

THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

VOL. 3, No. 1.]

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

NEW YORK, WEEK ENDING FEBRUARY 22, 1862.

{TWO DOLLARS
per Year.

[WHOLE No. 105.]

TO WRITERS AND READERS.

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 only the editor's personal use) should be superscribed "private" or "confidential."

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

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

Whisperings to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

R. W. BROWNING, ILL.—The paper will be sent as desired; also No. 73. We are out of No. 97.

H. B. V., CHAGIN FALLS.—We accept "A Motive to a Better Life."

A. L. SYRACUSE.—It will be necessary for your wife to write again.

ZELIA, LONE ROCK, WIS.—The letter of W. B. G. was destroyed, and his full address is not remembered.

Z. S. O.—Your post-scriptural whisperers have been heard. The Christian world would be troubled to answer your questions.

J. P. MENDOTA, ILL.—When we have space to spare we will publish a list of the sixty-four primaries, with some account of recent discoveries.

J. W. D., POTSDAM.—We are unable to supply agents with books on commission. Will sell on favorable terms in any quantity.

M. E. DE L., OXFORD.—The instruments can be obtained at almost any desired price from five to seventy-five dollars. A very good one for from ten to twenty-five dollars.

F. CHASE, N. H.—The Sectarial Demon has already filled the world with suffering and despair. But we prophesy the speedy overthrow of his kingdom. Take hope and outlive your grief.

THOMAS B., OF BEAVER DAM, WIS., in a private note has availed himself of "Free Speech and Freedom of the Press," in the following original style:

Friend Davis—Enclosed I hand you one dollar, The cross (X) on the HERALD reminds me 'tis needed; To remit, in these times, is a hard draught to swallow, Yet—"off goes my head," if the draft be unheeded.

From week to week—how easy and pleasant To read the truths the HERALD is teaching; But what we want and most need at present, Is courage to make practice as easy as preaching. (To be continued if I survive.)

ANN C. H., WAUKEGAN, ILL.—We do not now see a door open for you; perhaps, however, one may open ere this falls beneath your eye. An agency would not support you.

"SPEAKING MEDIUMS," and those who speak from the inspirations of thought and experience, will find a friend of Progress in Mr. J. H. Bowen, Edenville, Iowa.

PROF. SPENCE, NEW YORK.—We have received and marked for publication the first of your promised series of articles on "The Man and the Soul."

WM. HERRIMAN, MARCELLON, COLUMBIA CO., WIS., writes that there is need of a lecturer in that part of the West, to whom a liberal support would be extended by many hungering for the truth.

"X" will hear from us at length, as soon as we have anything to communicate. Her condition is not hopeless. A warm sitz bath every other morning would give her relief. Gargle with a weak tea of white oak bark and honey.

ANN K., WATERLOO.—Would it not be well to send your extra books and papers to liberal minded strangers, of whom you may have heard favorably? These must not expect us to be equally progressed on all subjects.

JOHN T., FOND DU LAC.—The best substitute for "coffee" is chocolate, and the best substitute for chocolate is "water" before it is boiled. Your wife should try the second as a stepping-stone to emancipation.

MRS. S. C. W., KINGSTON, WIS.—When moved upon to "speak," it will aid the process greatly if you should lend your voluntary powers. You can make most advancement through the inspiration of your intuition and reason.

T. W. B., OF CHARLESTOWN, ILL.—We are satisfied that you have heartily enlisted in the world's army of material and spiritual Progress; and that, as a friendly aid and comforter, you will continue to need the HERALD of that gospel.

THOS. R. H., NEWPORT, R. I.—Your literary contributions to the cause of spiritual enlightenment have been received. "Mediumistic Laws" will be published soon. The Argument of Hon. J. M. Blake is received.

SARAH, ROCKFORD, ILL.—It will be necessary for you to lapse into a state of calm indifference for a few weeks. Can you suspend thinking and striving in a certain direction for a time? The light will dawn after a season of diversion from the subject.

J. H. W., PORT HURON.—We can supply the HERALD OF PROGRESS and Eclectic Magazine one year for five dollars and fifty cents. The Eclectic comprises the "cream" of all the foreign reviews and quarterlies, and has also one fine engraving each month.

"A FRIEND," RESIDING IN MILFORD, N. H., says that he has not enough Will-power to prevent renewing his subscription to this journal—"a creed-pulverizer, a truth-seeker, and a truth-speaker"—which ought to be kept in operation during these troublous times. The Brother speaks our mind exactly.

T. H. S., BALTIMORE.—Receive 'our thanks, Brother, for the full and free expressions contained in your letter. We know that your views (on the two points) are shared by the most advanced Spiritualists of your city. Will you not let us hear from you occasionally?

J. W. THWING, BELLEVILLE, ILL.—Thank you for the recent contribution entitled "The Character of God." It is, indeed, very true that nearly all religious books, including the Bible of the Christians, leave the "character" of the great unknown in "confusion worse confounded."

"BERTHA," BATTLE CREEK.—If the "Harbinger" and electropathy do not send the warm blood like new life into your hands and feet, and out of your head, then write us the "reason why" just as truthfully as you can. We will read what you may communicate, and perhaps a "whisper" will find its way to you through the great distance.

F. W. EVANS (Shaker) writes to say that his address is "Mount (not New) Lebanon, N. Y.," and adds, "agreeable to your suggestion, I will send post paid, the 'Compendium of the Origin, History, Principles, Rules and Regulations, Government and Doctrines' of Shakers and Shakerism, and containing the history of Ann Lee, to any person sending their full address, and inclosing three postage stamps."

J. B. D., CANADA.—It is true, Brother, that a war between our country and yours could be of no advantage to either, and it would tend to alienate two great branches of the same progressive race; but unless the American people very rapidly rise higher in the moral scale, and proclaim Universal Freedom as their aim and mission, we do not see how we can much longer avoid the contempt and intervention of European Powers. Such a punishment will be just.

ORSON KNIGHTLY, OF N. H., has written a very sensible reply to the Anti-Conception Doctrine of "Dr. Evans." Cogent reasons are given why honest people should not be treated to such an impracticable prescription. But we cannot get our own consent to publish Mr. K.'s reply; neither will we, at this time, say what we interiorly think and believe on this really important subject; but the time for an expression may come to us.

E. A. M., BUFFALO.—Your note, which came on the wings of fraternal love, was most welcome. The Summer Land, "so beautifully irrigated by the everlasting rivers of truth and love," is the temple of God. There, if not on earth, true friends will meet, "and meet to part no more." In this glorious knowledge we labor to lighten the burdens of the "weary and heavy laden." And we feel that it is a greater joy "to give than to receive," because to impart freely is the most certain method of being abundantly replenished and strengthened.

THOMAS H., OF GLOUCESTER, MASS., says: "I feel satisfied that this is the last struggle there will be with carnal weapons between Liberty and Slavery. The people are getting educated up to see the great mistake our fathers made when they took Slavery into partnership with them. They see that the partnership must be broken up; for it is worse than useless to attempt to serve two masters. When this struggle is over we shall be enabled to establish a better Government than any people have yet enjoyed."

MARY A. N., OF ADRIAN, who in reality lives in the fond hope and faith that there is "a good time coming," whispers in present sadness as follows: "When I look upon our own beautiful America, which has so eloquently been styled the 'Land of the free and the home of the brave,' and behold how her fair fields are even now reeking with the blood of slaughtered humanity; that hundreds, yes, thousands of her brave sons are yielding their lives a sacrifice to this terrible national conflict—desolating homes—withering the heart's best and purest affections with discord, inharmonious, and confusion, triumphant in our midst—I could almost wish that the Indian still paddled his canoe upon our lovely waters, and that the smoke from his wigwam still ascended through the unbroken wilderness to heaven." Sister! can you not "wish" in the direction of Progress?

R. S. S., PORTLAND, ME.—The nature of your questions we do not remember, nor whether they were answered. Perhaps you will feel like sending them once more to this office.

EMMA, ELBRIDGE, N. Y.—Put on the Will-power, dear Sister, obey the conditions of restoration, and thus lengthen out your days on earth. This world can spare neither you nor yours.

L. M. G., OF COLUMBUS, N. Y.—It was kind of you to forward the "communication" given through your mother's mediumship in 1856. Its spirit is truthful and prophetic, but at this late hour we decline its publication.

R. H. C., LUMBERTON, N. J.—"A. J. DAVIS, DEAR SIR: I am no writer for newspapers; but I must tell you of the following conversation which took place the other day between a neighbor's child and one of mine. Willie and Mary, two little children of three summers, stood at the window gazing intently at the falling snow, apparently in deep thought, when Willie asked, 'Mary, what makes it snow?' Mary, 'Why, the Good man.' Willie, 'No, he don't; it is the Bad man. The Good man is dead; he died for us all!'"

J. FINNEY, WESTFIELD, N. Y. JANUARY 28th, 1862.—FRIEND DAVIS:—Will you oblige me by inserting the following as my answer to the question in the HERALD of the 18th inst., "What, where, and how is God?"

The motive power of all matter, of whatever form, exists in all matter, and is inseparable therefrom. Call it "God," or what you please. All forms have a beginning, and consequently an end; but the power of formation and the material formed have neither. They are self-existent, co-existent, and eternal.

DR. ROBBINS, OF CHARLESTOWN, truly says: "Short prayers, but pithy," was the exclamation made by a local preacher at a Methodist love-feast, as there was a deep religious feeling, many wished to be prayed for, and the time for quarterly meeting services had almost arrived. I was then only twelve years of age, but this rough good sense I ever appreciated; but when I had conducted a newspaper ten years, I felt its precious import in reading communications from kind and dear friends whom I wished to give a hearing, but could not, owing to the non-observance of that motto."

J. K. B., OF ILLINOIS, in a recent whisper concerning the initial letters of spiritual instruction, says:

"A. The man who teaches the people to think deserves a monument. (See 'Think for Yourself,' by J. F. HERALD OF PROGRESS, No. 100.) He who says A, must say B and C; and B and C were omitted by the writer. They are:

"B. The man who teaches the people how to attain to refined and harmonious feelings, deserves the love of mankind; and

"C. The man who teaches the people how to lead a life of moral beauty and wisdom, deserves the love of the Angel-world."

For the Herald of Progress

Is Man a Free Agent?

Man in his innermost—in his spirit—seems to be an emanation and image of the central spirit of the universe. Man's outward appearance, as a physical body, together with the mediator (soul) between that and his central spirit, are only instrumentalities. The end of all development is a comparatively absolute domination of the central power. Then Beauty, Goodness, and Wisdom, will reign. But this stage can only be reached by the highest degree of refinement—that is, when body and soul have become, so to say, homogeneous with the spirit. As long as our material instrumentalities—i. e., soul and body—continue to be as they are in the present state, and as they are likely to be for a long period on succeeding stages of progression, the rational agent cannot effect an absolute supremacy. Our actions are produced, or incited, partly by external influences, and partly by transient constitutional peculiarities; therefore we are NOT FREE, being for the most part determined, or rather constrained, by circumstances which did not originate at the Center. But we gradually become freer—that is, the divine in us becomes more and more effective in proportion as our bodily condition is refined—and finally the spirit will gain so decided a power over the refined material instrumentalities, that man will become comparatively a free and independent individual.

ARKTOS.

THE ANOINTED.

I knew she was the anointed one
When first I heard her gentle tone.
It sounded like the melody—
The plaintive melody of one astray
On life's uncertain sea—
As if a harmony, long-lost,
Long coming, came to me,
Who also am a wanderer tempest-tossed.
In her meek eyes a promise lay
That told of goodness in my life to be,
And which should never fade away:
It sang with such a sweet, sweet strain,
It seemed my youth renewed again:
Then fled the memory of the long years of pain.
[Middleton Mercury.]

The Demonstrably True in Religion and Morals.

NUMBER SIX.

Once get the lava incrustations of creeds, councils, traditions, thirty-nine articles, the Assembly's Shorter Catechism, etc., etc., fairly broken and brushed away, how beautifully stands revealed the dear God! "The heavens declare his glory, and the earth sheweth forth his handiwork." They are his plenarily inspired word; translate it into thy consciousness, oh my brother, and "thou shalt run and not be weary, thou shalt walk and not faint!" They belong to the infinite anthem of eternal harmony; strike its key-note and thou shalt join in the song of the "morning stars," and in thy heart shall be "the music of the spheres."

I take my lessons in morals from this inspired word. As I read, to be morally pure, for example—that is to say, to be pure in conduct—is to be *purely natural*. In other words, moral purity is equilibrium; that is to say, acts which flow from the unanimous verdict of all the powers of the man, are, to the actor, pure. This is the golden rule in Nature, and I think Jesus read it that way. He as good as said to us, "Sit down now, and consider; take the cool and united judgment of the high powers holding court within you, as to what you would have done, and that do with all your might, let who will say to the contrary." This is nothing new, you answer; certainly not, God is nothing new; but it would be something new to find any considerable amount of human activity based upon it. Does the so-called Church inculcate any such rule? Has it not been constantly saying, for the last fifty years at least, that but for fear of hell all its communicants would forthwith become devils incarnate? Here we have an innumerable multitude of saints, acting saintly, pursuant only to the verdict of *cautiousness*, who is but a single juror of the grand panel God has sent them to try the cause. Nor are "the sinners" a whit more consistent. What says the poet?

"The fear o' hell's a hangman's whip to hand the wretch in order."

I also learn from this code of morals that "Man is a free agent," as it is said; by which I understand that he is free to do *rightly* forever, as far as I can see. In other words, he is a free man so long as he acts lawfully in the premises, and becomes a slave the moment he attempts to lug in a law or fact that does not apply. For example: keep the law of Lake Ontario, and every ocean will give you the right hand of fellowship, and a free ticket to all the seaports on the globe; neglect to keep it, or insult it with a land-law—essay to traverse its hills of liquid green in a coach and six, and you will not get a rod from shore. Each statute in this moral code is own brother to every other. Behave like a fool to one of these, and the whole family is down on you. Insult the multiplication table by as little as writing it down that "2 x 2 = 5," and the infinite power of the mathematics will yield you nothing but mortification and a moral. Not anything to which it is related will give you any peace. Or say, as you repeat your table of social ratios, "100 slaves make 1 gentleman"—believe that and you inevitably become the servant of servants; and not only you, but your children after you, to the third and fourth generation. North and South have believed it more or less for the better part of a century, and within the last ten years their faith in that inverted pyramid of ratios has been a very Aaron's rod in its miraculous capacity to swallow every other faith. And now, what are North and South about in these days? Why, under the lash, and with bloody sweat, in shoddy blankets and no shoes, in tattered tents and under the open night, in all manner of discomfort and amid all forms of torture and death, are they working with all their might, mind and strength, for the especial benefit and delectation of the four millions of slaves, whom, in their reduction ascending, it required to constitute the aristocracy and establish the gentility of some three hundred and fifty thousand masters and mistresses! Is not this splendid figuring? We of the North shall get nothing at best, but a *moral* from this war, happy if we get so much as that; at present, we are expending our two millions a day only to reinstate and establish forever the old lie. The government would not have a moral at any price. What it prays for and we pay for, is a *compromise*. For this, and not for human rights, "everything is quiet on the other side of the Potomac;" for this, it is ready to sell all its speeches in behalf of liberty, and make perpetual by amended Constitution, the modern improvement in democracy, namely, that the Bill of Rights drawn up by the Fathers is a mere bundle of "glittering generalities," and not at all a basis upon which to build a nation.

And they of the South will get, as a reward

and a recompense for their half of the war, what? In the name of political economy, what? Why, the royal bequest and patrician privilege, issuing direct from the court of God and secured to them and their heirs forever by letters patent in Nature's blue book—the privilege to *point* the moral.

Meantime, in solemn judgment of the notables North and South, these armies are sent into the field to look at each other for purposes quite different. That on the Potomac is there to prevent the Hutchinsons from injuring the feelings of its foes and damaging the tender consciences of the Grundy family generally by singing Whittier's commentary on Luther's Hymn. This gallant victory won, and the laurels duly secured, it is there to wait with tragic grin, for "something to turn up." At the South, it is the battle of my Lords and Ladies, drunk to insanity through imbibing too much of the "pure spirit" of gentility. It is the grand epileptic spasm of caste; and this perhaps, will explain the tender solicitude of all the great ladies and gentlemen on the north side of the middle, that the aforesaid sick lords and ladies shall not suffer too much from the fit, or be brought nigh unto death by the quackery of plebeian interference with their sacred right of property in men and women; it being known to the political staff of the army, that the freedom of their men and women chattels-personal would kill them outright.

But you see, Nature, who is a very step-mother for economy, can't afford to let us make lords and ladies, or patch up their fortunes on that plan. It takes more raw material than she can well spare; and so has abolished the business and set her employés to work on the Kilkenny cat system, with an eye to its paying better. When we apply the telescope of history for a broader view of the morality that is written in facts, we find that it has been always so. The morality derived from books and the morality in Nature have been at perpetual war. The morality which cursed Ham, has ended in cursing us. Every offering laid upon the altar of that morality has brought us a fresh misery. It has even poisoned our anthropology. It would not stop at our self-respect, at the sacrifice of martyrs, we could not glut it, like a moloch with a burnt-offering of tarred and feathered Northerners, it would not rest in our empty pockets, whence it had mislaid the gold; no, it must needs enter our science and confound that. It has behaved worse to some ethnological savans, than the wind did to Mr. Pecksniff, whom it knocked flat with one slam of the street door of his own scientific temple. Mr. Pecksniff, with plentiful groans and damaged noddle got up again; but these are flat beyond resurrection by vinegar and brown paper.

To see them confound individual differences of character and look, with difference of race; to hear them talk of a family whose competency of self-propagation *ad infinitum* is established by some two hundred generations, as having one of its radicals in God and the other in a monkey, is more dreary than the wanderings of the Rev. Nehemiah Adams. No two peas in the same pod are duplicates, are they from different radicals, the one superior and the other inferior? We have spotted pigs and white ones from the same parentage; one black sheep and one white at a birth; is one of these a "progressed" kangaroo and the other a lineal descendant of the ram Abraham caught in the thicket?

Here, as everywhere, natural morality vindicates itself. You begin with a falsehood and end in a fool. From the theological cursing of Ham, comes the ethnological twaddle of our modern Bacons. Every adventurer who goes to Africa under their auspices, except, always, the sacred envoys dispatched for slaves (who are ordered, not to wait for the tails to grow) is expected to pull out of the heart of that continent an able-bodied negro with an able-bodied and satisfactory tail to him. They have not yet succeeded in that expectation. For the present, they are left to console themselves with much ethnological babble and Mr. Barnum's "What is it;" his myth and their moonshine being exact scientific equivalents.

But they have succeeded in furnishing the knaves the only mouth-weapon knaves can wield—the argument of fools. The power of this scientific weapon, to wit, the *monkey*, and the other theological weapon, namely, *Ham*, have found their natural sequence in rifled cannon, also scientific, and profoundly theological, though rather disagreeable and somewhat expensive.

This is the commandment, written alike upon stone and star—"Thou shalt not believe a lie;" and the penalty: "Thou shalt not find what thy soul seeketh. Cheat in the quantity of thy piece of tape, in the quality of thy yard of cloth; invoke the magic ring in the common council and make thousands by its aid in the disposal of thy corner lot; buy thy bill through the legislature and become a million-

aire; concentrate the meanness and cheater of a life into a bid for the Presidency; get it, get all, and—be damned!

In this universe, no other result is possible. Or, for example: are we to deem the author of the "Ostend letter," as he sits in these days beside the corpse of his dead party, from whose brassy optics his bosom friends stole the very coppers required by decency to hide their hollow glare—a success, and the end thus reached through a life of toil, a "consummation devoutly to be wished"? Doubtless there is "whisky in the jug" and money in the bank; but a poor dried soul, wrapped about like a very mummy with multitudinous shams, what vintage can warm its heart, or sight of gold light up its countenance with a smile of satisfaction?

Now, by authority of ecclesiastical morality, this patriarch of politics and the others, having "cast" all their dirty expedients, their shams and unclean bargainings "upon the cross of Christ," should be as blissful as bivalves at the culmination of a spring tide. But are they? Save and except, always, the Dead Sea calm of idiocy—the peace of moral imbecility—there is for such, no peace. Ah! my brothers, you and I are in the world, and that morality is in the church, and only there in a paper form. Were we but "random leaves" we might perhaps be bound up with the morality of paper creeds; but being ourselves natural facts as you see, the facts of morality are naturally different. Under the paper code, you may safely concern yourself all your days with the verb "to have"; under the natural code, your only salvation lies in the use of the verb, "to be." Says one, "The world is as big as your head." "The eye sees only what you give it the power of seeing," says another. The soul builds her own house as well in brick and mortar and the like, as in bone and muscle; and she is always the exact size of her possessions.

R. T. H.

For the Herald of Progress.

Our Bible Class.

Solutions to Problem First.

We have received several answers to Problem First, proposed in No. 102 of the HERALD. We have also added our own.

I.

[St. Matthew alone was an Apostle, and therefore most probably an eye-witness of the cure of the Demoniac or Demoniacs. His Gospel was the first narrative, written about six years after our Lord's ascension. The original, which was lost, was in Hebrew or Syro-Chaldaic, the language of the Jews at that time.

It was previously translated into Greek—whence our version. The other two Evangelists wrote from hearsay many years later. Any mere verbal discrepancy can be thus accounted for, especially when we remember that "the letter killeth, but the spirit giveth life." How few historians, even when writing in language not translated, agree in the minute particulars of any event! M. A. J.

II.

In the account contained in the New Testament of the cure of the Gadarene Demoniac, Matthew says there were two healed, but Mark and Luke mention only one. Why this discrepancy?

ANSWER. There are two solutions of this problem, either of which will account for the fact named:

1. The Gospels were not written by the authors to whom they are ascribed, but were compiled by unknown persons some time after the events are said to have taken place, partly from fragmentary written documents, and partly from oral tradition. These documents and traditions assumed, in process of time, a variety of forms. The document or tradition accredited and indorsed by the compilers of Mark's and Luke's Gospels differed from that accepted by the compiler of Matthew's, and hence the discrepancy.

2. Biographical histories, written by persons who are admirers of the hero of the story, and with a controversial aim, are very justly to be regarded with suspicion. There will be a tendency on the part of the writer to exaggerate the good qualities and deeds of his hero. A critical examination of Matthew's Gospel leads to the discovery that it was written by an admirer of Jesus, and with a polemic aim—viz.: to prove that Jesus was the Messiah. To prove this, he relied on the following arguments: 1. His miraculous introduction into the world. 2. His descent from David. 3. The applicability of the Old Testament Messianic prophecies to him. 4. The miracles wrought by him and upon him. Especially did he rely upon the miracles. Hence the tendency to exaggeration is more apparent in the writer of Matthew's Gospel than in the writers of the others. And hence the writer of the first may have exaggerated even the traditional account of the cure of the demoniac in question.

REMARK. If the four Gospels had been written by conscientious eye-witnesses, or by infallible inspiration, or by persons who acted in concert, and consulted each other's manuscripts, there would have been more unity and harmony, and less discrepancy; in them. What, then, becomes of the divine authority of these books? E. E. GUILD.

GIBSON, Pa.

III.

In response to your invitation, I offer the following as the solution of the discrepancy in the Evangelists' statements of the casting out of the demon, which solution, if correct, will also account for all the other discrepan-

cies and contradictions, of which there are many.

It is the general belief of the masses in all Christian countries that the founder of their religion was a teacher sent expressly by God to reveal to the world new truths respecting God, the life to come, and man's relations and duties to his Maker, and to his neighbor.

Yet, astounding as the fact may appear, no provision of any kind was made to record and transmit to posterity the invaluable teachings of the heavenly messenger.

There is no evidence that Christ himself wrote a line except what he wrote with his fingers in the sand. His disciples were illiterate men, incapable of writing, or if inspired to write, no historical evidence of it is now extant.

The Gospels themselves are conclusive testimony on this point, as they do not claim to have been written by the men whose names they bear. They are the Gospels "according to" Matthew, Mark, Luke, and John—not by them; that is, such were the teachings of these men as commonly reported and believed by the actual writers of the books.

These books, then, contain only a fragmentary and garbled statement of the teachings of the Founder of the Christian religion.

If more proof is required, I need only refer to the 21st chapter of St. John, verse 25th, which reads thus: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose the world itself could not contain them." (7)

We have, besides, still further confirmation of this fact in the testimony afforded by the researches of modern criticism, which is, that there is no evidence of the existence of the Gospels earlier than the beginning of the second century; and that, when, by an edict of Constantine two hundred years later, the Sacred Writings were collected, and the present canon determined by the authority of a Council of Bishops, at least fifty Gospels and a vast amount of other manuscript writings—held by many to be of divine origin—were by the same authority denied a place in the canon, and publicly burnt.

My solution of this discrepancy in the Gospel may be easily inferred from the above facts—namely, the unreliability of hearsay or traditional evidence.

The wonder is, that these books agree as well as they do. A TRUTH-SEEKER.

NORTH PORT, L. I., Feb. 1st, 1862.

IV.

The discrepancy of the three witnesses to the cure of the crazy man is attributable to the exaggeration of the first witness, a treacherous memory, or a double sight.

If the above answer is not satisfactory, it can be readily traced to the errors of copyists.

Yours, for the truth,

ORSON KNIGHTLEY.

V.

I offer the following solution of "Our Bible Class" question:

If we assume that Mark, Luke, and Matthew witnessed the casting out of the devils by Jesus, the only conclusion to which we can come is, either that one or the other party told a falsehood.

If there was but one Demoniac, then Matthew made a false statement; on the contrary, if Matthew told the truth, then Mark and Luke are in fault. But if the writers of the story made their statements from hearsay, they might, of course, have been honest.

There is now no possible way to discover the positive truth of this account, nor any positive evidence that the event in question ever took place. It is just as reasonable to suppose that Hercules strangled the serpents while an infant in his cradle, or that St. Patrick banished the snakes and toads from Ireland, as that Jesus allowed the devils to be drowned in the hogs. ISAAC ALLEN.

LOCKPORT, N. Y.

VI.

Perhaps there were two persons (impressible mediums) wandering among the tombs, and sleeping there under the influence or control of spirits, who, in the time of their own bodily life, had learned little or nothing respecting the true use of a human life on the earth, or of the future destiny of the spirit in the life beyond; and on finding that they had lost all control over their own bodies, had sought and obtained a sort of partnership possession and control of the bodily powers of those wanderers, through sympathetic rapport with the spirits residing in them.

One of these possessed persons, being much more prominent and violent in speech and action than the other, the reports which reached the pages of record for Mark and Luke had reference only to the one most noisy and violent man, whilst the witness upon whose testimony the account in Matthew is recorded, made mention of both those wanderers.

I do not see how "the reason of this difference between the three Evangelists" can show us "what they thought of the miracle they were narrating."

In reporting numbers a mistake of one should not be considered against the reporters as evidence of deficiency in either knowledge or sincerity. Was there not a mistake equal to that made by our own "Class Leader" in giving us this, our first Scripture lesson? he refers us to Luke vii; not finding the reference correct, we pass to Luke viii, and there find the account. Here is an honest equal mistake—a mistake of one. (Let us be charitable.)

VALENTINE NICHOLSON.

HARVEYSBURG, Ohio.

[The erroneous reference to Luke vii instead of Luke viii, in the enunciation of our problem, was hardly analogous to the taking

of one for two, or two for one, in an action in which said two or one were, or was, the central figure of the story. Nor is the knowledge or sincerity of any one of the Evangelists necessarily impeached by showing that he varied intentionally from his fellows. For his sincerity and knowledge depend upon his object in narrating the story. No one doubts the existence of these qualities in John Milton, because he makes his demons in Paradise Lost invent powder and cannon. How it is that we can discover what the Evangelists thought of their own stories, from "the reason of this difference," may possibly appear as we proceed. The reason covers many similar cases, which cast light upon each other. D. L.]

VII.

In Matthew's account of the cure of the Gadarene Demoniacs, there are several incidents that deserve careful consideration. (1.) Jesus had just left the ship in which he had crossed the Lake of Galilee. (2.) Two Demoniacs advance immediately to meet him upon his landing. (3.) Both wish to know what he has to do with them. (4.) There was a herd of swine "a good way off." (5.) There was a city near by, to which the swine-herds ran as soon as the demons were cast out. (6.) Multitudes from the city came out upon the return of the swine-herds, to beg him to go away.

A point we wish to observe is, that if these several incidents were originally gathered from an eye-witness, the presence of two Demoniacs would be likely to be much more distinctly remembered than any of the others. As mere pictures addressed to the senses of a witness, the several scenes stand thus: A Ship—two Demoniacs coming from among the Tombs—their question to Jesus—the Swine afar off—their Plunge into the Lake—the City near by—the Crowd coming out of it to meet Jesus after the cure. The whole interest turns upon the presence of two Demoniacs, and therefore if any feature in the whole account were likely to be true, that one in particular must be so.

In Mark and Luke the pictures addressed to the senses are: A Ship—one Demoniac coming from among the Tombs—Swine near a Mountain—their Plunge into the Lake—the City near by—the Crowd coming from the City—the cured Demoniac begging to follow Christ—Jesus' return to the Ship. Another peculiar incident in their account is that the demons who inspire their single Demoniac give their name as Legion.

We maintain that the omission of this incident by Matthew, along with the cured Demoniac's request—to be admitted as a disciple—springs from the same reason as his varying from his fellow Evangelists in his report of the number of the Demoniacs. For it would seriously mar the literary beauty of the story to make two persons say *three things three times in the same words*. First, the two Demoniacs cry out in concert: "What have we to do with thee, Jesus, thou Son of God?" Secondly, if Matthew had made them give their name, they would have also shouted in concert: "My name is Legion." Thirdly, they must both say: "We would be thy disciples." As this marvelous triple concord of two Demoniacs was out of all reason, Matthew very properly dropped the incidents of their giving one name, and requesting to be disciples, from his narrative. The question, the name Legion, and the request, would very well suit the mouth of a single demoniac, but not of two.

But how came Matthew to have two Demoniacs? Let us see. If we turn to Mark's gospel, (chap. i.) we find that Jesus opened his Ministry with a Call of four disciples on a Sabbath, and went immediately into the Capernaum synagogue and performed his first miracle, curing a Demoniac there; he goes immediately thence to Peter's house, and cures that disciple's mother-in-law of a fever, where he stays till evening of that Sabbath, and then cures a multitude of sick about Peter's door. Luke agrees with him in the order and strict connection of these events of Jesus' first Sabbath ministration, except that he arbitrarily postpones the call of the first four disciples till another occasion (thus committing the very gross blunder of making Andrew and Peter, James and John, disciples, before they had been called—see Luke iv: 39 and v: 10, 11.) Now Matthew, after relating the call of the first four disciples, as Mark has done, struck out of Mark's first Sabbath the cure of the Capernaum Demoniac, and inserted in its place the delivery of the Sermon on the Mount, the Cure of the Leper, and the Cure of the Centurion's Servant, closing a day, as did Mark, with the cure of Peter's mother-in-law. But instead of letting Jesus stay, as did Mark, on that evening, at Peter's house, he makes him go over the Lake at nightfall, encounter a tempest, and cure the Gadarene Demoniacs. In other words, he takes a second of Mark's evenings (see Mark iv: 33) and confounds it with Mark's first. This forced him into such an arrangement of his narrative that he was compelled to omit altogether the cure of the Capernaum Demoniac, and there was no opportunity to give the substance of it in his narrative, except to slip the subject of it into the story of the Gadarene cure. He therefore very ingeniously reports the cure of two on that occasion instead of one, and makes all the changes in the accounts of Mark and Luke necessary to constitute a smooth story. Hence the omission of the name of the Demoniacs, and of the statement that they requested to become disciples. This solution of course assumes that Matthew wrote subsequently to Mark and Luke—which we believe. We also think it a fair inference from our solution, that Matthew did not believe the cure of either the Demoniac of Capernaum or of him of Gadara

to be facts. The probability is that in his mind they had only a symbolical significance. D. L.

PROBLEM SECOND.

In Mark x: 46-52, Luke xviii: 35-43, the cure of a certain Blind Man of Jericho is related. Why does Matthew (xx: 29-34) assign the cure of two blind men to the same occasion? Friends, send in your communications.

Voices from the People.

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

D. L.]

For the Herald of Progress.

LIFE'S RIVER.

There's a rill on the mountain side,
That gayly doth leap and play
Mid the rocks and mosses wide,
As it sweeps in its course away;
That rill is bright,
And pure, and white,
And the echo of its stream
Is heard at the door
Of the cottage poor,
As they sit 'neath the moonlit beam.

That rill is the rill of life,
And the rocks and mosses brown
Are the griefs and ills, and strife,
O'er our earthly pathway strewn.
Though mourning here
With many a tear,
As we tread the thorny way,
We look above,
To the world of love,
And our griefs are healed away.

The rock, the spray, the stream,
Have a mission to perform;
I saw it yester-even
In a true and lovely form:
They bless the flowers
With freshening showers,
As they dance their way along;
The wild birds stop
To inhale a drop,
Ere they cheer us with their song.

So in life doth He say to us,
Who hath built the sky and sea:
Go forth! thy brother bless
With love and sympathy!
When in deep distress,
Nor joy nor peace
The bursting heart may cheer,
Oh, point the way
To endless day,
And bid it never fear.

ELM COTTAGE, ROCHESTER, VT. E. M. WOLCOTT.

For the Herald of Progress.

Education of Children.

NO. VII.

BOOKS.

The child is or should be born free; and then a compliance with Nature's laws would insure perpetual freedom. Restraints should always be of the positive kind. Parents and teachers cannot be too cautious in the selection of books for children. The world is full of books, and a large proportion of them are deleterious to the freedom of mind. So zealous are the victims of an authority religion that they aim to thrust some of their publications into the hands of every child as soon as they can repeat written language. And such a literature for the tender minds of children! Surely men must be low down, and dead to the highest interest and permanent good of youth, to be the means of flooding our world with that which can only make unhappy by enslaving the human mind. The publications issued by the "American Tract Society," most of the Sunday-school publications, are among the most deleterious.

Books should always be servants, never masters. But such is the pretended authority of the above named publications that their influence is to make mind the servant, while they become the masters.

To counteract the evil tendency which such writings have over the mind, and which blind, ignorant parents, will influence their children to read, the teacher should "wake up mind," and lead mind to think. "They should be taught in the school that 'books are but helps,' and not receive anything as true upon the say-so of any author. In the sciences everything is capable of being demonstrated, and each step which the pupil takes in the ladder of learning should be thoroughly proved before entering upon another. Thus may the true teacher do much to keep the mind free from blind allegiance to book authority. Could all the children of the land arrive at maturity free, with capabilities of reasoning naturally developed, the prevalent theology would find adherents only in more heathen lands.

The great error in our system of education is the too great reliance on the letter of books. But few sentiments are truly expressed by the use of superficial agencies. A positive truth can hardly be expressed by the use of paste-board, pen, and ink. Words are comparative in their meaning, never positive. God could no more give a perfect revelation through the medium of words, than a thought or emotion could be transmitted on the magnetic telegraph. Children should early know that the germ of infinite growth is within them, and not in books or anything outside of themselves. Words are insignificant compared with the real emotions of the soul. If the internal feelings of the child could be harmoniously awakened, truths and principles would be conceived as naturally as the sun's light drinks up the drop of dew. The circuitous route which the child is now compelled to travel, would be superseded by the straight and natural way. The weakest child is superior to the strongest book. No book can be superior to the soul. Yet books may be aids. In the absence of superior knowledge and spiritual harmony, the best books should be chosen for the use of children—books that are not put forth to sustain any sect or party, but those which are the spontaneous productions of the best and most liberal minds. "Sanders' Series of Readers," for schools, I think are the best in use. They have done much toward

liberalizing and freeing mind. There are many inspirations in them, and some of the best minds have productions there. As men and children are, books have been and are powerful agencies of reform. They have been the best means for disseminating knowledge and uniting soul with soul. True, they do not afford the truest key to men's real natures or inmost emotions; but while men journey the mundane road, they may serve as guide-boards to the real and the true.

Let books inculcating real goodness, inspiring the noblest feelings, awakening the purest thoughts, be widely circulated, and the minds of children be fully supplied with good food, that there may be no room or desire for the unholy productions of Tract Societies, and the effusions of narrow, sectarian, and bigoted minds. E. C.

SOLSVILLE, N. Y.

Philosophical Department.

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

For the Herald of Progress.

Facts for the People.

BY WILLIAM H. MELLE.

ATMOSPHERIC AIR.

Atmospheric Air is a transparent, permanently elastic fluid, surrounding and extending outward from the earth to a distance of about forty-five miles. It is composed of two gases, oxygen and nitrogen. The proportion is twenty parts of the former and eighty of the latter in every one hundred parts of air, by volume. These gases are mixed together, not combined. When two substances suffer no chemical change by being intermingled, they are said to mix, but when their properties change by mingling, they are said to combine. Oxygen and nitrogen, when combined in different proportions, produce five poisonous compounds—viz: Nitrous oxide, binoxide of nitrogen, hyponitrous acid, nitrous acid, and nitric acid; consequently, should any change occur in the atmosphere producing a combination of its constituent elements, the result would undoubtedly be the immediate destruction of animal life.

Mingled with the two principal ingredients, we find about one part of carbonic acid gas and one part of aqueous vapor to every hundred parts of air. Although the proportion of carbonic acid and vapor is variable (but never exceeding the proportion above named), that of the oxygen and nitrogen is always and everywhere the same, as far as the aerial regions have been explored.

It is the oxygen of the air that supports combustion and sustains animal life. It is necessary that the gas should be diluted with large quantities of nitrogen, otherwise fires would burn too fiercely, and the slow combustion producing animal heat would be too intense. To this important element of the atmosphere we are indebted not only for the manifold comforts derived from fire, but also for our existence.

The materiality of air has been experimentally demonstrated in many ways.

It presses upon all bodies at the level of the sea with a force equal to fifteen pounds to the square inch; consequently, the pressure upon a person of medium size is about 30,000 pounds.

The reason our bodies are able to sustain a weight so immense is, that it bears equally upon all sides, upwards as well as downwards, and as the elastic force of the air in the body counteracts the external pressure, an equilibrium is produced. Were it not for the materiality of the atmosphere, and its consequent resistance to falling bodies, rain, snow, and hail, would descend with sufficient force to destroy life.

This resistance, of course, increases or diminishes in proportion to the density of the air, and is much less in elevated aerial regions than near the earth. At the level of the ocean the atmospheric density is nicely adapted to the happiness of man, and any change would prove highly injurious.

This may be illustrated by a sudden descent into mines. The density of the atmosphere being increased, and the external pressure consequently augmented, the equilibrium above mentioned is destroyed, and a sensation of depression is experienced.

In ascending to more elevated aerial regions a feeling of distension results; continue to ascend, and intense pain will be suffered, accompanied by a rupture of the blood-vessels. The cause is plain; the external pressure being partially removed, the air confined inside the body expands, and in its endeavors to attain an equilibrium with the rarefied surrounding atmosphere, forces its way through the vessels that confine it.

The density of the air also determines the boiling point of liquids.

Under the ordinary atmospheric conditions, at the level of the sea, water boils at 212 degrees; at an elevation of 15,700 feet it boils at 180 degrees; and in a vacuum the process of evaporation is so accelerated that ebullition begins at 32 degrees, the freezing point under the usual pressure.

Again, by means of the air-pump, the atmospheric pressure upon the surface of water may be increased to such an extent that the liquid will not boil, even when heated sufficiently hot to melt lead.

The expansion of air by the action of caloric is well worthy our attention, for upon it depends not only the happiness, but the life of man.

It is a fact generally admitted that the heat radiated from the sun does not increase the temperature of the atmosphere in passing through it, but that it is heated by contact with the surface of the earth, and, being rarefied by the heat so received, it ascends, and

cold air rushes in to supply its place, which, being heated, ascends, and is succeeded by a cold stratum as before.

Thus, it is the expansion of air by heat that causes the atmospheric commotion which we denominate wind. Now, it is plain that if heat did not expand air, the earth would be wrapt in a perpetual calm, and, in the warmer latitudes, the layer of air reposing upon its surface would become so intensely hot as to destroy life.

If hot air did not ascend, clouds would hover over the earth, and, without the action of wind, they would remain over the bodies of water and marshy tracts that emitted them.

When condensed into rain this would descend upon the same region that supplied the vapor, and, consequently, all dry and elevated tracts of land must suffer from continual drouth.

Evidently all vegetable life must soon cease to exist in such localities, and this would ultimate in the destruction of the animal creation.

In the vicinity of swamps and low lands the noxious exhalations arising from decomposing vegetable matter, and the superabundance of aqueous vapor, would destroy life; and thus, were it not for the expansion of air by the action of caloric, not only would existence be but little better than a curse, but the globe would be rapidly depopulated.

Many more remarkable aerial phenomena might be mentioned, but this article is already extended beyond the proposed limits, and occasion will be had to recur to this subject again in succeeding numbers.

Enough has been set forth to show the nice adaptability of atmospheric conditions to the wants and happiness of mankind, and few will fail to trace therein the wonderful manifestations of an infinite God.

For the Herald of Progress.

The Wisdom and Utility of Suffering.

Every form of animal life is constituted to suffer more or less during the whole period of its existence; and above all the creatures of earth, man stands prominent in the scale of suffering. The king upon his august throne—the humble beggar at his gate—the proud and haughty aristocrat, or the toiling millions—nay, all, all of earth, whether high or low, rich or poor, strong or weak, are subject to its ruling mandate.

Yet Nature has so constituted the human or animal system, that existence is absolutely impossible without it; there must be, therefore, a utility of the highest significance.

Every demand or necessity of the human system, in a general sense, is made manifest in suffering, and only in suffering. Thus, the sense of hunger is one kind of suffering, designed to show the necessities of the system for food; of thirst, for drink; of coldness, for warmth or clothing; of weariness, for rest or sleep; and, in fact, every manifestation of mind, in all its voluntary actions, comes of some form of suffering or dissatisfaction. Indeed, it is the great prompter that inspires the race to industry, economy and morality.

In this connection, I will state that man's entire corporeal system is composed of parts or organs most intimately related and associated, each of which performs some specific function in the animal economy, and the whole is animated and developed by the life principle which pervades and governs every part.

The intelligent reader should keep this thought in view—viz: that the life principle is the organic and animating element or principle of each organ or tissue; that the animating property of the cellular structure or tissue is the principle of vegetative life in man; of the muscles, the muscular principle of life; of the nerves, nervous life, in the character of sensation; and lastly, that conscious principle of the brain, or cerebral mass, which takes the name of mind, is no less than the *life principle* of the brain, operating in and through it, in every mental effort or manifestation.

In other words, the vegetative element of life develops the cellular structure; the muscular element of life, the muscular structure; the nervous element of life, the entire nervous system or structure; and, upon the same fundamental principle, we find that the exercise of the mind upon its legitimate objects likewise increases the size or caliber of the cerebral mass; and for this reason it becomes apparent that the human or animal mind is no less than the *life principle* of the brain.

Thus, we behold man to be constituted of a diversified principle of life, permeating every avenue and department of his corporeal system; and that action and development of the entire whole is but the work of the indwelling, conscious, and organic life principle.

Again, each organ of the brain or body performs a double function, viz., a *pleasurable* and a *painful* one. This is very strikingly illustrated by the nerves of touch. Place the hand upon a piece of ice, or on a heated iron, and in either case a painful sensation is experienced; and why? Because the temperature is too high or too low for the health or integrity of the parts; and suffering is the means Nature adopts to teach mankind of a wrong relation to the cause of suffering. Is there not wisdom and utility in all this? For without such premonition animal existence would soon perish on the earth. Whenever the temperature is just right, a pleasurable sensation is experienced, and every variation from it is accompanied with a greater or less degree of pain.

Suffering ever teaches that the system demands something, or sustains improper relations to other things; and, in either case, there arises a degree of pleasure, and satisfaction, and healthy vital action, in alleviating

such suffering by satisfying the vital demands, or bettering our relations. The great tree of life must be sustained, protected, and perpetuated; and suffering is the merciful angel ever watching over, providing, and protecting it against its numberless foes.

J. P. S.

Ravenna, O.

The Spirit's Mysteries.

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

For the Herald of Progress.

An Experience in Spirit-Writing.

LONG ROCK, Dec. 24, 1861.

A. J. DAVIS, DEAR SIR: During the latter part of November I had the privilege of spending a few days with some of our Spiritualistic friends, a few miles from my home. The time passed in conversing on Harmonical subjects, singing, and having sittings for manifestations. I returned home feeling my spiritual nature strengthened, renewed, and, for a while, entirely predominating over the physical, or at least to such a degree that I performed my customary duties almost mechanically, while my mind seemed to be soaring far away into the boundless realms of thought, forming link after link in that electric chain connecting man with infinity, and it was during this period of exaltation that the following took place:

On the first, second, and third nights of December, I was awakened by hearing music, each night between two and three o'clock, having slept soundly all night up to that time.

The first two nights I heard only the music, which was a lively, exalting march, and seemed played by quite a band, as I could hear the different parts.

The sounds were very clear and flute-like; I heard it till I learned the music, which, by the way, was entirely new to me, as it is to all that have since heard me repeat it.

On the third night (December 3d), the following words accompanied the music, which, strange as it seems, were fresh in my memory in the morning, after two or three hours' sleep, so that I copied them without any hesitation. I wondered as to the meaning of this: they (the spirits) said, "they were celebrating the birthday of a spirit—hence the music."

Now, to my mind, the birth of the spirit is coeval, or coexistent, with the birth of the body. A few days since I took up a daily, and the first that caught my eye was this: "The third day of December was the thirty-sixth birthday of Gen. McClellan, which was noticed with suitable honors," &c.

Now, what think you? Is this the solution? or must I look still further? The following is the song:

We come, we come from our home above,
To bless the hearts of those we love,
The wounded soul and spirits sad,
With oil and wine we will make glad;
We come to open the prison-doors,
And we'll leave the chains on the prison-floors;
The captives bound we will set free,
To rejoice in life and liberty.

From East to West, from North to South,
A conquering army we go forth,
With the sword of Truth and the shield of Love,
The wrongs of earth we will remove;
Then sound the notes of victory,
And onward all to Harmony;
Let tyrants fear and traitors quail,
For Truth and Justice must prevail.

Fraternally, MYRTLETTA.

A Scene from Spirit-Life.

Now I behold a spirit who has just left its earthly temple. It is the spirit of a child, a fair little stranger just introduced to the Spirit-home. I see it gaze down upon the tender frame which was racked by disease, and wonder if that was really its late home, so pale and inanimate it seems! And that grief-stricken mother is now bending over it, in all the anguish of bereavement! She is kissing the pale lips. She is bedewing with her warm tears the cold cheek, where once glowed the hue of health, and the light of childish happiness and love. And the little one looks upon its mother with amazement, and wonders why it is that she should love that poor, cold form so dearly now, and not look above to where the happy little spirit, released from pain, is looking down so earnestly upon her, and so entreatingly begs her to subdue her grief!

And now I hear the little spirit speak. It says: "O mother, weep not now; be comforted in my happiness. O could you but see how glad I am in this beautiful atmosphere of spirit-life, you surely would not desire my return, nor retard my heavenly journey by wishing me back; for could you see how often I am at your side—could you see how your weeping makes me weep—you would dry your tears, and tell me to travel onward in my new begun journey. My friends are so loving to me, dear mother, that they seem to be beings whose lives are one dream of love and happiness, diffusing its influence on all around. They gently lead me into all the beautiful abodes of the blest—the happy—by the peaceful rivers, and in the lovely groves of evergreen trees and never-fading flowers. They teach me so much of love, of the love of the Father, whose name and goodness you taught me to reverence while on earth, and whose glorious majesty shines upon and ennobles all his beings, in this bright world where I live. And a little child may grow in knowledge, and become developed in wisdom.

"Dear mother, your little child is not overlooked nor forgotten in the midst of so many bright and glorious spirits, who mingle togeth-

er in this lovely place. Oh many take me by the hand and show me that which is wonderful, and tell me that which is strange, and yet so beautiful. They tell me that I will become gradually like them—that I shall be wise—that I shall wear the glorious robes which they wear, and that my countenance may become as bright as theirs—that I will be sent on errands of love and kindness to many who were once like me, when a dweller on earth. But the best of all, dear mother, they say that I may daily return to you—that I may hover around your couch at night, and bring with me a heavenly balm, which shall heal your wounded heart; and when all is quiet, my spirit will then draw nigh to you, dear mother, and whisper sweet words of comfort and joy to your soul; and you will know that your loved child is with her mother, with her to cheer—to strengthen her through life's weary journey. And when she also shall be called upon to lay down her mortal body, the spirit who loves her so dearly, will be near in that last hour to whisper hopefully to her spirit-sense of the opening glories beyond! and when the veil shall fall, which divides the mortal from the spirit, then shall I clasp my dear mother in my arms; and then shall we soar away together, to see the loved ones who are there, and to partake together of all the joy and happiness which are to be the everlasting inheritance of those who love the Lord."

For the Herald of Progress.

Outlines of My Experience in the Spiritual.

THE PHENOMENA OF HEALING THE SICK.

TO A. J. DAVIS, DEAR SIR:—You call for facts illustrative of the phenomena of "Modern Spiritualism." I have often regretted that your repeated requests have not been responded to in more instances than the columns of the HERALD OF PROGRESS bear testimony to. My opportunities for investigating the subject have been very limited compared with those of many others, but still, as but few seem disposed to communicate their experience for publication, I thought I would give you the outlines of my own, hoping it may excite others better versed in the subject to do the same. I will in this communication confine myself to one phase of the phenomenon, viz., that of healing through spirit action and influence.

In the spring of 1858 I had a severe attack of illness, of an exceedingly dangerous character, and which came upon me very suddenly. I immediately applied to Mr. John Grennell, who was then staying at Newport. He passed into a clairvoyant state, and described the nature of my disease, as far as I was capable of judging, very accurately, stating some important facts and symptoms in connection with it, that, I am sure, no external vision or other outward sense could have detected. It was evident to me that the communicating intelligence thought my case a critical one, although they forebore expressing their apprehensions in full. The internal symptoms grew worse daily, and I became extremely weak in body, losing more than a pound of flesh every twenty-four hours for some three weeks or more. For some days after my attack, neither the manipulations of the medium nor the prescriptions of the spirit influence had any perceptible effect; and, at last, my spirit physicians became so discouraged that they called (as the communications purported) a council of their order, who directed me to take for three consecutive days, a certain vegetable prescription, stating to me, at the same time, their apprehensions, and adding that if the remedy thus prescribed failed to produce the desired effect, they must give up the case, as they could not bring enough healing power to bear upon my system through the medium, to remove the internal obstruction that must, if not soon overcome, prove fatal. I followed the prescription, which for two days, however, had no apparent effect. Each day I was examined by the medium, whose countenance, whilst in the clairvoyant state, expressed doubt and sympathetic concern. On the third day the desired effect was produced. It was of a nature that no one but myself could have been cognizant of it through the medium of any external sense.

I had always forborne from the beginning giving the medium any indication of the symptoms of my disease, being somewhat skeptical as to the mode of cure, and on this particular day was particularly guarded, not only in my words, but in my demeanor otherwise. No sooner, however, had the medium gone into the clairvoyant state, than a benignant smile of gratification overspread his countenance, and he joyfully exclaimed that the disorder had taken a favorable turn, that the crisis had passed, and that henceforth I need feel no apprehensions of the disease resulting fatally, provided I attended to their directions. This undoubted proof of their superhuman vision and power, very much increased my faith in the "spirits," which I found assisted them greatly in discerning the changing symptoms of my disease, and other internal phenomena, even to such an extent that in a few instances where I had departed from their instructions in regard to diet they not only notified me of the fact, but described exactly the character and appearance of the food in my stomach. Contrary to the anticipations of my family and friends, I was soon restored to better health than I had known from early manhood, which has continued, with some slight interruptions only, ever since.

In the winter of 1859 I was engaged in the prosecution of objects, partly of a private, but more particularly of a public nature, that obliged me to leave home for several weeks,

in order to attend to matters before the R. I. Legislature. My labors were of the most arduous and perplexing character, bringing into constant exercise all the powers of both my body and mind. In a week or two my health began to give way, and alarming symptoms of a return of my previous disorder manifested themselves. I called again on Mr. Grennell. His spirit friends immediately came and restored my vital energies, simply by a few passes of his hands. They told me that I need feel no apprehension in regard to my being able to withstand the extreme mental and physical exertion I was compelled by circumstances to undergo, provided I would at the end of each week, permit them to restore my vital energies through the medium.

I followed their advice, and although on some occasions, when I left Providence, my old disease had made such progress during the week that I could not realize that I should be able to return the next, a few passes of the hands of the medium uniformly restored me to health again, and generally in a few minutes. Nor were their labors confined to a mere healing of my physical ailments. But after relieving those, a class of spirits took possession of the medium, who, notwithstanding the depression of mind under which, at times, I labored, would, by the innocent drollery of their conversation, intermingled with words of comfort and encouragement, compelled me to laugh immoderately, and thus, by bending the overstrained bow in a contrary direction, restore the equilibrium of my mind.

These are but samples of scores of instances of healing that I have witnessed in my own person and others, through the clairvoyant powers of Mr. Grennell. I will name one of a minor sort, merely to serve as an illustration.

In the spring of 1859 I passed a day at my farm, six miles out of Newport, where I went to superintend the planting of a field with corn—my hired men not being conversant with the principles of the horse machine used on the occasion. For most of the day I followed the machine with a hoe, using it occasionally to cover the corn that was not effectually covered by the machine. The afternoon was chilly, and in going back to Newport my right arm became quite lame, and a sharp pain located itself in the region of my shoulder-blade. Almost immediately on my return I called on Mr. Grennell, and without stating the object of my visit asked to be clairvoyantly examined. Very soon he passed into "the state." The controlling intelligence directly said that he saw the difficulty, and that it was in a cord, or cords, that passed from my shoulder over the chest; that this caused a pain in the region of my shoulder-blade, and a lameness in my arm, adding that it looked as if I had recently subjected my right arm to unusual exercise that had brought too great a strain on the sinews. I asked if they could remove the difficulty. They thought they could; and while the medium was in "the state" he took my hand in one of his own, and with the other made passes from my shoulder downward to his other hand. In ten or fifteen minutes every vestige of the ailment was gone, and my right arm was as well as the other.

I passed a part of the winter of 1859 and 1860 in New York and Brooklyn, together with my three youngest children. Soon after our arrival, the eldest of these was suddenly prostrated with a severe attack of the scarlet fever, which at the time was very fatal in the vicinity (Brooklyn) where we were then staying. For three or four days the disorder made alarming progress. I called on Mr. C. H. Foster, who then resided in Bond St. I had seen him only once before, and then but for a few minutes, and he could certainly have known but little, if anything, either of myself or family. I merely asked for a sitting, and placing a piece of blank paper, containing a lock of my sick daughter's hair, in his hand, asked that the person to whom it belonged might be examined.

The medium pressed the paper to his forehead, and immediately wrote as follows: "The sphere of a female—her name is Anne (real name Anna)—her friends will communicate." Directly after, what purported to be the spirit of my deceased mother came, and the hand of the medium wrote: "Dear Thomas—I will speak with you at this time concerning Anna. She is suffering, I think, with scarlet fever. Give yourself no uneasiness, as she will recover. There is everything done for her that is necessary for her recovery"—adding, in rejoinder to a question, "I have been present, and can only see that you are pursuing the right treatment," which was simply packing the body occasionally, agreeably to the "cold-water" theory, applying a compress; on the same principle, to the neck and throat, and occasionally gargling the throat with salt and vinegar, and swallowing a few drops of sweet nitre. What purported to be my deceased wife came next. She confirmed the statements of my mother, and on my expressing alarm at the symptoms prevailing when I left our daughter, my wife reassured me, and said: "By two o'clock to-night she will be better." I asked: "What shall I do with the other two children?"—one of which had never had the scarlet fever. My wife told me to take the hand of the medium in mine, and that my spirit friends would daily in that way impart to me sufficient magnetism to prevent the other children taking the fever, if on my return I would make about twenty passes, from the head downward, with my hands, over each of them. On my return, the lady (an aunt of the children) with whom we were staying met me at the door, and entreated me to send at once for a physician, saying that my eldest daughter's symptoms were much worse, and that the younger one had been taken down just after I left, in the

same way that the other had been. This last was then lying on a sofa, and had been vomiting repeatedly, besides exhibiting other symptoms of the disease. I immediately made twenty passes, as I had been directed, from her head downward, and proceeded in the same way with the other child, who was then well and continued so throughout. On going to my daughter Anna's room, I found her in a deplorable state, so much so that my faith in my spirit friends experienced a severe shock, and it was difficult to resist the advice of my friends to send for a physician. I however determined to abide the result. My daughter at this time could not swallow at all, not even a drop of cold water, and it seemed as if she must shortly die of suffocation. Without saying a word about the prognostications of my spirit friends, and after packing and applying a compress to my other daughter, after she had been put in bed, I lay down beside Anna, taking her hand in mine as I had been directed by her mother, and waited anxiously for the hour of two to arrive. Up to about that hour she seemed to grow worse; but now a sudden and to me almost unhopd for change took place. "Pa," said she, "is there any salt and vinegar mixed?" I was astonished at the question, especially as she had always objected to taking it, at any and all times before. I said yes, and asked if she wanted it. She answered that she did, and immediately gargled her throat, and shortly after took spirits of nitre as usual, an ulcer having broken in her throat almost precisely at two o'clock, and relieved her. Owing to inattention to the advice of my spirit friends, some one or two weeks after this she experienced a severe relapse, which like to have proved fatal, but from which she finally entirely recovered, under treatment recommended by her spirit friends, accompanied with quite as striking and prophetic indication of events as in the first instance. My other daughter's disease seemed checked simultaneously with the passes I had made. The first packing brought the fever to the surface, and in a week or ten days she was completely restored to health. I could give whole pages of curious and striking incidents connected with this case. I will narrate one only.

For more than a week I had not addressed myself at night (although the kind friend with whom we were staying earnestly desired to relieve me,) and became very much exhausted. My sick children were on the upper floor of the house. I concluded one night to try to get a few hours' quiet sleep, and went to bed in a chamber two floors below. They were alone. Whilst asleep I heard the voice of the elder calling "Pa," "pa," "pa," as distinctly as I ever heard a human voice when awake. I immediately sprang out of bed, threw on a morning gown, and rushed up stairs to their room. I found the youngest child out of bed endeavoring to administer to the eldest, who had been taken with bleeding at the nose. I told them that I heard Anna call me. They both declared that it was not so, and, and that they had foreborne to disturb me, knowing that I was over-fatigued, and required rest and sleep.

Some two months after this I returned to Newport with my children, who all appeared perfectly well. On the way home my eldest daughter took a severe cold, that resulted in a sore throat. She slept several nights after in the same bed with her eldest sister. When the latter was taken down with the scarlet fever also, the symptoms being nearly as bad as my daughter Anna's were when first attacked, accompanied with much vomiting and sore throat. I applied the wet compress and packing, and I think on the third day sent for Mr. John Ladd, a very good writing and magnetic medium, with whom I have been accustomed to sit in a circle for some years.

I did not tell him why I had sent for him, but immediately sat with him at the table. The spirit of a deceased physician that I had known whilst in earth life soon came and said that my wife had requested him to come and see me.

I asked if he knew why I wished his presence. He replied that he saw one of my family was sick with the scarlet fever, but told me not to be alarmed—that I was pursuing the right course of treatment—and that she would recover, adding that at twelve o'clock that night, the crisis of the disease would arrive, and that it would then take a favorable turn.

My mother, wife, and deceased daughter, each came in turn and gave me a like assurance—all saying that at twelve o'clock that night she would be better. They, however, seemed to predicate their opinion on that of the doctor rather than on their own actual knowledge. Some hours before twelve I lay down beside my sick daughter, taking her hand in mine, as I had been advised by my spirit friends, and anxiously awaited the result. I counted every stroke of the town clock as it sounded the passing hours, but could not perceive any diminution of the alarming symptoms of the disorder. She had for some hours declined taking any liquid, on account of the extreme difficulty of swallowing. Between eleven and twelve she seemed to be undergoing a painful struggle, and I began to fear for the worst. The clock struck twelve; I anxiously counted every stroke, hoping almost against hope that my spirit friends had correctly foreseen the result. But still no favorable change appeared, until at about five minutes past twelve, after I had begun to despair, she asked for some molasses and water, of which she immediately drank more than half a tumbler without much apparent difficulty.

I remarked to her that she must be better.

HERALD OF PROGRESS.

ANDREW JACKSON DAVIS, EDITOR.

NEW YORK, SATURDAY, FEB. 22, 1862.

TERMS OF SUBSCRIPTION:

SINGLE COPIES, per year	\$2 00
THREE " " " "	5 00
TEN " " " "	16 00
TWENTY " " " "	30 00

And any larger number sent to one Post Office at the rate of \$1 50 each.

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

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

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

Sample copies mailed from this office on application.

A limited number of Advertisements will be received at the rate of ten cents a line for the first insertion, and eight cents for each subsequent insertion.

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

All letters to be addressed to

A. J. DAVIS & CO., PUBLISHERS,
274 Canal Street, New York.

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

The department of "Spirit Mysteries" will be found more than usually entertaining this week.

Under the title: "Our Material and Spiritual Welfare," the reader will find a candid criticism of the doctrine that *Whatever is, is Right*.

The sixth number of the series on "The Demonstrably True in Morals and Religion," exhibits the difference between natural and artificial morality in large and clear type.

OBSERVE the unity of opinion under the heading, "Our Bible Glass." Every problem once proposed is always open for consideration and communications, but not for debate.

Christianizing Spiritualism.

When the anti-Slavery doctrine had gained a footing among men, a host of preachers began most absurdly to teach that American Slavery was the path of salvation to the poor African! They taught that the Lord, in his tender mercies, designed the slaveholder to be a missionary of Christianity to "the poor heathen." Hence Slavery was really the Lord's doings—a mysterious way of Christianizing the poor black barbarians.

In like manner we observe that when modern Spiritualism obtained a footing among men, the church-folks began anew to hold up the Bible as a standard of judgment, and to claim that all true Spiritualism is confined between the lids of that volume. Now it is, doubtless, important for churchmen to know that Daniel, who had a vision, (see ch. x.) ate no pleasant bread for three whole weeks; drank no tea, no coffee; smoked no cigars; chewed no tobacco; ate no pork or beefsteaks; but devoted himself, body and soul, for three whole weeks, in order to receive a manifestation!

How many plethoric persons are there who would go without food three days to get a manifestation? Full of pork and potatoes, full of corruption and excess, they stand up—maintaining commanding positions in the pulpit, or through the press—and sneer at the experience of him who is willing to forego all luxuries for spiritual insight. If they would but try the methods adopted by John or by Daniel, they would soon discover that Spiritualism is a truth to be strengthened by scientific investigation. No! There is no positive advantage to accrue from Christianizing modern Spiritualism. The Universalist, once the most liberal, is now anxious to avoid the name "Infidel." We have Christian-Universalists, Christian-Unitarians, Christian-Wake-manites, Christian-Shakers, Christian-Spiritualists. Does the Spiritualist need the past to indorse him? Far from it. The worst disadvantages would result from the adoption of Spiritualism by the churches. Let churches discover that it is their safest policy to invite you in, in order to preach their Spiritualism to you; then accept, and you will become incriminated amid the consolidations of time-serving institutions. In fifty short years our Spiritualism would have a sectarian encasement. Forbid it, O Genius of Progression! Spiritualists! stand positive; do not go backward. Go up into the resplendent temple of Father God and Mother Nature; stand ye firmly there, and into yourselves welcome the spiritual testimony.

We repeat our desire to hear speedily from every subscriber, that we may not erase his name without his express wish. For all the many letters of promise and encouragement daily received we trust the writers will accept assurances of sincere appreciation.

Rev. T. L. Harris.

NEW YORK, Feb. 11, 1862.

EDITOR HERALD OF PROGRESS, DEAR SIR:—I see in an article headed "A Skeptic's Inquiries," in your journal of the 8th, a statement to the effect that the Rev. T. L. Harris has abandoned Spiritualism and become a Swedenborgian. As a member of his congregation I am in a position to contradict both statements. Mr. Harris (though he most wisely disapproved of promiscuous spirit-circles) is a Spiritualist, in the true sense of the word, and he professes to belong to no sect or creed, either Swedenborgian or otherwise. Your "Inquirer," however, is right in calling him "highly gifted;" for rarely indeed do we find such elegance of diction combined with so much heart eloquence, and such Christian and brotherly love, as in Mr. Harris' preaching. Spiritualists, Poets, Christians, and sinners, may all find profit and gratification in attending these most enlightened ministrations. Readers of the HERALD OF PROGRESS,

especially those of refinement, go and visit for yourselves the pretty little church in University Hall, Washington Square.

A SUBSCRIBER.

REMARKS.

It seems that both "Inquirer" and "Subscriber" are given over to important mistakes and "great delusions" concerning the theological status and sectarian operations of Rev. T. L. Harris. "Inquirer" is mistaken in affirming that Mr. H. has departed from Spiritualism, in this—That every one who believes in a future state is a Spiritualist, whether he be Turk, Chinese, Greek, Catholic, Druid, Indian, Protestant, Shaker, Jew, Heretic, or Swedenborgian. And a "Subscriber" is equally mistaken in affirming that Mr. H. "belongs to no sect or creed," in this—That every preacher is a sectarian whose pulpit is not free, "as truth is free," to the honest expression of sentiments and experiences adverse to his own, or to those of "the elect," the refined and precious "few," who applaud and support him. The preacher in University Hall, although a Spiritualist in the general sense of the word, belongs most devotedly to the sect of T. L. Harris. With his accustomed eloquence and rapt earnestness, he has attempted to out-Swedenborgianize the *Arcana Cælestia*. His "Arcana of Christianity" is a deliberate effort to improve on the "Spiritual sense of the Word," and, of course, to supersede Swedenborg, and take the leadership of that peculiar phase of Spiritualistic sectarianism. When Mr. H. proclaims that his pulpit is free, as truth is free, we shall look upon him as a friend of human Progress.

"A Subscriber" is no doubt very sincere and very innocent in recommending Mr. H.'s ministrations to "those of refinement" who read the HERALD OF PROGRESS. But whether this distinction between our readers is an exhibition of universal love and Brotherhood, is a question. We confess that the insinuation that one class of our friends are rude and gross, in contradistinction "to those of refinement," is suggestive of that old demon of sectarianism, which ruthlessly divides and sunders mankind into "sheep" on the right hand, and "goats" on the left, or, as unprincipled politicians express it, "Northern mudsills" and "Southern chivalry." We want a "Subscriber" to remember that the HERALD OF PROGRESS is an organ for the whole Humanity; not for a select and exquisitely "refined few," who engage themselves in feeding the roots of theology and eating the fruit of a new-fangled sectarianism.

Manifestations of Confluent Psychology.

A RELIGIOUS SENSATION IN THE WEST.

THE "JERKS"—WHAT THEY ARE, AND HOW THEY AFFECT PEOPLE.

A peculiar and mysterious effect, produced upon some people during times of religious enthusiasm and excitement, called the "Jerks," has recently exercised the thinkers and philosophically inclined portion of the community in the towns of Warren and Chelsea, in Jo Daviess county, in the State of Illinois. For so general and alarming had it become among the people of that neighborhood, that it was deemed necessary to institute an investigation as to its causes. A committee was accordingly appointed, of the most intelligent citizens, to make a careful and diligent investigation, and we find in the *Galena Advertiser* the following report of this committee, the statements of which are so extraordinary and marvelous that we are justified in publishing them in full:

THE COMMITTEE'S REPORT.

At an adjourned meeting held at the Chelsea School House, Jo Daviess county, Illinois, January 9th, 1862, the Committee to whom the subject was referred at a former meeting, produced a report which was fully and freely discussed, and a few alterations made, and the report was adopted, as follows: Your Committee to whom was referred the two reports at our last meeting, would submit the following:

We learn that in the Fall of 1860, the Rev. Henry R. Will and wife came on this circuit and commenced their labors as ministers of the Gospel—the woman having charge of the circuit. In the early part of the winter they commenced holding a protracted meeting at Chelsea school-house, which continued about three or four weeks without anything remarkable (except the practice of handing in the names of individuals to be prayed for); then it was moved about two miles west—to Robinson's school-house.

The people seemed to manifest one general interest in the meeting, which seemed to increase as the meeting progressed, and here this strange jerking commenced. Its first victim was a young woman about 15 years of age, of good character and family. Very soon others of similar age and character were attacked; this of course increased the excitement, and many conjectures were made and many ideas advanced.

The young women, by some means supposed that they were thus affected on the account of some other person, who was named by them, in the belief that if that individual would come out and embrace religion that the jerks would cease, and a few circumstances that took place were rather favorable to that idea, but subsequently it proved to be a false opinion. Another idea prevailed about this time, to some extent, that they were a manifestation of God in answer to prayer. The protracted meeting continued for a long time, some eight or nine weeks, during which a number of young women became victims to this strange phenomenon. Subsequently, a few married women and young men were attacked, but no elderly person so full as to jerk.

We are not able to give anything remarkable touching the constitution, temperament, or habits that would apply exclusively to those who are thus affected. It is confined principally

to those who are supposed to have taken a lively interest in the meetings. A number have been taken long since the protracted meetings ceased; in fact, it may be said that the number has continued to increase slowly up to near this time.

They are by no means uniform in their action; different individuals are affected very differently, and quite a variation exists at different times and under different circumstances in the same individual. We know of but two children, under the age of puberty, being affected, and it is thought that one of them was entirely relieved by her father mesmerizing her, and keeping her entirely away from the meetings. The other was taken from this neighborhood and ceased to jerk. One young woman, who jerked severely, being attacked with fever, soon ceased to jerk, and has since died of consumption.

Several persons have apparently been relieved for a time, and then have jerked as severely, or more so than before. Medicine has in few cases been used, but so far as we can learn, without any permanent relief. Nearly all those who are affected severely complain of bodily injury, some in one way, and some in another; but most of them complain of pain or some bad feeling in the breast, especially before a spell of severe jerking. Surprise of any kind, or excitement of the passions, joy, grief, or anger, will most commonly produce a paroxysm.

We have heard of no person being affected, except those who attended some of the meetings. There are but few families in this neighborhood, containing young people, who have attended, and in any way taken a part in these meetings, but what have had more or less of this affection. There are some families who have exercised great caution in withdrawing and staying away from the meetings, who have so far escaped and have had none of this distressing plague. There are many persons of middle age and a few young persons in this vicinity who have attended the meetings and apparently participated in the exercises of them, and associated freely with those who were jerking, who have not jerked at all.

Many persons seem to think it makes no difference with those who are afflicted whether they go to the meetings or stay away, or whether they associate with those who are affected like themselves. In this we think there is quite a probability that they mistake; at least we think but few have given it a fair trial, and those who have to the fullest extent, have been benefited thereby. The jerking by some individuals began by a slight trembling of the arms and hands; others say it commenced in one arm only, while some say the first hiccup was by them as an unnatural hiccup, or a slight catching of the breath; this is very common with most who are affected. The jerks most commonly increase in severity for some weeks; this was not the case, however, with most of those with whom it first commenced, who were severely jerked in a few days after their first appearance.

In many cases the paroxysms have quite a resemblance to an epileptic fit, but in most cases they are a complete nondescript, having no likeness aside from themselves.

In a few cases they have thrown two young men to the ground, apparently senseless for a time, in a kind of stupor, which soon passes off. Another young man is left for a time with a considerable aberration of mind.

There is no marked uniformity in the paroxysms as to time, quality, day or night, asleep or awake, full or fasting. We have grounds to believe that when any of those who are afflicted with the jerks are attacked with any other disease, the jerking ceases until the other diseases leave them, when they are likely to return in their usual form.

As we have referred particularly to the protracted meeting which was held last winter, it may be proper to remark that the religious enthusiasm or zeal did not abate but little, if any, for a long time after the meeting ceased. It was generally supposed that as the busy season came on, the religious zeal would somewhat abate, the meetings be less frequent, and the jerks would cease. But that has not proved to be the fact.

Spring, summer, and fall have come and gone, the winter has gone, and winter has again set in and the affliction continues.

There were several other protracted meetings held in different places by the same preachers last year, at none of which we hear of any person jerking except those who commenced in this neighborhood; but it is a fact worthy of notice that the religious zeal and excitement was not brought up to the same point there that it was in this neighborhood. The affliction is confined almost entirely to this neighborhood; it appears to have a common center, but neither of the school-houses where the meetings were held answers to that center, but it is near as can be conceived in the midst of those who manifested the deepest interest in the meeting. From this focus, where it is the thickest and heaviest, it radiates and becomes thinner and lighter, as it approaches the circumference, but where its influence ends, we cannot say.

But a few only of those who are afflicted with this jerking mania commenced during the protracted meeting, but as the religious zeal continued for weeks and even months after the protracted meeting closed, during which the preacher in charge seemed to exercise an unusual control of the religious feelings and sentiments of the neighborhood, the number of jerks continued to increase; as the former abated, so did the latter.

It did not in all cases make its first attack in or at meeting, but some in one place and some in another.

Nearly, if not all of them, are in the best families in the neighborhood; a majority of them strictly moral—a few are otherwise.

Many of them are unable to perform much manual labor, yet have a good appetite for food, and do not lose flesh.

At some of the meetings, when the feelings of the people were highly wrought upon, it is said they felt a thrill pass through the congregation resembling a shock of electricity.

One of those young men mentioned above, who, in the midst of the revival, professed a reformation, did not commence jerking until he had manifested a declaration of religious zeal, enlisted, and was stationed at St. Louis, Mo.

There remains yet one thing more connected with this unusual phenomenon, which is perhaps of more consequence than all the rest. We allude to the plain manifestations in some cases, of mental aberration. This may be thought by some to be a delicate subject to mention; but delicate as it is, we think truth and justice require it. In some cases it is so

manifest that we think we cannot be mistaken; and we are of opinion this view will hold good when applied to us as a community.

SILAS W. BOND, Pres't.

H. H. WAY, Sec'y pro tem.

The *Galena Advertiser* remarks that "this disease is not a new one. Lorenzo Dow and others described it as existing in Kentucky and Tennessee perhaps fifty years ago, and where at one camp-meeting they had benevolently trimmed up the saplings on the ground, so that those afflicted could have something to cling to, whereby to hold themselves up when the spasms came on."

REMARKS.

It seems well nigh incredible that, in this late day of human observation and experience, a committee of gentlemen of ordinary intelligence could exhibit so much ignorance of mental laws. They give us an account of the singular phenomenon, but leave the world to infer that "mental aberration" is the under-cause of the involuntary manifestations.

They should have written for explanations to ex-Rev. La Roy Sunderland, of Boston, or to some other man equally honest and intelligent, who has frequently and successfully engineered what are blasphemously called "religious revivals." Mr. Sunderland left the ministry, like an honest man and a philanthropist, when he discovered that neither the Lord nor the D— had anything whatever to do in getting up the "spasms," "visions," "visions," and "jerks," in his remarkable revivals. Such a man could have imparted to the Illinois committee some serviceable information concerning the sympathetic by-laws and psychological conditions which the "gospel minister" must comply with in order to induce a far-off Holy Ghost to take a practical interest in the "Salvation of souls." What monstrous, ignorant, and wicked farce!

The learned Committee ascertained that the people "felt a thrill pass through the congregation, resembling a shock of electricity." They also discovered that one little girl "was entirely relieved by her father mesmerizing her, and keeping her entirely away from the meetings." And they very naturally remarked that "different individuals are affected very differently, and quite a variation exists at different times, and under different circumstances in the same individual."

—When will mankind study the facts and laws of "psychology"? When will the people study Nature in the light of free Reason, and learn that old theology and "religious revivals" are equally wicked and worthless? The well informed Spiritualist and Philosopher knows that *psychology* is at the bottom of all so-called religious excitements. They know that when psychological sympathy becomes "confluent" in a congregation or community, it immediately becomes epidemic, like a panic in an army; and that from that moment all the above-mentioned phenomena are rapidly and very naturally developed.

Death of Samuel B. Brittan, Jr.

It was with emotions of grief that we heard of the painful and sudden bereavement of our friends, Mr. and Mrs. S. B. Brittan and their family, in the loss of their brave young son and brother, S. B. Brittan, Jr., at the battle of Fort Henry. Since his very childhood, "Sammy," as he was familiarly and lovingly called, has been a favorite among all his acquaintances. In all the graces of mind and person he was peculiarly attractive; while yet a lad, his manliness and courtesy of manner, his quickness of intellectual perception, his rare endowment of personal beauty, and his delicate regard for the happiness of others, won him admirers and friends, many and lasting.

"None knew him but to love him, None named him but to praise;" and through many a heart darted a sharp pang of pain when tidings came that he had been struck down by a cannon-ball on board the ill-fated Essex.

But if others feel thus sadly the loss of our dear young friend, what must be the anguish of that family group from the midst of which he went forth full of buoyant youth, and life, and courage, to stand side by side with the defenders of his country! With the father and mother of the dear departed, whom as reformers and associates we have long known and loved, we deeply sympathize in their heart-rending sorrow, and also with the sisters and brothers who folded the image of the absent one so closely in their hearts, and waited and longed for his return. And he will come.

Softly as falls the evening chime, will fall on the weary souls of those who mourn the sweet influences of the arisen and now happy spirit of the beloved son and brother. The sudden sundering of fleshly ties gave him but a moment's pain, and he awoke amid the divine realities of the Summer Land. This consoling truth is illustrated in an answer to Lieut. C. J. R., in No. 104 of this journal, entitled: "Dying Sensations on the Battle-field." May the love of guardian spirits, and the beautiful truths of Nature's own Religion, be daily and nightly the comfort and support of our grief-stricken friends.

Meade's Photographs.

We have recently tested the artistic abilities of the Messrs. Meade, 233 Broadway, opposite the Park, near Barnum's Museum, and we unhesitatingly pronounce their pictures among the finest and best in their line, which seem to embrace everything "under the sun" of the daguerreotypic and photographic character. For twenty-one long years they have been "catching sunbeams," and have gathered a harvest of pictures of great excellence, and of beauty, also, whenever the human face would kindly permit the last result. Their

Poetry.

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

For the Herald of Progress
AMERICA.

BY MAE VIOLET.

America, America,
Thou favored of all lands!
Thy standard shall be firmly held
By loyal hearts and hands.

True to the vows our fathers gave,
For which they fought and died;
True to the stars which shine serene
Above their crimson tide.

True to the stars of hope we stand,
Thou gem of all the world;
True to thy honor: not one sneer
Can at thy heart be hurled.

For while upon these rainbow stripes,
With loyal faith we cling,
We feel the hands that hold them fast
'Neath the shadow of His wing.

And while our clarion notes are heard,
We'll raise the standard higher,
And woe the breath of Tyranny
Shall perish by the fire.

No more oppression's saddened wall
Shall darken all life's story;
No more the craven face of wrong
Shall dim our nation's glory.

No more shall kingdoms from the sea
Call Liberty a dream;
But beacons from our Eden shore
Proclaim the immortal theme.

America, America,
We sing our praise of thee,
And hail thee sun of all the world,
The refuge for the free!

From out the sea of discord, thou
Shalt reign supreme o'er all;
No stain upon thy virgin troth,
With peace thy coronal

reputation for making superior pictures was established by ten years of artistic labor in Paris, where their likenesses of prominent characters obtained a wide celebrity. Their free galleries down Broadway are visited by thousands, who avail themselves of pictures taken in the highest style of the art. We were delighted when we found that we had the courage to "face a frowning world"—in a life-like picture.

Miss Clara Louise Kellogg.

THE YOUTHFUL PRIMA-DONNA.

We had the happiness, a few evenings since, to hear Miss Kellogg in the rôle of "Linda," at the New York Academy of Music. A large audience was assembled in that splendid temple of Art, which was brilliantly lighted from base to dome, revealing statues, and gilded arches, and smiling faces, and bright blossom wreaths, along the shining walls.

The Queen of Song appeared as "Linda," in a peasant's simple garb, and greeted her listeners with an opening aria that was charming in its bird-like melody. Her tones were clear and silvery, and penetrated ear and soul with their pervading sweetness, as the liquid notes of the meadow-lark float through the still atmosphere of a summer morning. Through all the succeeding parts of the performance, she wonderfully sustained this clearness and sweetness of tone; nor was there wanting a basis of strength and compass of voice which awakened continual and increasing confidence and admiration in the hearer. Even after the close of the last act, in the "Clara Louise Polka," a succession of very difficult trills occurred, which her voice compassed with incomparable ease, grace, and exactness, and it seemed adequate to still greater feats of continuity and strength.

As an actress, Miss Kellogg is no less attractive. She comes upon the stage with the innocent, unconscious bearing of a child wandering among wild violets, and meadow brooks, and clustering maples, and the low, lulling voices of Nature; and never for an instant does she lapse into any apparent cognizance of the "hideous monster," "winking its thousand eyes all at once," which so disturbed the Apostle of Strength at his first lecturing experiment. And yet it is evident that her artlessness is not the result of abandon, but of that conscientious and earnest devotion which sweeps away all shams, and brings the soul face to face with whatever task it has to grapple in the performance of its mission.

That this young and gifted singer is inspired, no one can doubt; but it is the inspiration which follows rather than precedes the patient cultivation, rigid discipline, and voluntary exercise of natural powers. She is a progressive genius, whom, having heard, one wishes to hear again and again, and we confess ourselves among those who hope for an opportunity to be thus gratified.

Culpable Weakness.

Two country exchanges containing editorial notices of the HERALD OF PROGRESS are on our table. The first styles this paper "a neatly gotten up weekly, devoted to Spiritualism and general philosophy." The second says it is "devoted to the peculiar views of its editor, the redoubtable Andrew Jackson Davis."

It is singular that two men of sufficient intelligence to edit a paper, should be so entirely mistaken. Any one able to read will observe at the head of this sheet the clear statement that the HERALD OF PROGRESS is "devoted to the discovery and application of Truth." There is nothing ambiguous in this language. And if we seek "to discover and apply truth" is "peculiar" to the editor of this journal, and if "Spiritualism" is properly defined to consist in the "discovery and application of truth," then these editorial writers do not compliment themselves over-much when they say: "With these views we have nothing to do," and "We are utterly opposed to all sorts of Spiritualism."

The fact is, if we mistake not, both these editors want to "have something to do" with "these views," and are not so "utterly opposed to Spiritualism" as to fail to bid for an exchange with the HERALD OF PROGRESS. But as they very well know that Deacon Such-an-one and Rev. So-and-so read their paper, they fear to declare a friendly sentiment toward what they think is unpopular, because opposed to prevailing systems of belief.

We venture the assertion that these same writers have attended as many "Spiritual circles" within the past year, or will attend as many in the year to come, as has or will the Editor-in-chief of this paper. And should they visit New York, they will be likely to know more—experimentally—of the "test mediums" here than he does.

It may surprise some of our readers, or the rest of mankind, but it is a fact that there are few, if any, of the secular papers in this city, whose editorial writers are not occasional, if not habitual, attendants upon mediums and circles. Yet scarce one of them dare write a manly, honest word, concerning the truth of Spirit Intercourse.

It is a well known fact that James Gordon Bennett and family are regular patrons of the best test mediums, and we chance to know that the veteran editor of another and leading daily (Mr. Horace Greeley), who of late years has failed to cause a line favorable to Spiritualism to appear in his paper, allows few weeks to pass without seeking a medium, and is as much elated with a new "test" as any young and enthusiastic Spiritualist.

The editor of a city Anti-Slavery journal, too, from whose columns the most attentive reader would never learn the fact of spirit communication—hardly draw an inference of the probable existence of a world of spirit

intelligences—is a more credulous believer than the writer of this article, and attends more Spiritual circles.

Nor are these examples the only cases where so complete a double existence is observable, that one who recognizes the person in private life would never suspect his identity as editor, and vice versa.

We allude to these facts—for they are such—simply to show how weak editors have become, and how wide-spread the apparent conviction that in penning a leader or conducting a journal, one's honest sentiments and sacred convictions are to be most carefully guarded and sedulously concealed. Editors hesitate to commend a glorious truth—whose comforting and enlightening influences they welcome in their own individual experience—lest the verdict of Mrs. Grundy should be adverse. Thus they fail to pen a line, which, if they but dared to publish, their readers would welcome gladly. In this way newspaper writers and readers write and read for years, deceiving and being deceived, scarce ever meeting upon the common ground of faithful, sincere conviction and expression.

How contemptible must this timidity and time-serving policy appear to a lover of truth and freedom! Think of an editor devoting his life to the cause of freedom, yet not daring himself to be free enough to utter an honest sentiment—a slave to an imagined popular prejudice. For ourselves, we would prefer to wear the fetters of physical bondage, rather than subject our souls to the constraints which nine-tenths of American editors willingly suffer.

It may be urged that so long as an editor preserves his columns free from opposition to a truth, he does not compromise his freedom and honesty in maintaining silence respecting it. Did Peter's denial of his Master consist only in the monosyllabic negative he uttered? Had no sound escaped his lips, his denial would have been most clear and unmistakable.

How have our Anti-Slavery friends regarded the attitude of silence maintained by the clergy respecting the sin of Slavery? It is as much our duty to declare the right as to denounce the wrong—to proclaim a truth as to expose an error. In the coming years, when social prejudices no longer bind the soul, there will be many an hour of bitter self-humiliation and regret on the part of all who, having a truth, fail to defend and proclaim it.

"He who has a truth and keeps it,
Keeps what not to him belongs,
But performs a selfish action,
And a fellow-mortal wrongs."

C. M. P.

Foreign Darkness.

We make the following extract from the letter of an American, writing from England:

"I find the people very ignorant, conceited, and stubborn in their opinions. In Science and Spiritualism they are far in arrears."

"I felt I lost what little inspiration I had as soon as I arrived, and I believe the want of mental illumination and inspiration to be universal. I am disappointed in my expectations, and find I must devote years to what I hoped to accomplish in months."

Progress of the War.

Since our last issue there have been more hopeful indications in the Federal movements for the suppression of the great rebellion.

First came the capture of Fort Henry on the Tennessee River, followed by a gunboat expedition up that river, from which most encouraging accounts begin to come.

Next came the operations of the Burnside Expedition on the North Carolina coast, resulting in the capture thus far of Roanoke Island, with a large number of prisoners, and the complete rout of the rebel forces in that vicinity.

In addition to these successes of our arms, progress is indicated in the operations of Secretary Stanton, the new and vigilant head of the War Department.

By his orders Gen. Stone, through whose criminal blundering or more criminal disloyalty the massacre at Ball's Bluff occurred, has been assigned to Fort Lafayette, and is to be tried by court martial.

Dr. Ives, a traitorous correspondent of the New York Herald, has also been arrested. A significant and most commendable feature connected with these arrests is the simultaneous publication of the charges preferred against the parties thus placed in confinement.

This course is in harmony with the spirit of our institutions, and conveys a striking rebuke to the tardy action in the case of certain alleged defaulters in the military department of the West, and to the blind action of the Secretary of State in throwing unknown persons into military prisons on some unknown charges.

The most absolute martial law may be maintained, and still the respect of the people secured, provided, in all cases of arrest, the charges preferred be made public, and opportunity offered for a fair defense. Any other course gives abundant occasion for disquiet, distrust, and suspicion, on the part of the people.

Immediately following the capture of Fort Henry, three gunboats went up the Tennessee as far as Florence, Ala., and it is reported, were received with shouts of welcome along the river. Old men cried like children at sight of the "Stars and Stripes," and the officers went ashore unarmed, and mingled freely with the people. Large numbers were anxious to enlist under the old flag.

Here we have the first echo from the loyal men of the South to the oft repeated declaration that this unholy War was forced upon

them as upon us by the mad ambition of a few traitorous and unscrupulous leaders. The rebel cause has been more weakened by this gleam of light penetrating Southern Tennessee and Northern Alabama, and reflected from the true hearts of the loyal citizens, than by any other event of the campaign.

A Young Hero.

SAMUEL BYRON BRITTON, Capt. W. D. Porter's Aid, who was instantly killed on board the United States Gunboat Essex, by a shot from the enemy on the occasion of the capture of Fort Henry, was the eldest living son of Prof. S. B. Britton, for some years connected with the periodical press of this city. On the fall of Sumter, young BRITTON manifested an intense desire to enlist as a private soldier in the Union army, insisting that he could better go than those who had family responsibilities; but his father was unwilling, owing to his son's extreme youth, and the latter yielded to paternal advice. Subsequently the situation of Master's Mate was offered him by Capt. Porter, of the Essex, and with the consent of his parents, it was accepted. But a few days since his gallant conduct and efficient services were the subject of honorable mention in Capt. Porter's official dispatch regarding the action at Lucas Bend.

Mr. BRITTON was a brave, sincere, and high-minded young man, of prepossessing person and manners, and was alike admired and beloved by a large circle of friends in New York and New England, who will sincerely lament the sudden and tragic termination of a life so full of promise. He was less than seventeen years of age; but his fine physical and mental development, and his manly bearing, led strangers to suppose that he had numbered more years, and that his rare gifts had been matured by a longer experience. He leaves father, mother, two brothers, and three sisters, to cherish his memory. His career was short, and his young life was a pure and willing offering on the altar of his country.

[Daily Times.]

One Post Vacant.

Dr. Ives, the spy correspondent of the New York Herald, was, immediately upon his arrest, discharged from the New York Custom House, where he has held a place since during Buchanan's "reign."

This prompt action on the part of the Collector is gratifying to loyal citizens. There is evident impropriety in one person being employed by the same government on both sides of Fort Lafayette! He may, without impropriety, live in Washington and draw a salary in New York from the Government. Correspond for the Herald, (and give information to the rebels), and at the same time be a Custom House official, attending to the onerous duty of drawing his pay. This is practiced so extensively as to have gone into a proverb that a man is not "smart" who cannot hold two offices and receive two salaries at once. But the walls of Fort Lafayette interpose a barrier, and Collector Barney is quite right in suspending an inside guest from outside emoluments. Any other employé of the Herald, who has covered his tracks better, will doubtless be an acceptable candidate for the vacant salary. It would be interesting to know how much the Government pays in this way.

Persons and Events.

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

PERSONAL ITEMS.

Gen. Ethan Allen Hitchcock has become, by appointment of the Senate, Major General of Volunteers, and is to take command at Cairo. Gen. Hitchcock is known in the highest department of literature, as author of "Alchemy and the Alchemists," "Swedenborg a Hermetic Philosopher," "Christ, the Spirit," &c. He is a grandson of old Ethan Allen, and has the true spirit of his native Green Mountain State. Under Gen. Scott he attained the rank of Brigadier General, by brevet, in the Mexican war, and is considered one of the very ablest officers in the service. Secretary Stanton, in his order for the arrest of Dr. Ives, penned this memorable sentence: "The duties of the President, his Secretary, of every officer of the Government, and especially in the War Department and military service, are at this moment urgent and solemn duties—the most solemn and urgent that ever fell upon men."

Hon. Gerrit Smith has written a letter, full of humane sentiment and noble patriotism, to George Thompson, Esq., of England, concerning the Mason and Slidell affair. Hon. Robert Dale Owen is spoken of as successor to Ex-senator Bright. Prof. Agassiz is giving a series of Sunday evening scientific lectures at the Brooklyn Academy of Music. Charlotte Cushman is passing the winter at Rome. The Prince of Wales will soon commence a tour to the Holy Land and other historical localities of the East, for the completion of his education. John H. V. Gilmore, Orderly Sergeant of Company H, 81st Regiment, N. Y. S. V., was shot and almost instantly killed, at Camp Rathbone, Albany, by a gun in the hands of Private Alf. Garner, while the latter was practicing with the piece, not knowing that it was loaded, there being no cap on the cone. A tasteful and appropriate monument has lately been erected over the grave of the great philanthropist, Robert Owen, at Newtown. C. Chauncey Burr, the former expounder of the "toe-joint" theory of spirit-rapping, is engaged in writing three lectures on "The Saxon and the Norman Ideas of Government, as traced in the Colonial, Revolutionary, and Constitutional Periods of American History." Mrs. McClellan (says N. P. Willis) is altogether of the American type of womanhood—slight and nervous, frank and joyous. Her mind has outrun her body, some time ago, and she is more brilliant and ready than she has apparent strength for—like all such persons, having a safety fund of extra vitality to fall back upon. Queen Victoria has invested Lord Lyons with the Order of the Bath, in token of his diplomatic ability and success in the Trent case. Gen. Zollieffer lived six hours after

he was shot, dying somewhat past 8 o'clock, A. M. His last words were: "Bring my men into the breachworks." Carl Shurz, our Minister to Madrid, but according to European theories a political criminal absconded from Prussia, and peculiarly obnoxious to her Government, desires to travel through his native Rhine Provinces of Prussia; and the Prussian Minister of the Interior, Graf Von Schwerin, has honorably and liberally ordered that he be permitted to do so without molestation.

Miss Harriet Dame, who went as nurse with the Second New Hampshire, has been appointed Matron of the Douglas Hospital in Washington. Mr. and Mrs. H. M. Miller are commended by Central New York correspondents as unobtrusive and self-sacrificing, able and fearless laborers in the cause of Reform. F. L. Wadsworth is to hold a discussion at Battle Creek, March 3-4, with Elder Moses Hall, on the question—"Resolved, That the teachings of Spiritualism are better adapted to morally advance the human family than the teachings of Christianity?"

Rev. O. D. Miller, of Nashua, N. H., has formally renounced Spiritualism, after a probation of nearly eleven years. Mrs. Ernestine L. Rose sent a letter to the Paine Celebration in Boston, in which she earnestly advocated "directing against the Rebels the Battery of Freedom, and hurling at them the Edict of Emancipation." John Gage addressed his townsmen in the District School-house, at Gage's Lake, Ill., in the absence of Ira Porter, of Waukegan, in favor of Freedom to All. Thus should reformers of the North keep the ball rolling. Ralph Waldo Emerson gave a lecture in Brooklyn on the evening of Feb. 7th, during which he expressed his faith that events were marching faster than politicians, and that the "mountainous nonsense insulting the daylight" would be swept away. Judge Willard has reported to the New York State Senate a bill to repeal the act of 1860, and return to the practice of hanging. Rev. Dr. Cheever preached in the Representatives' Chamber, Washington, on Sunday, Feb. 9th, against the Border State policy which has so long directed the war. Sergeant William A. Hogeboom, of the 91st New York Regiment, died Jan. 9th, in the hospital on Bedloe's Island. He was a young man of great promise and beautiful character. His afflicted father writes to the Liberator: "He was a firm believer in the Philosophy of the new Spiritual Revelation, and as I trust, has visited us with cheering and consoling communications from that bright world where seraphs tune their harps to Heaven's own melody. As he occupied a high moral plane here, so he does there."

Capt. John C. Comstock, of Hartford, Conn., distinguished for his acquirements in Natural History, died in that city on Sunday, Feb. 2. Judge Joseph Sibley, of Monroe County, New York, died on the 31st ult., aged 76. He was a pioneer in Western New York. Mrs. Scrantom, a venerable resident of Rochester, New York, who died on Thursday, Feb. 6th, at the age of eighty-eight, went to that city with her husband in 1812, and occupied a log-house upon the present site of the Eagle Hotel, theirs being the only family then residing on the west side of the river. Mrs. Cora Scott (Hatch) holds a "Matinee Conversationale" at Doddworth's Hall every Sunday morning, in which she replies to and expounds questions from the audience. Oronhyatekha, a Mohawk Indian, 21 years of age, recently sailed, in the steamship City of New York, for Liverpool, on his way to Oxford, England, to finish his education. S. C. Coffinberry, of Constantine, Mich., an able and valued correspondent of this paper, and for several years acting judge of his district, is about entering the army as Colonel of a regiment, in the Eagle Rifle Brigade. N. P. Willis kissed little Viola Hutchinson's hand at Washington lately. We shall next hear of his kissing Harriet Beecher Stowe.

Archelaus Morrill, of Salisbury, recently cut up a tree girdling fifteen feet, which he planted when a boy, seventy years ago! Few men can record a similar experience. Frederick Douglass spoke to a full house at the Cooper Institute, Wednesday evening, Feb. 12, on Slavery and the War. Mrs. Ellen Beard Harmon lectured recently at the Young Men's Christian Association Rooms, Washington, D. C., on "Dress Reform: Its Physiological and Moral Bearings." The city papers speak well of the speaker and her address.

FOREIGN ITEMS.

The steamship Teutonia, which left Southampton on the 1st instant, brings us European advices to that date.

The United States gunboat Tuscarora had been ordered off the dock at Southampton by the British Government, and had taken up a position near the Needles.

The pirate Nashville was still in Southampton dock.

The French Emperor, in his address to the Senate, declared that "so long as the rights of neutrals are respected, we must confine ourselves to the utterance of wishes that these dissensions may soon be terminated."

French troops are being rapidly dispatched to Mexico.

A new Ministry has been formed in Holland.

The Russians have been defeated in Circassia.

The Herzegovian insurgents have reëntered the places from which Dervish Pacha had driven them, without resistance. The Turks had concentrated at Pignissa, and advanced on the 29th to Ghriska, the inhabitants withdrawing to Austrian territory.

MISCELLANEOUS ITEMS.

Two places of amusement in New York are open for colored people—the Academy of Music and Barnum's Museum.

A slight earthquake was felt in portions of Connecticut a few days since.

New counterfeit fives have appeared on the Bank of Newark, N. Y., and twos on the Bank of Easton, Pa.

Senator Wilson presented to the Senate, on the 14th, a petition roll two feet and a half in length and half a foot in diameter, signed by 25,315 persons, for the employment of homeopathic surgeons in the army. He characterized it as an allopatic dose.

Four hundred and eleven women hold the office of postmaster in the United States.

Don't think of knocking out another person's brains because he differs in opinion from you. It will be as rational to knock yourself on the head because you differ from yourself ten years ago.

—Connecticut is the only Northern State in which drafting has been resorted to.

—A measure is before the Legislature of Delaware providing for the gradual emancipation of the slaves of that State.

—A Western Governor, recently asked by the President whether the people of the West would endure the heavy taxation, replied emphatically and truthfully: "They will endure anything if convinced that they have got a Government!"

—The deaths in New York for the week ending Feb. 8, were 422. Of these, 261 were children!

For the Herald of Progress.

Our Material and Spiritual Welfare.

A VOICE FROM ONE OF THE PEOPLE.

Will you permit me, friends and readers of the progressive HERALD, to address you on a few subjects connected with the spiritual and material welfare of the community? First, on the much discussed theory of "all that is, is right," of Dr. A. B. Child, of Boston, allow me to give you my impressions. I do not call in question the honest intention and good motives of that gentleman; but as the very virtues, when carried to excess, become vices, so do I believe that in his zealous advocacy of the beauties of charity and forgiveness, he has overstepped the mark, and given a wide field for the riotous indulgence of license.

I speak to you from my soul, friends. I bring before you no far-fetched arguments, I go into no elaborate research; I seek not to bewilder or enchant in order to persuade you; but I place the simple unvarnished truth, as I feel it, before you. I, too, am praying, hoping, and laboring for the advancement of my spirit; and my own experiences with the teachings of the world around me have brought me to this irresistible conclusion: that evil can only be banished by the overcoming of its power with good.

If we could stand with Deity upon the vast overlooking heights of eternal causation, we, then, endowed with divine foresight, will, power, and supernal wisdom, might argue that all is right, because the all-overruling Providence has established the law that out of all evil good shall eventually come. But we, who cannot fathom, nor even as yet remotely comprehend God, are presumptuous in the extreme in usurping his prerogatives and in maintaining his sole and divine position. We are human, ignorant, fallible, and finite; we deal only with relative causes and results; and the argument that evil is not positive and eternal is not available for the justification of a single pang inflicted upon a Brother's or Sister's heart.

To make man the foot-ball of an outside destiny, the very slave of surroundings and invisible influences, is, to me, to take away all moral accountability, and with it all the noble efforts of the soul for freedom from the clogging fetters of sin and unworthiness. It is to deprive humanity of the purest and sweetest awards of self-satisfaction, not "self-righteousness." It is to banish forever the holy musical joy of approving conscience that thrills the being whenever some long-warred-against evil has been cast forth; whenever that conquering soul is strengthened, the benign sun-rays of truth admitted.

You see, my friends, I use old foggy terms—sin, conscience, right and wrong, good and evil; I can find no better names for these things; and I know that, to me, conscience is an existing fact, a sacred monitor; not implanted in my breast by educational or religious prejudices, but graven on the immortality of my being by the signet of God himself! No man, no law made by the denizens of earth, tells me of right and wrong—but the Voice eternal, puissant, accusing, soothing, and heavenly, ever bids me to do that to my neighbor which I would he should do unto me. The test is simple, the result is safe. Would I for lust of gain, for revenge, for aught self-gratifying to the undeveloped nature, inflict what I know and feel to be an injury, let me pause; and in the very heat of my anger or pursuit, put to my soul the question:

"Would I have this done unto me?"

Oh, it is easy to prate of poverty, while we sit amid the comforts and luxuries of life; easy to speak slightly of others' losses and bereavements; to counsel coolly where our own purse is untouched, our household honor untarnished; to speak of the evil seen from afar, but whose deadly strokes have never fallen upon our own hearts; it is no difficult matter to utter the drunkard's apology when our own hearthstone has remained unstained by the beastly orgies; and the ruin of that vice has never visited our homes. We can have charity for the sensual ghoul, feasting upon the wrecked souls of daughters, wives, and mothers, as long as his desolating footprint has not passed our threshold. But look around you, friend of humanity! Philanthropic heart, throbbing high with the divine pulsations of the purest love, the most sacred honor!—look upon the stricken parents wailing by the death-bed of the child a villain lured to sin and early misery, and say in that presence that the brute passions of man shall be indulged in, all their material loves supplied with food and license, until, having run through long years of wildest dissipation, shedding wretchedness and sin wherever he went, he stops at last, because excess has wrought satiety and physical disability; he stops then, and mayhap repents and arises from the mire.

The evil propensities of our animal nature grow with a tropical luxuriance if not checked and hindered in the first manifestations. The lover of the wine cup seldom stops with the first glass; he goes on step by step, from the

glass to the bottle, from one to three, until he consumes his gallon or more. The evil fire clamors incessantly for a fresh supply; the result is disease, blight, ruin, a heritage of idleness to the unfortunate offspring; a beastly example, a horrible death, and a perverted, blinded spirit ascends from the bloated, hideous corpse.

The sensualist, once launched on his ruinous career, never refrains from adding victims to his lust; not by indulgence can such as he be cured; not when he is physically punished for the violation of physical law is he a fit recipient for the beauties of the higher life; he is then a misdirected spirit, a polluted and disgusting object to the sight. There is no loveliness and naught of the joy of effort in abstaining from sin, when the power and the desire have passed away. But take thy fiery passions and arraign them before the secret and august tribunal of the inner judgment, and ask thyself: "Would I have injured thus my sister, my wife, my friend, or child?" Then, with the strong cords of the divine will-power, made strong by virtuous resolve and the prayer of a lofty determination, bind thou the stormy resisting fiends within. They may struggle, and stamp, and rave, and cloud thine inner sanctuary with all the turbulence of moral warfare; yet oh, angel man and woman! God-allied and heaven-strengthened spirits! once bound, they will not rise again with equal violence; they may assault and torment thee often, but thou wilt ever be the conqueror if thou art prayerfully resolved. Not the mere word-supplication will avail; the best and holiest prayer is that of *laboring effort*, self-watchfulness, energy of heart and mind; the uplifting of the aspirations unto the all-pure and all-encircling Father Spirit; these are the spiritual weapons of defense; and in wielding them we bring to our aid the ministering angels of peace and serenest consolation.

If a state of intoxicated madness, or that of hallucination produced by drugs or stimulants, be the only means of attaining to the insight of spiritual things, then may the world be saved from the knowledge bought at so dear a cost! Forever remain closed, O morning gates that lead into the realms of purity and happiness! forever remain thou fixed and dark, thou screening veil betwixt this life and that of the Beyond!—for it were better to ignore thy beautiful revelations than to purchase at the price of honor and self-respect those gleams of the supernal state!

If we must pass through all the experiences of sin in order to know purity, sad indeed is the fate of humanity! But this actual experience is not needed; we see enough in our daily walks to convince us that vice entails suffering, not alone upon the individual, but upon his family and the community at large. That a man must smoke and chew, and take snuff and strong drink, in order to arise out of the habit and abhor it, is a very dangerous experiment, whose results are only evil. We do not allow an infant to play with a razor; neither should weak men and women be sanctioned in the use of habits whose tendency from first to last is to degrade. It is sad enough that, at this era, so many bear within the fatal seeds of hereditary predisposition, and he is a sorry mentor who adds to this an impetus from without. Rather, in the undeveloped child, in the friend and stranger, in yourself, strive to overcome the evil; pluck it out while the roots are yet young and tender, and if the Upas-tree has grown and been fostered, do not, for the sake of Good and Progression, invite erring, ignorant humanity beneath its shade.

I would with my best efforts cultivate the Christ-spirit of charity unto all. O Magdalen of the city! once pure, and loved, and lovable! thou art my sister still; and would that I could rescue thee from the gilded misery of thy life! But thou wilt not tell me in thine hour of self-communion and remorse that thou art on the right path to spiritual attainment; thou wilt not tell me that *through thy sin* thou hast been made purer, holier, and wiser. Sorrow may have chastened, and suffering led thy soul to penitence, but it was sorrow for the lost innocence; sorrow for the woman's chastity whose star-crown had fallen from thy brow, that thus redeemed thee—not the influence of the committed wrong. Thy inner soul feels not a just equality with the pure ones who have resisted and overcome temptation, whose girds are vestal in the dear sight of God. Only after laying in the briny floods of repentance in expiation of the past, can peace and joy return. And it is truly when the sinner *repenteth* that there is gladness in the heavens above.

From the depths of those hearts that often pour their anguished prayer into Nature's receptive breast that thence arises unto the great creative spirit, omniscient and impartial, wings its way the benign compassion that would enfold the poor inebriate and shield him in the future. But they dare not tell him that he is doing right; that he is progressing while his family are poverty-stricken and in degradation, while he offers a bad example unto others, and is the worst enemy to his own advancement. They cannot tell him through the mists of intoxication he shall behold the Eden shores; and that through the murky streams of his favorite potations he shall safely sail on towards the haven of temperance and beauty. They dare not tell men of strong passions, and women of tender, pliable natures, to act out all the promptings that upspring within that mysterious realm, the human heart. When the time shall come that the spiritual nature shall have gained the ascendancy, then will it be safe and right to act out all interior promptings. While the lower propensities are strong, we should strive only to overcome all that would produce physical or moral injury.

If we allow a conflagration to spread, it will devour a city; but the public and the private weal demand imperatively that it be smothered at the outset. A skillful navigator takes in his sails before the coming of the squall or hurricane. So does the moral helmsman, watching the aspect of the sky and sea, endeavor to safely steer his life bark through and past the dangerous channels and over the hidden reefs. He does not plunge into a whirlpool in the search for untroubled waters. Making sin the best road for humanity to travel in, is not to my mind the way to reform; teach them rather that vice is abhorrent, repelling, odious; that all unlawful gratification brings a penalty of weary suffering, that to become the conqueror of one's self is the highest and noblest victory; and that because from the omniscient standpoint of Deity all is right, we are not to justify our evil deeds by "the flattering unctious to our souls," that all we inflict upon one another we have a right to do.

With the masses, eager for an apology in the commission of wrong, this "all right" doctrine will have the effect of urging them on to all the evil promptings of avarice, lust, revenge, and self-love; until the thought is matured into action, and crime is born of sophistry. The drunkard, needing only this, will fly to his cups with renewed zest; and will delude himself into the belief that he is advancing spiritually; and that by the suffering he causes he is elevating those around him. Teaching men that indulgence, not restraint, is Godlike, is to place the devastating sword in brutal and tyrannic hands, for the passions and appetites, not placed under the restraints of the higher faculties, are brutal and tyrannic in their absoluteness. I think that true charity consists in forgiving and loving the sinner, but never in apologizing for the sin and exalting that to the dignity of a virtue. And all that is pure and Godlike within the heart of man and woman will turn with natural and impossible-to-be-disguised abhorrence from the manifestations of the sins whose effects have so long cursed the world.

It is not self-righteous to feel the consoling whispers of an approving conscience; there is no self-sufficiency in feeling that we have drawn nigher unto God by a life of self-denial and obedience to the divine laws. To feel exempted from the stings of remorse, the terrible pursuit of the avenging horrors that inevitably follow in the footsteps of wrong; to feel contented, happy, peaceful, because we have won peace by untiring effort and self-control, is not saying, "I am holier than thou," with haughty eye and scornful lip; but it is to feel that we are better and happier than the moral transgressor, and this knowledge is our reward.

Why is there a conscious and ecstatic sense of joy and peace whenever we perform a good action? does it not come unbidden and unsought? It is the inner reward, the divine compensation of right and good.

Why does the violator of God's physical and moral law feel like stealing through the world with stealthy steps, ever fearful of detection by his brother's eye? Why is the sense of guilt and shame the unvarying accompaniment of wrong?

Christ forgave and consoled the sinning woman, but he also bade her "Go and sin no more." He associated with the fallen for the sole purpose of upraising, strengthening, and consoling them. And thus only should we associate with the degraded; for the Christ-love that would succor and save. But if we look upon their course as one leading to a more rapid progression in moral excellence, then we say that to carouse and be with them in all their villainies, is praiseworthy and just. There are moral questions before the world which seem to puzzle the brains of philosophers and religionists, when, methinks, the solution is very simple indeed. Polygamy is lawful in Turkey; it is illegal in the United States; the point to be settled is, which is productive of the greatest good? which law makes better men and purer women? which observance elevates and spiritualizes the race? And whichever it is, is the right. Looking around on the different nations, we exclaim, at once:

"The union of one man with one woman is productive of the highest good."

There can be no continued and abiding growth, save in normal culture, and steady, unwearied self-effort; in the exercise of benevolent faculties we expand them and they reach a higher plane; so with all the virtues; and the vices act in the same inverse ratio. That charity that smiles upon the wrong-doer, and extends the hand of friendly welcome to the confirmed and boastful libertine—that charity I take the liberty to classify with that rightly named by Henry Ward Beecher as "weak-backed." It cannot exist where an honest and God-loving soul is filled with sorrow and indignation in view of the sufferings inflicted by "man's inhumanity to man." To justify, smile upon, and fraternize with vice, is a wrong done unto the beautiful, the spiritual in man. Never should the matron and the maiden welcome to her hearthstone the betrayer of innocence and trust. Flourishing, exultant, triumphant vice, should be rebuked, repelled, shunned, as it deserves to be; but the moment the first gleam of repentance dawns, let us stand ready with external fraternal hands to greet and to assist. Some there are so unappreciative ignorant that they scarcely know of aught save the brute pleasures; and on these we should look with tenderest compassion, for "Father, they know not what they do."

But there are others, men and women gifted with intellect, who pervert their faculties and use the brilliancy of eloquence and mind in

order to ensnare and to debauch. Upon such all argument and all entreaty is lost for the time; they are immersed in self-gratification, or have woven around them such a web of sophistry that they no longer behold the exceeding glory of truth and right, neither for themselves nor others. And to this they have brought themselves by a continued and willful course, blunting their moral sensibilities by, to them, imperceptible degrees, and priding themselves on the superior freedom that scoffs at all restraint, acknowledged under the good, old-fashioned names of "order, decency, and virtue." Where there is intellect, there is knowledge, power; there is a moral accountability fearful and weighty; for at such hands the great Giver demandeth much.

Moral restraint, self-control, is what the present age demands; we are not half angelic enough to appreciate or understand perfect liberty. Nations and individuals have not yet learnt to govern themselves; the world—old serpent, is not yet trodden under foot; the animal propensities yet rule the masses; let us not therefore give doctrines to the world whose tendency under existing circumstances is to keep and hold them enslaved to their passions. Without one particle of resentment or personal ill-feeling, I do conscientiously say that I believe the doctrine of "all that is, is right," as promulgated by Dr. Child, to be pernicious and demoralizing. And that the non-immortality belief of Dr. and Mrs. Spence has caused as much sorrow, heartburnings, bitter doubts, and skepticism, as ever was created by the worst creed in or out of Christendom. Never having met with either Dr. A. B. Child or Professor and Mrs. Spence, I certainly shall not be accused of any private feelings of animosity, for what I say is directed solely against the doctrines they preach, not against the individuals.

If all is right in our relations and inflictions upon each other, then is the misery, disgrace, and shame brought upon the spiritual cause and many a sorrowing household by the abominations of Free-Love—right. Then is the doctrine of promiscuous intercourse (falsely attributed to the teachings of the spirit-world,) right. Then are lawless caressings and indiscriminate endearments between the sexes, right. Then is violence, rapine, murder, and anarchy, "all right"; not in the ultimate effects alone, but in the commission. Then is the kiss of youth and innocence no purer than the Judas embrace of treachery; the manly glow of honest feeling and the murderous exultation of the violator of truth and chastity are alike. Hands unstained by crime are no whiter than the felon's or the triple assassin's; maidenly purity, wifely honor, saintly womanhood, are not above the level of the harlot's present attainment. There is no vice and no virtue. I believe the new doctrine teaches; none are high or low, morally; all are equal.

And my soul and that of thousands cries indignantly, no, no! it is false; it is a delusive belief, an erring philosophy! Some one I believe called the originator the champion of hell; it purported to be a spirit, and I say in reply, hell needs no champions, for millions of unhappy undeveloped human souls are living in its tortures on the earth. Heaven—thy kingdom, my dear Father God! thy realm within the heart of thy children, needs "peopling, and needs advocates to point out to the struggling and the erring its thousand beauties and its holy recompenses.

The non-immortality vagary would devastate the earth and make of the world's beyond an arid waste wherein no cherub smiles of infancy should come; where only the wise, sage, full grown, aristocratic spirits should assemble. "If there be no little children there, oh may I never behold its Elysian glories!" I said when first the ice-cold theory met my eye. And I said this, who had never clasped a child of my own to my heart; I who had grown up unvisited and motherless, and yet can read the angel in a child's sweet face. What then must have been the feelings of the mothers when this cruel, ungodly announcement met their eyes? If one heart yet suffers from the blow, remember, sorrowing sister, loving and doubting paternal soul, that it was a mortal hand that dealt the stroke. Your heavenly Father never spoke the fiat of annihilation; and he speaks *through your own soul*. Think you that he has doomed to nothingness the child-spirit that once gladdened your home and rejoiced your loving heart? Has he given you the mother-love that is inexhaustible as Eternity itself in mockery and defiance of your longing anguish? Mothers! the love of God is strong and deathless as your maternal memory; fear not, doubt no more, the golden promise written on your soul's tablet shall be fulfilled!

These points set aside, there is yet another stumbling block in the path of the honest investigator of Spiritual truth, which is no less an obstacle in the way of the confirmed believer; it is the false, pernicious, demoralizing doctrines, pretended to be given under spirit influence, by licentious men and deceptive women, who borrow the garments of mediumship for their own nefarious purposes. Insidious and artfully veiled ideas are thrown out in public, while in private intercourse the so-called "freedom of the affections" theory is carried into as extensive practice as the weakness or gullibility of the victims will permit. The plausible, eloquent, angelically inspired speaker, is admitted to the hearthstones of the trustful and the credulous; he leaves there the slimy trace of his foul passing; the beautiful and fraternal freedom accorded to the purely aspiring and the spiritually seeking is by him abused and transformed into sensual indulgence, and whenever such an one designs adding weight and authority to the suggestions of his own base mind, lo! he falls into a trance well counter-

feited, and libels the spirit world with utterances that originate only with his own treacherous self. By such men, purporting to be commissioned teachers of a new dispensation, (for the sake of the life of ease and adulation which it brings,) has reproach and odium been cast upon the cause, and earnest seekers after truth retire from the investigation, or return to some former mode of belief, disgusted, wearied, and disappointed, with what they deemed the only fruits of the so loudly vaunted tree of life—the new philosophy and religion of Spiritualism.

For dress, and display, and ornament, some women mount the Spiritual rostrum, and there, in the full blaze of fashionable silks and satins, discourse most eloquently on the beauty of humility and the duty of self-denial: Exclusiveness, aristocratic assumption, intense worldliness, has crept into the Spiritual ranks and flourishes rampant there. All the choicest, holiest gifts of mediumship, have, by some vile pretenders and imitators, been dispensed at the largest possible price, until the long-gulled public has grown weary of the imposition, and the wonder-seekers have rapidly decreased. Men and women are learning the great lesson, that *from within* comes truth and knowledge, as the followers of aspiration and rigid adherence to principle. Fanaticism is dying slowly out, and Spiritualists are learning that to grow spiritually—patience, time, and unremitting self-culture, are necessary—that there can be no abiding and certain good achieved by sudden plunges into abnormal conditions, and that inspiration is a boon the longing spirit must strive for by an aspirational life, that lifts the soul heavenward in fervent, pure desire, and leads it earthward for the good of humanity.

Much good and use have I derived from Spiritualism; great truths have reached my heart through the gracious ministrations of others, that have revealed to me the beauty of life and the significance of trial. Its reverential belief and true philosophy I love, cherish, and advocate. But I cannot indorse or commend the many vagaries, wild speculations, and crude fanaticisms, practiced in its name. There is yet too much chaff among the wheat; there are too many wolves in sheep's clothing; there is too much money-making and exclusiveness. Impostors flourish still, and the false coin passes for the genuine. The beautiful and holy office of mediumship has been vilely desecrated to the lowest worldly uses; immoral men and women, pretended exponents of a new and better faith, have taken advantage of the social privileges granted to their public gifts, perverted all that is beautiful, pure, and righteous in the true (when properly understood) doctrine of affinities, to ensnare in sensual coils the trusting souls of credulous victims. Against the so-called Free Love—that is, licentiousness unbridled under a new name—I protest indignantly, in the name of a sacred spirituality! In the name of household honor, virtue, morality, and progression! To cast aside the trammels of unjust existing laws for the reckless defiance of the insatiate libertine, is not a proof of spiritual advancement. To bear with the possible, to bourn evils of this short earth-life, is far more meritorious and exalting to the spirit than to rush from the sorrow of endured wrongs to the misery of conscious degradation and remorse. The brightest jewel in the celestial crown of a completed womanhood is maidenly and wifely chastity. Who shall dare trample it under foot, pronouncing its God-given influence "a myth? Mothers, sisters, and daughters of the Spiritualistic faith! beautiful is the ancient story of that wise philosopher, who, discoursing with his young and innocent daughter on the evils of immoral associations, made use of the near and homely illustration "to point his moral." The young girl, smiling in the presumed strength of her knowledge of purity and truth, replied to him that she feared no contamination. He bade her take up some of the scattered coals lying upon the hearth; she obeyed, and in so doing *blackened*, though she did not burn, her tender hands and her snowy virginial robes. Thus it is in association with the sophists and advocates of licentious lawlessness in the present. They may veil their vile meaning in eloquent and chosen language; in mystical rhapsody and simulated spiritual revelation; their words their influence, and contact, will blacken the whitest garment, and leave for a time, at least, the lingering stain of doubt, irresolution, and bitter regret on the soul. Joy unto the happily escaped, the angel guarded, who draw back in time from the fearful yawning precipice to which such hands would lead them!

There is a glorious, exultant sense of freedom, in emerging from the trammels of creed and churchly bondage; it is noble to cast off the chains of fear with self-liberating hand, and to look with the fearless, trusting eye of love, upon our Father's universe. But the soul, to ascend, must be wedded eternally to the immutable principles of justice, purity, and truth. In anarchy, the glorious sunlight of liberty is withdrawn; by brute indulgence the soul's progress is retarded; by the pampering of vicious propensities man is doubly enslaved; he is a tyrant unto himself; a source of wretchedness unto all with whom he comes in contact.

There are true men and women laboring in the cause of a true Spiritualism, who fear not the scorn or unpopularity with which truth is often received. But these commissioned ones are humble in their greatness; unworldly in their efforts, accessible to the lowest as to the highest in the social scale. These are men who proclaim the immutable decrees of an unchangeable God of love and law, and who live the lives they extol; the true women, heralds of the New Dispensation, live not

solely for the gain and applause of great cities, and the homage of the public; they wait not for the turning point of public opinion to speak in defense of Liberty and in defiance of our great national sin—Slavery! They do not become so enraptured in the ideal that they cannot descend to the earthly and necessary tasks of handling a broom or of dusting a room. They blend in pleasing union the loftiest use with the lowliest purpose; not leaving the house in utter confusion, and the earth duties neglected to ascend the Spiritual mount, and when there to idly dream; but they attract by pure, true, well-balanced lives, the highest inspirations; and draw to the humblest hearthstone the mightiest angels of supernal knowledge, knowing well that it is the condition of the heart and mind, not the external occupation, that attracts the love and wisdom teaching spirits.

Some of my friends, near and in the distance, think that I have seceded from Spiritualism; I only repudiate that which, borrowing its name, is false, debasing, and of evil tendency. As a firm believer in the intercourse of our world with the countless ones beyond, I am, as ever, the humble but uncompromising advocate of the Harmonial Religion and Philosophy, the opponent only of all that conflicts with truth, purity, and righteousness.

CORA WILBURN.
PHILADELPHIA, February, 1862.

Of Writers and Speakers.

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

Mrs. 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 1935 Pine Street, Philadelphia.

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

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

Mrs. M. J. Kutz 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 Prattburgh, Steuben Co., N. Y.

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

Frank Chase, Impassioned 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 Dord'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 Spiritualists 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 Glenburn and Kenduskeag.

Rev. J. D. Lawyer will attend to any invitations to deliver six or more lectures on Doctrinal Christianity, directed to Coxsackie, 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 School, will answer calls to lecture on Spiritualism, with appropriate subjects of Reform, in the New England and Eastern States. Address care Dr. A. B. Child, 15 Tremont Street, Boston, Mass.

Mrs. and Mr. H. M. Miller will receive calls to lecture on the Principles of General Reform, through Central and Eastern New York. Will attend fairs, if desired. Mrs. M. is an inspirational speaker. Address, permanently, Connecticut, D. care Asa Hickox, or, till Feb. 15, Norwich, Chesapeake Co., N. Y.

F. L. Wadsworth will lecture in Battle Creek, Mich., every Sunday until further notice; in Portland, R. I., four Sundays of May, 1862; in Tucson, Ariz., first two Sundays of June. March 23 and 30, 1862. Address accordingly. He will answer calls to lecture in New England during the summer of 1862.

A competent radiographer may earn the good annual salary—say from \$1,000 to a single month of steady reporting, The Profession, rightly pursued, gives Money, The Culture, and consequent Position. But if physics is to be adopted as a PROFESSION, let us consider how best to attain the requisite competence.

A sheet containing List of the best works on Radiography, Terms for Instruction, Recommendations of Phonography, &c., will be sent upon application.

Address ANDREW J. GRAHAM
274 Canal St., New York.

What to do with the Slaves.

We know of no one more competent to answer the question, "What shall be done with the slaves, if emancipated?" than Mr. Frederick Douglass. His reply, which we extract from his recent eloquent address at the Cooper Institute, is worthy of preservation. It is an honest expression of a true sentiment, which, in republishing, we heartily endorse:

"My answer to the question, 'What shall be done with the four million slaves, if emancipated?' shall be alike short and simple: Do nothing with them, but leave them just as you leave other men, to do with and for themselves. We would be entirely respectful to those who raise this inquiry, and yet it is hard not to say to them just what they would say to us, if we manifested a like concern for them, and that is: please to mind your own business, and leave us to ours. If we cannot stand up then let us fall down. We ask nothing at the hands of the American people but simple justice, and an equal chance to live; and if we cannot live and flourish on such terms, our case should be referred to the Author of our existence. Injustice, oppression, and slavery, with all their manifold concomitants, have been tried with us during a period of more than two hundred years. Under the whole heavens you will find no parallel to the wrongs we have endured. We have worked without wages; we have lived without hope, wept without sympathy, and bled without mercy. Now, in the name of a common humanity, and according to the law of the living God, we simply ask the right to bear the responsibility of our own existence."

"Let us alone. Do nothing with us, for us, or by us, as a particular class. What you have done with us thus far has only worked to our disadvantage. We now simply ask to be allowed to do for ourselves. I submit that there is nothing unreasonable or unnatural in all this request. The black man is said to be unfortunate. I affirm that the broadest and bitterest of the black man's misfortune is the fact that he is everywhere regarded and treated as an exception to the principles and maxims which apply to other men, and that nothing short of the extension of those principles to him can satisfy any honest advocate of his claims."

"No wonder, therefore, that the colored people in America appear stupid, helpless, and degraded. The wonder is that they evince so much spirit and manhood as they do. What have they not suffered and endured? They have been weighed, measured, marked, and prized, in detail and in the aggregate. Their estimated value a little while ago was twenty hundred millions. These twenty hundred millions of dollars are twenty hundred millions of arguments against the negro as a man and a brother. Here we have a mountain of gold depending upon the continuance of our enslavement and degradation. No wonder that it has been able to bribe the press against us! No wonder that it has been able to employ learning and eloquence against us! No wonder that it has bought up the American pulpit and obtained the sanction of religion against us! No wonder that it has turned every department of the Government into engines of oppression and tyranny toward us. No nation, however gifted by nature, could bear up under such oppressive weights."

"But to return. What shall be done with the four million slaves, if emancipated? I answer, deal justly by them; pay them honest wages for honest work; dispense with the biting lash, and pay them the ready cash; awaken a new class of motives in them; remove those old motives of shivering fear of punishment which benumb and degrade the soul, and supplant them by the higher and better motives of hope, of self-respect, of honor, and of personal responsibility."

The Friends and the War.

The quarterly meeting of the Friends has recently been held in Philadelphia, and an address issued, in which are revived and reinforced the ancient opinions issued by the Society in relation to wars and to the duty of the sect during their continuance. The Friends are exhorted to adhere faithfully to the ancient testimony against wars and fighting, in no way to unite in, encourage, or support them, to avoid engaging

"In any trade or business promotive of war; sharing or partaking of the spoils of war by purchasing or selling prize goods; importing or shipping goods in armed vessels; paying taxes for the express purpose of war; grinding of grain, feeding of cattle, or selling their property for the use of the army * * * it being the judgment of this meeting that if any of our members do either openly or by any connivance, pay any fine, penalty or tax, in lieu of personal service for carrying on war; or allow their children, apprentices, or servants to act therein; or are concerned in arming or equipping vessels with guns, or in dealing in public certificates, issued as a compensation for expenses incurred, or services performed, in war; that they be tenderly dealt with, and if they are not brought to an acknowledgment of their error, monthly meetings should proceed to testify against them."

In the course of the address it is recommended that the spoiling of goods, imprisonment, the reproaches of the world, and martyrdom, are to be suffered rather than the violation of their peaceable principles.

These principles sound strangely, uttered at this age of the world and in this crisis of our history. It is singular that, in denying the application of the great laws of retribution to human affairs, the Friends did not also charge the Universe and its Maker with guiltiness. Nothing is plainer than that, by its immutable laws, perjury is everywhere confronted with peril, danger to life and limb confronted with iniquity. Wrong-doing is everywhere dangerous to the wrong-doer. The principle is universally justified in the order and economy of Nature, and in the bosoms of all men the sacred bidding of Nature strengthens privilege into obligation. War and justice are preferable to peace and injustice. Wars are great evils, but they are infinitely preferable to great crimes. Law, justice, good order, all the priceless immunities of civilization, rest at last upon the alternative—the right reason or the right arm. The nation has exhausted reason for its destruction; it has now put forth the arm of its power, and never was arm lifted in a cause so just. Whoever would turn aside its blows, by word or deed, is unworthy to share the benefits which they insure.—*Daily World*.

Cures through Dr. Neal's Mediumship.

Ma. Ennos: On the 18th of October last, Mrs. Jane Connery, of 75 Watts street, in this city, applied to Dr. Neal, of 371 Fourth street, for treatment. For two years she has been afflicted with various ailments on her left leg, which, up to the above date, had baffled medical skill. Occasionally a species of erysipelas inflammation would be induced, which would incapacitate her for her daily duties, and cause her great distress and pain. Her general health was seriously impaired—sallow complexion, indigestion, a very sluggish action of the liver, and most excruciating neuralgia pains in different parts of her body. In this general condition she presented herself for treatment. The leg was highly inflamed and swollen, with small ulcers, oozing a thin sanious discharge. The pain and tenderness of the part was entirely removed by the first treatment, and at the end of the fifth treatment, Nov. 1, the leg presented a perfectly healthy appearance—all the ulcers healed, and the surrounding skin, instead of that peculiar dark purple hue, so well known in such affections, was perfectly natural in color, soft, and flexible.

Dr. Neal then directed his treatment generally over the system, and the improvement was equally rapid, so that by the 25th of November she was entirely restored, and is now in the enjoyment of excellent health. This case is a fair specimen of the efficacy of manipulations, as practiced by Dr. Neal. If any one should be desirous of an interview with Mrs. Connery, they are requested to call and receive her version of the story. All physicians know the extreme difficulty of curing these obstinate ulcers, fed, as they are, by the varicose state of the veins of the leg. There are hundreds of such cases throughout the city, which, if it were known could be cured, would avail themselves of the opportunity now presented. Dr. Neal would be glad to see any such case, at 371 Fourth street, N. Y.

Public Meetings.

Central States Convention of Spiritual Speakers and Others.

AT BINGHAMTON, N. Y.

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 last-named object, this call is hereby given, and 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 influx, 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. Mape, 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, Prattsville, N. Y.; Mrs. E. A. Kingsbury, Philadelphia, Pa.; G. O. 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.

Convention at Horseheads, N. Y.

The undersigned committee hereby extend a cordial invitation to all Spiritual lecturers, mediums, believers, reformers, and inquirers, to assemble in conference at Union Hall, Horseheads, N. Y., on Friday, at 10 o'clock, A. M., March 14th, 1862, and continue a series of meetings on Saturday and Sunday, 15th and 16th. Accommodations will be provided for all speakers, and as many others as possible; and the hotels will keep visitors at 75 cents per day. A small door fee will be taken in the evenings, to help needy speakers who may favor the convention with desirable services. The platform will be open for free discussion in harmony with such rules as the convention may adopt.

H. WESTLAKE,
N. P. TALMADGE,
D. LEAVENS.

Human Progress Meetings in Niagara County, N. Y.

The second Quarterly Meeting of the friends of Human Progress met at Johnson's Creek, Niagara County, on the first Saturday and Sunday in January, 1862.

The weather was cold and very unpropitious, yet many warm hearts gathered there to learn of the spiritual truths uttered by the several speakers, who seemed to be truly inspired.

The meeting during Saturday was a conference. The audience listened to the eloquent and soul-stirring speaker, George W. Taylor, of North Collins, Erie Co. Mrs. Uriah Clarke also addressed the audience, sending the truths she uttered to the hearts of her hearers.

In the evening the meeting was addressed by Mr. Taylor and Mr. Lyon. They were listened to with marked attention and approbation.

On Sunday, at 10 o'clock, Mrs. F. O. Hyser opened by one of her beautiful improvised songs on "Hope." Mrs. Clarke addressed the audience in a very impressive manner; and Mr. Taylor acceptably followed on the subject of "Woman's Influence."

At the afternoon session Mrs. Hyser spoke eloquently on the "Means of Salvation." Altogether it was one of the best gatherings we have ever had in this vicinity. We received much instruction in the great and vital principles of our being. The several eloquent speakers unfolded the glorious beauties of immortal truth.

The next Quarterly Meeting will be held at Lockport, N. Y., on Saturday and Sunday, the 5th and 6th of April next.

Search the Scriptures.

A CATECHISM

OF THE
History and Teachings of
the Bible.

BY A SEARCHER AFTER TRUTH.

CONTENTS.

Bible History.
Bible Chronology.
Attributes of Deity.
Doctrines.
Precepts.
Mysteries.
Puzzles.
Absurdities.
Bible Astronomy, Chemistry, and Natural History.
Plenary Inspiration.
Is Prophecy Sure?
Wonderful Teachings.
Mosaic Law—Its Authority and Beauty.
Bible Examples.
Bible Morality.
Divinity of Christ.
Satan.
Belief of Christians.
The Bible on Spiritualism.
Indispensable for Bible Students.
Just published. For sale at this Office. Price 15 cents.

SPIRITUALISM IN AMERICA.

BY BENJAMIN COLEMAN.

With fac-similes of Spirit Drawings and Writing. Reprinted, with additions, from the "Spiritual Magazine."
For sale at this office. Price one dollar. Postage 10 cents.

PHOTOGRAPHS OF

ANDREW JACKSON DAVIS.
MEADE, BROTHERS, 233 Broadway, opposite Park Barracks, have taken three splendid Photographs of Mr. Davis. Copies for sale, from 25 cents to \$1.00.

A NEW BOOK.

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

AN EYE-OPENER;

OR,

CATHOLICISM UNMASKED.

BY A CATHOLIC PRIEST

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

THE EYE-OPENER may be ordered from M. E. Hulbert, Patoka, Gibson Co., Ind.; A. C. Hallock & Son, Evansville, Ind.; W. C. Bruson, box 2646, Chicago, Ill.; or A. J. Davis & Co., 274 Canal St., New York. Price 40 cents, postpaid. The trade furnished on liberal terms.

THE GREAT CONFLICT;

OR,

Cause and Cure of Secession.

BY LEO MILLER, ESQ.

Delivered at Pratt's Hall, Providence, R. I., on the evening of Sunday, Dec. 8, 1861, and repeated by universal request at the same place, on Tuesday evening of the following week.

This work is neatly printed in large type, making about thirty octavo pages. Price, single copies, 12 cents; ten copies, \$1.00, mailed free. One hundred copies, \$8.00.

All orders addressed to BELA MARSH, 14 Bromfield Street, Boston, to LEO MILLER, Hartford, Conn., or this office, will be promptly supplied.

C. H. WATERMAN & CO.,

GENERAL COMMISSION MERCHANTS,
For the purchase and sale of Grain, Flour, Pork, Provisions, and Country Produce generally,

139 South Water Street, Chicago, Ill.

REFERENCES.

Burham & Sons, Bankers, Chicago.
L. C. Hyde, Banker, Beloit, Wis.
B. B. Morris, Banker, Chicago.
E. B. Ward, Detroit, Mich.
L. P. Knight, Agt. So. Mich. R. R., Detroit.
Judge Coffinberry, Constantine, Mich.
George Redfield, Elkhart, Ind.
A. A. Spaulding, Rockford, Ill.
A. J. Davis, New York City.
William Denton.
Miss Emma Hardinge.
Miss Mattie Hewlett.

Harmonial Book Repository.

LIST OF BOOKS.

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

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

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

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

LIST OF THE WORKS OF

ANDREW JACKSON DAVIS.

The Great Harmonia. Being a Philosophical Revelation of the Natural, Spiritual, and Celestial Universe. 3 distinct vols., 12mo. Price, post-paid, \$1.

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

Vol. II.—THE TEACHER. Postpaid, \$1.

Vol. III.—THE REFORMER. Postpaid, \$1.

Vol. IV.—THE THINKER. Postpaid, \$1.

20 cents additional per vol. to California or Oregon.

The Magic Staff. An Autobiography. 550 pages, 12mo. Price \$1 postpaid.

To a Penetrator. Being Harmonial Answers to Important Questions. Price \$1 postpaid.

Nature's Divine Revelations. \$2. Postpaid.

The Present Age and Inner Life. 75 cents. Postpaid.

The Philosophy of Spiritual Intercourse. Being an Explanation of Modern Mysteries. 8vo, paper, 60 cents; cloth, 75 cents, postpaid.

The Harmonial Man; or, Thoughts for the Age. Paper, 50 cents, postpaid.

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

The Philosophy of Special Providences. A Vision. Paper, 15 cents, postpaid.

Free Thoughts concerning Religion; or, Nature vs. Theology. Paper, 15 cents, postpaid.

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

WORKS BY OTHER AUTHORS.

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

Angel Teachings in the Great Book of Nature. An effort to enlighten and restore the Great Family of Man to the Harmony of Nature. By Alex. H. Davis, M. D. 400 pages. Price \$1. Postage 15 cts.

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

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

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

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

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

Optimism. The Lesson of Ages. By Benj. Blood. Price 50 cents. Postage 10 cents.

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

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

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

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

Self-Contradictions of the Bible. 144 Propositions, proved affirmatively and negatively by quotations from Scripture, without comment. Paper 15 cents, cloth 33 cents, postpaid.

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

Whatever is, is Right. By Dr. A. B. Child. Price \$1, Postage 15 cts.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Obligation of the Sabbath. A Discussion between Rev. J. Newton Brown, D.D., and Wm. B. Taylor. 300 pages, cloth, 75 cents, postage 16 cts. Cheap edition, paper cover, 25 cents; postage 6 cts.

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

An Idea concerning the Origin of the World as relating to Natural Religion. By D. M. 15 cts. mail, 18 cents.

The Mistake of Christendom; or, Jesus and his Gospel before Paul and Christianity. By George Stearns. Price \$1.00. Postage 15 cents.

MUSIC BOOKS.

The Psalms of Life. A compilation of Psalms, Hymns, Chants, Anthems, &c., embodying the spiritual, progressive, and reformatory sentiment of the Present Age. By John S. Adams. 75 cents. Postage 15 cents.

The Spirit Minstrel. A Collection of Hymns and Music for the use of Spiritualists in their Circles and Public Meetings. By J. B. Packard and J. E. Loveland. 6th edition, enlarged. Price 25 cents. Postage 5.

A First-Class Family Newspaper.

THE

HERALD OF PROGRESS.

ANDREW JACKSON DAVIS, Editor,

ASSISTED BY AN ASSOCIATION OF ABLE WRITERS AND CORRESPONDENTS.

An Independent Journal of Health, Progress, and Reform, pledged to the discovery and application of Truth—devoted to no sect, belonging to no party, not given to one idea.

This well-established Family Journal is commended to the attention of all reformatory, progressive, and aspiring minds, as affording the broadest and freest platform for human thought and effort, of any newspaper in the world.

The columns of the HERALD OF PROGRESS are open to candid and intelligent articles upon every question of human interest, embracing new investigations and discoveries in science and art, and all important movements in physical, educational, social, political, and theological reform. No subject is tabooed, no theory, clique, or creed, exempt from criticism, whenever the cause of truth demands it.

Among the regular departments of the paper are

Questions and Answers, and Medical Whispers and Prescriptions, by the Editor.

VOICES FROM THE PEOPLE,

CHILDHOOD,

BROTHERHOOD,

TEACHINGS OF NATURE,

SPIRIT'S MYSTERIES,

DOINGS OF THE "MORAL POLICE,"

PULPIT AND ROSTRUM,

TIDINGS FROM THE INNER LIFE,

LAWS AND SYSTEMS.

The Editor seeks to preserve the columns of the paper free from the bitterness of party strife, sectarian bigotry, or fanatical zeal, avoiding captious criticism, seeking rather to discover the noble, generous, and manly traits of human character, to impart thoughtful, vigorous, and spiritual tendencies of thought, and inspire humane, disinterested, and philanthropic action.

The HERALD OF PROGRESS is published weekly, on a double folio of eight pages, for \$2 per annum, or \$1 for six months, payable in advance. To Clubs, three copies, \$5; ten copies, \$16; twenty copies, \$30.

Specimen copies sent free. Address

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

A Book for every Household.

THE

HARBINGER OF HEALTH.

CONTAINING

Medical Prescriptions.

FOR THE

HUMAN BODY AND MIND.

BY ANDREW JACKSON DAVIS.

(Formerly known as "THE POKERKEEPSIE CLAIMANT AND SEER.")

Just published, a new and rare volume, designed as a popular Handbook of Health, adapted for use in the Family, Hospital, and Camp. The work contains more than

Three Hundred Prescriptions

for the treatment and cure of over one hundred different diseases and forms of disease incident to this climate.

The Author's Prescriptions are given in the light of the "Superior Condition," a state in which every organ and function of the human system is transparently disclosed, with the most appropriate remedy for the greatest variety of cases.

The HARBINGER OF HEALTH cannot fail to awaken intense interest in the minds of the most intelligent of the Medical Profession, and will prove invaluable to the general reader, containing, as it does, information concerning methods of treatment hitherto unknown to the world, and imparting important suggestions respecting the

SELF-HEALING ENERGIES,

which are better than medicine.

It is a plain, simple guide to health, with no quackery, no humbug, no universal panacea.

Sent by Mail for One Dollar.

Published and for sale at the office of the HERALD OF PROGRESS, 274 Canal Street, New York.

Four hundred and twenty-eight pages, 12mo, good paper, an well bound. Price only ONE DOLLAR. A liberal discount to the trade.

Single copies mailed free on receipt of price. Eighteen cents additional required, if sent to California and Oregon.

Address