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TO WRITERS AND READERS.

✂ A letter X on the margin opposite this notice is made to indicate to the subscriber that his subscription will soon expire, and that he is invited promptly to renew it, to insure the uninterrupted mailing of the paper, and save extra labor at this office. Renewals will, in all cases, be dated and receipted for from the expiring number. We trust that the interest of no person will expire with his subscription.

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

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

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

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

Medical Whispers.

"Salt Food."—Persons who suffer with weak eyes, feeble digestion, biliousness, and weak kidneys, should not eat any very salt meat or vegetables.

"Orange Before Breakfast."—Let every one eat an orange before breakfast. For reasons, see the *Harbinger of Health*. If you want to be free from bile during the "whole blessed summer," then eat an orange before breakfast. Only the inside and juice.

"Spring Beverage."—Full directions may be found in the *Harbinger of Health*. It should be used during April by everybody. Roots are better when perfectly dried. *African Capsicum* is better than the common red pepper. The latter will do, if dried and pounded, and well boiled, as directed.

"Milk, Butter, and Cheese."—Persons of plethoric habits, who do not exercise all day in the open air, but who are confined to close apartments, as in tailor or shoe shops, should use but very little of either butter or milk. Small-pox and these articles of diet are chemically related to each other.

"Fasting During Lent."—It is our belief, founded on the established principles of physiology and health, that everybody would receive much benefit by abstaining from all kinds of meat during what is commonly called "Lent." Your system would be more free from the elements of disease during the summer.

"Remedy for Costiveness."—Drink a gill of bran tea, made in the following manner, every morning: To one tea-cupful of wheat-bran, add one pint of warm water. Let it stand over night, when it is fit for use. It should be taken immediately on rising in the morning. The above treatment, together with a well-regulated diet, has cured many bad cases of costiveness.—*Ec. Med. Journal.*

"A Hint on Cleanliness."—A preacher, whose text led him to speak of the prophet Jonah, among other things, said: "I am of the opinion that Jonah was a cleanly old man, neither smoking nor chewing, from the fact that the fish retained him so long in his stomach. If the fish had swallowed the house where we are worshipping, he would no doubt have vomited himself to death."

"Bathing the Body."—As a general thing, during the spring months, every one should wash with hot water and soap all over the body at least once a week. Such a bath should be followed by a quick hand rub with cold water. Dry rapidly with a coarse towel and your hands. Work fast, wash fast, dry fast, and don't fail to breathe deep, deep, now and then. Mouth shut.

"Drinking During Meals."—You may be very pious and say "grace before meat," but your health will depend on your obedience to Nature's laws. Many men have relieved themselves of dyspepsia by not drinking, even water, during meals. No animal, except man, ever drinks in connection with his food. Man ought not to. Try this, dyspeptics; and you will not wash down mechanically what ought to be masticated and insalivated before it is swallowed.

"Medicine in the Spring."—You must remember that "medicine will never remedy bad habits. Indulgence of the appetite, indiscriminate dosing and drugging, have ruined the health and destroyed the lives of more persons than famine or pestilence. If you take advice, you will become regular in your habits, eat and drink only wholesome things, retire and rise very regularly. Make a free use of water to purify the skin; and when sick take counsel of the best practical man you know, and follow Nature."

"Bedrooms in Spring."—The *Agriculturist* has uttered what we would say on the subject: "If two persons are to occupy a bedroom at night, let them step upon weighing scales as they retire, and then again in the morning, and they will find their actual weight is at least a pound less in the morning. Frequently there will be a loss of two or more pounds, and the average loss throughout the year will be more than one pound. That is, during the night there is a loss of a pound of matter, which has gone off from their bodies, partly from their lungs, and partly through the pores of the skin. The escaped matter is carbonic acid and decayed animal matter, or poisonous exhalations. This is diffused through the air, in part absorbed by the bed-clothes. If a single ounce of wool or cotton be burned in the room, it will so completely saturate the air with smoke that one

can hardly breathe, though there can only be an ounce of foreign matter in the air. If an ounce of cotton be burned in every half hour during the night, the air will be kept continually saturated with smoke, unless there be an open door or window for it to escape.

Now the sixteen ounces of smoke thus formed is far less poisonous than the sixteen ounces of exhalation from the lungs and bodies of the two persons who have lost a pound in weight during the night hours of sleeping, for while the dry smoke is mainly taken into the lungs, the damp odors from the body are absorbed both into the lungs and into the pores of the whole body. Need more be said to show the importance of having bedrooms well ventilated, and of thoroughly airing the sheets, coverlets, and mattresses, in the morning, before packing them up in the form of a neatly made bed?"

"A Thorough Course."—Doctor B.—has an inveterate habit of interspersing his conversation with "of course." Chaining his bill in the County Court, against a patient's executors, he began at once to enlighten the court: "If your Honor will just look over this bill, you will find that Mr. Jones was taken sick, and of course he sent for me to visit him, professionally. I did visit him, sir, as therein charged [pointing to the account]. And, sir, I found him bad, very bad—he was dangerously sick, sir; and of course I made up the medicine here named, and of course he died."

"Plagued for Watchers."—A laughable incident is told of a nervous man, who imagined himself very sick. Reports were in the neighborhood that he was given over by the doctor. He was observed early one day making rapid strides through the streets. His alarmed neighbors met him.

"How are you, friend?"
"Sick, very sick."
"Where now?"
"After some one to sit up with me to-night; I am so plagued for watchers that there is no one I can depend upon."

"Manly Physical Training."—Woe to the class or nation which has no manly physical training! Look at the manners, the morals, the faces, of the young men of the shop-keeping classes, if you wish to see the effects of utterly neglecting the physical development of man; of fancying that all the muscular activity he requires under the sun is to be able to stand behind a counter, or sit on a desk stool without tumbling off. Be sure that, ever since the days of the Persians of old, efficiency, if not twin sister of cowardice and dishonesty, has always gone hand in hand with them. To that utter neglect of any exercise which calls out fortitude, patience, self-dependence, and daring, I attribute a great deal of the low sensuality, the concealed vulgarity, the utter want of a high sense of honor, which is increasing just now among the middle classes; and from which the navigator, the engineer, the miner, and the sailor, are comparatively free.

"Symptoms of Dyspepsia."—*Blackwood's Magazine* has said a true word concerning this terrible disease: "With due attention to temperance, exercise, and early hours, you may set dyspepsia at defiance. Neglect one of these precautions, and you lay yourself open to the approaches of the enemy; neglect two of them, and it is hardly possible that you can escape. And, above all things, keep this in mind, that no other disease or affection of the body is so stealthy or insidious as dyspepsia. If the first few instances of carelessness or transgression were to be visited with the pains and penalties that afflict the patient when the malady has become chronic, few men would be so insane, or so obstinately reckless as to postpone the work of reformation. But the earlier symptoms are rarely of an alarming kind. The appetite is not sensibly affected, though the digestion is impaired; and the complaint seems to be limited to flatulency and heartburn. Such unpleasant sensations, however, can be easily removed. Essence of ginger and fluid magnesia seldom fail to give relief, and the patient flatters himself that there is no ground for apprehension. But the symptoms do not disappear. They recur with greater frequency; and the antidotal doses, though increased, are found to have lost their efficacy. The stomach has now become more seriously deranged. All kinds of food generate acid, and in this stage the patient usually has recourse to the carbonates of soda or potash, which in their turn give a temporary relief though without in any way arresting the disorder. By this means dyspepsia, like an insidious serpent, has fairly folded the victim within its embrace, and is squeezing him at its leisure. Every thing he eats disagrees with him, and seems to undergo some wondrous transformation. That which was served up at the table as haggis, seems converted, two hours afterwards, into a ball of knotted tow; a mutton chop becomes a fiery crab, rendering the interior with his claws; and every rice pudding has the intolerable effrontery to become a hedgehog. After that comes nausea and vomiting. You derive no benefit from one food you swallow. From twelve stone weight you twindle down to ten. Your countenance becomes ghastly, your eyes hollow, and you totter prematurely on your pins. The mere notion of exercise becomes distasteful. You feel as if you had no strength for anything. You are pensive, moody, and irritable. Your mind loses its elasticity and power; and when you sit down to compose, instead of manly matter you produce nothing but the dreariest of drivel."

The Demonstrably True in Religion and Morals.

NUMBER EIGHT.

I consider morality in the sense of a power in man related to certain ends—what we call human requirements or duties. It is not a mere word expressing the quality of a thing done, it is the way to do it. It is said, that when a terrapin, on his passage from the West Indies to the table of a New York alderman, evinces a disposition to wander about deck, the sailors place a flour barrel or some such matter in his path; whereas the hard shell philosopher, disdaining to look to the right or left, will persistently climb all the day long. As it is evident the said philosopher gains nothing by his industry save a loss of fat and an appetite, it may be inferred that he does not know the way to do it.

I might not have credited this anecdote of natural history, but for the fact that a very numerous and respectable portion of the human family have been doing precisely similar, from the time whereof the memory of man runneth not to the contrary. "On their voyage to the New Jerusalem these good people feeling somewhat uncomfortable down in the lee scuppers, set out for drier quarters, when St. Athanasius, or another, clapped his creed directly in the path before them, against which they and their posterity have ever since been industriously butting their brains with plentiful loss of green fat but never an inch of progress. No doubt these have done the best they could, all things considered; but I cannot but think that they have missed the way to do it. One thing at least is certain—*they have not done it.*

I say morality is a power exclusively appertaining to the kingdom of man. It is not to be looked for in any of the lower strata of primary substance, such as the gases, electricity, minerals, &c., each of which is a kingdom by itself and is governed by its own laws. Its origin is in humanity, and its mode of origin to be verified by careful inspection of human needs and patient observation of human conduct. I think the failure to ascertain the demonstrably true morality, is because of our not having perceived this, its origin. Certain it is what of improvement there has been made in the world's opinion, has been owing to the better knowledge of human nature. In the time that was, man was tried wholly by the standard of the creed; in the time that is, the creed is being tried by the standard of man, and progress is perceptible.

The simple fact that the standard of morals, of faith in God, of divine worship, has been as fleeting as the ages and as variable as the nationalities, is proof that the invariable and universal test is yet to find. Man is as much a fixed fact in the universe as is iron. Find either of them where, or under whatsoever conditions you will, the one is always man, the other is always iron. Now, is iron the subject of a movable code of laws? Can you weld it to wood in one country, and only to metal like itself in another? And yet, it is within the memory of the living, when, for example, man was welded to the morality of lottery-dealing, by consent of the church and by authority of the State of New York. So firm was this adhesion of church, state, and lottery at one time, that if I do not greatly mistake, God has more than one temple standing this day to his honor and glory, whose stone walls rest upon the profits of lottery tickets authorized to be sold for that purpose by special act of the legislature. Here-away and now-a-days, this welding has parted in some degree, and lottery-dealing, in place of being openly patronized by the church, is under the surveillance of the police. We all know what has become of the ages' long pious endeavor to weld man to a moral affection for slavery. We can never forget how divines and statesmen with dirty purpose, staggering logic, and conscience obscured by sooty sweat, have wrought at this forge. What is the difficulty? Simply this: you bind man to wrong, as you bind iron to wood—by bands. You bind man to right, as you weld iron to iron—by affinity.

Try any vital question by the movable standard and what do you make of it? For example, the relation of the sexes, or "rights of women," as we name the existing struggle on the part of some. In the first place, under that code, woman has no "rights," what little of right she has enjoyed has been in the very teeth of it. To a certain extent she has freedom by courtesy; always abundance of flattery, but never simple justice. By that standard of right, she will never get it. That code has outlived its time in respect to woman, at least. It has no creative energy; there is nothing left to it but the power of disintegration. You see exactly how it works; the church, true to the saline ingenuity which places a barrel before the restless terrapin, just set a *paper Paul* athwart the pathway to

their perfect liberty and left the aggrieved ones to expend their logic on that. 'Tis a magnificent dodge! Every good wife, and mother, and daughter, who loves the church, must choose between renouncing freedom and renouncing Paul. Not exactly liking to do either, there is nothing left for them but to stand stock still before the effigy of that ancient bachelor and scold. You do not care for Paul? very likely; but you see, every old lady in the pulpit, or under it, does, and would have it thought that she does, and the state dare not offend them.

You cannot settle the rights of woman or the relation of the sexes to each other, by looking into any creed or by consulting any book, whether sacred or profane. Looking there, you can only prolong the controversy; would you end it forever, look into human nature. I do not say that I have looked deeply enough to be able to state the exact right in the premises; but I do insist upon this as the right direction to its finding. The laws of humanity are written in humanity, and are to be read by their effects upon humanity. God writes them nowhere else. Men may copy here and there a hint concerning them, in Hebrew or Greek, or in whatsoever language of their times; but the original and eternal writing is here.

'Tis a vexed question, this of "the rights of woman." I look to gather more thorns than laurel from what I have to say upon it; but I am at least honest, and if I have misinterpreted this book of God, shall be glad to be set right. Be it known, therefore, that I, R. T. H., being of honest purpose, (though of not over sound mind,) do hereby make public profession of my faith to-day, as to the rights and wrongs of the "woman question," with a promise to renounce it to-morrow on being shown a better one. I don't know how I can say fairer than that, and so here it is.

I see absolutely, in the grand picture of humanity as painted by Nature, that her stupendous groups of mightiest sculptors, architects, painters, musicians, poets, philosophers, seers, and seers-like men. I interpret this for as signifying that, although the volubility of woman is proverbial; in the large sense the real power and just right of utterance is in—now, now, don't falling down the paper my dear—is IN MAN. But then, behind these groups I see, or seem to see, the beautiful and more spiritual figure of a woman; and as she points with graceful finger to each individual of them, I hear or seem to hear her say in behalf of her woman sex, "these that you see there in the foreground, grand and imposing as they really are, in very truth are but the common carriers for woman. They are but the machinery of which she is the motive power. The external forms of needful uses into which she has breathed the life of her own inspiration. Every man of them as he stands there wrapped in his mantle of noble thoughts and deeds, has, in the very heart's life of him, whether consciously or not, a woman who is their inspiring source—a woman who is nobler still! That sculptor here, he is but the form of my beauty; that composer is the incarnation of my harmony; that philosopher is my truth outwrought in reason; that savior yonder, with his woman look of pensive sweetness, is the very embodiment of divinest maternal love!"

Now, I hope we all feel better. But to proceed. I gather then, from this and other interviews with Nature, that in the conjugal relation, the man is the *woman's outside*. That, as the internal of the man is to the external of the woman, so is their mutual adaptation; that is to say, it is indispensable to conjugality that the wife inspire the husband; and the rapport takes place where the outmost of her spiritual individuality touches the inmost of his sensuous or external plane. The inspirational birth or generation is the quality of her love quickened in his consciousness. This law of dual unity—this two in one of the sexes—seems to lie at the bottom of all growth, as well as of all numerical increase.

This other test of conjugality I find among these flocks of natural truth, namely: that there is always a *mutual looking up* on the part of those who are conjugally united. That in every true love as between the sexes, the moral or spiritual superiority is with the woman, whilst the mental or intellectual superiority, like its physical correspondent, is with the man. Herein, as everywhere, is the democracy of nature not only verified, but justified. Here you have essential differences in perfect unity, from which comes mutual growth. For, whoever takes the pains to look, may surely find, that where conjugality truly exists, each in turn is elevated. Thus, when the man has reached the moral or spiritual light of the woman, she is already prepared for a step in advance. So, when she attains to his intellectual elevation, a like power of precedence in that direction manifests itself in him.

That union, therefore, wherein the man has to draw his water of life from the stagnant re-

servoir of masculine logic instead of from the living fountain of a wife's inspiration—that union, wherein either is obliged to leave the other behind in the process of growth and development, though blessed by the church and pronounced valid by the state, is *not marriage by authority of Nature*. She has scored her everlasting controversy with it in letters of living misery, upon the forehead of our most exalted morality, and burned it into the very heart of our boasted civilization.

Ah! my sisters there is no balm in the church, there is no physician in either church or state for you; and this is why "the health of the daughter of my people is not recovered." The healing power is in Nature—in you, is in the more perfect knowledge of yourselves. What of balm (if any there be in what has been said upon this topic) is from one of you—from one who has suffered, and looked and labored with the noblest of you—I do but hold her pen. R. T. H.

The Spirit's Mysteries.

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

Mediumistic Laws.

GIVEN THROUGH JOHN C. GREENELL, WHILE IN UNCONSCIOUS TRANCE STATE, IN NEWPORT, N. H., MAY, 1860.

Some persons, in their spirits, are repulsive to disembodied spirits, because their spirits are more positive than the mediums, or the general magnetism, or they are hard, gross, or diseased, which causes offense to spirits, as stench does to earth man. Often a medium knows the sphere of individuals as they approach, and in such cases he forms his positive influence to meet it, or mingle with, and hence the spirits can manifest before such a medium when they might not before another. Even in passing the house, the influence of such men or women will affect the medium.

RAPPING.

Raps are made on the same principle that ideas are conveyed to the brain. A circular current is formed, through which the spirit influence passes and throws the electric element of the circular magnetism to a point, and makes the concussion, or rap. When the circle of magnetism is forming, it frequently feels cold to the hand, for the reason that it is moving about in the atmosphere, like steam that cools and drops, as it were, in cold; dead dew.

TIPPING TABLES, &c.

Ponderable bodies are moved by spirits by forming magnetic circles largest at the top and bottom, so that it is fastened, as it were, to the table or object to be moved, while the spirit influence operating through it makes a suction similar to a leather sucker on a stone. The water-spout acts on the same principle. Spirits can, in this way, at times, move heavy bodies, but cannot hold them long in a fixed condition, because they cannot retain the external circle of coarser magnetism through and within which they operate for any great length of time, especially if the atmosphere or other conditions are unfavorable.

WHY SPIRITS DO NOT APPARENTLY REMEMBER WHAT THEY HAVE COMMUNICATED THROUGH OTHER MEDIUMS.

The impression of a spirit on the memory of a medium whose memory is weak, is not as good as on one whose memory is strong. The spirit never forgets, but owing to the organs of the medium, cannot convey what he wishes. When the spirit apparently fails to remember what he communicated at another circle, it is the medium's memory that is at fault, not the spirit's.

THOUGHT READING.

Some spirits can read the mind better than others, because they understand better the nature of controlling the organization, and can come in closer contact. Hence the mind flows up to the spirit, and daguerreotypes itself through the brain.

PROPHECY.

The foretelling of events a year or more in advance is on the same principle as foretelling them only one minute ahead. The spirit forms its magnetism or influence in the direction of the event, and then perceives, through the currents of elements or magnetisms, the result, and lays it before the mind of the medium. In this way spirits can, under favorable conditions, foretell future events quite accurately, but not often exactly.

WRITING.

When a medium writes, the circular or outer magnetism incloses the arm, the finest magnetic or spiritual connects with the brain, and conveys the impress to the hand of the medium. The spirit electric of the arm give it its motion.

WRITING BACKWARD.

In writing, as customary, from left to right, the spirit has to draw the positive, or left side magnetism of the medium. Spirits come in contact with the negative side first, and hence can usually write more readily from right to left than otherwise. In writing upside down, the pressure of the influence is thrown like a lever, as it were, beneath the table, which makes the writing right side up to the spirit in that way.

TO MAGNETIZE A PATIENT.

Take the right hand in the left, and the left hand in the right. Place a thumb on top of each hand, and a finger in the hollow of each hand. The first sends a stream of magnetism to the head or brain, the last to the feet. That makes an equal to and fro battery through the whole system. In some cases this method is better than passes to impart magnetism.

THE LAWS OF NATURAL ATTRACTION.

The globules of magnetism are each a suctional spout. When a spirit comes in contact with the human body, it is not the spirit itself that touches the body, but it is the fluids or finer magnetisms of the spirit that flow into the body through these little suctional pipes, or spouts of human magnetism.

SPIRIT HANDS.

Spirits can form magnetism in any shape they will it to be in, for the moment, which accounts for hands or knuckles apparently touching the person, being applied on the same principle that the raps are made.

APPLICATION OF SPIRIT POWER.

When a spirit forms the magnetism to take hold of a limb, they are formed on the principle of the sucker spoken of before. The grasp is light or hard in proportion to the power of the suction.

It is the inner or spiritual current or tube of magnetism that attaches to the object to be lifted, moved, or propelled. The outward or mundane magnetism merely attracts and protects, as it were, the inner or spiritual magnetism. When, through lack of necessary conditions, the outer is rent, the spiritual magnetism becomes unclothed of its protection, or body, and is forced to leave. Every coarser magnetism is like a grain of sand. There is an inner life in it, and that carries on the motion and progress of all being.

WRITING ON THE ARM OR BODY.

In writing on the arm, spirits do not use the blood, but have the power to color magnetic fluids, as they are impressed on the arm. This exhausts the medium, because it requires great power of magnetism to do the work—almost stopping the circulation of the blood and the action of the nervous system.

INVISIBLE REMOVAL OF PELLETS.

Pellets are taken out of a tumbler or paper parcel, whilst held visible to all present, by the same suctional power before mentioned, a magnetism being thrown over the pellet, so that it cannot be seen by the eye.

REMOVAL OF MARKS.

Pencil or ink marks are taken off by spirits on the same principle of suction.

WRITING UNDER THE TABLE.

In writing under the table, the outer or coarser current of magnetism envelop the pencil, while the interior and finer penetrates to the lead and throws it off by magnetic force into the form of letters. Writing backward is—as before described—the current of magnetism being in the direction of the positive side of the medium.

SPIRIT VOICES.

Spirit voices come to the brain in like manner, through a circular tube, or pipe, of the coarser or mundane magnetism. The pressure of the spirit's internal magnetism descends upon the brain, like a vocal sound, coming in general as if from a distance.

MAGNETISM UNIVERSAL.

Everything, whether animate or inanimate, is enveloped in a magnetism of its own, which continually flows out, and is inhaled or partaken of by all animals. Consequently, man is made up of the magnetisms of everything that exists, and becomes a microcosm, as it were, of the universe.

SHAKING QUAKERS, AND FRIENDS.

Spirits cannot convey ideas to mortals without mingling more or less with the ideas of the medium. Hence when the spirit communicates in writing, it produces a stronger magnetism, which goes throbbing through the arm, thus making a double battery, and more than the medium can hold without nervous shakings. This accounts for the trembling of the earlier Friends and the Shaking Quakers. The difference being in the Shakers allowing the spirit influences full exercise, whilst these were restrained in the Friends.

SPIRIT ODORS.

Spiritual odors cannot be perceived by the sense of smell, unless there are other odors round about, from which the spirit collects their magnetisms, and then flows them out. For instance, through its magnetic powers the spirit collects the odor of a rose at a distance off, and then conveys or communicates it in a given place or room. Sulphurous odors may be, and are thus collected from the gas of coal, and distinctly imparted in a given part of a house, &c. These odors are most apparent to susceptible persons, but at times are apparent to all.

MEDICINAL MAGNETISM.

In like manner spiritual elements are put in an apparently empty cup or tumbler, which a susceptible medium can smell, and which may affect or benefit patients who cannot detect any taste or smell in them. In this way, too, emetics and cathartics may be and have been effectively administered through spirit agency.

Spirits can thus draw all manner of vegetable qualities, as well as animal and mineral, and administer them to the sick or others, although they may not be sensible of their presence, and many have been, unknowingly to themselves, thus raised by what might be termed by mortals a miraculous power, from beds of sickness.

VIRTUE OF PRAYER.

It is held by many that earnest prayer, whether offered by the ailing ones, or their friends on their behalf, may heal the sick. This is so, because those who pray, do so in earnest desire to benefit the afflicted, which often induces favorable conditions in which their spirit friends are enabled to communicate magnetic elements to the system, that restores it to health, often almost instantaneously. And yet there is neither miracle nor especial providence in this, farther than that the earnest sincerity of the suppliant establishes a mediumship favorable to imparting the spirit magnetism and assistance, all of which is as much in conformity with natural laws as is the cry of the child to its parent for food, which conditions enable the parent to bestow—whilst other conditions might intervene or exist, that would render it impossible for the parent to respond, although its child should perish from hunger.

HYPNOTISM.

Is a science of using magnetism. The operator has the power of mesmerizing his subject. And if the operator is not aware of his influence on the subject, it is because he is a natural magnet in himself. On the same principle animals are tamed, by the magnetic fixing of the eye on the object, and throwing magnetism on it. After the object is fastened in sleep or under magnetic control, the eye may be removed from the more docile, like the horse, but not safely from fierce animals, like the tiger. Elephants are ruled very easily in this way. Rarey's internal organization qualifies him to pass magnetisms on the horse that enables him to pacify him almost at once. Rarey always looks the horse fixedly in the eye, and cannot safely approach many unless he does. The magnetism flows first from the eye, and then from the hand also. When a horse runs away with a person, the fright of the person breaks the magic power held over the horse. The driver pulls the rein with a tremor, which the horse at once perceives, and causes him to be more and more frightened.

UNDEVELOPED SPIRITS.

Such move matter more readily than more developed or higher spirits, because they move in grosser magnetism, and consequently absorb them—and can, therefore, use them. For suction these coarser magnetisms have more power than the finer, and grosser spirits can also lift more than the more refined spirits.

THE HUMAN WILL.

The will consists in the magnetisms which are supplied by the vitalization of the powers of the nerves. As is the vitality of the man, so is the strength of his will. The stronger the one, the stronger the other. The magnetisms that flow into firmness, draw their force from the vitality. The less reverence a man has, the stronger his will, other things equal, because reverence is acted upon by the divine or sympathetic spirit within the organization. Will is in fact nothing more nor less than the vital magnetisms of man's organic construction; but he has faculties to correspond with will—as, for instance, when he is resolved to persevere, that determination flows into firmness and other faculties, such as combative, destructiveness, concentration, &c. Cold, intellectual persons, are generally firm, though not always combative.

For the Herald of Progress.

Facts against Prof. Buchanan's Theory of Water Witchery
MADONIA, Ind., Feb. 1862.
BROTHER DAVIS: I wish to examine some errors of Prof. Buchanan's philosophy of "Water Witchery," which I notice in a recent number of the HERALD OF PROGRESS. Having been persuaded of the facts for at least forty years, but not understanding the reason of them, I eagerly perused the Professor's explanations of the causes of the stick turning in the hands. But, if I understand him, I take exceptions to his theory and join issue with him.

While he admits the facts that subterranean currents of water are found by means of the pronged stick, I understand him to attribute it to the powers of the mind, or will-power, and that no virtue is attributable to the kind of stick used for the purpose. Speaking only for myself, I must say his theory will not answer, and as you have borrowed it, you seem to have adopted it as sufficient to explain the mystery. If so, you will have to resort to some other theory to suit my case. In many instances in my experience, my will-power had to yield to other influences—a fact which remains to be explained; and what makes it more of a mystery is that all kinds of sticks will not answer the purpose, the verification of which, in my own case, was accidental. Having once traced the vein of my father's spring to some distance from its outlet, and having occasion afterward to ascertain a proper locality to dig, I procured a forked limb from a green swamp-willow bush that stood near, and passing over the place I was much surprised to discover that no influence whatever was produced on the stick. To satisfy myself further in the matter, I immediately procured a peach limb, and repeated the operation, and, to my extreme satisfaction, the proof was complete, of the reality of attraction, whatever its cause. The force was so great immediately over the point of attraction, that the stick pointed directly downwards to the earth, and would twist and break before

turning six inches from a perpendicular position. Knowing that the forked stick, in the absence of this influence, may be raised and lowered at pleasure, and having been ridiculed for my belief in the "bumbug," I guarded against that, and all other sources of deception, and tried all possible means to undeceive myself, if in error. I have arrived at an assured conviction in regard to the facts, but not as to the reason of them. What renders the subject more mysterious, is that the facts are peculiar, and do not appear in every one's case, and vary in power in those in whose cases they are manifest. Besides the influence on the stick, it produces an indescribable sensation in my wrists and arms, as if a weight were suspended from my arms, which, if continued some time, becomes painful, and which remains a short time after the operation.

As I have only intended to describe my experiments, I will give an instance in proof that the influence is produced by the attractions of subterranean currents of water; I say subterranean, because water in no other state will produce the effect, whether standing on the surface of the ground, or running. This is another mystery in the matter remaining to be explained.

Having occasion to dig a well, I resorted to my magic stick, which indicated a vein of water about seven or eight feet below the surface; but it ran under the edge of my dwelling, and was of course not to be reached by digging at that point; but my long experience had convinced me that I could vary from a direct line, and thus reach the vein. I therefore dug about four feet to one side, and as many below the level of the vein, (so as to have a sufficient supply of water) and not finding water in that place, I walled it to the right the vein was indicated, and bored a hole sideways into the vein, and as I withdrew the instrument the water followed in a stream, filling the well to the level on which it ran. This was accomplished at a single attempt, the vein being at the place indicated.

The above is one of many facts, with which I could fill a volume. But it is sufficient to show that the Professor's philosophy does not suit the case. I will add that I am not confined to the peach tree for my forked twigs; the plum, cherry, apple, mulberry, and hazel, will answer the purpose, as well as all kinds that bear fruit, or at least all that I have tried. Please direct your attention to the subject, solve the mystery, and give its rationale. Fraternal yours, DAVID I. GRAVE.

Brotherhood.

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

Human Labor and Its Rewards.

PART FIRST.

All mere casual readers, or superficial thinkers—to say nothing of the many intelligent and enthusiastic seekers after truth, now happily adorning almost every phasis of human society—are fully aware that Labor, in kind, is divided into two classes, viz: mental and physical. But, in the following pen-observations, I purpose confining myself almost exclusively to Labor in its physical aspects and bearings, as inseparably connected with the truly momentous, the ineffably important question, of positive Human Progress.

Volumes on volumes have been written upon this all-important theme of "Labor and its Rewards;" and still we find that in looking abroad over those sections of the world usually termed civilized, there is no phasis of human life, or no matters connected with its varied actions and golden-hued aspirations, wherein greater wrongs exist, or where more palpably discouraging hindrances to real progress, cry aloud for immediate redress, than in this very particular. As a rule of almost undeviating practice, physical labor—whether employed in mechanical, agricultural, or mere unskill-requiring pursuits—is attended with so much oppressive toil as to not unfrequently render the appellation "inevitable toil!" a truthful affirmation. This thing of physical labor—under its present unjust statute—is accompanied with so many enduring degrees of bodily suffering, and with cares so multifarious, and with perplexities of such fearful magnitude, as to prematurely incapacitate its victims from all further practical exertions. Thus, owing to their over-exertions during early and middle life, the "hewers of wood and drawers of water"—the positive producers of all wealth—are too prematurely (ah! bel!) so such necessity should ever occur) cast upon the icicle charities of unsympathizing strangers, or the too often begrudged munificence of their kindred—and all this is simply owing to a shameful want of such adequate rewards for labor as it justly merits, all following as a consequence of insufficient pay for an almost incessant wear of physical strength. Meager, niggardly pay, which has, from childhood to middle age, always served to keep those honest and truly deserving sons and daughters of toil in the most straitened pecuniary circumstances—a degradingly parsimonious system of unrequited labor, which is far more befitting galley-slaves than freemen.

Now why this unjust state of things? Why the toiling millions of all civilized and highly Christianized countries (if) thus condemned to pass their lives in semi-penury and wretchedness, as compared with the many non-working gentlemen and ladies by whom they are surrounded? Can any political economist, among that great school of quasi-reformers—all of whom look upon the vast

army of working men and women as only so many necessary automata, or wealth-producing engines!—prove the necessity for this deplorable, this monstrously unjust state of things, without first entirely ignoring the inalienable rights of all mankind—rights which were originally decreed by an irrevocable fiat from Him who cannot err? Are those wealthy-worshipping economists, referred to in this connection, capable of demonstrating that working men do not merit more liberal rewards for their labor than they now or ever have yet received? Or can those wily political economists, those sycophantic flatterers upon wealth, power, and station, (Adam Smith's disciples are all great cringers of wealth,) prove that the present down-trodden condition of the laboring masses is more conducive to the real welfare and positive progress of mankind, or that the general happiness of the civilized world is now more complete than would obtain were the working classes better paid, or than would be exhibited were a nearer approach to equality among all classes the prevailing rule? If, then, no amount of mere specious theorizing, or even apparently sound argumentation, can prove any of these propositions—and thousands of those theorists and wily political economists, who prefer pandering to the biddings of capitalists rather than use their talents in the furtherance of Truth and Justice, have signally failed in the attempt—why should not the devotees of physical labor, as well as the non-workers and the mental laborers, be honored as Men! and rewarded for their toil so liberally as to insure them not only a living competency during their more rigorous and practically active years, but a respectable competence when the evening of life overtakes them?

But, kind readers, why longer consume valuable time and space in stating the condition now occupied by the working classes, when all are perfectly conversant with their unfortunate condition—a condition which is a most shameful disgrace to the boasted civilization of the nineteenth century, and a lasting reproach to the much vaunted Christianity of the same period. All honest and unprejudiced observers are perfectly well aware that the just and legitimate claims of physical labor have ever been and are still overlooked and passed by with a persistency which too plainly indicates that the controlling few—viz., the capitalists and their infamous lick-spittles—have irrevocably resolved to keep the toiling millions in their present down-trodden condition. And this nefarious plan has been adopted as a sure means of controlling the wealth-creators the more readily, and effectually preventing them from ever coming to know and fully appreciate the enormity of their slave-like condition. No more clearly proven conclusions have come to light, than that to keep the great army of physical laborers in a state of beggarly dependency has always been and will ever continue to be the dearly cherished aim of capitalists. Therefore, of their own accord, those soulless oppressors of their peers will never desist from like infamous practices. Their god is money! and they will never voluntarily relinquish the speediest and most certain means of gratifying their rapacious love of gain, even should the revolting system abridge the life-lease of all laborers five years for each successive generation. Knowing then, as they do, their own terribly oppressed condition, and furthermore being fully conscious that their tyrannical oppressors never design granting them their just rights without compulsion, it behooves all workers concerned to speedily adopt some common-sense plans, whereby Labor shall receive its proper rewards.

That physical labor is an indispensable duty enjoined upon mankind, no right-minded man or woman will deny; for without the wonderful transforming powers of skill-directed labor—all progress would stop. Then, moderate, not overtaxing or excessive labor, is highly conducive to man's health, happiness, and longevity. Therefore, in devising the ways and means of equalizing Labor and rewarding the same, no Utopian notions, in connection with an entire exemption from such degrees of labor as may be healthful and truly requisite, should find favor. All those not incapacitated by age or some other legitimate cause should cheerfully accomplish a proportionable share of that labor which must be done, or the immutable plans of Omnipotence and the long-cherished hopes of all true-hearted men and women would forever fail.

How, then, shall Labor attain its just position in the world, and permanently secure its equitable rewards? The answer to this inquiry is short and emphatic. Nothing is required to accomplish this sublimely noble work but perfect unity among all laborers! Still, the manner or means of securing this "perfect unity" will require years of patient, indefatigable mental labor on the part of all genuine Reformers, or all true sympathizers with their fellow-beings—now suffering under the iron bondage of sadly perverted social usages; or, more properly speaking, wholly erroneous customs now prevailing between employers and employés—between capital on the one hand, and human bone, muscle, and LIFE on the other.

Now, nearly all devotees of physical labor seem to clearly comprehend the necessity for unity of action in many of the trivial or minor affairs of life; and then, again, in some of the most significant, large numbers of them readily combine and cooperate harmoniously together under the lead of their various political partisans or champions—thus securing the success of Party! They often mutually work in harmony for the purpose of protecting

themselves from the swift-winged ravages of fire, flood, pestilence, and so forth; but when the imminent danger has spent its fury, they immediately fall back into political, religious, and social hands, squads, or miniature armies, where the complex schemes for mutual discomforture are persistently followed up from month to month and year to year. Now, if the laboring masses do unite upon any matters or questions connected with their public or private safety—thus cooperating and working harmoniously together until all casually menacing dangers are rendered harmless, or have passed away—why may they not unite upon that all-important, that truly momentous question of self-preservation, as connected with the regeneration of the sons and daughters of Labor from the many, many oppressive toils by which they are now surrounded? That they will eventually come to the rescue of themselves, bowing in willing submission to this great law of self-preservation, admits of no serious doubt, providing a series of feasible plans, designed especially to accomplish their entire regeneration, should be brought forward with sufficient force and ability to challenge their approbation and secure their hearty cooperation.

But inasmuch as this too extensive introduction has already exceeded its allotted bounds, I shall defer bringing forward my humble, although as I ingeniously believe, perfectly feasible plans—designed to secure to all physical laborers their just rewards—for a place in "Part Second." FORWARD.

Laws and Systems.

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

For the Herald of Progress.

The Discipline of the Secret.

JANESVILLE, WIS., Feb. 7, 1862.

MR. EDITOR:—I presume it is not generally known by the Protestant Christian churches, and more especially by such of them as do not tolerate secret societies, the Free-will Baptists, for instance, that their most cherished dogmas were kept the most profound secret, known only to the initiated, during the first four centuries of the Christian era. Cardinal Wiseman, in his lectures on "The Doctrines of the Church," published in 1859, vol. 1, page 120, holds the following language: "During the first four centuries of the Church, it was not customary to instruct converts in the doctrines of Christianity before their baptism. There was a certain discipline popularly known by the name of discipline of the secret, by virtue of which the most important doctrines of Christianity were reserved for the baptized. Persons who applied for admission into the Christian Church were kept generally, at least two years in a state of probation." (In the ante-room.) "During that time they were allowed to attend in church for a certain portion of the service; but the moment the more important parts of the liturgy approached, they were obliged to leave it and remain without. In this way, until actually baptized, they were kept in ignorance of the most important dogmas of Christianity." In Vol. 2, page 180, in his argument on the Eucharist, Cardinal Wiseman says: "Now in examining the opinions of the early church on this subject, we meet with a most serious difficulty, resulting from 'the discipline of the secret,' whereby converts were not admitted to a knowledge of the principal mysteries of Christianity until after they had been baptized."

Nothing is more common (among the writings of the Fathers) than to find such expressions as these: "What I am now saying or writing is for the initiated"—"the faithful know what I mean."

"If," says one of them, "you ask a catechumen does he believe in Jesus Christ, he makes the sign of the cross as a token of his belief in Christ's incarnation and death for us; but if you ask him, have you eaten the flesh of Christ, and drunk his blood, he knows not what you mean."

St. Epiphanius, when wishing to allude to the Eucharist says: "What were the words which our Savior used at the last supper? He took into his hand a certain thing, and he said it is so and so?"

Thus he avoids making use of words which would expose the belief of the Christians. Origin expressly says that any one who would betray these mysteries is worse than a murderer. St. Augustine, St. Ambrose, and others, affirm that they are traitors to their religion, who do so.

The Cardinal also quotes several others of the Fathers to the same effect. But lest this kind of authority should not be credited by Protestants, he quotes from "The Ariens of the Fourth Century," a work published by Mr. Newman, of Oxford, a learned divine of the Church of England, essentially orthodox. On page 49 this author says: "Even to the last they were granted nothing beyond a formal and general account of the articles of the Christian faith; the exact and fully developed doctrines of the Trinity and the Incarnation, and still more, the doctrine of the Atonement, as once made upon the cross, and commemorated and appropriated in the Eucharist, being the exclusive possession of the serious and practiced Christian."

Hence it is seen that for four long centuries, applicants for initiation into the Christian Church, were studiously prohibited from a knowledge of what they would be required to believe after initiation. Can Protestants of the present day base their hopes of eternal salvation upon an institution thus enveloped

ity upon their own heads: they commenced the war without any provocation whatever, and they must abide the consequences.

Why, sir, do you not know—you surely must know that it is a self-evident and intuitive knowledge which the intelligent Southerners possess of the prevalence and unanimity of this very sentiment and feeling in the North, that has caused the South to take time by the forelock, and prepare for self-defense—to protect their families and their property, and to secure their independence and dignity, as an enlightened people should?

And when, in your answer, you convey the idea that there are, if not a majority, at least a very respectable minority of the Southern people, who are still good loyal Unionists—and in order that they may hold out faithful, you would flatter them that the Governments should, and certainly would, indemnify them for their loyalty, by doing as did the notorious Captain Kidd—take from the rich and give to the poor.

A true philanthropist, I think you should first provide a distant, peaceful, and better home for the Brother Negro (who is now, or was until the war began, comparatively contented and happy) before you make him discontented and wretched the remainder of his days, or perhaps forfeit his very life, through your misdirected humanity.

In conclusion, allow me to speak, my friend, and say that the editor who pens the war columns in the HERALD surely cannot be the author of the Great Harmonia. If it is so, I cannot well reconcile it, and very much regret that it is so. Will you please explain this seemingly great inconsistency?

In the meantime, I am ever grateful, and highly esteem the author of the Harmonial Philosophy.

For the Herald of Progress.
A Motive for a Better Life.
If reform were studied more with reference to its influence on human character than to its power or efficiency in eradicating any particular institution of evil, it would result in greater good to individuals, and its result would be more permanent.

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

Words of Criticism from California.
NAPA CITY, CAL., JAN. 1, 1862.
A. J. DAVIS, EDITOR OF THE HERALD OF PROGRESS, DEAR SIR: I am a reader of your paper, and have been a careful and interested reader of the Great Harmonia and several of your other works, with the greater portion of which I have been highly interested, and I believe, by them much benefited.

But man's feelings and desires, flowing from his inmost character when applied for the reformation of individuals and society, become the most potent power that can be wielded by reformers and philanthropists. And when we come to acknowledge the authority of man's interior consciousness as the only practical criterion of human actions, we have as an impetus to goodness, the disposition to benefit self, which is the most powerful spring of action the world over.

Selfishness, originating from the inmost character, creating individual desire to advance in goodness, purity, and wisdom, is the only pure and potent motive to personal progress and development. The much-talked-of myth of "disinterested benevolence" has no existence in actual realms. We always exercise charity with strict reference to our own feelings. A low and sordid selfishness is despicable.

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But with a higher degree of mental culture and spiritual growth, that selfishness which looks to the highest and purest condition of individual development always utimates in the greatest good to the neighbor and the race. Individuals give to the neighbor from different motives—some to gain popularity, some to avoid being called "stingy," and so on to the end of the chapter. But he who exercises benevolence with strict reference to its divine influence on his spiritual development, recognizing his accountability to his own interior consciousness, is always the most free and willing to give and to do, whenever and wherever opportunity affords.

If this principal of enlightened selfishness, growing out of man's accountability to his own inmost character, could be intelligibly impressed upon the erring and the vicious, its effects could not be otherwise than beneficial. Happiness is the grand object sought by all; and when you cause a person to see that by being true to himself, and to his fellow, he secures to his own personal feelings greater enjoyment than he could by indulging in eccentric acts of crime and vice, he then has a motive power within more powerful for good, than cold obedience to external authority ever can be. Teach the drunkard that by becoming intoxicated he thus borrows from his future happiness more than sufficient to compensate for his momentary exhilaration, by thus addressing his selfishness you call into action a powerful mainspring of reformation. We are not anxious to cheat ourselves, and when convinced that by unnatural exertions we rob ourselves by borrowing of the future, we will be more cautious how we act.

In the development of the individual, it is ever true that man's highest good to one's self, always utimates in the highest good to all others. And hence a critical analysis of our feelings, and an earnest sense of accountability to our own interior consciousness, ever demonstrates that when we are true to ourselves and to our personal desires, after purity and perfection of character, we best subserve the interests of mankind at large and the promotion of truth and right the world over.

Though we are earnestly entreated to acknowledge the divine authority of books and institutions, it is doubtless true that in most cases of genuine reform of individual character, the person is induced thereto, by a desire to benefit self, and a sense of accountability to his own sacred manhood.

As a clearer illustration of my idea, I will state a fact which came under my own observation: A gentleman, residing about a mile from this village, became a confirmed drunkard. One pleasant day in autumn, after drinking whisky at home the greater part of the day, having consumed his supply, he started for town and entered a grog-shop for more. Said he: "I called for whisky, which was set out. I filled a glass and put it to my lips, and while turning it down I made up my mind never to touch another drop of liquor as long as I lived, and I've now been two years without, and find myself better and happier."

Immediately after becoming a sober man he joined the "Good Templars," so that that institution had the credit of rescuing him from the ditch and restoring him to his family and to himself. Soon after joining the Templars he likewise united with the Methodists; and now the temperance society and the church claim to have "made him a temperate man and a Christian."

But whatever influence these societies may have exerted upon him since, it is nevertheless true that his reformation was the effect of a resolution within himself, growing out of a desire to benefit his own condition and increase his personal happiness.

If the criminal could but see that his persistence in vice is robbing him of happiness, and that living true to his own manhood would add to his personal enjoyment, the inherent desire to benefit self would become a sure monitor to a better and a purer life.

And the ultimate results of enlightened selfishness, together with a lively sense of accountability to our own interior consciousness, will ever be more potent for goodness and purity, the wide world over, than all the dusty records and books of authority the world ever did or ever will possess.

For the Herald of Progress.
"The Rights of Woman."
A BRIEF CRITICISM ON DR. HOLLAND.
What manner of man is Dr. Holland, that he should write and publish to the world an opprobrium upon the Love-principle of the human race, under the above title? He has the exclusive right to write and publish what he pleases; that I will not deny; but as "like begets like," he must expect a "reproduction in kind," and reap an abundant harvest from the seed that he has so abundantly scattered.

Oh, that mine adversary had written a book! said Job; but woman cannot make that complaint, as the thing is already done. The Doctor has written a book, which, from the style and tone, I should judge was designed to be read by all classes of both sexes, as he claims for it the credit of having the good quality of common sense. That I will give it such credit, in toto, remains to be seen.

In his article on the "Rights of Woman," he has shown the greatest inconsistency imaginable. He commences with a slur upon the Doctor, and ends with nothing less than a cast a slur upon every right of which she thinks herself disfranchised—upon her right of suffrage, her civil, religious, political, military, and even her social rights.

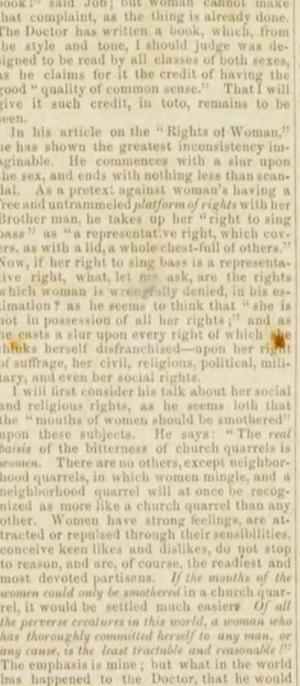
ance is very extensive among "pure-hearted and God-fearing women," or he would not show such a bad heart in himself as he appears to.

Her military rights he gets rid of in this style: "I confess that I should like to see a regiment of women six feet high, officered by women, all dressed in balloons, illustrating the national colors, marching to battle in as close order as the peculiarity of their garments would permit, and accompanied by a corps of cavalry in side-saddles. Such an assertion of woman's rights would be grand beyond description. I should not care to live on very intimate terms with the Colonel of the Regiment." etc.; nor do I think the Colonel of the Regiment would give him any encouragement if she had read the above paragraph, and noticed the vile insinuations of the adjective element.

I will not carry this criticism much further, but pronounce his effort to write about the "Rights of Woman" as one not only dastardly and cowardly, but mean and despicable. In places he will say: "I deny to man the privilege of defining the rights and duties of woman," and then he will circumscribe the actions of the sex by saying "that they cannot move very widely out of the sphere which they now occupy, and remain as good as they now are."

If it were not for the fact that this—the "Lessons in Life"—is the best and most readable book that Dr. Holland (Timothy Titcomb) has yet written, and one which will perpetuate his memory, I would not have said so much about it; but I consider the book as one of the best of modern publications, which will be read with delight by the million; though I think that this one essay on the rights of woman will stand as a "black-mark" forever upon his memory. I still hope that what I have said will not prevent any woman from buying and reading the book, as he gives utterance to a thousand-and-one other thoughts which no one will deny are decidedly good.

For the Herald of Progress.
The Man and the Soul.
BY PROF. PAYTON SPENCE, M. D.
NUMBER TWO.
ANALYSIS OF THE SUBJECT.
We make the following analysis of the Perfect Man. By the Perfect Man we mean a man or a woman who is a complete embodiment of the inner and outer nature, or, in theological language, of the human and the divine nature:



A few words will explain the above diagram. The Perfect Man consists of the Man and the Soul. The Man at first preponderates and predominates over the Soul, but ultimately becomes subordinate or negative to the Soul. In the ultimate, therefore, the Soul is positive to the Man. The Man is mortal, the Soul immortal.

The Man consists of the Physical Body and the Mind. The Physical Body at first preponderates and predominates over the Mind, but ultimately becomes subordinate or negative to the Mind. In the ultimate, therefore, the Mind is positive to the Physical Body.

The Soul consists of the Spiritual Body and the Spirit. The Spiritual Body at first preponderates and predominates over the Spirit, but ultimately becomes subordinate or negative to the Spirit. In the ultimate, therefore, the Spirit is positive to the Spiritual Body.

The Mind consists of Emotions and Knowing Powers. The Emotions at first preponderate and predominate over the Knowing Powers, but ultimately become subordinate or negative to them. In the ultimate, therefore, the Knowing Powers are positive to the Emotions.

The Spirit consists of Feelings and Wisdom Powers. The Spirit at first preponderates and predominates over the Wisdom Powers, but ultimately becomes subordinate or negative to them. In the ultimate, therefore, the Wisdom Powers are positive to the Spirit.

The Feelings consist of Want and Rest. At first Want preponderates and predominates over Rest, but ultimately becomes subordinate or negative to Rest. In the ultimate, therefore, Rest is positive to Want.

The Knowing Powers consist of Perception and Intellection. At first Perception preponderates and predominates over Intellection, but ultimately becomes subordinate or negative to Intellection. In the ultimate, therefore, Intellection is positive to Perception.

The Wisdom Powers consist of Rapport and Intuition. At first Rapport preponderates and predominates over Intuition, but ultimately becomes subordinate or negative to Intuition. In the ultimate, therefore, Intuition is positive to Rapport.

ORDER OF DISCUSSION.
The different branches of our subject will be treated in the following order:
1st. The Man, considered apart from the Soul—Physical Body, Emotions, Knowing Powers—resultant activities.
2d. The Soul, considered apart from the Man—Spiritual Body, Feelings, Wisdom Powers—resultant activities.
3d. The Man and the Soul united, their influence upon each other, the germination and unfolding of the Soul within the Man.
4th. A demonstration and an explanation of the basic laws which govern all communication between the Man and the Soul, whether the latter is separated from the Man, or united to him.
5th. An application of those laws to the explanation and interpretation of modern "spiritual communion," or communication with spirits.

THE PHYSICAL BODY.
But little need be said of the Physical Body. This part of the Man has already been dissected, analyzed, and described, so thoroughly as to leave very little to be done, even by the anatomist, except to explore those minutiae of structure and organization which can only be reached by the highest powers of the microscope. Every one is familiar with the following anatomical facts, which have an important bearing upon our present analysis: namely, the fact that the Physical Body has a brain, which is the organ of the Mind, and the fact that the Physical Body has eyes, ears, and other organs of special sense through which the Mind is brought into relation with outward objects, and by which it is enabled to commune with other minds. We refer to the brain and the organs of special sense, at this time, for the further reason that we expect, hereafter, to contrast these organs of the Physical Body with the corresponding organs of the Spiritual Body, when we come to speak of the form and organization of the latter.

THE MIND.
At birth, the Mind is scarcely perceptible; and so completely does the Physical Body predominate and preponderate over it, that the child is but little more than a Body, with no higher manifestations than those which are expressive of physical necessities. But, with the development of the being, the Mind becomes more and more distinctly an element and a power; and although in many adult men, the Physical Body never becomes wholly subordinated to the Mind, yet, in the Perfect Man such is the case; and, therefore, it may with propriety be said that, in the ultimate, the Mind is positive to the Physical Body.

The Physical Body is matter organized, and the Mind is a principle individualized. The organized matter is the essential counterpart of the individualized principle; and, therefore, the Mind matures, decays, and perishes with the Physical Body, the latter falling back into the general mass of inorganic matter; the former losing itself again in the general flow of unindividualized principles. The entire Man, therefore, is mortal—the Mind, with all of its Emotions and its Knowing Powers, as well as the Physical Body. But the Soul can well afford to part with them all, as will appear more clearly hereafter.

The Mind is composed of the Emotions and Knowing Powers. We will speak first of the Emotions.

THE EMOTIONS—DESIRE AND GRATIFICATION.
Man's loves have been termed by theologians, the human loves, because they form a part—the most essential part of man's human nature. They have also been called the selfish loves, for the reason that they all tend and refer primarily to the gratification of self. Moreover, as love is the very essence of the Man, giving character, quality, and life to the being, the totality of these human or selfish loves, has been denominated the human life, or the selfish life, by the theological writers.

If, however, we analyze these loves of the Man—these human or selfish loves, as they are termed by theological writers, we will find that they all have certain common characteristics—generic resemblances, in other words, and are, therefore, very properly grouped together in one class, or genus, although there may be specific differences between them. It will be found that they are all made up of the two emotions which we have already explained, namely: Desire and Gratification. The following examples will illustrate and demonstrate the truth of our statement.

The love of money, including the love of property of all kinds, is one of the human loves. Now, upon analysis, this love is found to be made up of two Emotions, namely: a Desire to possess money or property, and a Gratification in its possession.

The love of approbation is also one of the human or selfish loves, and it also yields, upon

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analysis, the same two elementary Emotions as the love of money, namely: Desire and Gratification—Desire to possess the praise, the approbation, and the good-will of others, and Gratification in the possession of them.

The love of the opposite sex, which also is a human love, is composed of the same two Emotions—Desire to possess the opposite sex and Gratification in the possession.

There are a great many other human loves all of which, upon being analyzed, are found to be made up of the same two emotions—Desire and Gratification. Inasmuch, therefore, as all these loves resemble each other in being made up of the same elements, they must proceed from the same common source in the Man; they are all manifestations from one and the same central principle or power—the fountain from which all Emotions proceed—the source from which all human life flows. It is, moreover, evident that all loves which are made up of Desire and Gratification, proceed from the same source in the Man—flow from the same fountain of human or selfish love, and belong to the great family of human or selfish loves, no matter how pure, noble, elevated, disinterested or divine they may seem to be.

Thus, parental love is composed of the same two elementary Emotions as any of the acknowledged human loves, and it therefore belongs to the same class. The student, whether of books or of Nature, if impelled simply by the love of knowledge, is actuated by a human or selfish love, although it is generally supposed that the love of knowledge is one of the most ennobling and unselfish of all the loves. That love of knowledge by which we yearn and thirst after it, and by which we become exhilarated and intoxicated in its possession, or exult and rejoice in its possession, is of the same character, and hence flows from the same fountain as the love which impels the miser to struggle day and night and in the acquisition of money, and which fills him with exultation and rejoicing when he thinks of the riches which he has already hoarded up. Subjected to the same analysis, patriotism, or love of country, is found to be a human love.

In brief, then, love, of every degree and character, being made up of Desire and Gratification, belongs to the Man, not to the Soul, and is human, selfish, mortal.

THE KNOWING POWERS—PERCEPTION AND INTELLIGENCE.

The Knowing Powers of the Man are those faculties by which he acquires a knowledge of matter and its attributes, and of forces and their methods; they are the faculties by which the Man assures himself of the existence and certainty of things tangible and intangible, visible and invisible, ponderable and imponderable. They consist of Perception and Intelligence.

By Perception we mean that power of the mind which, through the instrumentality of the five senses, takes cognizance of the existence and attributes of material things.

By Intelligence we mean that power of the Mind which assures itself of the certainty and existence of facts, forces, and the methods of forces which are beyond the ken of simple Perception.

In childhood, and in all infantile men and nations, Perception preponderates and predominates over Intelligence. The child simply perceives, and what it does not perceive is, to it, as though it were not; and what the child does perceive, is, to it, the certainty and truth, no matter how far from the truth that simple perception may be. The child perceives the sun rising, and is certain that the sun really rises. The child perceives the things behind the face of the mirror, and is certain that the things are behind the mirror. But the Intelligence of the Man makes it certain to him that the sun does not rise, but that the earth revolves; and makes it certain to him, also, that the things perceived behind the mirror are, in reality, not behind it, but in front of it. Which method shall prevail—that of Perception or that of Intelligence? In the nature of our mortal constitution, Perception must become subordinate, or negative to, Intelligence, and, therefore, the Man ultimately accepts the certainty of Intelligence, though it conflicts ever so much with the certainty of Perception, and though he should never be able, by Perception, to know the certainty which he has reached by the method of Intelligence. In the ultimate, therefore, Intelligence is positive to Perception.

All powers, or principles, are limited in their action by the organization with which they are associated, and through which they are enabled to act. The organization determines the method, the mode, or manner in which principles act.

The methods, or laws of Perception, will be more fully considered when we come to contrast the five senses or the organs of Perception, with the organs of Rapport, and when we come to contrast the laws or methods of Perception with those of Rapport.

Of the methods of Intelligence it is only necessary, at present, that we should say enough to enable us, hereafter, to point out the difference between Intelligence and Intuition, and also to enable us to explain the process of transfer from Intuition to Intelligence, and from Intelligence to Intuition.

Intelligence assures itself of the truth and certainty of facts, forces, and the methods of forces, by a method which we will call the demonstrative, in contradistinction to the intuitive method of Intuition. The demonstrative method embraces all mathematical processes, all processes of reasoning or argumentation, all analytical and synthetical processes, all cumulative processes of aggregating testimony, evidence, and observation, all modes of procedure from fact to fact, and from certainty to certainty, until the final fact or certainty is reached. Intelligence, then, reaches its results by the demonstrative method, attaining the truth and certainty of things not by a single bound, but step by step; not by an immediate and direct embrace, but by a gradual approximation. To this demonstrative method,

Intelligence is necessarily limited by the brain, the physical organ with which it is associated, and through which it is enabled to manifest itself.

Intelligence is a part of the Man, not of the Soul; it is, therefore, mortal, and perishes with the Physical Body. There is, therefore, a gleam of truth in that theological expression: "Reason is carnal." But although "Reason" and the entire Mind of the Man is "carnal," yet the Man has nothing bitter to guide him, and if he were to surrender it, because indeed, although the Intuition of the Soul is superior to the Intelligence of the Man, yet, as we shall hereafter show, so long as the Man and the Soul are united, the Intuition of the latter can find expression (be it in imperfection, it is true) only through the Intelligence of the former; and, therefore, it is more complete the Intelligence and its organization, the better can it manifest, illustrate, and translate into its own forms, methods, and languages, the forms, methods, language, and meanings of Intuition. Hence Intelligence is to be cherished, cultivated, and not despised and neglected, even though it is "carnal" and mortal.

Poetry.

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

(From the Louisville Journal.)

BOY BRITAIN.

I. Boy Britain—only a lad—a fair-haired boy—sixteen. In his uniform! Into the storm—into the roaring jaws of grim Fort Henry— Boldly bears the Federal fortilla— Into the battle-storm!

II. Boy Britain is Master's Mate aboard of the Essex. There he stands buoyant and eager-eyed, By the brave Captain's side; Ready to do and dare—aye, aye, sir, always ready. In his country's uniform! Boom! boom! and now the flag boat sweeps, and now the Essex, Into the battle-storm!

III. Boom! boom! till River, and Fort, and Field, are over-clouded. By the battle's breath; then from the Fort a gleam And a crashing gun, and the Essex is wrapt and shrouded In a scalding cloud of steam!

IV. But victory! victory! Unto God all praise be ever rendered— Unto God all praise and glory be! See, Boy Britain, see, Boy, see! They strike! Hurrah! the Fort has just surrendered! Shout! shout! my Boy, my warrior Boy! And wave your cap and clap your hands for joy! Cheer answer cheer and bear the cheer about— Hurrah! hurrah! for the fiery Fort is ours; And "Victory!" "Victory!" "Victory!"

V. Shout—for the fiery Fort, and the field, and the day, are ours— The day is ours—thanks to the brave endeavor Of heroes, Boy, like thee; The day is ours—the day is ours! Glory and deathless love to all who shared with thee, And bravely endured and dared with thee— The day is ours—the day is ours— Forever!

VI. Home! home! a happy "Welcome—welcome home" for thee! And kisses of love for thee— And a mother's happy tears, and a virgin's bridal wreath of flowers— For thee!

VII. Victory! Victory! But suddenly wrecked and wrapped in seething steam, the Essex Slowly drifted out of the battle-storm; Slowly, slowly—down, laden with the dead and the dying; And there, at the Captain's feet, among the dead and the dying, The shot-mangled form of a beautiful Boy is lying— There in his uniform!

VIII. Laurels and tears for thee, Boy, Laurels and tears for thee! Of the inmost heart of the Nation's loving heart, And blest by the balmy breath of the Beautiful and the True; Moist—moist with the luminous breath of the singing spheres, And the Nation's starry tears! And tremble touched by the pulse-like gush and start Of the universal music of the heart, And all deep sympathy, Laurels and tears for thee— Laurels and tears for thee— Laurels of light, and tears of love, for evermore, For thee!

IX. And laurels of light and tears of Truth, And the Mantle of Immortality; And the flowers of Love and immortal Youth— And the tender heart tokens of all true worth— And the breath and bliss of Liberty, And the loving kiss of Liberty, And the welcoming light of heavenly eyes, And the over-calm of God's canopy; And the infinite love span of the skies That cover the Valleys of Paradise— For all of the brave who rest with thee; And for one and all who died with thee, And now sleep side by side with thee; And for every one who lives and dies On the solid land or the heaving sea! Dear warrior-boy—like thee!

X. Oh, the Victory—the Victory Belongs to thee! He gives it now to thee! O Young and Brave, and early and thrice blest! Thrice, thrice, thrice blest! Thy country turns once more to kiss thy youthful brow, And takes thee gently, gently, to her breast; And whispers lovingly: "God bless thee—bless thee now!" My darling, thou shalt rest!"

POETRY BY THE WILLSON. NEW ALBANY, Feb. 15th, 1862.

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ANDREW JACKSON DAVIS, EDITOR.

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MORE "Answers to Correspondents" in our next.

"WHISPERS," both Medical and Spiritual, will appear next week.

"MEDIUMISTIC LAWS," in this number, explain many things in Spiritualism.

The letter on "The Discipline of the Secret" discloses new facts in church history, which are little known, but of vast importance.

The communication from Dr. Cooper, on our eighth page, will explain his connection with spirit drawings, what he has done, and what he can do under favorable conditions.

R. T. H., in the present number, has uttered a noble word for Woman. The political and legal reformers in the "Woman's Rights" field do not seem to grasp the truly natural and philosophic view of the question.

PROF. SPENCER continues his investigation of the topic of Man and the Soul. His formal statement of the constituents of our humanity indicates a method of developing this intricate subject, which cannot fail to interest our readers.

EVERY mail brings us numerous letters of generous encouragement. Our old friends, "tried and true," are promptly renewing their subscriptions for the new volume, and the names of many "new friends" are being steadily added to our list. Our power of doing good is in proportion to the number of our readers. Our active and practical coöperators will please remember this, and speak a good word for the further extension of our subscription list.

The Labor of Progress.

There is no birth without pain. This seems to be a law in the mental, as well as in the external world. All the discoveries which have benefited the human race have been originated amid doubts, distrusts, difficulties, and even persecution. Scarcely a great inventor is lapped in luxury, for if he were to be, he would not exert his mind to produce those concealed beauties and uses of the Deity, which are every year revealed by noble, self-sacrificing efforts for the benefit of man and the glory of God.

These difficulties, however, serve but to perfect the out-births of the world of Principles, from which we draw everything that is good, useful, and beneficial. Thought gestates to perfect, and if man were to produce without trouble, he would lose the exercise of those faculties, the development of which can alone ennoble his being. Let us not mourn, therefore, over our difficulties, however troublesome they may appear to be, but gather strength and energy to overthrow obstacles, consoled by the reflection that the dark hours are requisite to produce the brightness of the coming day.

A Clergyman's Opinion of Lyceum Lectures and Lecturers.

"The unregenerate heart does not relish the humiliating truths of the gospel, and in the reckless desire to please, the platform, like the stage, sometimes caricatures and even ridicules these sublime and awful truths. Pantheism, Naturalism, and kindred errors, are sprinkled plentifully through some of our highly popular 'courses,' and evangelical religion is assailed in the covert insidious, if not in the argument or the jest. There are popular American lecturers who freely rank Christ with Socrates and Confucius, and who speak of the inspiration of Isaiah and Shakspeare in the same breath. The pulpit is often attacked from the platform, and sometimes with scorn and bitterness."

The above paragraph, from Zion's Herald and Wesleyan Journal, Feb. 12, 1862, sets forth the sectarian's narrow spirit on the subject of "inspiration." An impartial and universal God—a God of universal Love and impartial Wisdom—is not the God whom sectarians pray to and worship. They adore, and praise, and pray to a God who is partial to Isaiah and neglectful of Shakspeare. Jesus and Paul loved by the mythological God, but Socrates and Confucius are excluded from his consideration. If priests can monopolize the religious department of public opinion—if they can establish the creed that only particular personages are recipients of the divine light of truth—then, to some extent, they are safe and content. "Popular American lecturers" disturb sectarians from their slumber of the ages. Conservatives do not like progressives.

A Few Friendly Words

CONCERNING A LECTURE BY MRS. CORA L. V. HATCH.

"The Crisis—or, the Dead Lock of the Republic," is the subject of a lecture given by Mrs. Hatch, in her series, at Dodworth's Hall, and published in No. 22 of the Banner of Light.

The style of the discourse is clear and flowing, as is usual with the productions of this singularly endowed and youthful dialectician, and the premises are in the main admissible; indeed, the fair orator seems gifted with the insight of a sage in tracing the causes which led to the slaveholders' rebellion of 1861, but her logic is surprisingly at fault in summing up her conclusions and applying her discoveries.

Taking a retrospective view of the political career of our country, Mrs. Hatch says:

"Out of the voting population of the North, not one in a hundred but clearly understands what he is voting for, and hence a single election may express fifty different views. The Southern owner of five hundred slaves knows that his single vote balances three hundred and one such ballots, and all Southern votes represent but one view; and it is this concentration of power bestowed by slave-representation which has caused the North to yield to the advance of slavery; for, with the majority inevitably so gained, the South has always been able to control the Government by electing, as their candidates, if not Southern men, Northern men of Southern principles."

"But when the North elected the Executive upon a platform openly at variance with the cherished principles of the opposite section, the latter did simply what they had always threatened and been ready for—they seceded from the Union."

"Southern politicians early perceived and availed themselves of their only advantage. Her leading sons have been trained from infancy in the art and science of political management, which they have carried out in Congress, and which have elevated so many of them to the Presidential seat: while the North has sent to Washington whatever superficial demagogue happened to come upon the surface. Southern politicians understood well the meaning and purpose of their efforts. From the days of Calhoun, if not before, they have perceived it to be their duty and interest to represent the South, and not the Union—to consult the welfare of the one, even at the expense of the other—because they knew that if the Northern element of freedom were allowed to gain the upper hand, they and their institutions would be swept into oblivion. Finding slavery entailed upon them, they have made it the means of raising them to power, and of increasing their influence, and finally of destroying the Union. Gentlemen, you will bear in mind that the South has controlled this country for fifty years, that the President has almost uniformly been elected from the South, or through her influence—that the four principal European courts have always received Southern ministers, who have represented American interests as Southern interests—the sentiments of the South as the sentiments of the entire nation."

"To the North have been assigned only the less important missions and consulships. The consequence was, that this constantly-rising tide of concentrated power at last reached the point where it must either be checked or established itself permanently."

"The contest is not of to-day merely; it began before the Constitution; it is not on a question of humanity, but simply this—shall the South continue to build up her separate interests with an inequality and advantage in the national representation, while the vast body of Northern freemen cannot, through their diversity of opinions, successfully counteract her efforts?"

"Do not suppose that the action of the different Legislatures, on this subject, has been taken on moral grounds alone. It has been a question of the destruction of the nation and of republican institutions, or that of the oligarchy which represents the concentrated power of the South."

All thoughtful persons will agree that there is truth in these statements, and that Mrs. Hatch has brought to view the real animus of the treasonable and wicked conspiracy which threatens the overthrow of our Government. We are led to feel that one who sees so much must also see the position which should be assumed toward the rebellious party. As she discerns the vaulting ambition which would override republican institutions, and plant Slavery upon every rood of American soil, we expect her deductions to be in favor of uprooting and exterminating the source of that ambition.

But instead, she drops into sympathy with tyrannical, unprincipled, and renegade Slavery, and would have the North leave unharmed that loathsome monster, the "peculiar institution," which she has shown to be the sole cause of this cruel warfare into which we have been plunged. She says:

"This institution, in fact, is as essential to the South as the vital air, and it is as necessary that it should have room to expand as that air should circulate. With the vast expansion of the North, where would the South be, unless her south-western territory also represented Slavery?"

And again:

"The Constitution supports Slavery because there is no power in Congress to legislate on the subject; and when a President was elected on what the South knew to be an unconstitutional platform, she resolved to retire, and she did so."

What sophistry is this! In the first place, the Constitution supports Slavery because it is wrested into that interpretation by slaveholding demagogues. In the second place, the rebel States knew well that President Lincoln's election was constitutional, and any preference to the contrary was but a miserable subterfuge to conceal the shameful fact, stated in the first half of the discourse, that secession was "what they had always threatened and been ready for."

Making the pro-slavery view her own, Mrs. Hatch proceeds to say:

"If the Constitution is to protect Slavery where it exists, and has existed, why, in the name of reason and justice, did you nominate and elect officers and representatives who have given the South an excuse for this bloody rebellion? . . . If you must lift one maled hand to smite—present with the other the pure and original Constitution, and the South is already restored!"

In other words, the North is urged to reinstate the rebels in their position of supremacy in the affairs of Government, permit them to elect from among themselves officers and representatives, permit them to send Southern ministers to foreign courts, such ministers as "have represented American interests as Southern interests," permit them to encroach upon our free soil until not only the South-western but the North-western Territories represent Slavery, and to so menace, and cajole, and tyrannize over the Free States, as at last to bring them into subjection to the fearful sway of absolute despotism!

We cannot mistake the lecturer's meaning on this point. She says:

"Hitherto the South has always held the reins of power. Can it be supposed that she would consent to a reconstruction of the Union, by which she would sacrifice that supremacy? or that, if the South is restored to the Union, on the original footing, the present dominant party at the North will continue to rule the country? The political safety of an ambitious President and Cabinet, in such a situation as the present, lies in a division of the Union. They have made a mistake in thinking that a conservative Northern army, representing the spirit of the nation, from center to circumference, could be turned into an instrument for the abolition of Slavery, or that the idea of interfering with the institution would be approved of by the right-minded among your people."

Shall we, then, as a nation, commit suicide in the name of Union? Shall Freedom consent to place her neck under the heel of Tyranny, knowing that thus her life will inevitably be crushed out? If the President did not summon his vast army of volunteers in order to exterminate the cause of the rebellion, he was wrong. If he gathered the hosts of Freedom for any purpose short of plucking treason up by the roots, that was his great mistake, and his position as Commander-in-chief of the American army empowers him to rectify it. It is that mistake, in fact, which has caused the "Dead Lock of the Republic," and not any discrepancy between the executive and military powers, such as Mrs. Hatch imagines to exist. As the South is fighting for the life of Slavery and the death of Freedom, the North should fight for the life of Freedom and the death of Slavery. Such a great common aim alone has been needed to concentrate the energies of our troops, arouse them to action, and make them invincible.

We have reason to believe there is far more of the moral element enlisted in this struggle than our friend reports. There is a substratum of moral power throughout the North in minds which perceive that the triumph of our arms would be the triumph of universal Liberty, and on this ground alone consent to the horrid alternative of war. The advocates of peace, instead of renouncing their principles, have simply allowed them broader range; instead of applying these principles to our day and our people only, they apply them to the ages and the generations. Thus the abolition of Slavery by force of arms to-day, may result in the abolition of Slavery, and even of War, for all coming time. The noblest among our politicians are actuated by the same humanitarian view. No small number of our devoted volunteers are perilling their lives to establish the principle of universal Freedom; and now that the strong hand of an vigorous reformer is at the helm, we hope soon to see the whole Northern Army "turned into an instrument for the abolition of Slavery," knowing that "the idea of interfering with the institution" will be "approved of by the right-minded among our people."

Rewards and Punishments.

AN AGREEABLE DELUSION.

"False prophets speak smooth things, prophecy lies, and cry peace to the wicked, which has ever been pleasing to the carnal, hence the love of the peace and safety in the delusion of Spiritualism."—Advent Herald.

However much the countless advocates of what is called "Spiritualism" may differ on other topics, there is nearly a unanimous agreement upon one point, namely: That every violation of physical and psychical laws is followed inevitably by the most exact punishment. If a human being violates a law of his bodily organism, the penalty comes without fail; first, in the painful derangement of the organic forces; secondly, in the pains consequent upon the effort of the system to restore its normal status. The same law holds good of the soul, or what we call the psychical part. If a Second Adventist, for example, so lives as to derange his liver, the penalty comes in a very formidable shape. The sentiment of Fear is inordinately excited; the Conscience becomes morbid and constructs a vast system of spurious duties for the control of mankind, which are a curse, just in proportion to the rigor with which they are observed; the Imagination is filled with burning worlds, with devils secretly instigating the race to rush to perdition, and with imaginary paradises admitting of a stable existence nowhere except for souls denuded of their proper humanity; and the Intellect is darkened with implicit faith in innumerable contradictory texts in a fancied infallible book. It is of no sort of consequence how much this unfortunate religionist implores Christ for grace and the remission of his sins. The very God, the Eternal Law, which is without variability or shadow of turning, comes down upon him with

a head full of vagaries, and a heart full of misery from gratuitous anticipations of universal ruin. His proper cure is not in prayer, nor in psalm singing, nor in "waiting on Christ," nor in whining over the sinfulness of his fellows and their awful condition, "exposed to the wrath of God," but in vigorous exercise, careful mastication of his food, plenty of fresh air, active benevolence, a prudent abstinence from theology, and a temporary suspension of "religious duties." We have known "backsliders" from the observances of the more orthodox sects cured of melancholy, partial insanity, and a sickly scrupulosity about unnatural duties, by a lapse from grace of not more than a fortnight. This, in some cases, is the divine method of remitting the sin of a disordered liver.

We hold that this doctrine, that every sin is visited with a just and inevitable punishment, by the peculiar constitution of things in that province within which the sin is committed—is no very smooth thing for the carnal mind that rightly apprehends it. Every sin is a trap; but never so much a trap as it is made by the current theology which teaches that a sin in one province of human nature is visited by an arbitrary penalty in a distant and uncertain future, and in a different department mainly from that in which the sin is committed. No; that is not so. If you sin in the liver, you will be punished first in that organ, then in the stomach, and next in the head by the miserable crotchets of theology. If you sin against the social law, the primary penalty is social; if you sin in the soul by the indulgence of passionate excesses, you will be punished in the soul by loss of moral manhood, not a thousand years hence, nor precisely in the year 1864, by the descent of Christ from heaven with all his ho'y angels, "taking vengeance on them that know not God." The rope that will hang you has not by far so long a noose; you will be snapp'd up instantly, and the "grace of God" will fall you, till, as the Irishman says, you "come out of that."

These are not pleasant delusions; they are truths, commonly received among Spiritualists, it is true, and which have won their way into favor because of their intrinsic and absolute justice. It is not justice to a sinner to make him amenable to a law which he can with difficulty discover, and then annihilate him because he has failed in obedience in a single point. But it is good Second Advent doctrine, or we have woefully mistaken the tenets of the sect, after an acquaintance with them of over twenty years.

Let us now briefly enunciate the Spiritual idea of Justice, in contrast with that of our Second Advent friends—friends, we say, because, in the eyes of orthodox, they are with us in the same boat of damnable heresy.

Justice, as the Spiritualists understand it, is: The awarding to every soul deserts proportioned to offenses against its own being; which, of course, presupposes that the soul cannot be rightfully made an actor in a system of things in which a failure of the purposes of its existence is possible.

Justice, according to the Second Adventists, is: The awarding to every soul absolute destruction for any sin, except upon certain contingencies, of which contingencies, great temptation arising from a "fallen nature," is always one element, and a weak moral power, another; which supposes that it is perfectly right to subject a fallible human spirit to the exigencies of a system in which the destruction of some is inevitable, and of all is possible.

If the Spiritualist runs to perdition in his recoil from such Justice as that, the sooner he reaches the bourne the better; for it only shows that he was elected to such a fate before the foundation of the world, and in perdition achieves his proper destiny. D. L.

Freedom Speaks to Earth Again.

The following is a meager report of the remarks made through an inspirational medium, subsequent to the delivery of a discourse on another subject:

Yes, "Freedom speaks to Earth again!" Not by a mortal voice, but by her children, whose slumbering ashes lie beneath the monuments of your affections. They are coming! a mighty host is coming!

Behold, now, the balls of your state and national legislatures. No heavenly spirits rule the discussions there; but the influence of "ardent" spirits aid in the production of unhallowed deliberations. These "sneak and gibber in the wind," and convey grumbling tidings from excited spiritual powers. They speak! and listening to their voices, hideous phantoms sit and glimmer in the murky air. They speak! and from the dark sinks of iniquity, clanking in the chains of degradation, and breathing in the loathsomeness of inebriety, come up the reeling forms of drunken men.

But the good spirits who once informed the world have not forsaken it. They yet hover over the earth as ministering spirits, sent to cheer their earthly brethren. They behold the iniquity of legislation: they see the statute books in which are the enactments of tyranny; they hear the millions of groans that go up from oppressed and down-trodden nations; Freedom speaks again to the toiling millions!

There are those who shall stand in coming sessions of our Congress, who will speak under the influence of disembodied agencies. You may smile at it, but time will unfold its truth. You may call it prophecy if you will. Think you that the spirits of Washington, Jefferson, Patrick Henry, and of all our heroes, have no interest in the country whose freedom was purchased by their blood? Not thus has the cold hand of Death snapp'd the cords which bound to earth the spiritual. Not thus has the gate of death closed the portals

of celestial life; but they are thrown open, and you shall hear the thunder of the celestial artillery, as it comes to scatter the forces of tyrants, breaking the chains which have been forged upon the hands of man.

Well might a skeptical world ask what good is derived from spiritual communication, abused and degraded as it has been by false prophets and pretending revelations? What good did your telegraph do while in an undeveloped condition? Were there no mistakes made through it in its infancy? Mistakes may in the same way be made in spiritual communication, while the principle itself is none the less true and useful. We have only just entered upon our career in the development of light; but the time will come when Divine Truth shall burst upon the world like a mighty avalanche, sweeping away the obstacles of error opposed to its omnipotence. In that shock ye shall hear the crash of falling institutions, and witness the destruction of the thrones of oppression. Ye shall see the soul emancipated and walking forth in the gladness and joy of its free and disenthrall'd nature.

Wonderful Effects of a Religious Revival.

A Scotch Presbyterian congregation, according to the *Dumfries Standard* has been vitally disturbed. Read the following account:

"The late revival did much good in various ways, but its interference with our time-hallowed forms of Presbyterian worship cannot be classed among the benefits which it produced. Some of our congregations have steadfastly, and properly, as we think, adhered to the old postures of standing at prayer and sitting during the singing; others, in accordance with the innovating spirit, have reversed these attitudes, sitting at prayer and standing when at praise; while a third class present a painfully heterogeneous aspect, inasmuch as a half or more of the members may be seen seated when singing, and the other moiety standing; while during prayer they are still more diversified: sitting with head bowed down—standing erect—standing bent forward or bolt upright. We confess that we should like to see the former practice resorted to in every place, of standing at prayer and sitting during the psalmody. Sitting at prayer is but a travesty upon kneeling; and though it may be well fitted for the abstraction of the thoughts, it is also promotive of drowsiness, and rather indolent looking."

REMARKS.—Either the spirit of innovation, or some other "spirit," has wrought the above-mentioned "wonders" in the congregation at Dumfries. It is extremely annoying to change one's "posture" in matters of religion. The late "revival" (in 1861) has certainly accomplished something in the physical, if not in the mental part of our Scotch brethren. We agree with our Brother across the Atlantic, that it is "rather indolent looking," and rather "promotive of drowsiness;" to sit with the head down "during prayer;" but on the other hand, it is rather too much to ask of the unregenerate heart to "stand" of the *degraded* prayers we have heard. It is very possible to "stand" through the performance of a fine piece of church music. But don't urge us to "stand" everything in the shape of supplications, &c. Some clergymen, with the phrenological organs of concentration and veneration fully developed and active, have a chronic habit of lengthening out their prayers to an extent "beyond endurance," unless you have the privilege of "sitting" when your back aches and your knees begin to tremble with the "bolt upright" style, which "posture," physiologically considered, is preferable to "standing bent forward," which is frequently adopted by the more modest and least self-possessed worshippers. We once heard our most esteemed Brother Belcher pray a very long, thin, but warm prayer, and when he concluded we emphatically responded "amen," not to indorse the utterance, but to express our unfeigned gratification that the ceremony was ended, and that the way was at length fairly opened to something more natural and reasonable. We observed that Mr. Belcher "stood" during the whole prayer. But, the congregation, in good and comfortable seats, worshipped in a "sitting posture." The spirit of innovation, let loose at a "revival" may yet do wonders in the American Church. Who knows? Just look at the Presbyterian congregation at Dumfries!

Home for Outcasts.

Miss Emma Hardinge addressed a large audience at Dodworth's Hall on Monday Evening, Feb. 24th, in behalf of Self-supporting Homes for Outcast Females. An abstract of her lecture has been kindly furnished us by a gentleman present, but owing to the crowded state of our columns we can only briefly refer to the subject matter this week.

The speaker affirmed that thousands of the unfortunate women of the town, with many of whom she had herself conversed, were ready to go to a "Refuge" in the country and engage in horticulture. The cultivation of fruits and flowers, the preparation of garden seeds, botanic medicines, preserves, pickles, and prepared fruits—all employments which the Shakers assure us are profitable and healthful occupations, are well adapted to the mental and physical condition of these women.

Miss Hardinge urged the claims of the unfortunate Magdalens in a manner and with an eloquence that drew tears from many eyes, and seemed to kindle a hopeful enthusiasm in the hearts of those present. Two thousand dollars had already been collected, and with this, if no more, she was prepared to commence a small garden in the vicinity of the city.

At the close of the lecture approving remarks were made by several clergymen and

others, and the meeting was organized by the choice of Abijah Smith, Esq., as President, and Mr. David Phelps, Secretary.

The President expressed his earnest sympathy with the movement, and his readiness to cooperate in bringing the subject to the attention of the State Legislature now in session. To this end a Committee was appointed to circulate petitions and call future meetings.

The Committee subsequently made arrangements for a public meeting at Cooper Institute, on Monday Evening, March 3d, the call for which is headed by Peter Cooper, Esq. A report of the action of this meeting we shall be able to give next week. Copies of the petition to the Legislature are to be found at this office, or had of Miss Hardinge, No. 8 Fourth Avenue.

Letter from Professor S. B. Brittan.

[The following affecting and impressive letter is from the heart of our friend, the father of beautiful and beloved "Sammie Brittan," and was intended for our private eye and heart alone; but the manly tenderness, fearless resignation, sublime faith, and devoted patriotism, of our desolated Brother-soul may benefit others, and we venture to give his letter to the world, hoping that we do not invade the sanctity of grief.—Ed.]

HOTEL OF THE INVALIDS, 407 Fourth St. } NEW YORK, Feb. 21, 1862.

BROTHER DAVIS: I have received the last issue of the HERALD OF PROGRESS, (No. 105), and we have all read with fearful emotion your touching tribute to our dear boy. . . . The admiration and affection for our son, and the sympathy for ourselves, of which it is at once the embodiment and expression, are truly grateful to the hearts that to-day are veiled and oppressed with the deep shadow and the heavy burden of a great sorrow. The cruel iron that occasioned his swift decapitation, wounded many hearts that were far from the scene of battle; and now it rests—a cold, dead weight—so near the springs of life that it almost checks the vital currents in their flow. God only knows how we all loved him, and how long and deeply his fond mother and sisters will mourn over the flowers of hope and promise that perished so suddenly in their morning bloom.

That precious boy, who gave such assurance of future strength in every moral attribute and manly faculty, was an idol of the household. But, alas! the image, so graceful and luminous, is shattered and fallen to the earth. Darkness reigns in and around the material temple, and to the outward vision the divine fire seems to be extinguished. But we are not deceived by the superficial aspects of the case. When but two days since we bore the spirit-deserted shrine—terribly broken, but yet beautiful in its ruin—to the shades of North Orange, we felt that the divinity, whose presence made it warm and glowing with rosy light, had ascended to the imperishable temple in the heavens. Here is the anchor, without which, in this solemn, trying hour, we should go down, or hopelessly drift away over life's stormy sea. Herein we rejoice that the dwelling divinity has no fellowship with decay, and that the destruction of the body is the resurrection of the spirit.

Thoughts happily conceived and words fitly spoken in some great emergency, often move the deepest springs of being; and thus, while reading your appreciative testimony respecting our brave and dutiful son, "A chord in unison with what we feel is touched within us, and the soul replies." We little expected to be so heavily taxed for the support of the war; but since it is so ordered, we have only to bow in submission, and to work out in silence our own tranquillity. It is a satisfaction to know that our boy was uncorrupted by the world, and—since he has fallen—that he fell at the post of honor, by his Commander's side, battling for country and for civilization.

Praying for the speedy restoration of peace, for the progress and purification of our institutions, and for the triumph of LIBERTY among all nations and races of men, I remain Yours, fraternally, S. B. BRITTAN.

Persons and Events.

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

PERSONAL ITEMS.

—MRS. ELIZABETH CADY STANTON sent a letter to the Albany Anti-Slavery Convention, in which she makes an earnest appeal to the people of the North to take a stand in favor of Liberty, and thus encourage the Administration to take radical measures.

—THE EMPEROR NAPOLEON took the ground, in his speech to the Chambers, that our Government had done nothing to which Europe could rightfully object.

—ARCHBISHOP HUGHES has been quite ill in Paris.

—DR. LUTHER V. BELL, so well known as the humane and skillful physician of the McLean Insane Asylum, Mass., and late Medical Director of Gen. Hooker's Division, died in camp on the Potomac, on the evening of Feb. 11th, of pleurisy, complicated with acute rheumatism.

—GERRIT SMITH has been in Washington, and was solicited to lecture at the Smithsonian.

—NATHANIEL GORDON, the convicted slave, was executed at the Tombs on Friday, Feb. 21st.

—LIEUT. SAMUEL MARCY, of the blockading squadron off the mouths of the Mississippi, son of the late Wm. L. Marcy, received his death blow on the 23d of January, by the recoiling of a pivot gun, which fell upon and was in the act of directing the operations of firing. He was a man of rare culture and marked symmetry of character.

—WASHINGTON'S birthday was celebrated by a most hearty outburst of patriotism over the whole country. In this city the illuminations were very general, and attracted universal admiration.

—REV. G. T. FLANDERS, of the Second Universalist Church in this city, has given a lecture on Cromwell, which is favorably noticed by the daily press.

—THE DRAMA OF "UNCLE TOM'S CABIN" has been revived at the Winter Garden, in this city, and is well received.

—GEN. FREMONT will, it is said, soon be assigned an active command. Mrs. FREMONT is recovering from severe illness.

—The *Sunday Mercury* gives publicity to a startling rumor respecting PRESIDENT LINCOLN'S health, intimating that as he is an honest man he will follow Taylor and Harrison.

—LOUIS NAPOLEON has written a letter to Hon. Edward Everett, acknowledging his tribute to the first Napoleon, paid in a speech during the visit of Prince Napoleon.

—DR. THOMAS SOUTHWOOD SMITH, an eminent physician of London, died at Florence, Italy, on the 4th of December, in his 73d year.

—JOHN McCLELLAN, a banker in New York, has just been taught the importance of crossing his *ts* by an impressive lesson. He wrote to his agent in London to invest \$60,000 for him in state securities, but he failed to cross the first *t*, and his agent bought for him an interest in a slate quarry in Wales.

—THE MARCHIONESS OF ORMOND lately distributed a quantity of clothing amongst the destitute poor on the Ormonde Estate, in the County Kilkenny.

—MRS. JANE G. SWISSELM presented a petition in favor of Woman's Rights, last week, to the State Senate of Minnesota, and supported it in a lengthy and eloquent speech.

—JOHN STUART MILL, in an able article published in *Fraser's Magazine* for February, says: "Without the smallest pretension to see further into futurity than other people, I at least have foreseen and foretold from the first that if the South were not promptly put down, the contest would become distinctly an anti-slavery one."

—QUEEN VICTORIA has written a letter to the widows and orphans of the victims of the coal mine catastrophe, which was read to them in their cottages by the clergy, and it is said to have afforded them great consolation.

—MR. CHARLES PHILLIPS, who established the *Charivari* and other comic papers, has lately died in Paris.

—PROF. AGASSIZ'S lectures in New York are entitled: "Evidences of Divine Thought in Nature, as illustrated in the order of succession of animal life in past geological periods." —FRANCIS GRANT, formerly of the British Army, born at Point Pleasant, April 27th, 1822. He graduated from West Point with distinction in 1843; served in the Mexican War as second lieutenant, and participated in most of the battles. He retired from the army in 1854. On the breaking out of the rebellion he offered his services and acted as Colonel of the 21st Regiment of Illinois Volunteers, until appointed Brigadier General in May last.

—MISS STAWELL, the author of "Amy Herbert," is about to publish her impressions of Rome, Florence, and Turin.

—O. JENNINGS WISE, who was killed at Roanoke, was a son of Ex-Gov. Henry A. Wise, and about thirty-five years of age. While connected with the *Richmond Inquirer*, he exerted all his influence to bring about the present state of affairs.

—DR. WINCKEL discovered a telescope comet on the morning of the 9th ult., at the Imperial Observatory of Poulkova, near St. Petersburg.

—REV. T. H. HORNE, author of the well-known "Introduction to the Critical Study of the Holy Scriptures," died in London on the 26th ult., in his 82d year.

—PROF. J. W. MARSHALL, formerly of Dickinson College, Carlisle, has been recognized by the British Government as the United States Consul at Leeds.

—REV. RICHARD PERING CORNISH, perpetual curate of Ivybridge, Eng., has become a "Liberal" by reading "Essays and Reviews," and resigned his position.

—Two acquaintances meeting on a wet day, one greeted the other: "Beautiful rain this! feeling everything out of the ground." Second friend, disconsolately: "Hope not, sir, hope not, got two wives there sir!"

—MRS. F. O. HYSER speaks at Byron, N. Y., once in four weeks.

—CORNELIUS C. FELTON, President of Harvard College, died Feb. 26th, at the home of his brother, in Chester, Penn.

—GEN. DIX and JUDGE PIERREPONT are appointed by the Government as a special tribunal to act upon the remaining state prisoners now in confinement.

FOREIGN ITEMS.

The arrival of the steamers *Niagara* and *Hibernian* brings us foreign advices to the 14th of February.

—In Parliament, American affairs had come up for discussion, six sets of papers concerning the American civil war having been laid before that body. Forty-five official communications appear to have passed in regard to the *Nashville* and *Tuscarora*.

—Mr. Gregory, in the House of Commons, declared his conviction that the blockade of the Southern ports by the National Government is wholly inefficient, and simply a blockade upon paper; and declared that he should bring the question before the House. Mr. G. P. Bentineck concurred in the opinion of Mr. Gregory, and expressed his satisfaction at the prospective discussion of the question of the blockade.

—A new Cunard steamer, the *China*, had arrived at Liverpool. She was to take her place in the line for New York on the 1st of March.

—A new Canadian Bishopric, to be called the Bishopric of Ontario, is to be created. Rev. J. L. Wise is to be the first incumbent.

—The prohibition against the export of saltpeter, arms, and ammunition, had been removed by an order from the Privy Council.

—M. Hautefeuille, the well-known French writer on international law, in the *Revue Contemporaine*, had urged the meeting of a Congress of Nations to settle the rights of belligerents at sea, and the formation of a league of armed neutrality to protect the commerce of neutral powers in the event of maritime war. —The steamer *Sunster* was at Gibraltar on Feb. 12th, and the English authorities had given her notice to quit. Several of her crew had landed, and would not re-embark.

—A great popular demonstration took place at Genoa, on Sunday, the 9th, in favor of Victor Emmanuel, and Rome as the capital of Italy.

—A grand Convocation, to which all the Roman Catholic bishops in the world are invited, is to take place in Rome in the coming May. It is said that one of its objects is to proclaim the immaculate temporal power as an article of faith—as a dogma of the Church.

—The President of the Spanish Congress, Martinez de la Rosa, is dead, and has been succeeded by M. Mon.

—There had been a great inundation throughout Southern Germany, which had interrupted communication between important cities. In Vienna, the rain fell for four days, and 80,000 persons were driven from their habitations by the flood.

—A severe engagement between the Turks and Montenegrins had taken place near Sestori. The loss was heavy on both sides.

—There is a prospect of an entire reconstruction of the German Confederation, the principal mover being Saxony, supported by Austria, Bavaria, and Hanover, and the small States following her lead constitute the opposing element.

—The political news from France is unimportant. The Bank of France had increased its specie reserves to the extent of 47,000,000 francs during January.

MISCELLANEOUS ITEMS.

—The President has, by virtue of authority conferred early in the session by Congress, taken possession of all telegraph lines in the United States. Newspapers are to be deprived of telegraph and mail facilities if they publish any military news except that derived through the telegraph. We fail to see the necessity of this stringent measure.

—A meeting is called to be held at Cooper Institute, on the 4th of March, for those citizens hostile to the restoration of slavery.

—The Seventh Annual Fair of the New York Infirmary for women and children was held last week. A novel feature was the publication of a paper with articles expressly prepared for the occasion by Whittier, Lowell, Bayard Taylor, Mrs. Kirkland, Mrs. Proctor, Miss Sedgwick, Alice Carey, and others.

—The rebel workshops at Richmond are found to contain many Union men, and some of their ammunition turns out as poor as that provided by rebel employes for Government use. It is a poor rule that don't work both ways.

—The returned prisoners represent the inauguration ceremonies at Richmond to have been destitute of enthusiasm. No wonder!

—The United States Note Bill has at last become a law. It provides for the issue of one hundred and fifty millions of United States notes, not drawing interest, and makes such notes a legal tender for taxes and all demands, except duties on imports, which are to be paid in coin.

—The vote of the House of Representatives prohibiting army and navy officers from returning fugitive slaves, is regarded as an indication of future anti-slavery triumphs in Congress.

—The attempt to lay a telegraphic cable across Chesapeake Bay has failed.

—The brig *Wilhelmina* sailed on the 26th ult., with fifty colored emigrants to Haiti.

—Measures are on foot in this city to procure and present to Hawkins' Zouaves, medals for their gallant charge at Roanoke Island.

—A large meeting was held at Cooper Institute, February 20th, to take into consideration measures in aid of the colored people left without "masters" by the fate of war—that class known as contrabands.

—"Why don't you dance?" blithely inquired an eminent functionary of a leading Senator at a recent social festivity in Washington. "I never dance in a besieged city," was the quick and stern reply.

—A railroad is now in operation from Smyrna, 37 miles toward Ephesus.

—We have at last a definition of "moderate drinking." The *Thurlow Weed*, writing of "good society" in London, remarks of the comparatively small quantity of wines drunk at dinner. The record stands thus: "A glass of pale sherry after soup, one or two glasses of champagne with the meat courses, a glass of claret or hock with the dessert, and a glass of Madeira or port after the removal of the cloth, is the extent."

—During last year the railroads of the state carried fifty-eight million passengers; total number of miles traveled, three hundred and thirty eight million, and yet only one hundred and sixty-two persons have been killed, and one hundred and seventeen injured!

—Twenty-five new Catholic churches have been dedicated within three months in Wisconsin.

—A Providence paper contains the following advertisement:

"5,000 PRISONERS."
"Ye fearful saints, fresh courage take;
The storms ye so much dread
Are big with Mercies, and will break
With Blessings on your heads."

J. B. C.—Double refined, crushed, powdered, and granulated Sugars at retail by
J. B. CHACE.

—A leading Baltimore banker says the Union sentiment in that State is dying out. Nothing but the abolition of slavery would make the State loyal.

—Punch's Almanac advises the farmer to sow their Ps, keep their Us warm, hive their Bs, shoot their Js, feed their Ns, look after their potatoes' Is, and then take their Es.

—The N. Y. *Times* correspondent says: "A number of prominent members of Congress are said to be devout Spiritualists, and they are irreverent enough to laugh to scorn Mr. Stanton's letter to the *Tribune*. They allege that it was not the "spirit of the Lord," that won the late victories, but "the sword of the Lord and of Gideon"—which view of the case is heartily concurred in by the friends of the *Secretary of the Navy* (Gideon Welles)."

—A great many people have shouted "hurrah!" many times and oft; but comparatively few knew its derivation and primary meaning. It originated among the eastern nations, where it was used as a war cry, from the belief that every man who died in battle for his country, went to heaven. It is derived from the Slavonic word "hurra," which means "To Paradise."

—If you don't believe in miracles, said the divinity-student to the Spiritualist, "show do you account for the escape of the prophet Daniel, unhurt, from the lion's den?" "Oh!" interrupted X., "they knew it was bad policy for them to eat up their profits."

Attractive Miscellany.

"All things are engaged in writing their history... The air is full of sounds; the sky of tokens; the ground is all memoranda and signatures; and every object covered with hints, which speak to the intelligent."

GOD IS LOVE.

For the Herald of Progress. A HYMN. BY F. A. S. Hear the wild bird sweetly sing, God is Love, God is Love; Hear the brooklet murmuring, God is Love; Hear the gentle summer breeze, God is Love; Hear the morning's sparkling dew, God is Love; Hear the sky's expanse of blue, God is Love; Hear the rainbow's many hue, God is Love; Hear the sun, Mrs. Okside, and myself, rose simultaneously on the morning of our first day's experience in house-keeping.

The Humors of Civilization, AS ILLUSTRATED BY THE EXPERIENCE OF KNIGHT RUSS OKSIDE, M. D.

BY EDWARD F. UNDERHILL. Mrs. Okside is a brag wife. I don't want to disparage anybody else's wives; for they are very well in their way as anybody else's wives; but viewed abstractly, as wives, by the side of Mrs. Okside, anybody else's wives ought to be thankful to any kindly disposed individual who would favor them with facilities to retire from public gaze, that their diminished excellencies be unseen forever. Mrs. Okside has all the desirable qualities for a wife; she is affectionate, domestic, beautiful, intelligent, entertaining, tasty in dress, is an excellent housekeeper, plays the harp, and plays the deuce with my plans oftentimes, because I prefer her company to attending business. She knows where the dry goods stores are; she could find her way to the dress-maker's blindfolded; and on the morning when the new fashions are announced, she awakes with a full knowledge of the portentous fact. If I had no other means of learning these realities, I should be reminded of them during the last days of June and December, by certain ominous bits of manuscript left on the desk for my consideration. In these vicious ways Mrs. Okside is as bad as others of her sex; but if she does plead guilty to such vices, she has never been guilty of gossip. She seldom speaks that her words are not teeming with goodness, good sense, good sentiment, and often with the true poetry of the fireside; though, if she were informed at the time that she was evolving poetic ideas, it would so obfuscate her thoughts, that an acute attack of the lockjaw couldn't more effectively stop her utterance. The very atmosphere of her presence is exalting, and I have often wondered whether dough placed within twenty feet of her would not rise sympathetically without the aid of yeast. Whatever idiosyncrasies of character she does possess (some of which unfeeling wretches would speak of as faults), they are those of good nature and an innocence of the wicked ways of the graceless world in which we live. Years ago we commenced housekeeping in a retail way. I had secured a large front room in the third story of a house, in which I placed all our worldly goods and Mrs. Okside; and the value thereof the calculating reader may approximate to when I inform him that, a year subsequently, when I had ascended a peg in material prosperity, the whole concern sold at auction for \$28 3/4. I wish it to be understood, however, that Mrs. Okside was not included in the lot. When we had "put the place to rights," and were about to pass our first night in our third story apartment, Mrs. Okside made an ingenious remark about our advancement in prosperity; she recited the fact, that when we were married I was as poor as a vegetarian's cat, and then said that we had great reason to felicitate ourselves in being able so soon to commence housekeeping in high life. And then she traced out the imaginary lines which

divided the different apartments in our aristocratic residence. That we had within that one room, occupying a space of sixteen feet square, hall, parlor, dining-room, library, bedroom, kitchen, wardrobe, and store-room, we never allowed ourselves to question while we remained in the premises: and the whole was so compactly arranged, that I have often, in sprawling upon the floor, with my head lying on a stool in the library, penetrated into the bed-room with my right hand, grasped the table-leg in the dining-room with my left, while my body has occupied more than half of the parlor; and at the same time my right foot was toasting on the stove-hearth in the kitchen, and my left was lying around loose in the hall, blocking the passage. The sun, Mrs. Okside, and myself, rose simultaneously on the morning of our first day's experience in house-keeping. Singularly enough, we were mutually impressed with the full force of the truth that breakfast was a desirable appurtenance to house-keeping, and we proceeded to market to procure the ingredients essential to concoct one. Neither of us had ever been on such an expedition before; and as we stood at the entrance of the market-place, Mrs. Okside imagined that every butcher was aware that we were in the incipient stages of housekeeping, and was noticing critically our first attempt at "going to market." But I told her to keep a stiff upper lip, and remain at my side, while I walked along with a rolling, independent swagger, which I was fully convinced was the precise manner of old buffers who had been to market every morning of their lives for half a century, Sunday mornings excepted, when they go to church instead, and occupy their minds in thinking how they should enjoy at dinner the results of the marketing of the previous day. We ran the gauntlet between two long lines of butcher-knives, butcher-blocks, butcher-boys, and butcher-men, until we came opposite the stand of a benevolent-looking individual in a white apron, who was dissecting, with fiendish satisfaction, the carcass of a sheep. As I stopped, I asked him for a beefsteak, with an air of careless ease, as if the responsibility and importance of my position as a husband and the head of a family was a matter of no sort of concern to me whatever. If at that moment I had been struck by lightning it would have startled me, yet in the long run I should not have wondered at it, because people are struck by lightning; but when that butcher, with the heartless intention of exposing Mrs. Okside's and my own ignorance of the distinctions in meat (and that, too, at the time when I had been attempting to indicate, by a self-satisfied swagger, that I was omniscient in those matters), maliciously asked me: "What kind of a beefsteak?" I was dumb with astonishment. I looked at Mrs. Okside, and Mrs. Okside looked at me, but seeing in each other's eyes a vacant stare of unintelligence, we both looked at the butcher, and after recovering from our astonishment, I asked him for a programme of his steaks. Whereupon he proceeded to enumerate, in regular order, "porter-house steaks, tenderloin steaks, sirloin steaks, rump steaks, cross-rib steaks, shoulder steaks, and round steaks," which left us in a state of bewilderment from which we were only extricated by a lucky thought of Mrs. Okside, who asked for two of the best. I was thankful for the relief thus afforded, and in a minute two gigantic beefsteaks were placed in our basket, with the stunning announcement that they weighed four pounds each, at fifteen cents a pound. Mrs. Okside contemplated the formidable mass of meat with astonishment, whilst I was conscious that a feeling of dissolution was gradually overcoming me, not unlike the overpowering influence of a noonday sun upon a two cent fallow candle. But again Mrs. Okside saved me, for, observing my subdued situation, she trod on my corns with excruciating effect, and Okside was himself again. We paid the butcher his money. I would not have begrudged him the amount if he had only foreborne an unpleasant wink, which he indulged in to another butcher as we left; but for the malice that was manifest in that wink alone, it would have afforded me intense pleasure to have crammed a hind-quarter of tainted mutton down his precious throat. I thought we never would be able to bid farewell to those beefsteaks. We couldn't afford to throw them away, and as it was winter, they wouldn't spoil. We had broiled beefsteak, fried beefsteak, beefsteak stewed, beefsteak pie, and beefsteak done up in sundry other forms, which, under different circumstances, would have been enticing. I am unable to state how long the steaks held out, but I do recollect that we did not purchase any more beefsteaks for several weeks after we had completed them. One day we succeeded to larger premises; but as our stock of furniture had not been enlarged, it didn't make much of a show when scattered through several rooms, which fact Mrs. Okside appreciated. One evening she informed me that she had found a place where she could procure, by the expenditure of thirty-five dollars, six cane bottom chairs, a mahogany easy chair on castors, a center-table, a work-stand and good-sized mirror. I suggested that she must have made a trifling mistake of a hundred dollars in the price; but as she was confident of being correct, I gave her thirty-five dollars the next morning to make the purchase. In the afternoon the furniture came, and in expectation of its arrival Mrs. Okside and I had been on the qui vive several hours. The carman placed one of the chairs on the sidewalk, but a dog chasing to run against it, it became in an instant a series of dislocations and compound fractures. As the carman said he would bring another in its

place, I couldn't find fault. Young and inexperienced as I was, the sudden ruin of that chair awakened no suspicions as to the unstable character of the purchases which Mrs. Okside had made; I innocently supposed that that particular chair chanced to be in some manner defective, which fact did not strike me as impeaching in the least degree the reliability of the other articles of furniture; indeed, under the false supposition that his extreme care in bringing the furniture into the house was prompted by a commendable regard for the rights of property in others, I gave him a half-dollar to encourage him in a course so eminently just. As we surveyed the furniture standing in the middle of the room, Mrs. Okside turned to me with a look of conscious pride. In truth, it looked so well, that, in the fullness of my admiration, I couldn't forego paying her a compliment for her discriminating taste. The chairs looked so neat and comfortable that I was tempted to seat myself upon one of them. Conscious of the rising importance of the Oksides, I put my thumb in the arm-holes of my vest, and leaned back in the chair with a feeling of vain-glorious satisfaction; but in a second I found myself sprawling on the floor, with the fragments of the chair seat in which I had put my trust lying under and on either side of my prostrate form. As Mrs. Okside rushed forward to assist me in rising, she stumbled over the mirror, and in a fraction of no time it was in an admirable condition for permanent service. As I attempted to lift myself, I involuntarily caught hold of another of the chairs to aid me, but the fragile frame, unable to withstand the sudden pressure, gave way, and its members found their level on the floor, to which I was compelled by inflexible gravity to recede. But I sprang to my feet, and having extricated Mrs. Okside from the ruin of the mirror, I carried her to the easy chair, having, despite my experiences thus far, an enduring faith in its stability, and firmly believing that it would not prove treacherous. Vain assurance! As I placed Mrs. Okside in the chair, I accidentally struck my foot against one of its after legs; the perdition support snapped from the chair, which fell with an awful crash to the floor, demolishing the work-stand as it fell; and in a moment Mrs. Okside, chair, stand, presented to my vision a scene of startling sprawfulness. I never shall forget my conduct at that critical juncture. It was determined upon quickly, but coolly, and was promptly carried out. I lifted Mrs. Okside from her disagreeable position, and having placed her in a band-box, that she might have a safe seat, I took two of the remaining chairs, one in each hand, and smashed them over the table; and the table, itself too weak to resist, drooped under the paralyzing influence, and was no longer a table. Hearing the bell at this moment, I rushed to the door, and found there the carman waiting with a chair to replace the one demolished by the dog. I seized the chair, broke it over his ugly head as a trifling mark of my personal esteem, and having politely bid him good day, closed the door. I re-entered the room, and was about to start the only remaining representative of Mrs. Okside's purchase—a solitary chair—on the road to destruction, when a thought suggested itself to me to keep it as a reminiscence of the affecting episode in house-keeping experience through which I had just passed. Acting upon the idea, I carried it carefully to the back porch, and deposited it there, until I could find a better place to store it. The next day a brisk rain fell; it moistened the unsubstantial paste that held the parts together, and the last of our thirty-five dollars dissolved before our eyes. From that day Mrs. Okside has avoided the responsibility of buying furniture.

A State Kicked Down Stairs.

"Ethan Spike" contributes to the Portland Transcript a sketch of his experience as a jurymen. The first case he was called to try were capital ones, the criminals being a German and a "nigger," respectively. "Have you formed any opinion for or against the prisoners?" said the judge. "Not particular agin the Jarmin," says I, "but I hate niggers as a general principle, and shall go for hanging this here old white-woulded cuss, whether he killed Mr. Cooper or not," sez I. "Do you know the natur' of an oath?" the clerk axed me. "I orter," sez I, "I've used enough of 'em. I begun to swear when I was only about—?" "That'll do," sez the clerk. "You kin go hum," sez he, "you won't be wanted in this 'ere case," sez the clerk, sez he. "What?" sez I, "ain't I to try this nigger at all?" "No," sez the clerk. "But I'm a jewryman," sez I, "and you can't hang the nigger unless I've sot on him," sez I. "Pass on," sez the clerk, speaking rather cross. "But," sez I, "you, mister, you don't mean as you say; I'm a regular jewryman, you know—drawed out of the box by the seelick man," sez I. "I've allers had a hankering to hang a nigger, and now, when a merciful dispensatory seems to have provided one for me, you say I shan't sit on him! At this your free institutions? Is this the nineteenth century? And is this our boasted—?" Here somebody hollered, "Silence in Court!" "The Court be—?" I didn't finish the remark 'fore a couple of constables had hold of me, and in the twinkling of a bed-post I was hustled down stairs into the street. Now, Mr. Editor, let me ask what are we comin' to, when jewrymen—legal, lawful, jewrymen—kin be tossed about in this way? Talk about Cancers, Mormons, Spiritualism, Free Love, and panicks—where are they in comparison? Here's a principle upst. As an individual, perhaps, I'm of no great ac-

count; 'tain't fur me to say; but when, as an enlightened jewryman, I was tuk and carried down stairs by profane hands, just for asserting my right to sit on a nigger—why it seems to me the pillows of society were shook; that in my sacred person the whole State, figgeratively speakin', was kicked daown stairs! If that's the law in the land I'll have this case brought under a writ of habeas corpus or licksey Dickait.

Good in Apparent Evil.

During the financial crisis of 1857, when many stout hearts quailed, others found in the turbulence an element the quietude of prosperity failed to supply, that evolved the latent heroism of their natures. "I shall dismiss nearly all my workmen Saturday night," said Mr. B.—one day. "Poor fellows; I dread to do it, but necessity is a stern mistress." "No, father; do not," said his daughter Ella, "what will all their families do? It will be very hard to lose their only dependence. Do try and keep them, if you do not make anything this winter." "If I could pay them and support my family they should all remain. I do not see my way clear even to do that." "Try father; we will lessen the household expenses. The waiter would like to visit his friends at the West, and puts it off because he does not like to give up his place. We will let him go and keep his place for him." "That might be done if it were not for the furnace fires." "The fires shall be my especial care." "The heroic girl was as good as her word, and rose at four o'clock, put on a dress suited to her business, and a pair of thick gloves—made the fire; and then, after bathing, resumed her usual morning dress, and appeared at the table as bright, cheerful and blooming as usual. She persevered in her noble efforts until business revived again, never faltering nor flinching. By her cheerful sacrifices, and energetic examples, which other members of the family were ready to follow, several families were saved from destitution. Is it a wonder that she seems to them an angel of beneficence? Joseph is restored to his old duties now, and regards her with reverential admiration as the wonder of the time. C. N. K.

Theodore Parker's Early Studies.

LETTER IN PENCIL FROM HIS SICK BED TO A FELLOW-STUDENT. BOSTON, January 14, 1859. MY DEAR —: Many thanks for your kind and generous letter. It finds me on my back and forbidden to talk; so I use the only means short, even with a pencil. It was a good time we had together in 1834 and 1835, at the common table over our rice and molasses. Neither of us was rich—I, at least, was decidedly poor; and both were fighting our way to manly development with our own fists. We have sat among famous men since then, but neither you nor I have since heard much better talking than used to be set agoing at that rough pine table, and over the pewter spoons of *Christo et Ecclesia*. What we could bring from our little past, and what we gathered day by day from our studies, all was laid on the board and formed part of the common banquet. When we first met, I well remember that you had a better knowledge than I of the more spiritual metaphysical system which Cousin so eloquently set forth. I had then nothing but Locke, Reid, Stewart, Brown, Mackintosh, and their followers and predecessors, who certainly could not legitimate the facts of my daily uneasiness. I had read Cousin's analysis and refutation of Locke, and got something from it; also Enfield's History of Philosophy, which is a sort of kaleidoscope of metaphysical philosophy—things jumbled together with no order, and often only fragments of things. You had been more fortunate in your studies, and earlier than I got a start in the better philosophy, that gave your conversation a value to me which I felt deeply. I had not read *Plato* in April, 1834! But I found the *Phaedon* in the Greek alcove of the old library one afternoon—a copy in pure Greek, without note or comment; I sat up nearly all night to read it and make it my own. It let in a world of light. I presently after read the rest of *Plato*, not without delight and instruction. How we dialectics, and rash assumptions and generalizations—too often founded on a quibble; but it inspired and did us good. A great change since those days! You and I have separated widely, but I think we both have been equally conscientious and faithful to our several natures. Will God ask more or be content with less? I have rejoiced to know of your success and usefulness, and to read your words in behalf of literature and humanity in the great vulgar city of New York. Some years ago I was specially struck with a report of your remarks at a dinner of the Jews. It was a grand sight to see a Christian minister, who declared that God loved a religious Jew as well as a religious Christian. I think you for the kind things you say about me, and hope they may prove true. Certainly I have contended for the rights of the soul against bigotry on the one side, and atheism on the other. I hope the "charities which heal and soothe, and bless" will be scattered along the pathway of my thought, while "the primal virtues shine aloft as stars" to guide the travelers there. I have not much to do, but if I pass on and leave it unfinished some one else will better do the work. Mankind does not miss a single man, and there is never a break in the continuity of the human march. But I have written too long; the flesh is weak. With many thanks and the best wishes, believe me, yours faithfully, THEODORE PARKER. [Evening Post.]

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- "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, addressed box 878, Cleveland, O. Mrs. C. M. Stowe may be addressed, till farther notice, at Sturgis, Mich. Mrs. M. J. Kutz will answer calls to lecture addressed 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 9; Somers, March 23 and 30. Dr. James Cooper will answer calls to speak inspirationally, addressed Bellefontaine, O. Rev. H. S. Marble will answer invitations to lecture, addressed Iowa City, Iowa. Frank Chase, Impassional Medium, may be addressed, South Saiton, N. H. Mrs. Augusta A. Carrier will lecture during the spring months in Boston, Portland, and Lowell. Address box 815, Lowell, Mass. E. Whipple will spend the winter in Michigan, Wisconsin, and Minnesota, and lecture on Geology and the Spiritual Philosophy. Address Cleveland, O. Mrs. Corn L. V. Scott Hatch speaks at Dordrecht Hall, 866 Broadway, Sunday mornings and evenings. Miss Emma Hardinge will lecture each Sabbath of March in Philadelphia. Address care of Mr. E. J. French, 8 Fourth street, 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 Glenfern and Kenduskeag. Rev. J. D. Lawler will attend to any invitations to deliver six or more lectures on Doctrinal Christianity, directed to Coxsack, N. Y. William Bailey Potter, M. D., will lecture on Scientific Spiritualism, in Western New York and Southern Ohio, until spring. Address care of C. S. Hoag, Wallis, N. Y. Mrs. S. E. Warner speaks once in four weeks at Berlin, Princeton, Spring Vale, and Owego, Wis. Address Berlin, Wis. Leo Miller will speak in Chelsoen, Mass., the two first Sundays in March; Willimantic, Conn., third and fourth Sundays. Address Hartford, Conn., or as above. 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. Professor Clarence Butler, Normal Speaker, will answer calls to lecture on Spiritualism, with cognate subjects of Reform, in New England and Eastern States. Address care Dr. A. B. Child, 15 Tremont Street, Boston, Mass. Mr. and Mrs. H. M. Miller will receive calls to lecture on the Principles of General Reform through Central and Eastern New York. Will attend funerals, if desired. Mrs. M. is an inspirational speaker. Address, permanently, Gonesout, O., care Asa Hickox, or, till Feb. 15, Newrich, Chenango Co., N. Y. F. L. Wadsworth will lecture in Battle Creek, Mich., every Sunday until further notice; in Providence, R. I., four Sundays of May, 1862; Taunton, Mass., first two Sundays of June; Marblehead, Mass., three last. Address accordingly. He will answer calls to lecture in New England during the summer of 1862.

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Those who visit the metropolis during the pleasant season are often at a loss how or where to obtain information which will guide them to the various points of attraction found in and near so large and wealthy a city.

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GALLERIES OF ART. International Art Institution, 99 Broadway. Collection of Paintings, 348 Broadway.

PUBLIC LIBRARIES. Astor Lib. Lafayette Pl. bet. Astor Pl. & Gt. Jones St. Woman's Library, University Bldg. Washington Sq.

PROMINENT CHURCHES. Grace Church, 394 Broadway—Episcopal. Trinity, Broadway opposite Wall Street—Episcopal.

PUBLIC BUILDINGS. Merchants' Exchange, Wall St. Custom House, Wall St. City Hall and Court Houses, in the Park.

OBJECTS OF INTEREST. GREENWOOD CEMETERY, on Gowanus Heights, L. I., is reached by ferry from foot of Whitehall St., near the Battery.

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MEDICAL CLAIRVOYANTS. Mrs. Sawyer, Clairvoyant and Medical Medium, 84 High St., Brooklyn.

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Notices of New Books.

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

REVUE SPIRITUALISTE. 1re Livraison. 1862.

The contents of this number are the following:

- 1. Review of certain strictures on the conduct of the journal; 2. Letter from Dr. Grand (Boulogne) with editorial comments; 3. The Transfer of Objects from Place to Place by Spirits; 4. Letter detailing Spiritual Phenomena; 5. The Medium Foster in London; 6. Spiritualism in Turkey; 7. Jesuitic Homeopathy—A Vision; 8. Mediumistic Communications; 9. The Medium Mlle. Desreux Godin. The Revue Spiritualiste is published at No. 21 Rue de Boulogne, Paris; price per year, 14 francs. It is a French journal, edited by Z. J. Pierart.

REVUE SPIRIT: Journal d'Etudes Psychologiques. Fevrier, 1862. Paris: Rue Saint-Andre, No. 59. M. Allan Kardec, Redacteur.

- CONTENTS: 1. New Year's Wishes; 2. Is Spiritualism proved by Miracles? 3. The Wind—A Fable in verse; 4. The doctrine of Reincarnation in America; 5. New American Mediums in Paris; 6. Subscription in Aid of the Work-people of Lyons; 7. Spiritual Teachings and Discourses; 8. Philosophic and Religious Meditations, dictated by the Spirit of Lamennais.

This is a French monthly; subscription per annum, 14 francs.

We shall seek to make arrangements to furnish these monthlies regularly at this office.

The March Magazines.

THE ATLANTIC for this month contains The Fruits of Free Labor in the Smaller Islands of the British West Indies; the conclusion of "A Story of To-Day;" Mountain Pictures, by Whittier; The Use of the Rifle; more chapters of "Agnes of Sorrento;" another of Prof. Agassiz's Contributions; "Methods of Study in Natural History;" The Southern Cross; Concerning the Sorrows of Childhood; The Rehabilitation of Spain; A Raft that no Man Made; Fremont's Hundred Days in Missouri; (concluded); Birdofredon Sawin, Esq., to Mr. Hoses Biglow, by James Russell Lowell; Taxation, by Edward Everett; and Voyage of the good Ship Union.

The Story of To-Day is, we observe, published in book form, entitled "Margaret Houth." It is a story betraying a keen perception of human character, and a spirit in sympathy with the noblest purposes of life. The author is destined to accomplish great good in the peculiar field she has chosen.

HARPER'S has three finely illustrated articles—Turkey and Russia, by J. S. C. Abbott, How the Dutch are taking Holland, and The Chiropodist, a story of the Watering Places; the usual continued tales; an interesting article upon William Cullen Bryant; and the Artillerist; Early Secessionists; Cured; A Soldier's Letter; and a well-told tale, with a decidedly appropriate and easily inferred moral, entitled, "A Drawn Game," by Fitz Hugh Ludlow.

Altogether it is an entertaining number.

THE ELECTRIC opens with a fine steel engraving of Frederick William Louis, King of Prussia, and the following table of contents, being choice selections from the leading Quarters and Reviews:

The Italian Clergy and the Pope; Elizabeth Barrett Browning; The Poetry of Age; Concerning the World's Opinion; Are the Planets Inhabited? Comets and their Phenomena; Life and Times of Edmund Burke; Ancient Forests and Modern Fuel; Discoveries, New and Old; The Struggle in America; Martyrs to Adventure; Possible Future of Russia and Poland; Passages in the last War; The Last of the Condes; Literary Miscellanies, &c Five dollars a year.

Indiana Friends of Progress.

The Friends of Progress will hold a quarterly meeting at Greensboro, Henry Co., Ind., in Seth Hinshaw's Hall, on Friday, Saturday, and Sunday, the 11th, 12th, and 13th of April. Frank Wadsworth and Miss Mary Thomas will be present to administer to the spiritual wants of those present. Other speakers are cordially invited. Come, all who can, and let us have a feast of good things.

By order of the Committee, Seth Hinshaw, Agnes Cook, Dr. Hill, Valentine Nicholson.

STATISTICAL POCKET MANUAL of the Army and Navy, and Census of the United States. Boston: D. P. Butler, 142 Washington St. This convenient little reference book contains a variety of interesting and useful statistics, with reference to the army and navy, embracing the pay of officers and privates, badges of rank, military terms and privates, allowance of clothing, food, &c., with the population of cities, tables of distances, extent of foreign navies, &c., all for twenty-five cents.

Little Nellie's Paper.

Nellie Williams, a little girl twelve years of age, publishes a newspaper in Penfield, Monroe county, N. Y., entitled The Penfield Extra. She edits the paper and sets the type herself, no one interfering to read proof or correct errors. She takes her own way in everything. And really she makes a nice little paper. Doubtless she is the youngest publisher and editor in the world.

If any one wishes to see Little Nellie's paper, or encourage her in her noble efforts to obtain a livelihood, let them inclose fifty cents to her at Penfield, which is the price of the Extra or a year.—Christian Advocate.

The Fallen Angels and their Doom.

[The Zion's Herald, of February 12th, "has been and gone and done it." The Slaveholders' "Rebellion" is aptly compared to a "quarrel," said, in oriental mythology, to have occurred in Heaven. The whole thing is given below.]

JUNE VI.—"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the Judgment of the great day."

Let us notice,

- I. The character of this Rebellion. 1. God's law, which was holy, just, and good, required a loving obedience. This they attempted to nullify, being too proud to obey their rightful ruler. 2. They seceded from heaven and attempted to set up a confederate government of their own; resolved to rule or ruin. 3. Their first rebellious attempt was to take the capital, hurl the rightful ruler from his seat, and raise their leader to the eternal throne. 4. Falling in this, they resolved to take all the new territory of earth that God had just added to his dominion and reduce its inhabitants, (another race) to perpetual slavery. 5. Having commenced their deprecations, they demand to be let alone. "Let us alone. What have we to do with thee, Jesus of Nazareth?" &c. 6. Finding their task a hard one, they propose a compromise. (See the temptation in the wilderness.)

Let us consider,

II. The end of this Rebellion.

- 1. God, the rightful ruler of the universe, has undertaken its overthrow. 2. For its accomplishment he has sent his hosts into the field, marshaled and led by his Son. 3. He has furnished them with arms. (See Eph vi: 13-18, and 2 Cor. x: 4.) 4. He has proclaimed liberty to the captives, and provided means for their escape from their oppressors. 5. He has directed them to follow a guiding star in their escape from bondage to the land of freedom, and though Satan has a fugitive slave law, and though he sends his bloodhounds in pursuit of the fugitives, and though some are captured and sent back to bondage in the form of backsliders, yet, thank God, myriads have escaped and enjoy freedom: "For whom the Son makes free, is free indeed!" 6. The object of this contest is nothing short of the overthrow of the devil and all his works, and the restoration of this world to freedom and to God. (See 1 Cor. xv: 24, 25; Dan. vii: 27; Rev. xi: 15.)

REMARKS.

- 1. We learn from the subject that the devil is the great author of secession and slavery. 2. None can remain neutral in that cause. "He that is not for me, is against me." 3. We see from the side we take in this contest, whose cause we are interested in, and whose servants we are. 4. We may learn our fate if we are finally found in arms against God and his cause. The prison and the chain are already prepared for the rebel leader, and all who persist in following him must share his fate. (See Rev. xxi: 1; Matt. xxv: 14.) 5. Freedom is offered to all who will abandon his cause, and submit fully and sincerely to the Son of God. "Let him return to the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon!"

For the Herald of Progress.

Spirit Portraits.

LETTER FROM DR. COOPER.

BRO. DAVIS: I receive many letters asking for information on the above subject, not more than one-fifth of which contain a stamp to pay return postage; therefore, with your permission, I will answer all through the columns of your paper.

I have been used as a medium for drawing pencil portraits (I do not paint) for about four years, and during that time many test pictures have been drawn, and there have been many failures. For the last year I have been controlled to draw but little, my health having been poor, and the influence so exhausting, that I have refused all orders, except when very strongly impressed to receive an occasional one, and wait until the spirits were ready to control, which would sometimes be several months.

I have also tried to get rid, entirely, of drawing; and when two or three months have passed without feeling any influence, and I had thought I had succeeded, a picture would be drawn, which, being a test, would bring another shower of letters, nearly all of which have been answered, at considerable expense of time and money, (at least for a man whose only means of support is his time) for sometimes not one in ten of the letters would contain a stamp.

Now that my health is better, an occasional drawing is produced, and numerous letters remaining unanswered, for want of time, I make the following general statement:

I do not solicit orders; for, as the drawings are produced independent of any control of my own, I can promise nothing further than to sit for the person or persons who write to me on the subject, and send them what I get at the sitting.

All the conditions required are to send me the name, and also the age of the spirit at the time it left the earth form; but it will be useless to send for one that has been less than four years in spirit life. The post-office address of the writer must accompany the order, and one dollar \$ pay for time and paper, as well as postage on the picture. But I would state further, that no one should send who is not willing or cannot bear to be disappointed, for there are many failures—not to get pictures, but such ones as can be recognized.

Persons sending orders must be patient, for it may be weeks or even months before their orders will be attended to, and again it may be only a few days. I can promise that they will,

at least, get a specimen of the drawings, but would again say that I would rather not have orders.

If persons desirous of trying the experiment would consult their spirit friends, through some good medium, they might ascertain whether it would be worth while to send an order or not. Trusting that this will be a sufficient answer to the many inquiries that have been made, I subscribe myself for Truth and Humanity, Yours, &c., JAMES COOPER, M. D.

BELLEFONTAINE, Logan Co., O., Feb. 11, 1862.

A Patriotic Seaman.

In the explosion on the Essex, at the capture of Fort Henry, one of the seamen was shockingly scalded. His clothing was at once removed, linned oil and flour applied to his scorched flesh, and he was carefully wrapped in blankets and placed in bed. A few moments after, came news that the rebel flag was struck and the fort surrendered. In his enthusiasm he sprang out of his berth ran up on deck, and waved his blanket in the air, huzza for the stars and stripes. The poor fellow, after the first excitement was over, was assisted below, and in the night he died, full of rejoicing to the last at the triumph of the old flag.

—When our dearest interests are at stake, we must act as did that noble commander of a large army. When the enemy saw that they were about to be overcome, they entered the household and snatched the only son, the idol of their opponents, and defiantly placed him in their foremost ranks. But the brave Tell, hoarse with strong emotions, cried: "Fire! I was a patriot before I was a father! I command you! Fire!" The Swiss were victorious, as nations always are when they offer all upon the altar of Truth.

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