective difficulties in the way of an intelligent reading of the Bible, of which most persons who make the attempt are uninformed. The lack of this special knowledge occasions many rationalists, as well as Bibliolists, to accept a variety of Biblical misstatements as true; and this species of assumption provokes a reasoning from Scriptural premises, which issues at length in numberless and multifarious fallacies, to the great detriment of both them who cherish and them who think they throw away the Bible.

Involving, as this novel statement does, the implication of some unsuspected Biblical impositions among rationalists and Infidels themselves, I can hardly presume that it will be generally acceptable without such an elucidation as consists with distinguishing and demonstrating the principal minor propositions of which it is composed. Yet I cannot, for want of space, evolve, by a single stroke of reasoning, so great a complexity of conceptions as are here interwoven for a didactic purpose. I waive the former part of it, therefore, to be recalled as my next item of research, and proceed to explicate the latter.

A general oversight of the unholy origin of "the Holy Bible" is indicated by the notion of Scriptural unity. That "rejecting a part invalidates the whole," is a Christian maxim which few unbelievers have learned to eschew. For Bibliolists to regard "the book of books" as a unit, is at least consistent with their prior assumption of plenary inspiration. But how do rationalists transgress the light of investigation, when they continue to reason from the same hypothesis? If the Bible is the work of one Divine Author, Paul may be allowed to interpret Moses, and Matthew's words may become an infallible substitute for those of Jesus. But if the sacred volume is a collection of distinct essays by many men, who, in different ages of the world, wrote their own thoughts in their own language, whereby unequal degrees of human wisdom have found corresponding powers of utterance; why should we, who see this, accept as conclusive the optional and fallible comments of one upon the language of another? Why any longer demand a harmonious interpretation of the poly-glossal Bible? What if this profane compilation does involve itself in "a hundred and forty-four," or as many thousand "self-contradictions," or as these do not represent any one of the sacred writers as contradicting himself, but all of them as occasionally disagreeing with each other. Is this fact to be wondered at by anybody who comprehends their real character? Can you find more agreement among religious writers of later times? Do not classic authors of all ages disagree? Considering American literature as one, may we not find a hundred and forty-four contradictions in it? But who would throw it all away? If you do not think it reasonable to reject whole libraries of scientific and philosophic lore, because of their numerous discrepancies of statement, is it wise to ignore the truths of the Bible because of its literal laws?

The rational inconsistency which I will expose, has been notably exemplified of late by two talented reviewers of Hon. Gerrit Smith's dissertation on "The Religion of Reason." They are exactly suited to my purpose of illustration, and I advert to them here for this reason only, with no sort of desire to throw out a bait for controversy with either. One of these gentlemen is a Christian and the other is a Rationalist, and the twin are to be coupled—not as *par volubili fratrum*, but after the old manner of Samson's strange foxes, by the tie of identical assumption, which, it will be seen, has the virtue of working both ways, as cogently and mischievously, too, as the device of the arch-incendiary of Philistine corn-fields.

Rev. Luther Lee, D. D., a Wesleyan divine, and author of a ponderous tome of theology, also one of the editorial staff of the *American Wesleyan*, has been calling the non-clerical minister at Peterboro to account, in a long series of logical deductions from Christian premises, by which means he has succeeded, to the end of his "main effort," in proclaiming his own opinion of the absurdity of Mr. Smith in proposing to retain the utterances of Jesus as sacred,\* while he rejects other portions of the Scriptures.† And here is the pith of one of his arguments:

"Jesus, by his own utterances, has so indorsed the Scriptures of the old Testament as to prove them true or himself false. This in two ways:

"1. By referring to them as a standard of truth, he said to the Jews: 'Ye do greatly err not knowing the Scriptures nor the power of God.' And on appearing to his disciples after his death, 'beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.'"

"2. By referring to numerous passages—He asked his opponents: 'Have ye not read in the book of Moses, how in the bush God spake unto him? He said: "An evil and adulterous generation seeketh after a sign; and there shall no sign be given it, but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." He affirmed that David himself said, by the Holy Ghost, The Lord said unto my Lord, sit thou on my right hand, until I make thine enemies thy footstool.'"

"In the light of these facts, 'the fish story' is just as true as the utterances of Jesus. Mr. Smith is wonderfully absurd in pretending to believe these while he rejects the Bible as a whole."

\* This is a misrepresentation of Mr. Smith, who does not propose to adopt all the reputed sayings of Jesus, and none of them as sacred, but only those which reason and conscience approve.

whole.\* If the Scriptures are as absurdly false, and hurtful, as he supposes, Jesus must have been as false as the Scriptures.†

I wonder if this doctor of divinity is aware of standing shoulderto shoulder in his adventurous position with one of the many daring free-thinkers of the day, one who claims to be an older rationalist than Gerrit Smith himself, and who also is calling the new apostle of Religious Liberty to rational account on the same matter of criticism and in the same literal terms. "K. Graves," a late correspondent of the *HERALD OF PROGRESS*, in his double and twisted reply to the advocate of "the true religion of the Bible," has far outstripped his clerical colleague in diffuseness of argument and amplitude of equivocal inference from the same Christian premises. "How often," he says, "do Christ and Paul refer to and quote from the Old Testament, with the assumption most clearly implied that it is both true and divine, and of course all right. Besides this indirect approval by Christ of the Old Testament religion, he several times quotes most approvingly from its—presumed to be—inspired pages, citing not only the prophets, but Abraham, as being inspired to see his day, thus assuming that the Old Testament religion is 'the true religion.' After prophetically announcing that swords should be beat into plowshares, he orders his disciples to sell the very coats of their backs to buy swords. And when we learn that his practice was, in some instances, conformable to this precept, as in the case of his expulsion of the brokers from the temple, we are compelled to conclude that he possessed something of the spirit of war as well as a veneration for peace. If Christ\* really meant what he said when he issued the admonition, 'Resist not evil,' the case just referred to proves that he had not always the self-control to practice what he preached."

The identity of assumption by these two dissenting opponents of "the true religion of the Bible," as advocated by Gerrit Smith, is rendered more conspicuous by reducing their respective arguments to the logical form of expression. Thus Dr. Lee argues hypothetically:

"If the Bible contains false teachings, Jesus was a false teacher, because he indorsed the Bible."

And Mr. Graves argues positively:

"The Bible contains false teachings, and Jesus indorsed it; therefore he was a false teacher."

The logical similitude of these twin arguments is perfect. If one is good for anything, the other is valid, and *vice versa*. The only difference between them is expressed by the Saxon verb *if*, which renders the major premise of the Bibliolator's argument suppositive, while that of the hasty iconoclast is positive. The minor premise of both is positive, and the conclusion of each is logically identical.

It is to be further admitted that the structure of these arguments is faultless. Their logic is sound and unquestionable. Yet their substance is tissue as illusion, as false as falsehood. A little investigation will dissipate the speciousness of this fair reasoning, and ought to nonplus the superficial reasoners. I shall begin this work by questioning the truthfulness of the minor premise, which each seems to have adopted without any radical evidence. Admitting the logical value of their arguments, I say to Mr. Smith's opponents: Gentlemen, doubtless the Bible contains false teachings; and Jesus was a false teacher, IF he indorsed the Bible.

But I do not admit this middle term of your argument. With what little I am permitted to know about Jesus, and moreover, with what I am able to reason concerning the conditions of the alleged act, I cannot even suppose that Jesus indorsed the Bible. I think your labor to establish this assertion upon mere Bible testimony is short-sighted and utterly vain. All that work is frustrated by your major premise; for if the Bible contains false teachings, how do you know that it tells the truth, and nothing but the truth, about Jesus? This is all I need to say to confute you, Mr. Graves, because in your reply to Mr. Smith your chief object has been to magnify and sustain this momentous charge against the God-book of Christendom; and the readiest inference from your masterly success in this work is its unreliability as a witness in so important a case as the one now before us.

As for you, Dr. Lee, though you have denied the truth of your colleagues' assertion, and argued only hypothetically, yet you have taken no pains to demonstrate that the Bible does not contain false teachings. I think you will not undertake a feat so plainly impossible; at least, I know that you must calculate on your ability to make it appear that the antediluvians never saw a rainbow, and that the sun, moon, and stars used to revolve about the earth, instead of earth and moon's revolving around the sun as they now do; and when you have done this, and appear to be in earnest to establish your position on rational ground, I will tell you of some more consequential tasks of your ingenuity. In short, you will never convince Mr. Smith, nor any other person who has the faculty of reading the Bible understandingly, that it does not contain many false teachings. Therefore, until we have found some infallible rule for distinguishing Biblical falsehoods from Scriptural truths, intelligent Bible-readers will find it

\* Here the unordained preacher is misrepresented again. Mr. Smith does not reject "throw away" the Bible as a whole. He has taken great pains to say that he rejects nothing but the dogma of its Divine Inspiration—its supernatural authority.

† I regret to perceive that this reasoner is still rooted and grounded in the Christian error of confounding Christ with Jesus. Has he read "The Mistake of Christendom"?

difficult to determine precisely what Jesus did teach. But we ought to know that such a rule, though desirable for many purposes, is of less moral consequence than the intellectual power of discrimination between what is right and what is wrong among the miscellaneous teachings of the Bible. That all mankind are measurably endowed with this power, and that such endowment constitutes the only practical rule of religious endeavor, the ambiguous Bible does say that Jesus took for granted, in advising all men to do to others as they would have others do to them; and in urging the exercise of this faculty of moral discernment, by the special interrogative precept, "Why even of yourselves, JUDGE YE NOT WHAT IS RIGHT?"

Now, is not this the very thing that Mr. Smith has been exhorting people to do? Has he not answered the sacred question, by denouncing Authority as the sole obstacle to this much needed Judgment? Has he not declared that he would have no sacred book, but only sacred truths! that he would have no supernatural or super-rational authority, but only that which Reason and Conscience enforce? That is, the divinely established authority of Truth and Right! Do you not see that this is the only method by which the Bible is to be rendered at once harmless, and to its fullest extent useful? Then, gentlemen, why do you oppose Mr. Smith in his laudable undertaking? I will hear if you will answer, but I will tell you my opinion. It is because you, Dr. Lee, are a Bibliolator. You think it just as important to believe "the fish story" as to know and practice the best teachings of Jesus. This is because you have not yet found the Truth which makes men free. And you, Mr. Graves, are found contending with Mr. Smith because you are an iconoclast. Your eyes have been opened to the great mischief which the Bible—no, not the Bible, but a prepossession of its super-rational Authority has done, and is doing; and, mistaking the individuality of the world's greatest adversary, you are all aglow with indignation against an innocent, unoffending object of priestly abuse. When you have grown as wise as Mr. Smith, you will look at the Bible with new eyes of understanding, and seek no more to demolish a book which hardly anybody has been able to read, but everybody is about learning to read, as you now do—with profit.

But, gentlemen, before I let you go, I must tell you how I happen to know that Jesus did not indorse the Bible. In the first place, you know, he did not indorse the New Testament, because that was not written during his earthly life. Yet it is from this part of the Bible that you derive all the seeming evidence that he indorsed the Old Testament. This being your undeniable predicament, you cannot pretend that you have his original word of indorsement for any scripture whatever.

Next, I want you to observe that he did not indorse the Old Testament as now extant; because the New Testament informs us that the Old was not compiled as at present, in the days when Jesus lived. The writers of the New Testament never refer to the writings of the Old as a single book, but often in a way which indicates that the works of different sacred writers, were in those times, preserved in distinct manuscripts; as "the book of Moses," "the Book of Isaiah," "the Psalms," etc. There is no mention of the Pentateuch by New Testament writers; that I know of; nor of its five subdivisions; nor of Esther, Ruth, Proverbs, Ecclesiastes, and Solomon's Song. Thus it appears that our sacred compilation is not so old as the Christian era; and if not, some important additions are likely to have been made to the Scriptures of Moses, the Prophets, etc., which, together with the fore-named whole books, Jesus cannot be said to have indorsed.

In the third place, I deny the implication of integral indorsement by the admitted fact that Jesus sometimes quoted with approval certain texts of Moses and other ancient Hebrew writers. Did not Paul, in a speech of self-defence and commendation of his own religion, to the favor of "certain philosophers of the Epicureans and the Stoics" who had summoned him to Mars' Hill, when he wished to identify the first third part of his consubstantial Trinity with "the unknown God" whom they "ignorantly" worshiped—did not Paul on that occasion and to this end, quote from one of their own poets, a "Heathen," who had never seen our Christian Bible, but had learned from some other Revelation that "we are the offspring of God"? Yet who has thought of inferring from this record that Paul indorsed all the poems of Aratus?

It is a custom of good writers at the present day, to adorn their style and elucidate their special thoughts, by occasional allusions to the mythologies of ancient Greece and Rome; and I am not aware that in so doing they incur any imputation of being Polytheists. Why can you not see that Jesus had the same motive to enrich his language and enliven his rhetorical expression, by like references to the Jewish, Persian, and Egyptian mythologies? The opinion that he believed the story of Jonah, to which he is only said to have alluded once in his life, is probably as erroneous as it would be to suppose that I believe the story of Samson, to which I have alluded in a former paragraph.

Moreover, gentlemen, supposing that Jesus did refer to and quote from the ancient Scriptures as numerous as you have cited, and that you with all the favor of their genuineness that you imagine; are you sure that he indorsed them as divinely inspired? You have found but one text which seems to convey this assurance; text which represents Jesus as declaring that that which represents "by the Holy Ghost," David said something "by the Holy Ghost." But you would not have cited even this, if you had first consulted your Greek Testament, had first consulted your Greek Testament,

wherein the significant clause is duly marked non-authentic.

In the light of all these reflections, you must see that you have no valid reason for thinking that Jesus indorsed the Bible, or even the original scriptures of the ancient Jews, in any higher sense than Gerrit Smith has indorsed the same, who contends for the Bible, for the whole Bible, and nothing but the Bible, for its own special uses; exhorting us to bring it to the light of Reason for sake of "the matchless wisdom" it contains, yet to discard its imagined Divine Authority, as a whole, in view of its manifold falsifications.

West Acton, Mass.

Poetry.

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

For the Herald of Progress

TO ONE WHOM I KNOW ONLY IN SPIRIT.

BY BELLE BUSH.
Once more my heart, dear Hattie,
Grows tremulous with song,
And music waves are throbbing
Its tuneful chords among.

HERALD OF PROGRESS.

ANDREW JACKSON DAVIS, EDITOR.
NEW YORK, SATURDAY, FEB. 15, 1862.

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The lecture of Miss HARDING on "The Grand Man" more than makes good the place of the past miscellaneous articles of our fifth and sixth pages.

We are happy to state that we have received several communications upon the first problem before "Our Bible Class," which will soon appear.

READ "The World's Crucified Saviors." It will be seen that they are many, and that the worshiper need not be embarrassed for a choice.

The article on "Things as They Are" examines the position of Gerrit Smith upon the Bible, and defends it from certain strictures which have appeared in previous numbers of the HERALD.

With this number closes the Second Volume of the HERALD OF PROGRESS. We have been encouraged by the many renewals already received. Promptness and activity on the part of our friends is a pleasant evidence of confidence, and is the kind of cooperation to be expected from those who love the cause of free inquiry.

Questions and Answers.

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

Brief Answers to our Correspondents.

Which is Best—Conservation or Revolution? M. D. F. DUNN, N. J., 1862.—Mr. Davis: I am told that you would favor the prosecution of this War, not for the restoration of the Union, but for the abolition of Slavery.

ANSWER: We have no objections to the question of our correspondent—in fact, we feel to thank him for furnishing the opportunity—being satisfied that an honest expression of conviction is particularly necessary at this time.

Our reply, then, is freely given: We would treat a sick person, not for the purpose of preserving his favorite creeds and traditions, but for the removal of both the causes and effects of his disease. The Constitution of the United States is not exempted from the action of the law of Progress.

So when you find, dear Hattie,
A timid, star-eyed flower,
A daisy in the meadow,
A violet in the bower,

Some say I'm sad, dear Hattie,
Some call me cold and proud,
But my heart is warm and joyous—
They only see the cloud.

Oh! call me then, dear Hattie,
By the tender name of friend,
And let our lives and labors
To noble objects tend.

But we will not ask, dear Hattie,
For our spirits to be kept
From the chastening hand of sorrow,
For we read that "Death wept."

So we'll only ask, dear Hattie,
For courage to endure
All that our souls must suffer
To make them bright and pure;

\*Is said to be a poem which was sent us by our unknown friend.

earth, and thirsting for the waters of truth which he would not drink during his rudimentary life. "Blessed are the poor in spirit," when their poverty is the result of causes and circumstances not within their control; but when they are poor in spirit, it is because they are not in this world, then as surely and fully in that inner life which succeeds the present.

In morals as in mechanics, "action and reaction are equal," or nearly so, and thus it is that men get what they give—reap what they sow—the legitimate fruit of their actions, if successful just so far as they obey the laws of business, and unsuccessful and miserably just so far as he violates the laws of life and health.

So of a Nation. The law of compensation is operating very visibly in America. When our forefathers and foremothers established the Constitution of the United States, they did not exclude and preclude the practice of enslaving the bodies and souls of a weaker race, and the consequences of that one overwhelming evil are now visited upon the entire country.

Every individual, also, who suffers wrong, or who, in an evil deed, is sooner or later called to a strict account, and will be subjected to a corresponding amount of reward and punishment. This divine law is universal, and from its legitimate operations there is no scheme of escape, no victorious atonement.

Evil and Sin Beyond the Grave. S. S. M., LAWRENCE, MASS., Dec., 1861.—"BROTHER DAVIS: You say, in answer to Paul Pry's question, that you do not want your readers to infer that departed men, (and women, of course) do not carry beyond the tomb the desires for stimulation they may have had in the lifetime. Will you please tell us what becomes of those desires? Give the philosophy of the operation in as few words as you please, but clearly."

ANSWER: The philosophy of human life and death is very simple, and "he who runs" might read it, if he hath only eyes to see and a heart to understand.

Suppose a man at forty-five to be constitutionally as old and decrepit as most men are at seventy-five. His premature old age may be the consequence of dissipation, or disease, or accident. To-morrow he dies. He arises to his appropriate neighborhood in the Summer Land, with the traces and effects of that early decay distinctly stamped upon the particles of his new body, and not less within his mental structure; although it is indeed true that the externals of his form are beautifully rounded out, and every organic part is completed, just as Nature had designed them to become previous to his death.

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within, who would lead the man out of his darkness and disgrace—the interior source of "ideas," of hope, of conscience, of justice, of truth of immortality. Whence, then, his desire for intoxication and abandonment? We answer: From that middle nature—the battlefield of all discord and passion—the "soul," which is between the outward body and the inward spirit. In common with the animals, each man has a "soul"—a playground of, as yet, unorganized elements and impendable principles. From that source, and from no other, spring forth all the desires and passions which disgrace humanity and turn our beautiful earth into "the lowest hell."

Now, What is death? Is it nothing more than the passage of an individual from one world to another? Does a man drop his body just as he "shuffles off" his overcoat, without the least alteration in the condition and operation of his feelings and appetites? Is it possible for a very great change (as death is) to occur without working some radical improvement? Even mildew works refinement among old leaves in the forest. No stone is dissolved by water and mosses without becoming finer. Everything dies upward, so to speak—is better for the apothecian—and is man an exception to the universal law? No! It is our answer, springing from Nature's every source of truth and reason. DEATH, to a human being, is a radical change. The elements of the "soul," which in all earth-life were chaotic and discordant, are organized and harmonized into a body for the spirit. The electrical connection, so long subsisting between the physical body and the mental structure, are permanently dissolved. And with this very radical revolution comes a new set of relations and sympathies between the body-soul and the inward Spirit. The soul, before the master, now becomes a servant. The Spirit is enthroned as chief Ruler, and the work of progress and regeneration is inaugurated on a higher plane.

Thus the drunkard or libertine appears immediately after death. With death went they did not exclude and preclude the practice of enslaving the bodies and souls of a weaker race, and the consequences of that one overwhelming evil are now visited upon the entire country.

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premature separation of them is accomplished only by snapping and violently sundering the countless threads of that relation. First, then, what is the nature of the relation between the body and the spirit? We answer that the twin are chemically associated by an intermediate combination of elements which we term the "soul." Thus—

1. BODY—SOUL—SPIRIT.

Q. Of what is the soul composed? A. Of motion, life, sensation, and intelligence. Q. Do you mean the spirit? A. The spirit is composed of impersonal principles—the life element of Father God and Mother Nature. Q. Of what is the physical body composed? A. Of all the elements of matter below man. Q. How is the soul chemically related to the body? A. By vital electricity. Q. To what belong? A. To the element of Motion. Q. How, then, is the spirit chemically related to the "soul"? A. By vital magnetism. Q. From what does this magnetism emanate? A. From the soul. It is an emanation from the soul, like the aroma from the life of a rose, which is its atmosphere and fragrance. Q. Do you mean to teach that the soul is united to the body by vital electricity, and the spirit to the soul by vital magnetism? A. Yes, and the following scale is the illustration:

Material Organization,
Vital Electricity,
Intermediate, or Soul,
Vital Magnetism,
Innermost, or Spirit.

The above scale gives the organization of man as it is. Below the material organism are the lower kingdoms and the physical world; while above and around the "innermost," or "spirit," is the spirit-world, and all that pertains to a supernal existence. If a human being lives out the full measure of life, then the vital electricity (which connects the soul with the body) imperceptibly loosens its hold, and dissolves the relation so gradually, that the spirit is not even conscious of death until after the change is all over, like the birth of an infant into this world. If, however, the change is forced and premature, the spirit is compelled to realize the fact, and also something of the unnatural shock which had occasioned the death.

Within the past ten years we have observed several deaths by concussions, strangulation, drowning, &c., and the result to the spirit was in each case identical. Each person, whether young or old, spiritually experienced the same singular sensations, which were caused by the unnatural and violent separation of the spirit from the body. It is well-known that a sudden shock, sufficient to cause death, produces instant insensibility. This fact is owing to the confusion of the elements of the "soul" throughout the nervous system. Its chemical affinities have been broken up into a confused mass, making interrupted sensations of any kind utterly impossible. It is as though you had struck a small stone with a hammer so powerfully and suddenly that the cohesion between the atoms was instantly dissipated; and what was before a solid mass, is now only smoke and dust flying in the wind. In like manner the surface of the chemical relations between soul and body, by means of a powerful concussion, results in the temporary suspension of all sensation, and the spirit is simply intuitively apprised of what has just occurred in the region of its environments.

Several soldiers have returned from their new homes in the Summer Land to tell the particulars concerning their sensations immediately after falling dead by rifle or cannon ball. They relate how they intuitively or spiritually (of course somewhat vaguely) realized the nature of the accident, and that they had just died in the usual sense of the word, but they did not feel anything like pain—being only disposed to sleep very profoundly, regardless of the place, and forgetful of what had happened to them. This indifference has in many instances resulted in a kind of slumber for many days in the other world.

Now it will be remembered that the "Soul" becomes the body of the Spirit after death. This, however, is not the work of a moment. Whole hours, sometimes days, are consumed in perfecting the work of this final organization. While this beautiful process is going forward, the spirit does not feel anything physical or sensuous. It is all intuition, and memory, and meditation, and love. Its personality is not self-conscious, until the soul senses in the new body are completed and opened, and adapted to the use and everlasting duration of the spirit. We repeat, when the death is natural—and no death is natural, save that of "ripe old age"—then the Spirit is immediately clothed with its new body. It does not sleep, feels no suspension of identity, realizes no penalty for physiological injury, which is the effect of an accidental death, and thus the aged one is young and happy, and free as an uncaged bird among the trees of the mountain.

Our correspondent need not "dread" the temporary suspension of his personal consciousness, should he fall in battle, because there is in the experience, no pain—only a confusion or a moment, a surprise of his own conduct, as though the whole world had burst into countless atoms, succeeded by a flash of universal light which reveals a vast darkness, and then—indifference, rest, happiness, slumber. Directly the atoms composing the "Soul" begin to assemble about you—the spirit—while you live in intuition, in memory, in meditation, and in love—all unconscious of a personality or locality, without apprehension, perfectly free—indifferent, restful, slumbering. The sublime assurance that you are Mother—that no sparrow falleth unobserved—that nothing is wrong—that everything is right where you are—this assurance, singing like the affectionate song of a loving mother in your spirit's depths, will lull you to sleep, dreamlessly and yet alive and thoughtful, in the downy cradle of eternity.

Therefore fear not the physical sensations consequent upon a sudden death at the "cannon's mouth." Fear, rather, the moral disadvantages accruing from a struggle in which the inspiration of universal Freedom is not at once the main-spring and the end to be attained. If the North continues to battle the South merely for purposes of "power"—in order to preserve the Union, and to enforce the Laws with Slavery recognized as an "institution"—as heretofore—then leave the War; leave it to

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ment of life is redolent of that magic progress, which appears merely to use forms as transitory models, which the divine spirit of life is occupied for a time to break the spell of matter and cast the germs broadcast over the world, reduplicating them a thousand-fold in yet better and more advanced progress.

Let us consider man first as the individual. Once again we shall borrow from the simple illustration which we have before used to familiarize you with your own natures. We find in the individual that the different elements of character all unfold themselves one after another in precise proportion to the demands which are made from infancy to manhood. The first demand which man makes upon Nature and which is responded to by the instincts within him is strictly of a sensual character. In the babe the first manifestation of motion or of volition is nothing more than that sensual nature which demands and waits for aliment and supplies itself through the means which Nature has adapted as best suited to its frail condition.

Following up upon the sensual nature of man we find the affectionate character developed. We find that the first instinct of intelligence which appears to gleam forth from the babe is the recognition of those that are kindest to it. The arms that most lovingly fold the tender creature to the sheltering bosom, the voice that speaks of the sweetest music to his ear is ever that of the being that is kindest to it. How soon the frail and tender creature learns to discriminate as if by instinct—instinct we call it, but it is by reason. How soon it learns to discriminate between the kind and the harsh tone, between the tender and the smothering touch. The next manifestation of intelligence is on the moral plane. The young child in its sports, in its toys, in its division even of its sweetmeats and possessions, must observe the justice thus due to others as well as to self. The little child, no matter in what position of life you find it, is dependent upon human companionship, for it is the sweetest moment which it knows; and in this companionship it is bound to respect the rights of others. This forms the underlying principle of the whole rule of morals. Morality, in a word, is the judgment between self and others, or the system by which man is compelled to respect the rights of others, weigh and measure these with his own. The moral is the next development of man's nature. Following up upon this, through the studies of the school-boy and the prolegations which special intelligence of the intellect forces upon the mind, comes the intellectual character of the man. The rest of his life may be said to be occupied in the search amid the intellectual realms of nature. Prompted by the specialties of his brain he goes forth to master in the great domain of nature, the various sciences, the principles, the fundamental arrangements by which the Almighty has mapped out this earth of yours and enabled man by initiative arts to apply and use all things in Nature to his purpose. But this is not the last of man's capacity; there is a whisper speaking to his soul, craving to know of the unwritten future, prompting him to search into the deep mystery of the past; there is a perpetual going-forth of the tendrils of his mind to grapple with the stars, to pore into the wonder of space, to ask that woe, oblivion, who came, and to follow the fleeting soul beyond the gates of the mystery closed against him by the cold marble monument. No matter how short be the life of earth, all must have seen the solid mystery of death; all must have gazed upon the face radiant with life one hour, so cold, and still, and solid in the next; all must have seen the departure from the open grave, and the dead left to the wild winds, sheltered from the beating storm, the garment of snow wrapping that mound of earth where once was laid the form so cherished. To leave the protus dead—how can we bear it? They are then not there; then where? That is a question that has come home to every heart. There is not a human creature that has not asked it. Demand of the wild waves to give up the mystery of the drowning ones; ask of the earth to tell us why they lie so still, so cold, so motionless, these precious dead. We must know this. Each soul has sought an answer. They fled to the churches, and waited upon the priestly altar, and asked of every system; inquired of the God Brahma, demanded of the strange Osiris, and questioned the mysteries of the ancient ones. They crowd this night within the churches of each city, to ask, "Where is the dead? for, where they are ourselves must one day be." And in this search after the spiritual, the vast unknown—in this prying into the unseen world, the two eternities whence we came and to which we are bound, the mystery which wraps us as a garment, man is not satisfied with the answer which cold religion gives. It merely tells us—sorely rather echoes what our fathers told us—and the echo comes so faint and dead we cannot tell whether it be a glimmer of the radiant purposes of God. Then appears that love, that intellectual love, that pores upon the character of the metal, and considers its quality, and uses it well and carefully, and tenderly; and as love begets love, the metal repays it with higher ones. Then follows up the moral, in which man communes with his neighbor, and interchanges his solitary thought with that of other operatives, and in the general interchange they hammer out of the rude and solidified mass the useful tool. And then comes the age of intellect, when they beautify and reduplicate its uses a thousand-fold, and after all, the machine stands before them a profound mystery. It is a gospel of mind; and they do not know what mind is. They do not know the power that has created, and have no conception of whether that power has an existence or not, and if it has it shall go into the valley of the unknown when the machine shall remain the gaze of the countless millions, and they are dead, gone, lost, passed from out the sphere of the world's industry and their own uses, and the works of their own hands are stronger and mightier than the power that gave them birth.

But for all this the Grand Man has not forgotten his spirit. But how he has struggled for it, how searched for it, and how he has represented it, how he has left the God striding in his own heart. First, like his own history, it was the God of the senses, and he represents it (or strove to do so) as the grand God of power, with its many arms, with its many heads, its many eyes, in the fantastic monsters of Egypt and India; and he built huge, dark

temples for it. It was a God of mystery. He could not understand it. It was huge and great, and grand, and he raised up rough whewer stones. He dared not touch it with tools. And sometimes his God was so great and so sublime he dared not roof him in; and he worshipped him in groves, and on high mountains, and great cathedral forests. And sometimes his God glittered in the spangled skies, sometimes he shone in the radiant sun. The power that made the seasons, that caused the earth to bloom with joy and fertility, this must be his God; and then he idolized him in the mystery of fire, and brought him down upon his altars, and gazed in his burning eyes, bent his head, and thought he had found his God in fire. And then he traced him through the various demons of the trance, he found him in the animal world; he found him in the huge, vast, shapeless monsters, whose huge remains, from time to time, protrude from the rocks, monuments of the giant forms of long ago. At another time perhaps he saw the towers totter, the temples shattered into fragments by the force of these wild winds. He said his God was God of the tempest, the God of the fire, the winds, the waters and earthquakes, was a dreadful God, and he brought him sacrifices, precious offerings. He felt within himself a burning heat of others; it was a jealous God, and he treated him as he treated the elements of the earth, and strove to appease him with his best, and so brought him fruits; and at last he laid the solemn offering of human life before his God, and built him up great images—Juggernaut, and frightful idols, beneath whose car the life-blood ran like rivers. Nothing was too great, or too holy, or too solemn, to offer to his God; it was still the deity, power stirring within his soul. And then he wrote in crude philosophies, and then his burning soul embodied itself in turbid words and stately lyrics, and forth came the theories of Plato, the subtleties of Cicero and Aristotle, and the pure and stirring words of Socrates. These were the images of God; these were searching after the Great Unknown, and these sent out the tendrils of their souls to fathom the mysteries of the eternity beyond—for the soul's life in that hereafter to which they all believed they were moving, but none could find.

Then came the day of angels; then the glories of revelation, of dream, and trance, and vision, the movement of the body by unknown hands, the low tone of knocks; then came the whisper of the spirit, the erratic movement of the flame—the tongues of fire, of power transcending mortal—proving that the unseen world, like a flame, was wrapping men in its arms. These were the prophetic and Apocalyptic times. Then did the spirit wake, and move upon the face of the waters; all things were instinct with life, and from the void-chaos came forth a God-spirit, which the world has never since lost. In the days of Jesus of Nazareth, the last and best image of God was vouchsafed to man in human form. There were the culminating points of all past systems. It up in one.

Receiving this, man found that his sensual nature had something higher to grapple with. Life was now a reality, and had an object—to live for the hereafter. To eat, to drink, to pray, to move from time to time, to perform these simple acts of duty, one man to another, called for a purpose. We know that this religion, as the early Christian fathers themselves were bound to admit, was nothing new, but a flame, was wrapping men in its arms. These were the prophetic and Apocalyptic times. Then did the spirit wake, and move upon the face of the waters; all things were instinct with life, and from the void-chaos came forth a God-spirit, which the world has never since lost. In the days of Jesus of Nazareth, the last and best image of God was vouchsafed to man in human form. There were the culminating points of all past systems. It up in one.

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learn, if it knows not that spirit is the Alpha and the Omega of all existence.

Is there a chance then, at last, that the Grand Man shall complete his education in cultivating his spirit? We read it even in the tiny raps that knock at the door of the human heart and cry aloud that spirit lives; we see it in the wondrous forms of the risen dead; we know it in the moment when their voices speak to us in tones of love and truth, and proclaim, in revelations of the past, that they have memory, that they remember their trials and sorrows, that they cannot forget the church's anathema crowd on. This is the hour when the Grand Man has taken his last degree in the college of life; this is the hour when the last gate is opened for the completion of his intellectual development; this is the hour when he stands upon the threshold of his manhood, when the seasons, the affections, the moral, and the intellectual characteristics of the race shall all be polished, refined, purified, shall all be permeated with the knowledge of why man lives, and how man lives, and where he goes, and what is his destiny. Thus completed, the day is now at hand, even in the midst of the anti-Christ that prevails throughout this earth, even in the midst of scenes of war, discord, and rebellion, even in the hour when human nature is at fault, and human institutions, and systems, and dynasties, are brought to the bar of judgment and found wanting—then is the hour that the spirit has opened the gate of the tomb, and by these unmistakable evidences of life beyond the grave, which we call Modern Spiritualism, invites the Grand Man to enter into the arena of the great temple in which he works here and wherever he exists. His Spiritualism, in succeeding generations, shall vitalize his sensual nature; he shall learn that the psyche, or soul, is limited by the body; he shall comprehend that the scintillations of his spirit manifest themselves through the body, but are bound by it; all the study of his sensual nature shall be to perfect, refine, and sublimize it. He shall bring his manhood to bear upon his affectionate nature; he shall understand that these affections, as given him for the purification of the body, not for its degradation; for the peace and the harmony of life, not for the disruption of holy and sacred ties. He shall understand that the large liberty of thought that Spiritualism claims is freedom from the authority of sinful man, but bondage to the divine authority of God and his laws, and that in this bondage alone can the spirit find perfect freedom, in obedience to this pure, and high, and holy instinct that never perishes that act in the body that it would be ashamed to represent in the spirit. He shall bring his Spiritualism to bear upon his morality, and find that it is so simple, so pure, and so comprehensive, that his laws, his governments, and all his systems, by which he binds and restrains men, shall be measured by the simple law of justice to self and justice to his brother. He shall bring his Spiritualism to bear upon the fair and beautiful world, and he shall find the law of spirit forcing itself upward through all the forms of matter, externalizing and sublimating matter, using matter merely for the purpose of the development and perfection of his own spirit. Thus permeating all the grosser forms of life it shall make the air sweeter. He shall give off pure emanations. The flowers shall bloom with a grace and beauty so resplendent that these fair blossoms shall look coarse and hideous in comparison with the graceful emanations of the purified earth. Every blade of grass shall dance with joy, and the sunlight shall never more be hid by the dense atmosphere that now goes up from this cold and gloomy earth—a shroud to veil its wickedness. Even now it wears a mourning garb, because man's thoughts and feelings would a wreath and burn up the earth beneath the dense heat of summer unmitigated.

Swedenborg tells you of planets where they know no such changes, of bright and radiant homes where there are no laws, no governments; where the man's life and being is illuminated from his own heart; where his own spiritual nature and the promptings of his own heart are his only law, and the only restraints between the intercourse of man and man. Do you dream in vain of such a Utopia? Ask but for one family among yourselves where they realize that they live forever, where every action is so shaped that it shall bear the great transfiguration of death; where each member of that family marks out his course during the day, so that when the hour of midnight falls, and he passes into the world of spirits, as in death, he shall bring to the tribunal of the entire universe every thought and act of the past day. Think of such a family, and ask if it be an impossibility. The answer depends upon the cultivation of the spiritual nature of man, and for this purpose the hosts of those who are in the experience of their own evils, or good deeds, are now in your midst in the name of Modern Spiritualism.

Grand Man, thy hour is come! The race have struggled up the mountains of progress, until at last they stand upon the apex of their earthly destiny. And even now, in the midst of the whirl eddies, and the wild trumps, and the rolling drums of war, the clash of swords and tongues, that are proclaiming discord over the earth, the voice of the spirit is heard—the still, small voice, that promises to those who will be faithful to the end, that their sun shall no more go down, neither shall their moon withdraw itself; for the Lord shall be their everlasting light, and the days of their mourning shall be ended. Such do we conceive to be the destiny of the Grand Man. Tell it to your little children. Write their destiny on their brow, and it will make them bolder and braver. Let them realize a sublime purpose in life, and they will be ashamed to deprecate it with a fowl or mean act.

To the Grand Man, in whose souls we are but atoms, in whose infinite form we are but grains of dust, we now commend our souls. In giving to you our highest conception in your creation, we may have erred; but oh! he is our Father, and how by his love he educates his children, through tears, and sighs, and thorns, and sorrows, and he brings us home to his dear arms, which are ever open to the yearning prodigal. I have often and come to thee, my father! Let all feel this to-night, and our hour will not be thrown away.

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At the National Convention of Spiritual Speakers, held in Oswego, N. Y., August, 1861, the undersigned were appointed as a Committee to represent New York, Pennsylvania, and New Jersey, to cooperate with the New England and the Western States' Committees in the furtherance of the cause of Spiritualism, and, if deemed advisable, call a Central States Convention during the present year. In pursuance of the call, all Spiritual Speakers, Public Mediums, Editors, and others, who can cooperate with them, are invited to assemble in free and fraternal conference, at Binghamton, N. Y., at 9 A. M., Friday, March 7, 1862, to continue in session during Saturday and Sunday, the 8th and 9th. The Convention will be devoted to the narration of facts and experiences; the elucidation of spiritual science, philosophy, religion, and reform; hints to true growth, culture, and mediumship; the application of Spiritualism to social, civil, and every-day life; the best methods to advance the common cause, and insure a more thorough cooperation and communion between the people and the pioneer laborers now going forth in answer to the Macedonian call of the age. The times are auspicious for a new era of celestial influences, and all are urgently solicited to attend. Binghamton is a fine, large town, centrally located at the junction of the Erie, and Syracuse and Binghamton Railroads, and the friends extend a cordial welcome.

J. V. Mapes, Webb's Mills, N. Y.; U. Clark, Auburn, N. Y.; Miss Libbie Lowe, Leon, N. Y.; J. H. W. Toohy, Penn Yan, N. Y.; G. M. Jackson, Prattsburg, N. Y.; Mrs. E. A. Kingsbury, Philadelphia, Pa.; G. C. Stewart, Newark, N. J. We heartily join in the above invitation. The Fireman's Hall, the largest and best hall in Binghamton, will be secured for the Convention, and all public speakers and public mediums, and as many others as possible, will be provided with accommodations, free of expense. A small door-fee will be taken at the evening sessions, to pay expenses, and the balance will go to aid the speakers who may render efficient service in the exercises. Speakers who arrive the day before the Convention will call at the office of T. A. Sedgwick, Canal St. The Committee will be at the Hall on the opening of the Convention.

T. A. Sedgwick, J. L. Randall, J. W. Cutler, Chas. Hopkins, H. Brown, A. G. Avery, O. Cone, J. Barber, L. Brainard, Wm. Apsey.

Apotheosis.

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

For the Herald of Progress. EAST LIBERTY, LOGAN CO., O., Jan. 26th, 1862.

Mr. Editor: If goodness and greatness (when applied to men) are synonymous terms, another great man has fallen!

JACOB HUMPHREYS entered the Army early last fall as First Lieutenant in the Seventeenth Regiment O. V. M.; after remaining in Camp Dennison, Ohio, a few weeks, they were ordered to Kentucky. Enduring many hardships and privations—forced marching, inclement weather, and night exposures, though a man passed middle age—better than most of the young men in the company, he at length fell a victim to typhoid fever. After eight days' suffering he was released, December 21, 1861.

The love for our bleeding country burned with enthusiastic ardor in his bosom; it was principally through his instrumentality that a company was organized. His place cannot be filled, as an officer or citizen. He needs no eulogy; his character is established as a gentleman and a Christian. He had a kind word for all, old and young. His religion was to do good, to visit the sick, and relieve distress in palace or prison. He rejoiced with those who rejoiced, and wept with those who wept.

He was a member of the M. E. Church for many years, and during his membership was liberal in its support. About two years ago, he became deeply interested in reading reform books and papers, attended lectures, and became a sincere investigator of Spiritualism.

About a year ago he requested his name to be taken off the church-book, after which he did not consider himself a member. He wrote thus to a friend while in camp: "I owe you much for the liberal views I now hold, and for my release from the many prejudices and dogmas that I have got rid of within the last year or two; and I confess to you now that I enjoy a great deal more, spiritually and mentally, than I ever did before, and I still feel like investigating those matters that are of so great interest without partially or sectarianism, and do all I can for the cause of Progression."

In speaking of the dangers he expected to encounter, he said: "I am not afraid to die." He has gone from labor to reward; but 'tis hard to give him up. W. A. SHERMAN.

For the Herald of Progress. DEPARTED: From the earth sphere, after a long and painful illness, on the 28th day of December, 1861, in her 31st year, at her residence in Monmouth, Kanawha county, Ill., Mrs. HANNAH E. WILBER HAMILTON. She has for many years been afflicted with the spasmodic asthma, which was last terminating in consumption, when in August last she was attacked with that distressing complaint, droupy

which terminated her earthly career. Her husband, and brothers, and sisters, feel their loss most severely, for they loved her as none others can love. Oh! how hard to part with those we love, how sad to see them die so young. She was surrounded by a large circle of friends and acquaintances who loved and esteemed her, and who will not soon forget the many happy hours they have spent in her society in other days. A funeral discourse was delivered to a large and attentive congregation, at the Baptist Church in this place, by the Rev. Mr. Washburn, from the text, "If a man die shall he live again?" That she still lives in that bright abode that is in reserve for all God's children, where sickness, pain, and sorrow are felt and feared no more, where she may ever enjoy the presence of bright angels and friends who have gone before, is the sincere belief of one who loved her most devotedly.

Thou wert my all; no heart but thine could feel My every grief, no voice but thine could heal; When sadness came, thou wert of home the light, But thou art gone, and home is ever night.

Thou wert my all, and I was more than blest With thee to share and calm the soul's unrest, And well I knew if thou shouldst pass away, How dark and desolate would be the day; It came at last; I tread life's path alone; I grieve, but murmur not; God's will be done. MOMENCE, Jan. 28, 1862. J. B. H.

DEPARTED: For a higher sphere, MARY LOUISA HOLDEN, daughter of Stoughton B. and Emeline L. Holden, aged nine years and four months. Her funeral was attended by Dr. A. B. Child, of Boston, who, in a clear and comforting manner, spoke of what we call death as but the natural dissolution of the body consequent upon the spirit rising to a higher life.

Her school-teacher, with the scholars, attended the funeral, and sang the verses where these words occur: "Some fade in the morn, few linger till eve." Those little ones, assisting thus in the services, made the occasion very affecting and impressive to the friends. How hard to part with the loved one, but how cheering the knowledge of a higher spirit life beyond the tomb. LUTHER HOLDEN. Woburn, Jan. 8, 1862.

Conjugium.

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

MARRIED: In Killbuck, Conn., January 17th, 1862, by Elder George W. Greenslit, NEREMIAH J. WOOD, of Sterling, to MARY MARIA MACCUMBER, of Killbuck.

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

J. H. W. Toohy may be addressed, for the present, New York City, at the office of this paper.

Dr. H. F. Gardner may be addressed, 46 Essex Street, Boston, Mass.

Mrs. E. A. Kingsbury will answer calls to lecture addressed 1949 Pine Street, Philadelphia.

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

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

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

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

J. H. Randall will respond to calls to lecture at the East, addressed Northfield, Mass.

H. B. Storer will speak at Stafford, Conn., March 2 and 9; Somers, March 23 and 30.

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

Rev. H. S. Marble will answer invitations to lecture, addressed Iowa City, Iowa.

Frank Chase, Impressionist Medium, may be addressed, South Sutton, N. H.

E. Whipple will spend the winter in Michigan, Wisconsin, and Minnesota, and lecture on Geology and the Spiritual Philosophy. Address Cleveland, O.

Mrs. Cora L. V. Scott Hatch speaks at Dordrecht's Hall, 806 Broadway, Sunday-mornings and evenings.

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

Miss Emma Harding will lecture each Sabbath of March in Philadelphia. Address care of Mrs. E. J. French, 8 Fourth Avenue, New York.

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

Rev. M. Taylor speaks every other Sunday at Stockton, Me., and for other engagements may be addressed at Stockton or Bradford, Me.

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 Glenford and Kennebec.

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

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.

Mrs. S. E. Warner speaks once in four weeks at Berlin, Princeton, Spring Vale, and Oswego, Wis. Address Berlin, Wis.

E. Case, Jr., may be addressed care Mrs. James Lawrence, Cleveland, or at Florida, Hillsdale Co., Mich., for engagements this winter in the West. Mr. Case opens his lectures with appropriate songs.

Leo Miller will speak in Marblehead, Mass., the last three Sundays in February; in Chicopee, Mass., the two first Sundays in March. Address Hartford, Conn., or as above.

Miss L. E. A. De Force can be addressed at Philadelphia, Pa., through February. Will receive calls to lecture in New Jersey, Pennsylvania, and New York, during the spring months.

Professor Clarence Butler, Normal Speaker, calls to lecture in the States of the New England and Eastern States. Address care Dr. A. B. Child, 15 Tremont Street, Boston, Mass.

Mr. and Mrs. H. M. Miller will receive calls to lecture on the Philosophy of General Reform, through Central and Eastern New York. Will attend funerals, if desired. Mrs. M. is an inspirational speaker. Address, permanently, Conesaut, O., care Ass. Hickox, or, till Feb. 15, Norwich, Chenango Co., N. Y.

F. L. Wadsworth will lecture in Battle Creek, Mich., every Sunday until further notice; in Providence, R. I., the first two Sundays of May, 1862; Taunton, Mass., the first two Sundays of June; Marblehead, Mass., three last. Address accordingly. He will answer calls to lecture in New England during the summer of 1862.

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