

THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

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[WHOLE No. 111.]

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 perusal) should be superscribed "private" or "confidential."

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

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

Whisperings to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

M. A. J., NEW YORK.—Philosophical essays on Christianity, No. 2, is received for next week.

O. K., GRANITE STREET.—Your reply to C. W. is received and on file for examination.

"MYRTLE," OF WIS.—will accept our thanks for her welcome contributions.

MRS. T. S. M., TELLY, N. Y.—We know of no treatment for neuralgia, better than that indicated in the *Harbinger*. Try it very faithfully.

P. A. S., CELINA, O.—Your letter on "Ante-Natal Growth" will receive attention as soon as practicable.

D. L. W., CHICAGO, ILL.—"Little Georgie's picture" came safely. Thanks for the charming "shadow," and for the kindly words by which it was accompanied.

POEMS ACCEPTED: "The Parting," by Mrs. E. J.; "The Child of Destiny," and "The Darkly Moving Tide," by Mrs. H. A. J.; "Sympathy," by A. W. P.; "The Searcher."

POEMS DECLINED: "The Spirit's Message"; "Poem on Prayer"; "My Twentieth Birthday"; "The Bird of the Vale"; "The Orphan Girl"; "She smiles not on me now."

JOHN L. AND OTHERS, MASSILLON.—The cards you mention have not been preserved. At least we cannot find them. There should be more where they came from.

"LAUREA," HUDSON, N. Y.—We think that the instruction you seek will not come from the quarter where you are inclined to look for it. If you sincerely desire to do what is right, the adequate strength will surely come.

L. K., GRAMPIAN HILLS, PA.—The ingredients of the "Spring Beverage," as given in the *Harbinger*, are more adapted to the greatest number of persons. Either prescription will do for most people.

DAVID B., ST. LUKE'S HOSPITAL, N. Y.—By abbreviating and somewhat changing parts of your communication, we can find room for it. Do you agree to the proposed emendations? We await your decision.

MARIA E. T., BAKER BANK.—The *Harbinger of Health* was sent as you requested. May the angels of love and light bend over you and give you wisdom to see the pathway to health and happiness. Do not neglect the sweet oil prescriptions.

W. L. H., MAXFIELD, ME.—The discussion between Prof. Brittan and Dr. Richmond will furnish you with both sides of the question. For the best explanation of Spiritualism, see works on Harmonical Philosophy, particularly a chapter in vol. 5, entitled "The Thinker."

J. R., OF SOUTHFIELD, L. I., wishes that the "blood in R. T. H.'s 'racy vein'" was a little less "irony." The same correspondent thinks that "The Character of God, by J. W. Thwing, is a delightful blending of strength and beauty." Let each man be fully persuaded in his own mind.

J. M. F., NEENAH, WIS.—The Theological Works of Thomas Paine can be ordered from this office. One volume, with life and portrait, price one dollar; postage 20 cents. "Age of Reason" separately, 25 cents, in paper; postage 5 cents. Cloth, 37 cents. Your last question will be answered hereafter.

A. S. M., ROCKFORD, ILL.—The tree of inspiration does not depend upon "the root of all evil," and we are somewhat surprised that you should entertain the thought or ask the question. The explanation is this: Your letter of one year ago was lost, at least it could not be found, when the hour arrived for giving attention to its requests. We shall now soon say something for the benefit of your suffering daughter.

E. D., HENTLEY, IND.—The theory that spirits take possession of the body of a human being—that a spirit attaches itself to the brain and nervous system of a man, is a weak superstition, in our opinion a poor explanation for cerebral and pneumogastric disturbances. It is difficult to cure a patient of these affections, if his mind is impressed with either the doctrine of "witchcraft" or "obsession." One condition of health is a high order of common sense. If the patient is insane, the best treatment is the combined methods of Hydropathy, Magnetism, and Movement cure. Do not attribute your troubles to the inhabitants of a sphere above and beyond the earth.

Philosophical Department.

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

For the Herald of Progress.

The Demonstrably True in Religion and Morals.

NUMBER TWELVE.

That a man should have so lived during some three years, as to require eighteen hundred years on the part of his accredited followers to interpret the life of those thirty-six months, and miss the interpretation after all, is to me, the most notable example extant, of the difference between the false ethics and the true. It is more than the difference between originality and imitation; because the eighteen centuries have failed as well in the power to imitate, as in the genius to comprehend.

It was remarked in an earlier number, that the Gods of the historic nations are spoken of in the past tense. So of their religions. "The God of our fathers," "the religion of our fathers," are the common forms of expression. Phrases respectful enough but full of the seeds of mischief.

Now, Jesus, as we learn, had neither "the God of his fathers" nor "the religion of his fathers;" that is to say, his ideas of God and religion were not from the faith of his fathers as taught in his own time. His religion and morals, whether true or false, were of his own finding, and his appeal for their truthfulness was not to books, but to existing facts, of which he made pre-eminent use, and most cordially invited all his friends to do the same. Their non-compliance with his invitation, explains the existing difference between Christ and Christianity. Whilst the former, through the exercise of these powers, enjoyed the reality, the latter, through neglect, has but the history of it.

The world exhibits no more perfect example of success and failure, of greatness and littleness, of strength and weakness, than appears by candid comparison of the life of Christ with the history of Christianity. And the causes are as obvious as their effects. With Jesus man is natural, and the subject of laws manifest in his being and tangible to observation. With the Church, man is a miracle, and governed by will miraculously written in Hebrew and Greek. With the one, right is always right, and right by virtue of necessity; with the other, it is only so because of, and during the pleasure of the miraculous statute. Suppose a navigator bound for the Indies solemnly retiring to his private state-room, there to take his latitude and departure from "Maury's Geography of the Sea," instead of ascertaining the actual bearings and distance of a substantial fact on shore—that is the difference, Jesus verified his position by immovable realities, and reached the haven of exalted manhood. The Church, clinging to the "geography" as the "fixed fact," lies a dismasted bulk upon the waters of the nineteenth century.

Civilization, as it seems to me, has reached a point where analysis of all that it professes to believe with respect to religion and morals is indispensable to the continuance of any belief whatever in that direction; that is to say, if it is not to become practically atheistic, it must find a diviner providence than is set forth in any system of theology extant; and if it is not to degenerate into barbarism, it must find rules of moral action whose basis is not the divine pleasure written on parchments, but a divine necessity expressed by Nature—axioms as invariable and certain as are the rules of arithmetic. The necessities of its advanced growth demand the scrutiny and point the alternative. The law of equipoise requires that there be peace between physics and metaphysics—between ethics and the mathematics, between science and faith. Whatsoever cannot abide the scrutiny must be abandoned for that which will abide it, else we go back. The demonstrably true in physics alone, will not hold us where we are. Take a human skull and mark off the area covering powers immediately related to the physical needs of the individual—and observe what is left. Does not the extent and position of the remaining space, indicate powers equally essential to the well-being of the man? We can see that for the individual to live below the line of this upper region is to live the life of a brute: how much above that line does the civilization we vaunt so highly carry us?

The senses have monopolized the intellect, and abandoned the remaining powers as useless. Commerce does not require the aid of conscience, it walks by rule of the Legislature. Chemistry requires but a crucible and a pair of eyes; anatomy asks but for a body and a knife; astronomy demands no more than a telescope and the mathematics. "What the

law makes property, that is property;" what the crucible reveals, that is truth; what the knife discloses, that is man. Our civilization has reached thus far. For all that the man who lives below the line can see, the world might have advanced to where it is, with much less expense of outlay in hat. What need is the angel to the animal? To one resolved on living to himself, what need of powers relating him to another?

I know there is a quasi-recognition of the power of use in the upper chamber of the cranium—a vague suspicion that it might do somewhat if we did but know how to make it available. Politicians, in an insane way, sometimes speak of moral rectitude (before an election). Above the dome of the City Hall there is a symbolical representation of Justice; but below it sits the Common Council, and within its shadow are the public offices. That wooden "Justice!" what has she done for us? That "moral rectitude," blurted from the political stump, what becomes of it when the politician gets to Washington?

No, the world's religion and the world's morality are not recognized powers for daily work (and that is why they are put aside for Sunday), while the genuine are where the power of steam was before the days of Watt and Fulton. That is to say, they are awaiting demonstration and recognition. The tyro in physiology and phrenology knows what must happen to any power of man unused, or misused. An organ of the body, or an organ of the mind, without due exercise and proper nutriment, becomes weak or fails altogether.

I think we are destined to see, ere long, a stupendous exhibition of natural justice in this particular, in a quarter little suspected. Namely, on the part of the graduates of "the peculiar institution" and their owners, whose education is from quite a different school. The notion that the slaves as a body are very low in the scale of humanity as compared with their masters, is of general prevalence. We all know what arguments and apologies take their rise in it. Would its advocates but seriously inquire how high in the human scale these masters and mistresses are, they need go no further to learn that the notion is not only fallacious, but wholly untrue. The contrary, the superiority on the one part and the inferiority on the other, are assumed.

The display of natural justice to be seen when this war shall have opened the way, will, as I think, dispel this fallacy. If the laws relating to mind hold, as do those applicable to the body, it seems to me safe to affirm, that when the Northern intellect is fairly let into the secrets of that "house of bondage," it will find the preponderance of human powers in the opposite scale—with the slaves.

A race of angels, who, colonizing upon this planet, should, for three generations, do nothing but chew tobacco, drink alcohol, smoke segars, breed mulattoes, fight duels, flog negroes, nurse their nobility, visit water-places, spout democracy, pension themselves upon Government, and sell their own children, must of necessity fall, in the end, below the common level of the human. To the unused angelic nature, as to the unused human arm, in this universe, by authority of natural law, but one result is possible, and that is weakness. Being Englishmen by descent, instead of angels, does not alter the law of the case, nor soften its penalty. I need not particularize; the thoughtful mind has only to digest the current data furnished by these slave-owning gentlemen, to realize, on their part, the fearful fading out of every trait that marks the dignity of human nature.

Now, while the course they have pursued would ruin an angel (assuming him to be the subject of natural law), three generations of life, all but exactly the opposite of the doing-useful and have-everything-good system, should lead to results as opposite. "Work is worship;" suffering is a schoolmaster; the rawhide is a prophet, and its prophecy is of a change of owners. Throughout the ages, its perpetual proclamation has been of a transfer of power (and this would have taken place at the South ere this, but for the yearly influx of Northern blood, and the watchful care of their guardian angels, the Northern doughfaces.) The dumbest and dullest devil in all Infernal-dom (granting him within the domain of law, and like the imps of old, with sense enough to prefer a hog for his habitation to less comfortable quarters), under the spur of American slave-ownership, must ultimately rise. Three generations of that most Christian discipline would inevitably mold him into somewhat of a practical philosopher.

True, its proximate effect is to produce a fall, and then, if you relax the discipline to any considerable extent, and apply no better stimulus, the man lies prostrate, as is the case, for example, with the genuine Boor of England. As a class, these English Boors are inferior in intelligence to the American slaves. With him, the injustice that degraded his fathers, has been somewhat relaxed, but the justice has not been done; he is still a Boor,

not a Brother, and the weight of caste is upon him. He is permitted some sort of private right in his wife and children, no doubt, and he may even select his own corduroys and smock-trock. So, with these blessings and needful supply of bread and beer, he is left to vegetate, and does. With the American slave it is wholly different. The injustice and cruelty inflicted upon his ancestors in this country have grown deeper and sharper with every year. His owner has never given him either time or occasion to stop thinking. In his school there has been no vacation, and his course of study has been strict and practical to the extent, that a veritable monkey might have gleaned therefrom some inklings of common sense. And the slave is not a monkey, "the development theory" to the contrary notwithstanding. Mortifying as it may be, the Naturalist is compelled to write him down man, and accordingly he has gained in human power in the exact ratio that the Brother man who prefers ownership to Brotherhood, has lost it. There is no miracle, and no divine favoritism in the case; only law. He who doubts the law, or its predicated results upon the slave as compared with his master, can nurse his skepticism until it vanishes in the imminent opportunity of personal observation.

What says the poet concerning "Truth struck to earth?" Within the field of demonstrative observation, man is Truth's highest and noblest incarnation. May not the anthropologist say of man what the poet has said of all things true? I have said, what we are to gain (if anything) from this national tragedy, is a moral. That is to say, we are to learn from it a higher appreciation of man; a better knowledge of the laws of man; a juster idea of the relation of these laws to political economy, national greatness, and individual happiness. We are to learn from it to have done with founding our policy upon texts of Scripture which run directly contrary to the facts of Nature; to have done with quoting great names against the truth that is "self-evident." Suppose the tragedy to end and we not to master its lessons. Assume that peace is to give new life to trade by simply restoring it to the old channels; permanence to the nation by renegeting the old compromises; prominence to religion by redoubling church ceremonies; strength to morality by more learned efforts at reconciling Jewish contradictions—believe these things, my brethren—believe, and act upon that belief—invoke your men of nimble logic—let them still the tempest of war by the blandishments of diplomacy—and though the thunder of your cannon should die into an echo, the silence that succeeds shall not be peace; the money you can make shall not be prosperity; the religion you profess shall not be Christ-like; the country you would save shall not endure. If saved yourselves, it will be against all this—it will be "as by fire"—and when you are safe, you will look out from between the buttons of "Abraham's bosom" upon your posterity (and mine) of the second generation, only to see them bathed in blood or bound in chains! Not a pleasant outlook for a natural father, however it may be enjoyed by a church saint. But, whatever current statesmanship and current theology may promise, anthropology affords no other.

R. T. H.

For the Herald of Progress.

The Man and the Soul.

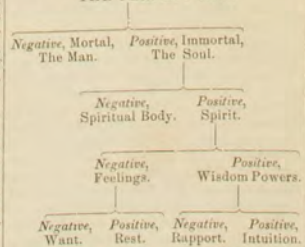
BY PROF. PAYTON SPENCE, M. D.

NUMBER FOUR.

THE SPIRITUAL BODY.

It may be well to refresh the reader's memory of our analysis of the Soul, as the Spiritual Body, of which we intend speaking in the present article, forms one of the elements of the Soul, according to that analysis. It is as follows:

THE PERFECT MAN.



What is the form and organization of the Spiritual Body? I believe that the unanimous answer of all mediums, seers, and clairvoyants, to this question, is about as follows: The Spiritual Body has the form and organization of the Physical Body—having all the external and internal members and organs which the Physical Body has—no more and no less. According to this opinion, therefore, the Spiritual Body has a head and face, eyes, ears, nose,

mouth, teeth, and tongue, neck, chest, and trunk, upper and lower limbs, hands and feet, brain, lungs, heart, liver, stomach, alimentary canal, &c., all shaped and located precisely as the same organs are shaped and located in the Physical Body, the only difference being that the latter are composed of physical elements and the former of spiritual elements. To all this descriptive anatomy of the Spiritual Body, the testimony of mediums, seers, and clairvoyants, is abundant and uniform, without any deviation, and with only an occasional one of these witnesses adding a pair of wings to the organs just named. It is not surprising, therefore, that this overwhelming testimony should be deemed sufficient to settle the question of the form and organization of the Spiritual Body, beyond all doubt or controversy. To us, however, it is not sufficient. Nevertheless, we do not impeach the honesty and integrity of mediums, seers, and clairvoyants. We admit that they testify to genuine experiences; we admit that they sometimes see, hear, and touch, and at other times seem to see, hear, and touch, what they describe but we differ from them as to the interpretation of these real and seeming perceptions.

The following law is expressive of a universal fact in the science of comparative anatomy and physiology: namely, that difference in function is always associated with difference in organization. This law, or general expression of fact, is so well established, that it is unnecessary for us to say anything in its support. Now, inasmuch as the functional activities of the Soul differ from those of the Man—those of the latter being the activities of Emotion, Perception, and Intellection, and those of the former being the activities of Feeling, Rapport and Intuition—therefore, the organization, or the Spiritual Body of the Soul, must necessarily differ from the organization, or the Physical Body of the Man; and, hence, while the Emotions, Perception and Intellection of the Man, are manifested through the machinery of a brain and a nervous system, including the organs of special sense, the Feelings, Rapport and Intuition of the Soul, require an entirely different machinery. Furthermore, if the Spiritual Body differs so essentially from the Physical Body in these, the most important parts of its structure, then they must differ from each other, in an equally striking manner, in all other parts of their structure; for it is a law of comparative anatomy and physiology, that when two organic forms differ from each other in any one or more of their organs, a corresponding difference necessarily runs through all of their organs; and hence, the Spiritual Body differs from the Physical Body, radically, and in toto.

Again, the following law is expressive of a universal fact in the science of comparative anatomy and physiology: namely, that different functional relations with the same elements, or different functional relations with different elements, can only be established through different organizations. This law, or general expression of fact, like the one first above stated, is so well established, that it is unnecessary for us to say anything in its support. Now, inasmuch as the Soul, both before and after the death of the Man, is not only related to elements which are different from those to which the Man is related, but is also related in a different manner from the Man, to those elements to which the latter is related, therefore, the organization, or the Spiritual Body of the Soul, must necessarily differ from the organization, or the Physical Body of the Man.

This argument, based upon the relations of the Soul and the Man to the elements, we will amplify, more fully, in its bearings upon what are called the organs of special sense, as we will thus be enabled to develop several other important conclusions besides the main one, that the organs of special sense of the Soul (if we may so speak) differ from those of the Man; or, in more accurate language, that the organ or organs of Rapport differ from those of Perception.

Before announcing the propositions which express the conclusions above referred to, it is necessary that we should explain the following laws of the organs and media of conscious relation with outward objects.

Law 1st. Each medium, or element, through whose movements and methods we are consciously related to external objects, requires a different organ of special sense to receive those movements and methods. Thus, the air is an element through whose movements and methods we are consciously related to the sonorous vibrations of objects; and the ear, with its external and internal parts and appendages, is an organ which is specially adapted to receive those movements and methods of the air. So, also, luminiferous ether is an element through whose movements and methods we are consciously related to lights, shadows and colors; and the eye, with its external and internal parts and appendages, is an organ which is specially adapted to receive those movements and methods of the luminiferous ether.

Now the eye and the ear differ from each other because the luminiferous ether and the air differ from each other. For the same reason the eye and ear differ from all the other organs of special sense, and each organ of special sense differs from all the rest.

Law 2d. *Each organ of special sense is adapted to receive the movements and methods of one particular medium, or element only, not those of any other medium or element.* This law is a corollary or necessary inference from the first. It may be illustrated as follows. The ear is adapted to receive the movements and methods of the air; but the peculiarity of structure which adapts it to that office, unfits it to receive the movements and methods of the luminiferous ether, or of odors, or of savors, or of the resistances of external objects. In plain language, the ear is adapted to hearing, and that very adaptation disqualifies it for any other kind of Perception; so that we can neither see, feel, taste nor smell with it. For the same reason we cannot hear, feel, taste, nor smell with the eye; nor can any organ of special sense perform the function of another.

Law 3. *Those properties of objects which can be taken cognizance of by one organ of special sense, through the medium or element to which that organ is adapted, cannot be taken cognizance of by any other organ of special sense, through the medium or element to which it is adapted.* Thus, the eye, through the medium of the luminiferous ether, perceives the lights, shadows and colors of objects, but the lights, shadows and colors of objects cannot be perceived by the ear through the medium of the air, or by any other organ, through any other medium.

Law 4th. *The impressions received through one organ of special sense cannot be transferred to another organ of special sense.* Thus the impressions of lights, shadows and colors are received through the eye, and the impressions of sounds are received through the ear; but a person who sees, cannot transfer his impressions of lights, shadows and colors, either to his own sense of hearing, smelling, tasting or feeling, or to the sense of hearing, smelling, tasting or feeling of another person; and hence, if the latter is blind and has never seen, he can never be made to realize what lights, shadows and colors are, by any kind of appeals to his other senses, or by any kind of impressions upon them.

The following propositions are necessary sequences from the foregoing laws of the organs and media of conscious relation with outward objects.

Prop. 1st. *The Spiritual Body has neither eyes, ears, mouth, nose, nor organs of touch; but it has its own organs of conscious relation with outward objects (organs of Rapport) which are totally different from the organs of conscious relation (organs of Perception) of the Physical Body.*

The truth of this proposition is evident from the following considerations: The Soul is related to things which are exterior to itself, not by means of the air, the luminiferous ether, odors, flavors, solid or palpable substances, but by means of the more interior elements of the Spiritual sphere of existence; and the latter elements differ from the former in their constitution and also in their movements and methods. But, according to our first law of the organs and media of conscious relation with outward objects, each medium or element through whose movements and methods we are related to external objects, requires a different organ of special sense to receive those movements and methods; therefore, the Spiritual Body must be endowed with organs of special sense (which we call organs of Rapport) which are totally different from the organs of special sense (organs of Perception) of the Physical Body; and the Spiritual Body must, moreover, be endowed with a different organ for every element through which the Soul is brought into relation (Rapport) with exterior objects.

Prop. 2d. *The Soul can neither see, feel, hear, taste, nor smell the Physical Body of the Man, or its material surroundings, or anything else, whether material or spiritual.*

This proposition follows as a necessary sequence from the preceding one, namely, that the Spirit Body has neither eyes, ears, mouth, nose, or organs of touch. Nor can it be said that the Soul may see, hear, feel, smell and taste with its own peculiar organs of special sense, (organs of Rapport); for according to our second law of the organs and media of conscious relation, each organ of special sense is adapted to receive the movements and methods of one particular medium or element only, not those of any other medium or element; therefore, the organs of special sense of the Spiritual Body (organs of Rapport) are adapted to receive the movements and methods of the media and elements of the spiritual sphere, not those of the material sphere; and hence they cannot receive the movements and methods of the air, the luminiferous ether, odors, savors, &c; or, in other words, with such organs, the Soul can neither see, hear, smell, taste, or feel anything. Yet while this is true, it is equally true that the Soul, with its own peculiar organs of special sense, (organs of Rapport) does come into conscious relation (Rapport) with everything which is in the material sphere. From the very fact, however, that that conscious relation is a relation through the organs of the Spiritual Body, not through those of the Physical Body—is a Rapport, not a Perception—everything in the material sphere appears to the Soul totally different from what it appears to the Man. This we will more fully explain presently.

Prop. 3d. *The Man can neither see, feel, hear, taste or smell the Spiritual Body of the Soul or anything else of the Spiritual sphere.*

This proposition is demonstrated in the same way as the preceding one. It is a necessary inference from the second law of the organs and media of conscious relation, namely,

ly, that each organ of special sense is adapted to receive the movements and methods of one particular element or medium only, not those of another. The special senses of the Man are adapted to receive the movements and methods of the elements or media of the material sphere only, and, therefore, cannot receive the movements and methods of the elements or media of the spiritual sphere; and therefore the Man can neither see, feel, hear, taste or smell the Spiritual Body or anything else of the spiritual sphere, through the agency of the media or elements of that sphere. Nor can the Man see, hear, smell, taste or feel anything of the spiritual sphere, through the agency of the elements or media of the material sphere; for according to the third law of the organs and media of conscious relation, those properties of objects which can be taken cognizance of by one organ of special sense, through the medium or element to which that organ is adapted, cannot be taken cognizance of by any other organ of special sense, through the medium or element to which it is adapted; therefore, though the Soul, by means of the organs of special sense of the Spiritual Body, can be brought into conscious relation with the properties and attributes of things in the spiritual sphere through the elements or media to which those organs are adapted, yet the Man, by means of the organs of special sense of the Physical Body, and through the media or elements to which they are adapted, cannot perceive or be brought into conscious relation with those properties and attributes of things in the spiritual sphere. If such were not the case, then the Spiritual Bodies of Souls, and all other spiritual things in the spiritual sphere, would be visible, audible, tangible, &c., to the Man at all times, as much so as the material things of the material sphere are, at all times, visible, audible, tangible, &c., to the Man.

Prop. 4th. *The impressions received through the organs of conscious relations (Rapport) of the Soul, cannot be transferred to the Man.*

According to the fourth law, the impressions received through one organ of special sense, cannot be transferred to another organ of special sense, and hence, it follows that the impressions received through the organs of special sense of the Soul cannot be transferred to the organs of special sense of the Man; and as there is no other channel through which they can reach the Man, therefore, they cannot be transferred to the Man. It is, therefore, utterly impossible for the Soul to convey to the Man a knowledge, or a conception of the appearance of a Spiritual Body, or of anything else in the spiritual sphere. All that the Soul can do, and all that it ever has done, is to stimulate, directly or indirectly, either the material organs of Perception of the Man, or the faculties of Perception themselves, and thus, either in a normal or in an abnormal way, cause a realization of impressions (Perceptions) precisely similar to those which the Man receives through his special senses in the natural and ordinary exercise of them—that is, Perceptions and impressions of forms, lights, shadows, colors, sounds, tastes, smells and resistances, or tangibilities. To do more than this, it would be necessary to create in the Man new faculties and organs of Perception; and hence, to enable the Man to know, or realize how a Spiritual Body or anything else in the spiritual sphere, really appears to the Soul, it would be necessary to endow the Man with the organs and faculties of Rapport.

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.

Is Shakerism a Violation of the Laws of Nature?

H. L. EADES IN REPLY TO V. NICOLSON.

UNION VILLAGE, O., Feb. 10, 1862.
V. NICOLSON, ESTEEMED FRIEND: As you did not receive my note, requesting you to withhold the publication of my remarks explanatory of Brother F. W. Evans' letter to you in the HERALD OF PROGRESS, until after you had sent it to the editor (see No. 94, December 7), and as it has gone before the public, I feel it to be my duty to make some reply through the same channel. The extreme length of your letter, together with its divergence from points at issue, impose upon me a task not much to be desired. I will take the sections in their order, and be as brief as I can, to answer your more important questions and correct what I conceive to be your errors, as I presume you would wish me to do.

1st. It is worthy of especial notice, that you have taken pains not to answer the principal points in this section, but abruptly commence to speak of "Nature's laws," a subject not therein mentioned. You then go on to state, that you know of individuals, whom, you think, obey Nature's laws better than the Shakers do. I do not doubt your entire sincerity in so thinking; nor do I care to dispute its correctness. But I was speaking of the laws of God;—why introduce the laws of Nature? Is this correct reasoning? I fully agree with you in your quotation from Pope:

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

With this clear idea of the Infinite on your part, I can scarcely make an apology for your conduct. Whilst I was speaking of the Soul of the Universe and his laws, you must needs introduce the Body of the Universe and her laws! Besides, I spoke of the Shakers as a class—why then pit individuals against this class? This seems disingenuous. You have

also—perhaps inadvertently—changed the issue in the latter clause. By the term *revere* I did not mean *worship*. We reverence truth, bow in reverential respect to parents—superiors in virtue—with no thought of worshipping them. I agree with you: "Worship God!"—not Nature, nor man, nor woman, but God, who,

"Binding Nature fast in fate,
Left free the human will."

You attempt to answer the last question; but as I was speaking of a body or class of people, and you of individuals—I of one thing, you of another—all those suggestions, though in themselves unobjectionable, are gratuitous.

2d. I am happy to learn here that you have no objections to "any one living a Christ-like life, or a life of voluntary celibacy." This is generous; and as all true Shakers do so, you, then, have no objection to the true Shaker life in its essential characteristic. I can but thank you for this. But with this admission, you might very reasonably have spared the printer and your readers all your subsequent and lengthy arguments to induce others to live un-Christlike, as well as to persuade the Shakers to permit un-Christlike and worldly-lived individuals to form a part of their body. The Christlike life of virgin purity, celibacy, and self-denial, cannot be made to blend in harmony with the worldly un-Christlike life of marriage, self-indulgence, and its consequent selfishness; else the same fountain can send forth at the same time a clear and polluted stream! Or will you now pretend to affirm that it is not un-Christlike to marry and indulge the fleshly appetites, in generating offspring after the order of the first Adam? I think you will not. Christ says to his disciples: "Ye are not of this world, even as I am not of this world." "The children of this world [the Adamic word, or world's people] do marry, and are given in marriage, but they which shall be accounted worthy to obtain that world and the resurrection from the dead, do neither."

This one simple *car-mark* was, in Christ's estimation, quite sufficient to distinguish between the "sleep and the goats"—between the children of this world and the children of his kingdom; between him "that serveth God and him that serveth him not;" as much as to say: It is unnecessary to make any further inquiry than this—is he or she married? Do they live in the gratification of the "lusts of the flesh" in generating offspring like the world? If they do, they are not mine, but belong to the world. A more marked distinction is unnecessary. Wherefore says Christ: "If any man will come after me, let him deny himself (mark well the difference—not gratify himself, but DENY HIMSELF) and take up the cross and follow me"—not follow the world, or some person else, but FOLLOW ME. How plain this is.

But you continue and say: "I am unable to perceive how it can be more justifiable to condemn or speak lightly of one passion of the spirit, or security of the body, than another, than to sum them up and condemn them all." Your perceptions here seem to be quite obscure. The passions of the spirit, you should know, are hope, fear, love, hatred, anger, &c. According to your logic, we must not only not condemn hatred and anger, but must not even speak lightly of them, unless we make up our minds to condemn love also! In this you astonish me. But you, my friend, are not the first person who has thought, and vainly endeavored to save, in Scripture language, the "life of the Beast," by clustering around him all the good passions of the mind, and faculties and appetites of the body—thinking if he could only be kept in good company they could thereby preserve him; but all these are insufficient.

If we pretend to follow Christ as our example, who was "tempted in all points as we are"—no exceptions—we must use the faculties and members of the human body as he used them, not as Adam, Moses, the nominal professor, or modern worldly reformer, use them, but as Christ used them; and as you protest you do not object to his life, it would seem needless to continue "gnawing this file."

3d. You further remark that your "objection to the Shaker is not for living the life of Christ, but for neglecting the virtues [attributes] of Mercy and Justice." No one can neglect these attributes and live the life of Christ—so neither can any true Shaker neglect them. But do not, I beg of you, try to deceive yourself and others with the idea that the un-Christlike life of a partial relation in marriage, with its attendant wants, selfish demands and gratifications, will enable us to be more like Christ, and more fully practice his virtues, than the unselfish life of virgin purity which we now live enables us to do.

The good apostle, whom you seem so fond of quoting, never spoke a more home-truth than when he said: "He that is married, careth for the things of the world, how he may please his wife;" and "He that is unmarried, careth for the things that belong to the Lord, how he may please the Lord;" and the "Unmarried woman careth for the things of the Lord, that she may be holy, not filthy, but holy in both body and spirit;" but she that is married careth for the things of the world, how she may please her husband." (1st Cor. xiii: 3, 4.) All men and women of ordinary intelligence can testify to the truth of these sayings of the apostle, notwithstanding all the permissions granted and counsels given to those carnal people, who, he said, were but "babes in Christ." Do you suppose that words can be formed into an argument, that can convince the rational mind that any man with a family, wife and children to care for, can do what the Shaker does?—give up his money, his time, his faculties, and life, in the service of his fellow-mortals, expecting no reward—only a justified

conscience and the smiles of an approving heaven? If you do, I think you must have worked upon yourself a marvellous deception.

4th. In regard to the "affinity question" propounded by Brother F. W. Evans, it remains, in my estimation, "rather poorly answered yet." I will here re-state it, and then see how well you have adhered to it; it runs thus: "Did Jesus seek him an affinity, and thus set an example to all his followers in after ages for them to live a loving, natural, godly, angelic, religious, heavenly generating life?" I admit the irony of the question, but it was well and forcibly put, and Brother F. went on, logically, and proved beyond cavil the negative side; whilst you evaded the direct issue by telling us what you supposed Christ taught others to do! when the naked question was, not what he taught, but what he did himself in the affinity line, as an example for our imitation?

If Jesus had sought him an affinity, how readily would you have pointed us to the fact; but as he did not (although doubtless subject to the temptation,) you preferred from some cause to pass it by untouched. It seems to me that you must have done so for the valid reason that it is unanswerable only as Brother F. has answered it. You cannot, by this time, fail to discover that the question was not only "poorly answered," but not answered at all. Why, Brother, did you not, as a fair reasoner, frankly admit, what no man can dispute, Brother F.'s statement, that "Jesus lived and died a non-property-holding, non-fighting, non-marrying celibate—a SHAKER?" After admitting this truth, you might then have taken the liberty, with some show of consistency and fairness, to have argued the further question, whether or not he encouraged others in affinity-seeking? This would have been a new question between you. Is this not so?

However, most of the Scripture texts you have selected, when analyzed, operate against your position, and all would, in my judgment, when properly understood. The New Testament, as a whole, is overwhelmingly against you—a very few texts that occur to my mind must suffice for the present. Paul says (1 Cor. vii): "Now concerning the things whereof you wrote unto me (it seems they had been writing about it,) it is good for a man not to touch a woman" [married or unmarried]; and only to avoid fornication, would Paul permit those carnal people, as he calls them, to have wives.

It seems that you and Brother Paul are at "swords-points." You think it best for Christ's followers to have wives and occasionally to touch them—while Paul "would that all were even as himself"—a celibate. But this good apostle further says: "The time is short that remaineth, that they that have wives be as though they had none;" and "They that buy as though they possessed not." This is the precise condition of the Shakers now. But you wish them to have wives, as though they had them, not "as though they had none," and consequently buy, as though they possessed something of their own. We indorse all your quotations for the kind of people Paul was teaching, and think that you will not state that even married men, who confine themselves to one wife, are clear of the charges and conditions that Paul excludes from the kingdom of God.

They, though somewhat enlightened, were all in a measure of darkness while living after the flesh in its most unobjectionable form. All its works are works of darkness, which cannot bear even the light of a taper. You quote the apostle: "Wives, submit yourselves unto your husbands, as unto the Lord." This is excellent advice—just what the Shaker does. The question is, how would they submit themselves unto the Lord? For sexual indulgence? Not at all; but for purity. It then follows, if they were to submit themselves unto their husbands for sexual commerce, they would disobey Paul. The same kind of remark is applicable to wife-loving, as Christ did the Church, which was to "sanctify and cleanse it"—not pollute it. Such love towards one's wife, with singleness of heart and purpose, is commendable. In this also, the Shaker obeys Paul. The husband loves his wife, as Christ did the Church, with a pure love, void of sexual desire, as Christ's love was, but loves her more fervently for her purity in rising with him above the animal plane of sexuality.

When those few young ones, of whom you speak so tenderly, conclude they must marry, we feel inclined to class them with the young widows that Paul speaks of, advising not to receive them into the church; because, said he, "They cast off their first faith (which was to lead a virgin life of purity,) and would marry having damnation" as the consequence. Then they "go away from us, because they are not of us"—they as perfectly separate themselves and fall from the body, as dead limbs fall from a green tree when shaken by the wind. The most merciful thing we can do is to let them quietly withdraw, as it is their own choice to lead a worldly life; and the most just thing for them and for the Society, is, to have the separation complete; for, be it remembered, "a little heaven leaveth the whole lump;" hence, I think you have not "proven upon Shaker ground" a deficiency or neglect of mercy and justice. Mercy and justice to the loyal as well as disloyal members must be taken into account. The Society was not instituted for supporting and maintaining the partial relation of man and wife in propagation, but to relieve the sin-sick soul from the sorrows incident to that state, and bring them into newness of life, were "all old things pass away, and all things become new, and all things of God."

That marriage demands seclusion—engenders selfishness—all the world knows;

and these are among the old things that have to pass away, having no part nor lot in the new kingdom of Christ—where it is the duty of each to "seek his Brother's and not his own good;" and each doing this, makes a heaven on earth which all Utopian dreams can never realize.

I am reminded by some of your remarks of a married pair who disobeyed the light of God in their own souls, and gave way to their desires, I presume, because "they did not wish to keep it;" and were ejected, not from a "wide farm," but from a certain garden; doubtless they had a strong attachment to their home and surroundings, and ardently desired to keep their union with God; and it may be they "pined and died" sooner in consequence of their ejection; but these, it seems, were not sufficient to prevent their receiving a *may, nay*, with an emphasis fully equivalent to "shan't." The arguments you have employed are about the same as if you had come out plainly and said: "Young men and maidens, on the day thou eatest thereof, thou shalt not surely die" to spiritual life.

5th. In the fifth and sixth sections, as elsewhere, you evade the principal questions propounded to you. My questions were not whether a life of celibacy and marriage could be lived by the same person at the same time or not; nor whether chastity and marriage were compatible with each other. Why introduce them? My first question was: "Can we live the Mosaic and the Christ life at the same time? No answer—but, foreign to the point, you must set up a claim which is palpably impossible. Were it possible to torture the term "celibacy" into any connection with a married person; yet it is well known that people do not marry to become celibates—that is, to live an unmarried life! My second question was like unto the first, only a little more explicit; it was this: "Can we live the generating life of the first Adam and the self-denied life of the second Adam at the same time? No answer—but a lengthy quotation from Brother Paul, foreign to the point, but all of which we indorse—only add thereto the words of Christ—cut off the offending member, whether it be hand or foot.

6th. I only asked two important questions in this section, both of which are evaded. You open by telling us about Mother Ann's suffering in the flesh, &c. You seem to treat my questions with the most superlative nonchalance. I said: "Having chosen and adopted the higher Christ life, would not the choosing and adopting the most orderly Adamic life be retrograde? Why go on to tell us of Mother Ann's sufferings, instead of answering the question, which could have been done satisfactorily with one monosyllable.

I think, my friend, you have made an egregious blunder by admitting celibacy and self-denial as the substratum, or foundation, and then claiming marriage and self-indulgence for the superstructure! Truly thy fig-tree beareth thorns.

Here again, whilst I was speaking of the laws of God, you, as before, must needs introduce the laws of Nature. A great logician says: "It is impossible for reasoners to long disagree when their terms are well defined." So I think. Now, there is or there is not, a distinction between matter and spirit, or Nature and God. If they are synonyms, then you are justified in introducing the laws of Nature, where I was speaking of the laws of God. I shall at least endeavor to have you understand my position.

What I mean by Nature, is unintelligent matter, and what I mean by God, is intelligent infinite spirit. What I mean by Nature's laws, are those given to matter by the infinite spirit, and what I mean by God's laws, are those given by him to sentient, rational beings, who have power to obey or infringe those laws, and stand accountable to God therefor. When I speak of obeying God, I do not mean obeying unintelligent matter with her fixed laws, but the infinite Spirit of the Universe—God—who conveys to my finite spirit, either directly or through some more progressed agent than myself, some duty or advanced notion of his perfections and attributes, by which my conduct should be regulated. If I am now understood, I trust, with me, you will not forget the distinction.

But withal, we do not purpose to violate Nature's laws. The soul may rise out of and above Nature, without any violation of her laws.

I will here take the liberty to digress so far as to commend to your notice a rule laid down by the philosopher, John Locke which all reasoners might observe to a decided advantage, viz.:

First. "That a man use no words but such as he makes the sign of certain objects of his mind in thinking."

Second. "That he use the same word steadily for the sign of the same immediate object of his mind in thinking."

Third. "That he join these words, together in propositions, according to the grammatical rules of the language he speaks in."

Fourth. "That he unite these sentences into a coherent connection. Thus, and thus only, I humbly conceive, any man may preserve himself from the confines and suspicions of jargon."—Vide "Essays," p. 40.

You close this section by "granting that Mother Ann may have discovered the first and preparatory condition of Nature's plan of salvation" (italics mine); and generously pardon her for "denying the ultimate, because she was human." You might consistently have saved yourself this trouble, as the former had not been asserted nor the latter denied of her. But Nature is not an intelligent entity to form plans for the salvation of man; hence it were

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idle to speak of "Nature's plan of salvation." Or are you so much of a Pantheist as to believe that the attractions, repulsions, and atomic forces of the matter of the universe constitute God, and that we have no other source of intelligence? I do not see how you can rationally consider "Nature" and "eternal principles of truth" to be synonyms, as you have attempted. It is irksome indeed to reply to a friend who takes the liberty to make such a licentious use of our language.

7th. Seeing I commenced this section with a proposition of your own, and which I cordially approve, it looks suspicious that you did not notice the questions propounded under it. I asked: "Is it unreasonable that the spirit should reign over the intellect and animal?" No answer. I again asked: "Should not the lower impulses be subordinate to the higher?" No answer. Why is this? I had taken your own proposition, that man was composed of spirit, intellect, and animal, and put the question under it, and while they exist together, and were by us so considered, it was unfair reasoning in you to introduce a term which would cause your readers to think I had considered them differently and separately. I only contended for the superiority of spirit, and the subordination of all else thereto, which remains as yet uncontested. But as every man's experience and observation affirms the proposition that the lower impulses and animal appetites, as a general thing, take the ascendancy, and "run riot in the face of protesting spirit," I need not discuss it further. The drunkard, the debauchee, and even the outwardly honorable man, (9) knows that he yields to his animal appetites when his spirit protests and conscience condemns.

8th. As you have taken the liberty to introduce Swedenborg to your readers, I will, in this connection, give you just one remark of his to consider. He says: "A woman's affection for her offspring is precisely the same as that of a she-bear." (I do but very partially indorse Swedenborg, hence I pass all your quotations from him in silence.) I would ask: Have we any passions in common with the bear? According to Swedenborg, whom you seem to take for authority, we have. If so, are they spiritual or animal? What, Brother Nicholson, have you to say about Brain's "spiritual passions"? If we have any appetites in common with the animals, I would suggest the propriety of making a distinction between them and the spiritual, so far, at least, as to call them animal appetites, which should be subordinate to the spiritual part of man—but let us avoid water which is too deep for our lines to take sounding. On the whole, you seem to have given this section a wide berth—scarcely touching its main features. Do you, or do you not, agree with me in the gradations of the progress of man, from below up to the animal—to man—to Christ—to God?

9th. This thing of a "visible lead" having been introduced in the first section of your discourse, and there objected to—the main argument being reserved for its place near the close—shows to my mind that it is the great bugbear that most disturbs your thoughts. It is evident from your remarks that you think if we could once dispose of a visible lead, all would be well; we should then have a smooth sea and fair sailing on the high road to progress; but an organization, with its machinery, that has worked well for nearly a century under the auspices of a "visible lead," in contradistinction to the thousand and one vain efforts of philosophers and Utopians to construct one without such lead, will make the Shakers slow to dispense with it and undertake on their plan.

Should not this fact alone, Brother Nicholson, teach our outside friends, philosophers, and reformers, to be a little modest in their recommendations for us to change our mode of government, when all their combined wisdom has thus far resulted in nothing but wordy speculations and absolute failures? How presumptuous it must appear to the sensible reader to see those who have for years been striving in some shape or other to get into harmonious action a heterogeneous, headless body, and after being foiled in every attempt, then to turn around and strive to strike off the head of one that still remains harmonious and in good working order! Your argument is substantially this: The mode of the body errs; therefore it is best to have it amputated! A body will certainly err less without a head than with it, especially if the head be visible! But you tell us that Jeremiah prophesies of a time to come when "the law should be written in the heart, and none need say to his neighbor, Know ye the Lord; for all should know him, from the least to the greatest." If that time has not come, how would it do to wait until the happy day should arrive before dispensing with the "visible lead"? But this had reference to God's people—not Nature's children, or those living after the order of Nature; and we claim that it is now fulfilled in Zion; even the children, as well as adults, know the Lord, "where he has placed his name for salvation," and none have need to say to another, Know ye the Lord. You speak also of John the Baptist, who bore witness to the true light, that "lighted every man that cometh into the world"—not the old world, but the new world, where "all things become new, and all things of God." Why not, then, come out of the old into the new world, and so be heir to this promise? Christ Jesus was an excellent visible lead, whom we strive to imitate. "I am," said he, "the light of the world." And what did he say of those who should strive to climb into heaven some other way? You can read for yourself.

I reiterate—the Shakers do not fear being shaken. Nothing we have, that is true, can be

shaken. All that is untrue, we wish may be shaken; any one that shakes it does us a kindness. Why, then, should we fear being shaken? As to the charge of excluding members from hearing conversation between elders and visitors, this is news to me; I have had many arguments, and never yet, according to my best recollection, have I excluded any who wished to hear. Truth is common property, and if any man has a truth that I have not, I thank him for its unfoldment, and fail not to take possession of it and make it my own. The selection of books for general circulation is a privilege conceded by universal consent to all heads of families and organizations, which it seems strange you should introduce as an objection; and if the Shakers suppress some of their own books, as well as those of others, I should think this would remove every cause of complaint on your part.

10th. The term "Laws" is of such limited and varied signification that I do not feel prepared now to enter further into its discussion; and while I acknowledge there is force in your reasoning, I must also say that I think you have made an illegal, loose, and unjustifiable use of terms in parts of your argument. For myself, I freely confess that my ideas here were so bunglingly set forth, that you, with many others, failed to get the pith of what I wished to convey. The abettors of the flesh are wont to justify themselves in every act, because, say they, it is a law of Nature, and argue thence that the desires are God-given, and means being provided, it is therefore no violation of Nature's laws to use them at will. It was these acts that I was denying to be a law of Nature, and not procreation itself, which you may now discover by an attentive reading.

One more word about your claim that the desires and will of man are subject to the laws of Nature, and I close. If you use the term "subject" in the usual submissive sense, you are certainly in error. Read again, and you will perceive that I did not deny their being subject to the laws of Nature; but I do now. If the will and desires of man were subject, they would obey the laws of Nature. Then, if God were the author of those laws, and man having no higher light than that afforded by Nature, it would follow that all men would do the will of God, and crime and sin would not exist; but that the laws of Nature are constantly violated by man is proof positive that his will and desires are not subject to them. This much you acknowledge, by saying you "have no word to offer in defense of those flagrant violations." I gladly acknowledge my oversight respecting reformers, and stand corrected, and thankfully admit your statement, that there are some reformers who are zealously laboring to correct the common evils in the outer world—and I give them my best wishes.

With kind regard, I remain your friend,
H. L. EADES.

For the Herald of Progress. Lord-Theology—Snake-Theology.

In all past religions the Lord and the Serpent have figured conspicuously. They have had their symbols on the earth, and have been constellated in the heavens. India, Babylon, and Egypt, present the earlier phases where the snakehood of the earth has been countersigned upon the sky. The basic word of our churches can understandingly be read only in connection with the planispheres of the old Chaldean astrologers, or astronomers, where the Serpens and the Draco sit in state among the sons of God. The Snake symbol became variously significant in the heavens, because of the recession of the equinoxes, and Scorpio, or Satan, has fallen from heaven when he has slipped from the summer sphere to the bottomless pit of winterdom.

A glimpse of this phase of the Serpentaria is given in Stewart's "Hierophant, or Biblical Astronomy," as also in "Volney's Ruins." Dupuis and Higgins we have not read. "Time and Faith, or Data of Ecclesiastical History," by a contributor of the Westminster Review, is also an able work in the same direction. All have reference to the old theological astronomy in which we shall find the key to very much of old Jewry.

Leaving the changeable aspect of the old serpent in the heavens, what has been his status upon the earth? The old Persians, in one of their symbols, had him in circle, or head biting tail; but when he lost his first estate in heaven, by sinking below the autumnal equinox, he became the *Ahriman*, or evil principle, in the old Dualism, and the Devil of Christian orthodoxy. But whence arose the claim of the snake to be constellated in the heavens? Came it from Fetich worship, and has the Serpent mesmeric power to charm human beings as well as birds? In what does the inter-relation differ from all of animated creation? In what between Caucasian and Nigritian, or white man and black, or intermediate in the eight creations, according to the gospel of Agassiz, except in the degree of mediocrity conditions? Often there are mesmeric fascinations between horses, dogs, and men, inasmuch as to amount to mutually worshipful regards. Rarely, the horse-tamer, is somewhat prominent on this plane; but except in the darkness of the church, Rarely would hardly be charged with being in league with the Devil.

The mesmeric spells have very much to do with the old theologies. Such as were in the interest of the Church were adjudged of the Holy Ghost. Such as were of heretical cast, to be of the Devil; though the mode of being differed only in degree—as in oldest time the Serpent was a symbol of God, by the head having the tail in the mouth as the circle of all.

The Tribune of March 4th has a leaf from *De Bow's Review*, wherein slavery is shown to be divinely ordained by the Negro's affinity for the Serpent. Sad as may appear this last aspect of the slaveholder's heaven—this strange ultimate of plantation religion—yet we must confess that we laughed most comically over "Cartwright on Snake Charming." Here was the old Persian cycle complete, with the Lord of Dartmouth College clasping the tail of the Southern Snake. The Lord-theology had based the Divinity of Slavery on *Ham*, which term, meaning "heat," has its "sign from heaven" in *Leo*, the Lion, or segment of the circle; but the Gospel according to Cartwright makes the slaveholder's right divine by the sure word of prophecy in the *Dracomic* clause; so that the snake becomes the head of the corner instead of "cursed be Canaan," though the cycle will be found to bring the tail of the snake into the mouth of the Lord-theology, embracing the snout of all villainies as a symbol of the Lord.

The Word of the new gospel rests its power of salvation in "the use of the whip" in the "positive" white man's hands; for the "Nigritian" being "negative" to the Serpent, the appearance of the "positive" white with the whip exorcises the Serpent. Thus Shango's God becomes the symbol "positive" of the Head to keep the "negative" Tail in order, or the right Divine for every slave-driver "to larrup his nigger."

Says the new gospel: "The Serpent is positive in regard to the Negro, but the power is relative, not absolute as that of the white man over the Nigritian. The empire of the Serpent is abrogated and reversed by the presence of the white man with the whip. . . . I announced the existence of a law compelling the negro to be the slave of a man, or the slave of a Serpent, a Fetich, or some other embodiment of the evil spirit, known as Satan or the Devil." As potassium is to oxygen, so is Caucasian to Nigritian. Caucasian, "positive"; Nigritian, "negative"—heads I win, tails you lose. Now you see, now you don't—the little joker "positive" so engineers as to leave you minus, and being minus you are "negative" to the Serpent. "The Serpent and Negro are united together by mystic ties." Ah! now we see how it was that the "infernal Serpent brought death into the world and all our woe with loss of Eden." Eve was "Nigritian" and "negative" to the Serpent, and Adam was not "positive" in the use of "beneficent whip," so that the Lord had to come down, as overseer, to curse the ground against Adam, to curse Eve for her "negative" estate, and to compel the Snake to go upon his belly. Hence, in this nineteenth century of Christianity, slave-drivers are the elect of God's ministers to cast out the snakehood of the bondmaid by "the use of the whip." Now, too, we see the cause of the mess by Miriam and Aaron in the household of Moses, when he lost his "positive" poise in the snakehood of an Ethiopian woman. In Mother Goose's primer it is sung that

"In Adam's fall
We sinned all."

but in the new Gospel it is mostly the Nigritian who is open to the influx of the snake. Swedenborg found the African religiously mediocrity in high estate. So, too, the late Dr. Channing. Indeed, in that race the religious sentiment is in excess, however much debased by ignorance. But the new vamping of Snake-theology will doubtless be preached, prayed, and sung, in most of our churches as a better head of the corner than the Lord-theology in *Ham*. Oh heathen Homer! how very dark you were when you sang of "the blameless Ethiopian race." Had you been been wise unto salvation in the Lord-theology of *Ham*, you would have seen that race in the "cursed be Canaan," where to curse and to bless not is the word of the Lord; or had you been wise unto salvation, according to the latest gospel, you would have seen your "blameless race" a synagogue of Satan in the worship of snakes, "or some other embodiment of the evil principle," only to be exorcised by the "positive whip." The fish liver exorcism of Tobit, the unpronounceable name of Solomon, the ways and means of Jesus and the Apostles, all fall in their exorcising batteries in comparison with the "whip," the "Russell's Abyssinian" shows had results in this mode of casting out devils, while in old Jewry, Serpent was made to cast out Serpent, as when the "Brazen Serpent" was set up by Moses, and it came to pass that all who looked upon the Serpent-God were healed. The snake also was a God-symbol in the therapeutics of Esculapian, while in the gospel according to Cartwright, the affinity with the Serpent is confined mostly to the negro, who, by "negative" estate, falls within the deceptive embrace of the Serpent; while astrologer John, of Patmos, in casting the horoscope of the Serpent, saw him "deceiving the whole world" and "the rest of mankind," in addition to the "third part of heaven." Perhaps the bleaching of the Serpent in the domain of the plantation Snake-theology has somewhat changed his status on earth in correspondence with the change of position in the heavens by the precession of the equinoxes; and thus the kingdom of the Serpens on earth keeps pace with his kingdom on the old Chaldean planispheres. Between the "positive" and "negative" poles of the batteries on earth, something of an equilibrium presents itself, inasmuch that the Serpens in octroons, &c., is so near the equator as barely to cast his shadow. Thus many children of the Serpent have almost become a generation of light. The Lord-theology, with its complement of the Snake, should look to this matter, for it confounds *Ham*, and transforms Satan into an angel of light. How shall "cursed be Canaan" be maintained, if *Ham* becomes

bleached and the Serpent multiplies himself into *Seraphim*?

We can only suggest to the elders of the Lord and Snake-theologies that they call their congregations together, and seek "a sign from heaven." Let them "call the list of varnims" from the ancient theological planispheres—Indian, Babylonian, or Egyptian—and if the old Serpens, Scorpio, or Draco, should come to present themselves before the Lord, in the "sign" of the ascendant, there, when all the Snakes are on the track, going on or coming back, let the whole congregation blow in a Jericho shout: GO IT SNAKES! for the Serpent is God, and Cartwright is his prophet!

But be careful not to come in too close rapport with the "Ophite God," the great Red Dragon, or *Scarlatina* of Babylon, "lest," (as per gospel according to Cartwright,) "they be drawn under the influence of the Ophite God." Slaveholders are willing to take all these risks by virtue of their skill in the "use of the whip," which Christianizes the "Nigritian" by putting the Serpent *hors du combat*. They are willing to continue this missionary service of "wallowing the niggers," contributing to Bible and Tract Societies, and to build up "positive" churches generally; and are willing to transform the Serpent by inducing him into their own children, and to sell them at auction according to the measure of the Ophite bleaching. And for all this zeal in Lord and Snake-theology, they only ask to be let alone, and not to be tormented before their time.

C. B. P.

Voices from the People.

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

For the Herald of Progress.

Plain Letter to a Clergyman.

SERIOUS WORDS ON A SERIOUS SUBJECT.

CENTER, O., March 24, 1862.

TO REV. JOHN SWANK, SIR: After reflecting upon our conversation upon religion and the Bible, and after mature consideration of your argument, and of the doctrine of human responsibility in a future state of existence, I have come to the conclusion that a few more such demonstrations of Bible doctrine and its effects, as exhibited by you toward myself and others called Infidels, would bring me to believe that the authors of the Bible and its adherents are tyrannical and demoniacal, and that a common humanity should, for the sake of the rising generation, use all honorable means to limit the influence of the book.

If Gods and Bibles have to be man-made, for consistency's sake let us have such, that our children, under their teachings, may be brought under conditions equally favorable for their future existence, when it is hoped divine justice will equalize some of the disorders of our common nature.

You aver that Thomas Paine was a god; that Infidels generally are immoral in character; and that their great aim is to put down and destroy the Bible and religion.

As you were very emphatic in your charges, would it be too serious a draft on your Christian candor to adduce some reliable testimony in proof of those charges? That would seem the most natural way to make good your point. It is admitted that Paine used alcoholic drinks, but not that he was a confirmed drunkard. His was a drinking generation, and every respectable deacon in his day reckoned a bottle of whisky among the indispensable "means of salvation." Why should Paine have been better than his cotemporary saints? But if Paine loved his glass as well as any clergyman of his time, he loved *liberty* far better than the major part of that class of men, and no one pretends to deny that his pen and influence were among the essential forces that won our national independence. He is by no means to be omitted from the list of those to whom we ascribe our boasted political and religious liberty. Doubtless he is damned; but his hell would be more comfortable to any sane man than John Calvin's heaven.

The charge that Infidels desire to destroy the Bible is altogether a misconception. They only wish to place it upon its merits as an ancient religious book—as containing the fallible records of the religious history of a peculiar people. Thus far "Infidels" can accept it with respect. Their only desire is to divest the Bible of the false glory that surrounds it as a perfect revelation from a just God.

The charge that "Infidels" aim to destroy religion is equally erroneous. They only desire to put down the prevalent artificial and unnatural religion, and substitute for it one that conforms to Nature and the facts of the universe, as we find them.

You claim to comprehend fully the dangerous ground I occupy, and you think you have Bible authority to warn me of my dangerous position. You imagine that Infidels are in heathen darkness, unwilling to embrace the light and knowledge of the Christian religion. Dear sir, they are unable to receive it simply because no authorized exposition of it exists that does not involve the most palpable absurdities either of belief or practice. If you go to the Catholic Church, you must accept what the Church teaches as authoritative in every question of faith; if you approach any Protestant, you can receive no authentication of Christian character, unless you take the whole Bible as from God. What a miserable alternative is this to present to a reasonable man! Whatever else may be true of "Infidels," it is true of most that stigmatized that they do their own thinking, and that no "thus saith the Lord" is swallowed without at least an effort at mastication before the Divine virtuals go down. Their general belief in regard to the Bible is that it is a record of religious emotions and opinions developed in the course of ages in a natural way; but that like all other immature natural productions it is very crude and raw, a very partial and one-sided manifestation of the religious nature of man, in which Faith and Adoration are exalted at the expense of Reason and Common Sense. They therefore expect that the Bible and its Religion will be superseded by a more ripe and truly natural system, into which all

that is truly good in the old will be absorbed and incorporated, the rest being rejected.

From the ground you occupy in defending the religion of the Bible, I infer that your information in regard to it is derived from a superficial reading of the book, and from too much regard to the opinions of prejudiced commentators. Brother Swank, let me advise you to sit down to the Bible, and read it anew, under the illuminating guidance of these few questions: Is this statement true? Did God authorize the writer to make it? Do I know that God inspired the writer in everything he said (or anything)? But if you sit down to it under the foregoing conclusion that God inspired every word of it, you can never see the Bible as it is. I do not ask you to read Tom Paine, Volney, Collins, Bolingbroke, Hume, Gibbon, Strauss, or Parker, but simply to take off your theological goggles and "search the Scriptures." Do you not see that so long as you read it only with an "eye of faith," you can never really read it all? How can you inquire into the truth and rationality of its contents so long as you believe that you are damned if you doubt its truth? Is it not just the very worst thing in an "Infidel," Brother Swank, that he dares to question any opinion, and has the courage to follow Truth wheresoever it may lead? And what can you say of the Church and her entire religious system, when this sort of "Infidel" is more terrible to her than the devil and his angels? It seems to me, Brother Swank, that you fear this class of men more than hell fire. Don't you? Is it not this kind of courage that makes us immoral, vicious, and very dangerous to any kind of society that the clergy control?

I hope you will not consider me rude and unfeeling, and inclined to undue severity; if I seem so, my only apology must be that I may have been unduly influenced by Christian example. When "Infidels" see language exhausted for epithets with which to abuse them by the reverend clergy, they are too apt to be led astray by so eminent examples of meekness and forbearance.

You contend that the world's knowledge of right and wrong is derived from the Bible. Well; the civilized world has got rid of Polygamy. Is there a word of protest against it in the Bible? Did not eminent Bible saints practice it? The world is yet struggling with Slavery. The Bible approves it in one place and condemns it in another. Which part of the Bible gives authority to the other? If the world ever abandons War, will it be because War is denounced in the Bible, and because its authority is paramount to all other influences? Was there ever a day in this world when all men did not know without a book that no man should sacrifice the welfare of others to his own? Was there ever a civil society founded by men in which the ideas of Justice and Right did not have some foothold? Can you name any principle of morals of universal obligation that has been unknown to any nation at any epoch in the world's history? If not, how much ethical knowledge does the world owe to the Bible?

I suggest these questions for your reflections, Brother Swank; and in closing would remind you that with whatever "Infidels" may be charged, they are not justly liable to the imputation of fear lest their opinions be questioned. They are quite willing to leave it to the clergy to damn those who doubt, and to risk slander in small doses in their search for truth. Yours, sincerely,

W. G. WAITMAN.

For the Herald of Progress.

The Cause of Poland.

AN INFAMOUS FALSEHOOD EXPOSED.

MARTINEZ, CAL., Jan. 27, 1862.

MR. A. J. DAVIS, DEAR SIR: In the foreign news of the HERALD for December 7th, 1861, I notice the statement of the arrest of the Rabbis in Warsaw, and the discovery of 15,000 muskets in a convent. As the refutation of the latter infamous falsehood, having been published in a French paper, may not be accessible to you, I embrace this opportunity to forward to you in translation a copy of a letter from Count Zamojski in reference to said statement, hoping that you will find it a place in the HERALD OF PROGRESS. Permite me here to add that the reason for the arrest of not only Jewish Rabbis, but also many Protestant and Catholic clergymen, is their sympathy with the cause of rational liberty, and shows the most unmistakable sign, on the one side, of the crushing despotism which is oppressing the Polish nation; on the other, of the justness of the cause of the patriots, and offering an unprecedented example in history, where a whole nation, imbued with the most heroic spirit and exalted perception of human rights, voluntarily, humbly, lay their lives as sacrifices on the altar of rational liberty.

Respectfully, yours, J. STRENTZER.

LETTER FROM LADISLAUS ZAMOJSKI.

[Translated from the *Echo du Pacifique*.]

PARIS, Nov. 12, 1861.

SIR: All the newspapers of to-day copy from the *Prussian Gazette* a statement that 15,000 muskets have been seized by the Russian authorities on the estate of Count Zamojski.

I beg your permission, sir, to repeat in this instance the words of Mr. Royal Collard: "I do not know it, but I affirm," that this intelligence is a willful invention. To prove my assertion, it is sufficient to call to mind the conduct of Poland during the last year, through all its parties, without any distinction as to locality, class, condition, religion.

I am not, although his brother, authorized to speak in the name of Count André Zamojski; since 1831 all political relations ceased between us. I emigrated, to continue on foreign soil the contest interrupted by our disasters; he, on the contrary, has dedicated himself to serve his country, but confining himself rigorously within the limits permitted by Russian law. But his whole lifetime, an uninterrupted political career of forty years, proves the falsity of the imputation aimed at him to-day. It is of the imputation aimed at him to-day, is known besides, what the Russian police is, and consequently it is evident that under this system the importation of arms, even in the smallest quantity, is impossible. But what still more prevents the arrival of arms, is the fact, that Poland does not want to use any to defend her rights. Count Zamojski, mentioned in to-day's state-

ment, is the identical one to whom were addressed, in the month of March, the words famous for ever. The Russian Imperial Governor, disconcerted by the people, who continued their prayers while they were being shot down by grape-shot, said to him one day: "Let us fight—I will have arms given to you." The answer was: "We shall not fight, Prince; you can keep on murdering us as heretofore; but leave our country, you that are not Poles, and then you shall have peace; we will forget our grievances, and the Emperor can come amongst us to receive our homage."

Since that memorable event, out of four Governors that succeeded each other in the last six months, one died tormented to distraction by grief; another committed suicide, and the two others left precipitately, after having vainly exhausted all the resources of their power. It is because Poland has really invented a new method of warfare. It consists in upholding, without any arms, their rights, which need no longer any affirmation, and for which every new sacrifice becomes a new triumph.

One may ask, perhaps, why this imputation, viz., of having seized the 15,000 muskets, which is as absurd as it is false. A single word will be sufficient to explain the cause. The attitude of the "Moderates," by which appellation even the most audacious envoys of St. Petersburg design that force against which they find themselves powerless to-day in Poland. And why so? Because they must blush for shame before the world to be powerless against those Moderates, and therefore they try to deprive them of this character. Already the Consistory and half the clergy of Warsaw are imprisoned, as also all the members of the two successive investigating committees which have had the courage to proclaim and protest against the profanation of churches. Likewise are thrown into prison the two Protestant pastors, the grand rabbi, the two vice-rabbis, the president of the Israelitish Consistory, several bankers, the provost of the merchants—all of them evidently for nothing else but for being Moderates.

In the Provinces, in Lithuania, in Wolynia, old men, of whom several have passed the age of ninety years, such as Mr. Wagner and Count Tarnowski, were transported. And still, since a year, that these terrible trials are in progress, not one soldier or police agent has been touched by a Poleander, not a single insult has been offered to the most insignificant representative of Imperial authority. On the contrary, insults and violence are received by all with an invincible confidence, inspired by feelings of undeniable right, by the unanimity of a great people, and their unshaken confidence in the justice of God. But the justice of human kind, in so far as it can be represented by the public opinion of civilized nations, is also one of the great forces on which Poland trustfully relies. To lead this public opinion astray, is the incessant object that our enemies are trying to accomplish. I believed that the name of my brother, and the danger which the statement of to-day reveals for him, made it my duty to unmask the true character of the measures which threaten him. You will, therefore, particularly oblige me, sir, in facilitating the accomplishment of this duty. Allow me to express my sentiments of high esteem and consideration. LADISLAUS ZAMOJSKI.

The Teachings of Nature.

"Perfection and truthfulness of mind are the secret intentions of Nature."

For the Herald of Progress.

The Zodiacal Light.

FRIEND DAVIS:—The Zodiacal Light being at this season of the year a conspicuous object in the western heavens, in the evening, from the time it is sufficiently dark to be visible, until about 9 o'clock P. M., and it being a phenomenon that has been, and still is the subject of much discussion among philosophers, it may not be out of the way to offer some account of it for the READERS of the HERALD OF PROGRESS.

The Zodiacal Light, so called, since it extends in the direction of the zodiac, is a semi-lenticular shaped object, of a luminous appearance, having a brightness about equal to that of a comet's tail, and like the latter phenomenon it gradually fades off towards the extremity, where it seems to be limited only by feebleness of light. That is, its upper extremity is invisible, rather than want of light, or a sufficient concentration of light, than from a want of the existence of the object. In our latitude it is always more or less oblique to the horizon. Its base varies in breadth at different seasons of the year from 8 degrees to 30 degrees. It is seen to the best advantage, in those latitudes, from the middle of February till the first of April; but perhaps at no time is it more conspicuous than about the first of March. It is not unfrequently traced to a distance of 90 degrees from the sun. Its upper extremity will be found near the Pleiades, or Seven Stars.

The Zodiacal Light is seen to the best advantage in the tropical regions. Humboldt, in his *Cosmos*, vol. 1, p. 126, says: "Those who have lived for many years in the zone of palms, must retain a pleasing impression of the mild radiance, with which the Zodiacal Light, shooting pyramidally upwards, illumines a part of the uniform length of tropical nights. I have seen it shine with an intensity of light equal to the Milky Way [which, in luminosity, it somewhat resembles] in Sagittarius, and that not only in the rare and dry atmosphere of the summits of the Andes at an elevation of from 13 to 16,000 feet, but even on the boundless grassy plains, the Llanos of Venezuela, and on the seashore, beneath the ever clear sky of Cumana."

There is no need of mistaking the Zodiacal Light for any other phenomenon, if a person looks, on a clear evening, at this season of the year. He can wait till the twilight has entirely gone, and then the Zodiacal Light will be seen to extend up from that part of the horizon about which the sun set, to a considerable height.

The first description of the Zodiacal Light,

that is extant, is to be found in a work published by Childry, in 1661. But the first to investigate the phenomenon accurately, was Dominicus Cassini, in the spring of 1683. Although the phenomenon is the most generally observed in the evening, yet it can be seen in the morning before sunrise, in the opposite season of the year, viz: in November and December. It can be distinctly seen during the latter part of January.

From these facts it is concluded that the Zodiacal Light is of the form of a double convex lens, the sun occupying apparently the broadest part of it, so that it extends on both sides of the sun. It cannot be said that the cause of the Zodiacal Light is well understood. Various opinions are entertained by different individuals. These various opinions I will now attempt to give in short.

Humboldt (*Cosmos*, vol. iv, page 561,) says of the phenomenon—and his opinion is perhaps as worthy of attention as any other: "Great as is the obscurity which still envelops the material cause of the Zodiacal Light, still, however, with the mathematical certainty that the solar atmosphere cannot reach beyond nine-tenths of the distance of Mercury—the opinion supported by Laplace, Schuber, Arago, Poisson, and Biot, according to which the Zodiacal Light radiates from a vapory, flattened ring, freely revolving in space between the orbits of Venus and Mars, appears, in the very deficient state of observation, to be the most satisfactory."

It is thought that if the sun were seen from the distance of one of the fixed stars, it would appear as a nebulous star, like a considerable number of stars of that class—that is, stars that appear to be surrounded by a nebulous, or cloud-like, faintly-illuminated haze. "No telescope," says Humboldt, "has yet indicated any sidereal character in the vaporous, rotating, and flattened ring of the Zodiacal Light. Whether the particles of which this ring consists, and which, according to some, are conceived to rotate upon themselves in obedience to dynamic conditions, and, according to others, merely to revolve around the sun, are illumined or self-luminous, like many kinds of terrestrial vapors, is a question as yet undecided."

Mary Somerville (*Connection of the Physical Sciences*, page 379,) says: "The Zodiacal Light, or lenticular-shaped atmosphere of the sun, which may be seen extending beyond the orbits of Mercury and Venus soon after sunset in the months of April and May, is supposed to be a condensation of the ethereal medium by his attractive force, and seems to place our sun among the class of stellar nebulae." If this be true, it would seem that all stars should be nebulous stars, or stellar nebulae, which observation does not confirm.

The most remarkable and novel conclusion respecting the Zodiacal Light is that which Rev. George Jones, U. S. N., drew (in 1855) from his observations on the phenomena presented by that object during two years previously in his voyage to the tropical regions, during the two or three years previous to the above date. He once saw two Zodiacal Lights, one to the west and the other to the east, for several nights in succession. This was in latitude 23° 28' north. But I have only room to state his conclusions from his observations. He thinks that there is a Zodiacal Light produced by the joint action of the sun and moon. He says that he thinks that all the phenomena which he detailed could only be "explained by the supposition of a nebulous ring, with the earth for its center, and lying within the orbit of the moon." May not this phenomenon be the tail which the earth exhibits to the eye of the clairvoyant? (See Gould's *Astronomical Journal*, vol. iv.) DAVID TROWBRIDGE. MARCH 24, 1862.

Poetry.

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

For the Herald of Progress.

THE SPIRIT OF SPRING.

BY A—B.

The spirit of Spring is abroad,
The ether of heaven it fills,
It bathes the brows of the snow-clad hills,
And it breathes on the streams and the sod.
The spirit of Spring broods the earth;
As I wander forth I can feel
Its influence over me steal,
Like the sense of a holier birth.
Tis the spirit of Spring which glows
In the purple and brilliant blush,
In the glorious golden flush
That signs the day's coming and close.
The spirit of Spring I can see
In the sky now softened to smiles,
Where it bends o'er the white virgin isles,
That shine in the blue Southern sea.
The spirit of Spring breathing o'er
The desolate deserts of snow,
Will on fields and on forests bestow
Their greenness and glory once more.
The spirit of Spring is at work
In the winter king's region of frost,
Restoring the life seeming lost
In the vales where the violets lurk.
The spirit of Spring doth inspire
The raven to caw in the wood,
And the bluejay, more gaudy than good,
Shrilly pipes like a dissonant lyre.
The spirit of Spring, sweet and new,
The prisoner hope doth release,
And the rainbow-promise of peace
Shines the heaven of glory in view.
A murmur comes up from the sea,
A whisper of peace from the hills;
Faith awakes to the end which God wills,
Oh! list, while I tell it to thee:
"The night of oppression is over—
The bright day of freedom arrives,
When the yoke, the scourge, and the gyves,
Shall gail human bodies no more."
MARCH 1st, 1862.

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ANDREW JACKSON DAVIS, EDITOR.

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Morning Excursion.

The chariot of Clairvoyance is at the door. Steeds of light stand before it. Their harness is made of star-rays. The reins are principles. They are as strong as the infinite will: beautiful as the ways of wisdom.

The gates of the morning are open. Heavy clouds have rolled away. Sunbeams dart across the earth. The mist is rising from the hills. Winds murmur through the trees of the valleys. The foliage of spring is still sleeping in the buds. Swollen streams are flowing rapidly through the lowlands. The meadows are wet with the dissolving snows of winter. Northern mountains look cold and frosty. But, over all, the beams of heaven shine with ineffable beauty and tenderness. Yet we weary of this local habitation. We would rise on the wings of inspiration. We would join the group of blue-eyed visitors from the Land of Summer. We would mount with them and soar above the land of strangers. With them we would look down into the sad eyes of the world. With them we would hear the chant of the worshiper, the prayers of the widow and orphan, the voices of the working people, the curses of the discordant, and the rich anthems of the pure in heart. We would join the generous angels in their labors of mercy, would rise above the world to lift the lowly, and would stand upon high mountains to contemplate the works of Wisdom.

We enter the chariot of Clairvoyance. The glittering reins are in our right hand. The steeds of light, clad in their harness of brightness, arise gently as the morning dew. They do not dilate with hot blood, neither do they start like a ball from the throat of a cannon. But their flight is as noiseless as truth; and their speed is swift and sure, like the electric life of the Infinite.

Behold the earth sinking lower—deeper—a vast earthen bowl dropped in the sea. There is little difference in the appearance of low valleys and high mountains. Rough places are smoothed and crooked things are straightened by distance and generalization. Tumultuous rivers flow peacefully below thunderous waterfalls are melodious as church organs, and dark-rolling oceans look white and still in their soft beds. The costly mansions of the rich dwindle to the size of bird-cages. The proud landlord looks like a puppet in a showman's box. Villages seem like clusters of painted boxes. Great trees look like small bushes in the garden. Most beautiful shrubbery is lost in the grasses of the plain. Distant cities, mostly hidden by mists and clouds, seem like mole-hills. The people, so important in opinion and so splendid in dress, look like ants and puppets. They run in and out like flies on a July cheese. They leap to and fro like frogs on the margins of stagnant ponds. They cross and recross each other's paths like ants in a hill of sand. They dig into each other's interests like rats in a cellar. They meet and part from one another like different birds confined in the same cage. There is no difference between the rich and poor. Distance levels all distinctions. Brocades and tinsel look no better than rags and tatters. Horses look like little dogs. Dogs are small as mice. Men look like quadrupeds

walking on their hind legs. It is impossible to distinguish clergymen from other sinners. Mechanics are as bright as ministers. Churches look like Court-houses. Factories and machine-shops glimmer and shine like blocks studded with diamonds. They look attractive and beautiful.

The earth looks low and dark-bosomed. Yet it is sparkling below in a deep-rolling sea of sunbeams distilled from on high.

An ocean of clouds is between our eyes and the still sinking globe. A dismal and stormy night, with roaring winds, surrounds us and ends all observation. Yet onward and upward we sail through the tempest. The clouds of earth drop beneath our flying chariot. These steeds of light travel through the darkness of error. They rush without noise. They run straight, like the life-lines of the Eternal Mind. They fearlessly invade the storm-clouds of ignorance. They scatter the sunshine of truth upon the hills of error. They awaken the notes of harmony in the valley of shadows. Like a rising thought we soar above the region of storm. The sunken earth, in the midst of thousands of clouds, is already forgotten. A new world is visible in the distance. It is bathed in the light of beauty. Its face is brightened with the smiles of celestial wisdom. With measureless magnitude it opens in every direction. The imagination cannot embrace a world so vast. It is the Summer Land.

Like a bird we sail down to the shining soil, and press the soft grass with our feet. The fair-browed sons of light, and the blue-eyed daughters of love, pair by pair, or grouped by the side of musical rivers, reflect their images upon our wondering vision. Everlasting hills of beauty fill the landscape with marvelous splendor. Silence, like the stillness of twilight, hovers over the scene. The spirit of meditation is upon our heart. We contemplate the fearful sublimities. We enter into a realization of the glorious scene. The mellow light of distant suns is visible among the grasses and upon beautiful flowers. Immortal fragrance is wafted through the graceful trees. Songs of many birds blend with gently swaying foliage, and the melody of many streams is harmonizing with human voices. Yet a divine silence pervades all the scene. Glorious unfoldings of the Eternal Mind! How dimly seen are these expressions. A comprehension of the plentitude of thy wondrous power is to us impossible. The bounty of thy thought is known in its fullness only to thyself. But the human spirit can explore the depths of divine love; can search for truth through mountains of error; can burn its way through manifold dungeons of darkness to obtain the pearls of wisdom—still will remain unsolved the mystery of God, still uncomprehended the mighty "whole" of his perfections.

Like the winged germs of autumnal flowers, come the gentle invitations of angels. Over our thoughts they flow like the waves of music on the evening air. Again we mount our Chariot. Away, amid the responding choruses of the angel group. Anon we alight among those who lift the weary. It is another realm in the Land of Summer. We walk among those who, with gentleness and love, receive the thorns and flowers of earth. The spirit of the babe, just died on the earth beneath, comes directly here. Here, too, come the spirits of the brave. The young man comes here whose spirit has just left its body on the field of battle. Here come the spirits of the so-called mighty. The spirits of the aged are arriving with the others. Spirits of children come in with every wave of the magnetic river. Here come beautiful daughters from the earthly homes of sorrow-stricken parents. The prayer-laden exertions of earthly relatives could not retain the spirits of these young men who have just entered. Streams of tears on earth—joy and thanksgiving here! With gentleness the discordant earthing is received. Tall above the rest are seen the missionaries of love to the passion-tossed. The half-opened heart is warmed with purity. No blast of passion is driven into those who have been wrecked by the storm of evil.

The silent sunshine of a celestial heaven is poured over this missionary realm. In this work we behold the philanthropy of the angel world. Earth mourns for the dead. Here the dead are "brought to life," and tears drop from the eyes of the grateful. The joy-lit heart is perfect and beautiful as a sunbeam. The desert-heart is showered upon until it becomes fertile, and brings forth both fruit and flowers. The dismal roar of earthly discord is not heard here. Neither do they hear the groans of those on earth who give themselves away to the agony of grief. Here is action, action for all the poor and needy who arrive. This realm is "missionary ground." Heathen from the civilized homes of men are here received and taught. The Great Spirit hath unfolded the savage and the man-eater; the same power unfolded the benevolent and the philanthropist; and

here, in this part of the Summer Land, the extremes meet and dwell together. Fellow angels and fellow men, the celestial and the terrestrial, meet under the cover of this blue sky. Earthly ties do not prevail here. There is here more philanthropy than sympathy. Great minds overlook the small, and capacious hearts make room for the discords of the undeveloped.

The magnitude of this missionary realm is vast. It could contain the earth's entire population. But it is merely the quarantine department—the vestibule and the initiatory hospital of realms, and domains, and habitations infinitely more vast. It is impossible for the good to be separated from the evil. Every heart would be sundered by such a division; for every heart contains both discord and harmony, the elements of "good" and the possible or actual misdirection, which is "evil." Behold how beautiful is this system of truth! How the necessities of both good and evil are known, either practically or intuitively, by every heart. The sea is not more true to its tide than is human life to the spirit of God. The billow and the blast of battle, like the song and dance of joy, are in harmony with the Infinite life. The sun will soon rise in the east; soon it will set in the west. To-day the white flag of peace floats over the city; anon the boom of cannon shakes the strong towers of error. On either side we find the heavenly sunbeams, and the God, also, from whose fountains all things flow. The plains of peace are battle-fields; and the battle-fields are plains of peace. Folly is before wisdom. Sadness darkens the heart as night covers the earth; but anon joy cometh to the heart, like the daylight to the globe. Time wasteth the blackest body of error, as rain dissolveth the hardest stratum of granite; but the spirit of truth, like the sun of heaven, is positive and imperishable.

In this realm we would remain always. Hither come our earthly acquaintances. The night of ignorance casts none of its shadows here. We have feasted on the manifestations of God. Gradually vanish our earthly memories. Evening is not more sacred than are the golden-hued leaves of these healing trees. The people are gathered around the flowers of gladness. Music arises from beautiful natures. It floats over this realm in responding wavelets. The universe seems filled with its unspeakable riches. We would remain. . . .

Our Chariot is ready. The steeds of light, clad in their beautiful harness, look out toward the distant horizon. In the midst of song we mount and fly. The Summer Land glides from our vision. Like a note of music it dieth away. We move among the clouds of space. Vapors and mists envelop us. We drop below the region of cold into the region of storm. The rim of the earth is visible. We do not appear to move, but the earth seems to rise to meet us. It rises through the clouds. Mountains, valleys, rivers, cities, villages, people, all become visible. They all seem to rise and spread out, grow large, and become exceedingly important. . . .

Our Chariot has rolled out of sight, the steeds have disappeared, the trip by Clairvoyance is ended, and thus we return from our Morning Excursion.

Southern Civilization.

"I visited the Medical College in this town where M. D.'s are furnished to the Southern Confederacy. Prominent among the objects in the museum was the body of John Brown, Sen., the integument taken off and the muscles, veins, and arteries all preserved, the top of the cranium sawn off and the lips purposely distorted in disrespect."—*Cor. of the World, from Winchester, Va.*

This statement is not, as most readers will imagine, pure fiction. The remains are not, of course, those of John Brown, Sen., or they were delivered to his friends and buried in Northern N. Y. Neither are they those of John Brown, Jr., since he is still alive, and we trust doing good service in putting down the rebellion. We believe the body alluded to, to be that of the son of John Brown who fell on that fatal morning, in the fight between the handful of zealous invaders and the U. S. Marines.

The writer was upon the first train from the West which reached Harper's Ferry on the Baltimore and Ohio R. R., after the capture of John Brown and the defeat of his party. After spending two or three hours at the Ferry, we took the first train to Winchester. In a seat just in front of us, sat a Virginia Doctor, evidently a Professor at the Medical College. He belonged to that (large) class of surgeons who would rather amputate a limb than eat breakfast, and also to that (we trust small) class who would prefer the job of rendering amputation necessary, to eating dinner. He had just purchased one of the Sharpe's rifles brought by Brown, and captured in the school-house, by a Virginia company, and ran out of the car once before we left at the cry that Cooke was seen in the mountain across the river, to get a shot at him. Well, this Medical Warrior said that he had the body of young Brown—a noble form, as all admitted—in the baggage car taking it to the college, and which he declared he would preserve in some manner known to surgeons, though it would cost him months of labor. He betrayed as hendish a spirit as we could imagine it possible for an

intelligent educated man to evince, and we doubt not was capable of adhering to his resolution, and preserving the body of the young martyr, with such distortion as suited his insane spirit of revenge. Harper's Ferry has already atoned for the blood of the martyred freemen. And doubtless the Winchester Medical College will need some as enduring monument as this manly form will afford, to preserve the memory of its existence. C. M. P.

Free Speech Suppressed.

WENDELL PHILLIPS MOBBED AT CINCINNATI.

In answer to an invitation of a large number of prominent citizens, Mr. Wendell Phillips visited Cincinnati last week to speak upon the war. A mob of rowdies, stimulated and impelled, no doubt, by Knights of the Golden Circle, now rendezvoused in that city, collected, prepared at all hazards to prevent his speaking. The Mayor failed to make the least provision for the preservation of free speech, no police force appeared, and at last, after Mr. Phillips had spoken with repeated interruptions for an hour and a half, the mob triumphed, and Mr. Phillips was led in disguise from the house, to save his life.

The first onslaught was the throwing of a heavy boulder from the third tier of the Opera House where the lecture was given. It struck near the speaker, and was followed by bad eggs, one of which struck Mr. P. He, however, stood calm and collected, without moving a muscle or flinching an inch.

This disgraceful violation of the right of free speech is deplored, and the criminally inefficient Mayor severely censured, by the *Inquirer*, the leading Democratic daily. The lecture, as we learn from the several reports, was quite as temperate and inoffensive as were Mr. Phillips' New York and Washington speeches, which were so well received.

The first announcement of the riot communicated by the agent of the Associated Press, thus states the case: "Mr. Phillips commenced avowing himself an abolitionist and disunionist. This base and contemptible distortion of the facts, for the evident purpose of prejudicing a whole people, shows the author to be a meaner if not more malignant foe to truth and free speech than any rough who hurled an egg or stone."

The *Inquirer's* report states that, after he had spoken some time, he said: "For sixteen years I had been a disunionist." And the *Commercial* thus renders the full sentence:

"Mr. Phillips stated in so many words that he was an abolitionist, and that he had for fifteen years been a disunionist; but now he was satisfied that the Union meant justice to all men and races, and he was for it—for the measures that in his opinion were essential to its safety."

Another Noble Martyr.

How many desolated hearts are realizing the fearful cost of this great rebellion! How many noble lives are being sacrificed, while we scarce know whether to count the fallen ones martyrs or victims.

The question whether these lives are being wasted for an abstraction, whether the war is to secure simply the form of a free government, the instrument of compact, or to preserve and perpetuate, baptized in sacred blood, the reality of freedom, comes home to us with bitter force, as we read the tale of slain at Pea Ridge, Ark. We find there the name of Lieut. O. R. Powers, of the 37th Illinois Regiment, a friend, loved and respected, one of nature's noblemen, a soldier who fought for principle. Mr. Powers was formerly a resident of Chautauque county, N. Y., and had but just entered upon the practice of law at Mendota, Illinois, with promise of a brilliant career, when he obeyed the call for freedom's defenders. He has given his life to consecrate the struggle, leaving, beside a host of friends, one lone, sad heart, widowed ere a bride. We have words only to repeat the question asked of us—*"Shall these precious lives be thrown away?"* C. M. P.

"Done Gone."

A skillful artist, named Davis we believe, has a curious and original painting, illustrating the probable future condition of the Southern Confederacy, now on exhibition at Ball, Black & Co.'s. The design represents the grave of Secession. The broken tomb-stone bears the inscription, "The great Secesh," while scattered around lie the dilapidated emblems of rebellion and insignia of southern despotism. The torn flag, illiterate love-letter, used-up cards, broken bowie-knife, empty whiskey demijohn, and dilapidated plantation hat, are all significant symbols, and grouped with great effect, and strikingly life-like in detail. The picture is a felicitous result, and reflects credit upon the artist.

Forty Freed Men.

The latest advices from Island No. 10, represent that 2,000 slaves are employed upon the rebel batteries there. Of these, forty have been killed—liberated by cannon balls. How this interference by Commodore Foote, with that institution which protects the right of property in human beings, will be dealt with by the Government, remains to be seen. To forty ransomed spirits this has been a war for freedom! Alas that it is such to these only!

The Life Cost Thus Far.

An estimate has been made—with what degree of accuracy we have no means of judging, of the casualties of the most important battles of the rebellion, including that at Winchester. The following is the summary: Union, killed and wounded, 8,246. Prisoners, 1,440. Rebel, killed and wounded, 12,420. Prisoners, 18,707.

Progress of the War.

On the morning of Sunday, March 23d, the Union forces under Gen. Shields were attacked by the rebels under Gen. Jackson, a few miles to the south of Winchester, Va. The troops under Gen. Shields numbered between seven and eight thousand; the rebels brought into the field were eleven regiments of infantry, with an Irish battalion, and fifteen hundred cavalry. The battle commenced in the morning, and continued till about 4 P. M., when the rebel's left being repulsed, the center and right wing soon wavered and fled. There seem to have been no lengthy hand to hand encounters, but the engagement was carried on by small arms and cannon. The rebels had on the field twenty-six pieces of artillery. In their flight they threw away fifteen hundred muskets, and left behind two cannon and four caissons. They were pursued, on the day of the battle and the following Monday, some miles below Strasburg.

The struggle was very severe, resulting in a loss on the Union side of 150 killed and 300 wounded; on that of the rebels in a loss of 500 killed and 1,000 wounded, 300 of whom were prisoners. Gen. Shields was badly wounded in the arm, early in the fight.

The rebel generals, Jackson and Johnston, were to have united their forces at Strasburg on Monday evening; but the former, misled by a report that the Union soldiers were leaving Winchester, made a premature attack, that is, with a force not quite double that of the Union army—the rule being in the valley of the Potomac to encounter the national troops with a force of three to one. They of course were soundly drubbed.

The rebel steamer Nashville has again run the blockade at Beaufort, N. C., and gone out with a cargo of cotton. Now that she is out again, the blockade will be very strict at that point for several weeks, or until some vessel bearing contraband goods finds it necessary to enter.

The investment of Island No. 10, above New Madrid—for it may so be called—still continues. Below the Island the river is commanded by Gen. Pope; above it the gunboats and mortar-boats of Commodore Foote have been raining shot and shell down upon the Island for more than a week. At the latest news the firing had been slackened, owing to a rise in the river, which was doing better work on the rebel batteries than the mortar-boats.

We have also rumors from New Orleans that the mortar-boats of Commodore Porter were ascending the river to New Orleans from below, so that an attack on that city seems imminent.

The rebel iron-clad steamer *Merrimack* is said to be once more out of dock and ready for a second attack on the national vessels lying at Norfolk. The little *Monitor* lies there in waiting for her. Possibly before this sheet reaches the majority of our readers, the great problem of the utility and efficiency of iron war vessels will have received a definite solution.

An Evening at the Opera.

On the evening of March 19, we had the pleasure of hearing Miss Kellogg in the rôle of *Amelia*, in *Un Ballo in Maschera*. She was supported by Sig. Brignoli in the character of Richard, the Count; Mme. Strakosch took the part of Ulica, and Miss Hinkley that of Oscar, the Page.

Miss Kellogg was in excellent voice, and her singing was characterized by all that ethereal sweetness and expression which we remarked on a former occasion. Edgar A. Poe said of Shelley: "If ever poet sang (as a bird sings)—impulsively—earnestly—with utter abandonment—to himself solely—and for the mere joy of his own song—that poet was the author of the *Sensitive Plant*." So we say of Miss Kellogg. Her song seems an outburst of the fullness of melodious life, and as if she could no more help singing than the song-sparrow which fills the leafless woods of early spring with its thrilling notes.

No musician could ask a more satisfactory ovation than to have this beautiful young artist give voice to his composition, for she apprehends the very soul of the Opera, and expresses its deepest spiritual meaning. She is borne along on a sea of inspiration, and in spite of jarring elements. If Brignoli could act as divinely as he sings, Miss Kellogg would be doubly sustained. Her acting harmonizes gracefully with her singing, and her truthfulness and spontaneity are a continual charm.

Miss Hinkley added to the attractions of the evening by the well-known beauties of her voice and style and the charming naïveté of her manner; and Mme. Strakosch performed with admirable fidelity the part of Ulica, the Astrologer.

The Car of Truth.

The car of Spiritual Truth has been set in motion by a transmundane power, and it has gone on increasing in velocity, until it has acquired a force that will send it crushing through the feeble barriers that man has set up in opposition to it. The temples of Ignorance and superstition are already tottering on their bases, and, unless rebuilt and strengthened in a superior manner, the next winter's blast may lay them low.

Appointments.

Mrs. H. F. M. Brown will lecture in Milwaukee, Wis., the first four Sundays in June. Those wishing her services in that vicinity, should address her soon, at Waukegan, Ill.

F. L. Wadsworth speaks at Providence, R. I. four Sundays of May, Taunton and Marblehead in June.

An Incident.

When the United States vessels were on their way to attack Ferdinandina, they picked up a contraband, who had ventured to see in a small boat to notify them that the rebels were deserting the place. While questioning the black, some of the officers of the Alabama remarked that he should have brought them newspapers, to let them know what was going on. "I thought of dat," replied the contraband, "and fitched a Charleston paper vid me." With this he put his hand in his bosom and brought forth a paper, and, with the air of a man who was rendering an important service, handed it to the circle of inquirers. They gazed at it eagerly, but one glance induced a general burst of laughter, to the profound astonishment of poor Cuffee, who, it seems, could not read, and, imagining that one paper was as good as another, had brought one dated 1822. This South Carolina relic was forwarded to Thomas B. Stillman, Esq., of that city, as one of the curiosities of the war. It is a little odd that this paper, which has floated so long down the stream of time, contains an article in favor of negro emancipation.

For the Herald of Progress.

A Slave Returned to his Master.

EDITORS OF THE HERALD: We have just received another letter from our son, Lieut. C. J. Robinson, from which we copy the following account of an "exploit of soldiering by Northmen." See what Uncle Sam is doing by placing muskets in the hands of his boys to fight against rebellion, at the same time using them to knock down negroes so as to kidnap them into slavery for a price:

"CAMP ANDY JOHNSON, NEAR NASHVILLE, TENNESSEE, March 8, 1862.

"MY DEAR PARENTS: * * * A great outrage was perpetrated in our camp yesterday, as follows:

"A black boy, named Henry, has been at work for the Colonel for some days. His owner came after him while we were camped on the other side of the river, but the boys hooted him out of camp. The negro said he would sooner be killed on the spot than go back with his master, even if he knew he would not be punished. His master, he said, was a secessionist, and had kept him (the boy) on some fortifications down the river, at work for four months.

"Nothing more transpired concerning his return until yesterday. While the greater part of the regiment were out on picket, the boy's owner came with two sentinels of the Provost Guard from the city, and after chasing the poor frightened boy through the camp several times—he drawing a knife once, and the sentinel knocking him down with his musket—they captured and delivered him to his owner, who stood waiting outside the lines! The latter paid the catching sentries fifteen dollars each, and led 'Henry' away with him unmolested. They had no order—at least showed none—for the boy from headquarters, and the Lieut. Colonel of our regiment, who was in command, need not have delivered him up without such an order, yet allowed him to be caught, and the Major forbade our boys from giving him any assistance. One of the sentinels was from a Kentucky and one from an Indiana regiment."

"The former master of our boy will not get him without an order, and an imperative one, I believe; and if one is given for him—his master having been a strong and active secessionist—a Quartermaster for the Southern army, in fact—I have about concluded to follow it by immediate resignation, and this, whether the order be for him or any other negro. The order would make it an official act. What do you think my duty would be in the premises? Is there any hope that the Government will confiscate the slave property of rebels by civil act or by military? Is there any use of waiting longer for the slaves to be freed regularly or legally? That is the question with me. I have no interest in the war, only in so far as it will result in the progress of ideas, and toward freedom. The preservation of 'Church and State' merely, I have no interest in; and if I know that I great struggle was to result in that only, I should get out of it in double quick time! C. J. R."

Why was not this traitor slave-master arrested instead of the loyal black man? Oh! the slave power rules this country and sways its government. A government that tolerates, through its agents, such outrages on a portion of its most loyal people, not only against liberty, but against humanity itself, ought to perish, and be brushed from the records of the world!

To our dear soldier-boy, the advice of his father and mother is, that, unless the Government adopt effectual measures for the suppression of slavery, which is itself the rebellion, without further delay, he leave such disgraceful service, and return again to peaceful pursuits. C. AND D. ROBINSON.

For the Herald of Progress.

A Woman's view of the Position of R. T. H.

DEAR HERALD: Is it presumption in me to say a few words in reply to R. T. H.? He expected to gather *thorns*, and I would like to help put a few in his way, though mine may be very small ones and scarcely perceptible.

Let me quote from the HERALD of March 8, in "The Demonstrably true in Morals and Religion." Mr. H. says: "I see absolutely in the grand picture of Humanity, as painted by Nature, that the stupendous groups of nightiest sculptors, architects, painters, musicians, poets, philosophers, seers, and saviors, are men." I interpret this fact 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 fling down the paper, my dear—is in *man*." Then he goes on to say woman is in the background, inspiring man, &c. Men are but the "common carriers"—holding the pen "merely, &c."

If all this is true, Mr. H. has failed to demonstrate it clearly to one weak intellect at least. It is of no use to ask why the negro

slaves are inferior to the whites: the answer has been oft repeated—they have always been kept down. Where have women been kept? In the background, surely, just where Mr. H. likes to see them kept; occasionally there is one, however, who slips the bonds, and is perceptible in the foreground.

Every one wants a distinct individuality; to be merely an inspirer of another is not enough. If the background is the proper position for woman, why is it so distasteful; I can never perceive that men object to the foreground; why, if they are merely the "common carriers" of woman, doing what she inspires them to do, why is it they are so afraid to acknowledge the motive power?

Our good Editor considers himself eternally united to the "Angel of the House;" does it follow that the angel here mentioned inspires him to say all the good things he does, and that she should feel satisfied with that; and therefore should forever after this, hold her peace, so far as the public are concerned? I think not. I believe in eternal marriage, but I consider that natural law and civil law differ (though Mr. H. appears to side with the civil—the two are one and that one is the man.)

I believe the masculine and feminine are blended in every mind, from God down. If he thinks the feminine is the inspiration and the manifestation is masculine, then I should suppose he would call God feminine and Nature masculine. I don't think it is Father God nor Mother Nature, nor the reverse, but both united—Father and Mother God, and Father and Mother Nature.

Mr. H. has some doubts as to his having said enough before and after his offensive paragraph to soften it sufficiently to make it palatable to the feminine part of his readers; and I have some too. If he does but hold the pen of the Inspiring Sister, he should only sign himself as her private secretary, and give her all that is her due. I think her sphere is circumscribed, her life's object to inspire one man to act, to be a *man*, she merely an inspiration. That powerful inspiration which does all but merely hold the pen, ought certainly to have a "local habitation and a name."

I see no need to refer to the "volubility" of woman—that was never an inspiration from woman, it was a concoction of man's own making, and I see "absolutely," that of late, years it has been made manifest that in that respect they are *only equal to man*.

One or two words, not particularly to Mr. H. however. I wish there could be some mode of expression invented, which did not always point to the masculine; all writings, lectures, &c., are to man—he a brotherhood—which tends to keeping that background occupied and makes the masculine preëminent. Language was invented in a barbarous age, and should be remodeled. We have had the position and use of woman pointed out to us repeatedly by men, and now I wish—and I presume there are many who will join me in the request—I wish one of these wise heads would tell us what men are for!

Yours, truly, SARAH.

For the Herald of Progress.

Spiritualism in the Quaker City.

FRIENDS AND READERS: The claims of Truth are sure of the attention and appreciation that is their due, although often tardily acknowledged; although the honest and unpretending laborers, the best mediums receive but that partial attention that evinces disregard and indifference. While fanaticism and wonder-seeking are dying slowly but surely into the undeniable evidence of the sweet consoling intercourse of souls on earth with souls beyond, is fully awarded to the earnest seeker, through the instrumentality of those whose moral worth is a guaranty of truthful medium powers.

Mr. Anderson, now in this city, is doing a great work by taking likenesses of departed friends. He has given entire satisfaction to those who have received the consoling proofs of spirit remembrance and guardianship. I inclose a letter, one out of many tests satisfactory to the seeking heart of humanity.

PHILADELPHIA, March 10, 1862.

PROP. ANDERSON, DEAR FRIEND: I received a letter from the lady to whom we sent the picture, and am happy to inform you it is entirely satisfactory.

The little boy died at Suspension Bridge, New York, in September, last, at the age of six months; the parents had never obtained any picture of him, and after his death this was an additional source of painful regret. They wrote several times to me to aid them in getting a picture. I called upon you, and you succeeded in getting a sketch which was satisfactory to an uncle of the little boy.

The picture was then finished and forwarded. The mother says: "My heart is filled with emotions of gratitude and joy. For now I may daily gaze on those loved features, the loss of which I had mourned so much. Never was there a more perfect likeness of any one than this is of my own loved little Henry, from the pencil of Mr. Anderson. The picture was readily recognized by our youngest child, now about two years and a half old. She woke up, and seeing the picture, exclaimed, without a word being spoken by any of us, 'little brother!'"

It has also been recognized by several of our neighbors, one of whom sends a certificate as follows:

"I have known Mrs. Carey's child from the hour of its birth till its death, was with him when he died, and clothed his little form for its final rest, after the spirit was free, and I never saw a more perfect likeness of any one than this picture. ELIZA CLINE."

The mother continues: "I give most sincere thanks to Mr. Anderson and none but a mother can know how much I thank God who has made him the instrument of bringing this great joy to my heart. SEMANTHE C. CAREY."

You are at liberty to use this note in any way that you may feel inclined.

In conclusion, permit me to say that I am very glad to have this opportunity of expressing my appreciation of your talents and kindness.

Sincerely yours,

HENRY T. CHILD, M. D.

Our spirit-painter can be addressed at No. 516 Arch Street. Far more precious than all the gems of earth is the face of the loved and gone before! Who would not possess this memento of earth-life and immortality?

Miss Emma Harding is giving a series of her unsurpassed lectures, filling Sansom Street Hall with familiar faces and crowds of fresh and earnest seekers.

The first gleams of sunshine for almost a week are dispersing the wintry gloom, and the genial advance of Spring is felt.

Yours for Truth, CORA WILBUR.

PHILADELPHIA, March 19, 1862.

Brief Items.

—The French steamer *Catinet* and the *Gasendi* have taken a position within two hundred yards of the *Monitor*, for the purpose of obtaining a good view of the expected battle with the *Merrimack*.

—No less than seventy-seven citizens of Loudon county were sent to Richmond on Thursday last, and confined in prison on the charge of being disloyal to the South.

—The Washington *Republican* asserts that the caucus of democratic members of Congress, resolved to oppose the President's emancipation plan and to support McClellan's war policy.

—Secretary Welles asks for an appropriation of thirty million dollars for the construction of iron-clad ships and the manufacture of heavy ordnance.

—As soon as the naval appropriation bill comes up in the Senate, amendments will be adopted to provide for the completion of the Stevens battery and for the construction of iron-clad vessels-of-war.

—After the battle of Pea Ridge, Mo., Gen. Curtis had occasion to communicate the following to the rebel General. What a commentary it offers upon the spirit of the rebellion: "The General regrets that we find on the battle-field, contrary to civilized warfare, many of the federal dead who were tomahawked, scalped, and their bodies shamefully mangled, and expresses a hope that this important struggle may not degenerate to a savage warfare."

—When the body of O. Jennings Wise was disinterred to be removed to his friends, the features were recognized as those of an apparently old shabby seller of paper and envelopes to Burnside's soldiers at Annapolis. The fact throws light on the rebel spy system.

—The Church Property Bill enacted by a New York Know Nothing Legislature a few years since, has been repealed.

—Since the first appearance of M. Blondin in England, it is supposed he cannot have realized much less than \$150,000.

FOREIGN ITEMS.

By the arrival of the new screw steamer *China*, from Liverpool, we are in possession of European news to the 16th inst.

—In a debate in Parliament on the 7th inst., a motion was made by Mr. Gregory for a copy of papers relative to the American blockade. The mover spoke at length against its legality, and was seconded in his motions and statements by Mr. George Bentinck. These gentlemen were replied to by cabinet members of Parliament, and it was stated by Mr. Foster that Mr. Mason's formidable list of 300 vessels that had run the blockade had dwindled down to 19; also that in the war of the American Revolution no less than five hundred colonial vessels had run the blockade, but the blockade was then considered effective. The motion of Mr. Gregory was negatived without a division.

—In the French Legislative Corps the debates on the Address to the Emperor were still pending. On the paragraph relating to the Mexican intervention, a member openly declared that he could not understand why the blood of French soldiers was to be lavished to provide a throne for the Archduke Maximilian. In the debate on the financial question, opposition was shown to the imposition of new taxes.

—The general sentiment of the people of France, it is said, is against the further occupation of Rome by the French armies, and it must cease within the next six months.

—It was thought that the recent change of ministry at Turin favored the ultimate solution of the Roman question.

—The reactionist clique at Rome is very active. A proclamation had been circulated there, exhorting the Neapolitans to recall their king and drive out the "foreign barbarians." This appeal to civil war was printed in the Pope's own printing office, as an official stamp upon it proved.

—In Portugal an important bill had been introduced into the Cortes, suppressing all religious societies and brotherhoods educating children or nursing the sick.

—The Austrian Reichstadt was entertaining bills to increase the taxes on grounds, buildings, trades, and incomes, and to raise the amount of the poll-tax.

—At latest dates the insurrection in Greece remained in *status quo*. Its principal seat is in the Morea; the insurgents have cut off all communication between Piræus and the western portions of the Peloponnese.

—The Red Sea cable is again in working order between Suez and Jaba Island; as the Indian steamers are ordered to call at the island, a saving of time to the extent of three days in the receipt of news has been effected.

—Prussia is said to be on the eve of a Ministerial crisis. The Cabinet is not liberal enough for the Chamber, and far too liberal for the king. The questions about the reform of the Federal Diet and the Constitution of Hesse for the present remain in abeyance.

—The Pope had within a few days been confined to his bed by a fever.

—In the London money market, the funds were firm, and higher than at previous dates. There had been an active business in American securities for the week preceding the departure of the steamer, and considerable amounts had changed hands. United States sixes stood at 82 at the latest dates.

—The stock of cotton on hand in Liverpool was 423,900, of which 158,020 were American. The amount of India Cotton at sea, is 197,000 bales. The prices of breadstuffs had declined.

The Spirit's Mysteries.

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

Spirit Rappings and relative Phenomena.

THINGS SEEN AND HEARD.

MR. EDITOR:—There will be nothing new to "Spiritualists" contained in what follows. My remarks are intended for such of your readers as have had but little experience in or opportunity to investigate the phenomena of spirit manifestation, and are made simply because none more competent appear ready to enlighten the public through your columns on the subject referred to.

The first "spirit-rapping" I ever witnessed was about the winter of 1854 and '55, when I quite unexpectedly received what purported to be a communication made to a brother from my deceased wife, through a "rapping medium" in Providence. It was as follows: "I wish to see my husband here and converse with him." After a week's reflection, canvassing and questioning, I concluded to break from the shackles of early education, and endeavor to ascertain whether the communication really came from my wife or the cloven-footed gentleman to whom some attributed such revelations.

In company with my brother (who, as well as myself, had never heard of the medium until about the time we then, and he a week previously, had visited her) I called on Miss Thorp, of Providence, R. I. A small table was shoved out, and we seated ourselves near it, the medium sitting about three feet from the table, which she did not touch at all, either with her hands or feet. Soon the rapping commenced, at times on the floor and chairs, but generally on the table, which was simply a plain board. In reply to questions, the names of my deceased wife, mother, daughter, sister, grandfather, and a number of other deceased relatives and friends were rapped out by the alphabet correctly, and several short and characteristic communications made. The accompaniments, as I have ever found to be the case in spirit communications, were far more convincing, in respect to the actual presence of my spirit friends, than the mode of communicating itself. Everything passed off harmoniously at that sitting, but at some subsequent ones the communications at times were confused and contradictory, which, in my then inexperienced state, caused me great perplexity, and at one time well-nigh impelled me to abandon the investigation altogether. I however persevered until I became thoroughly satisfied that many, if not all of the manifestations, proceeded from the spirits of deceased mortals, however colored, warped, or perverted they might be in their passage through the material organs they were forced to employ for their transmission to mortal ears or minds.

For some months after my first visit to the medium, scarcely an evening passed at my own house, in which I did not hear a repetition of the "rapping" (generally when alone) on various articles of furniture, the walls of the room, or on my own person. These were so distinct and characteristic, being at times repeated in response to mental questions, that I could have no doubt that their origin was from some super-mundane source. After some months, the frequency of these "raps" ceased, but ever from the first I have been in the habit of hearing them more or less often, both when alone and at times in the presence of others whom I suppose to be "mediums," although perhaps unconscious of their peculiar powers. For years together I have almost nightly (generally towards morning) been accustomed, on waking, to hear three or four or more "raps" in my room, which I have repeatedly been told through mediums came from my spirit friends, and were meant as friendly tokens of their presence and a morning salutation.

For years past I have occasionally visited "rapping mediums," through some of whom I have repeatedly conversed with my spirit friends, simply by proposing mental questions and receiving correct or appropriate replies to the same. A volume, if not volumes, might be filled with experiences of this kind, some of them quite remarkable, but probably not more so than most "Spiritualists" have witnessed.

"Spirit rapping" may be counterfeited, and probably is in many instances. Mr. Bly is an adept in the art, and makes no secret of the mode he pursues. He simply draws his cotton stocking tight about his great toe and ties it there with a small string. He wets this with camphene or spirits of turpentine, and then by skillfully moving his toe in his shoe or boot, makes the raps so naturally that it is very difficult to distinguish them from the genuine.

TABLE TIPPING.

Instead of rapping, some mediums are used for tipping the table, each tip counting the same as a rap. I have often communicated with spirit friends in this way satisfactorily, although the mode may, so far as the mechanical part is concerned, be readily counterfeited by an expert juggler such as Mr. Bly, who does this so neatly and readily by trick, that it is difficult if not impossible to detect him.

TABLE LIFTING.

Is done better in the dark than in the light—the fluids used in the operation being dissipated in a degree by the rays of light, or at least so say the spirits. I have been present when a large, heavy table has been apparently raised nearly or quite to the ceiling, and thrown eight or ten feet, with such violence as to break one leg and a sheet-iron stove in

its descent. No one person, I am confident, could have performed the feat through his own unaided strength, and I am satisfied that it was done through other than human agency, but still it occurred in the dark, and therefore suspicion will unavoidably force itself upon the minds of most, however credibly the superhuman power used may be sustained or vouched for. Feats somewhat similar to this I have often witnessed in the dark.

Again, I have more often seen others similar, but of less magnitude, performed in the light. In scores of instances I have seen tables, some very heavy ones, raised from the floor, and dangled like a feather in the air, the hands of the medium being on their surface. It is true, light tables might be in this way raised by the foot, but it would be difficult, if not impossible, to raise some I have seen lifted in this way, to say nothing about the ability of detection. But apart from this, I have seen a heavy work-table for a time, inches from the floor, and so held for a time, in broad daylight, with no one near it, except my little daughter and myself, the medium sitting in a part of the room eight or ten feet distant. I have also seen tables away back-distant and forward with no one touching them.

THE STIGMATA, OR WRITING ON THE ARM OR PERSON.

This mode of communication I have often seen, and have no doubt that it is frequently done by spirits. But it can be so readily performed by trick, that it should be regarded cautiously. I have never seen writing of this kind, but on the left arm, which, of itself, is a suspicious circumstance. At the same time, as I have before said, I have no doubt that the writing is at times, if not always, genuine. Any one, however, with a light complexion and thin skin, can imitate it, simply by drawing the nail hard on the arm and then rubbing it quickly with the hand. If a little Cantharides (Spanish flies) is first applied, the letters will stand out in relief. Mr. Bly performs the miracle in this way so adroitly, that no one who has not previously been put on their guard, would probably detect him.

SELECTING FELLETS.

This mode of communication should also be regarded with caution, although I have not the least doubt but that it is frequently if not generally reliable. But, the clairvoyant part excepted, it may be readily performed by trick. After being put on my guard, I have known Mr. Bly to subtract a pellet from under my hand, and replace it with a blank, notwithstanding, as I supposed, my attention was closely riveted, with the object of detecting him. He is so expert in the jugglery, that a mere glance of the eye from the object suffices for him to accomplish his purpose, which is done so quickly that the motion of his hand is hardly perceptible. I have known him to humbug a whole circle of keen skeptics in this way, whilst others present, who were in the secret, were laughing immoderately at the apparent facility with which they suffered themselves to be deceived.

CLAIRVOYANCE.

This probably is beyond trick. I could fill volumes with instances of it that have fallen within my experience—many of them very remarkable. Space will permit the mention of but one or two. An Indian, who calls himself Osceola, habitually attends a medium with whom I have held weekly seances for some years. When the atmosphere is clear, and conditions are favorable, this Indian will readily draw any object I may secretly hold inclosed in my hand. He often alludes to occurrences, especially if they be of a ludicrous character, that have taken place since his last appearance at the sitting, and they are often of a nature that I know no mortal but myself could have been cognizant of. He seems much attached to my youngest child, a little boy, and often tells me what he has been about at a season of the year when I live six miles from the city where the medium resides, and in which city we have our sittings. On a certain occasion, I had noticed that my little boy had conveyed the representation of a crocodile's head (in wood) from the place it usually occupied, and placed it in a little plat of ground that he amused himself in cultivating. I thought I would test Osceola's clairvoyant power in connection with this circumstance, and asked him when and where he last saw the boy. He answered, at such a time, among the trees. I asked him what he had with him. He immediately drew a saw—an implement that he generally keeps with him. I asked what else. He directly drew the crocodile's head very correctly, writing "black" on the upper part, (which was correct), and "red" in the open mouth. I said that he was wrong, that the mouth was not red. He persisted in saying that it was. On my return home I immediately looked at the head, but could perceive no appearance of red on any part of it, but upon closer examination found that the roof of the mouth was painted red, the exposed parts having been washed off or effaced by the rain and weather.

He (Osceola) is very weather-wise, and I seldom go abroad without asking him what the weather will be. I do not remember that he has ever failed in foretelling it correctly for a day or two ahead, although at times the prognostics would seem directly to the contrary of his predictions.

A spirit calling himself General Putnam once warned me in writing to beware of a certain person I had been conversing with within twenty-four hours previous. I asked him to reveal the name of the person. This he declined doing, but reiterated his warning. I then asked him if he would answer to the name, if I should write it down correctly on a piece of paper, unbeknown to any one present. He said he would. I felt sure that it must be

one of three persons, the name of each one of whom I wrote down apart from the circle, and after folding them up closely, placed each in turn on the table. He said that neither of these was the person he meant. I could think of no other one that answered at all his description, and gave up trying to penetrate the secret. I sat intently by whilst others of the circle were communicating through the medium with their spirit friends. Suddenly the name of another person, with whom I had been conversing, occurred to me. I said nothing, but quick as thought the hand of the medium struck my forehead, and instantly after wrote: "That is it." I stepped away, wrote the name on a piece of paper, folded it up, and placed it on the table. "Yes," wrote the hand of the medium, "that is it; say nothing about it, but be on your guard." I have no doubt the caution was wisely ordered for my good.

Often when least expected, I have been cautioned in regard to persons and business matters; and although at the time I do not always perceive the necessity of such warnings, the future generally reveals that they were not given without a reason. I have experienced scores, if not hundreds of such.

Some weeks since I was about visiting New York, and expected to stay some ten or fourteen days. My spirit wife told me that I had better return in about a week. I asked why. She said that for some weeks past she had noticed the premonitory symptoms of disease, with which I might be attacked at any moment, and doubtless would be when the weather broke. At the time I felt as well as I ever did in my life. She told me farther that the attack would come in the form of erysipelas, developed internally, and that she wished me to be at home when it occurred, as she had requested our spirit doctor to attend to me, through the medium with whom I usually sat, and through whose organism he (the doctor) was able to impart his healing magnetism. I went to the city and returned on the ninth day, feeling as well as I ever did. Two days afterward I was suddenly prostrated with a violent attack of internal disease, which reduced me exceedingly during the first forty-eight hours of its continuance. I sent for the medium. The doctor came and administered to my disease. Before leaving, he wrote, through the hand of the medium, "Thomas, I will be with you again at three o'clock tomorrow morning," saying that he could retain enough of the aura of the medium to magnetize me then without his (the medium's) assistance. Towards morning I was suddenly aroused out of a nap, and heard two successive and pretty loud raps on the window of my chamber, immediately after which the clock struck three, and then again there came one more loud rap. A day or two after, at our next seance, the doctor told me that the Indian had, at his request, aroused me, and made the raps to notify me that the hour he had designated had arrived. At the close of the sitting he told me that he would be with me again in the morning. The next morning my attention was awakened to a sense of tremor, that seemed to agitate my system. I noticed the effect particularly, and could distinctly feel not only my body tremble, but also the bed, and have no doubt whatever it was done through the agency of magnetism imparted by my spirit doctor. After this I was apparently restored entirely to my customary health and strength. Nevertheless the doctor requested me to send for him (meaning the medium) provided I should experience a pain in my left side. Not having experienced any such pain as he described, I asked him if I was threatened with pleurisy. He said no, but reiterated his request. A night or two after this I awoke with quite a severe pain in my left side, about the region of the heart. It subsided before morning, but continued in some degree until the doctor came. I asked him if it indicated anything serious. He answered that he could "draw it off," but forbore telling me its nature. He also told me that my spirit wife's watchfulness had probably saved me from a three months' sickness, or if my attack had not been taken in time, the disease would most likely have settled on a weak part of my system, as it had once done before some years previously, and had nearly carried me off. Of this I have but little doubt, and fully believe that not only then, but in other instances, I owe a debt of gratitude to my spirit friends for the watchful care they constantly have over me, but which is no more than every mortal may partake of whose spiritual faith is sufficiently developed to permit their guardian spirits to approach.

Before closing I will just narrate a curious instance of spirit power exercised by Osceola, the Indian spirit before alluded to. It occurred on Sunday. The night previous there had been a slight fall of snow, and the atmosphere was clear and sparkling. Osceola came in great glee. Said he, "Me do some mischief to-day." I said, "No, Osceola, don't play any of your pranks to-day, we want all the power for the doctor," who was then about to magnetize a patient present. "Me will," said he. The feet of the table were insulated in broken tumblers, in order to make it retain the electricity better, and it occurred to one of the circle that Osceola might injure them. He was requested not to break them. "Me will," said he; "me will do that." Immediately he heard a grinding noise, and directly a snapping sound. "Me did him," said he, and in looking down we found a tumbler broken in two. I said, "Osceola, I don't believe you broke that; it was cracked before." "Me break another," said he. I said, "No; don't break another, but you may break off the side of one." "Me do that," said he, and immediately a grinding noise commenced. Soon he said again, (in writing, of course) "Me did him."

We looked on the floor, and sure enough there lay quite a quantity of broken and ground glass strewn around one of the tumblers on the carpet. I asked him how he did it. He indicated by the hand of the medium that he sets in motion a circular current of electricity or magnetism, and then suddenly struck the tumbler as with the finger of the medium, causing a shock or concussion that broke or crumbled the glass. Yours truly,
THOS. R. HAZARD.

NEWPORT, R. I., March, 1862.

For the Herald of Progress.

A Case of Spiritual Surgery.

MOUNT CLEMENTS, Feb. 10th, 1862.

MR. EDITOR, DEAR SIR: I was recently lecturing in Allegan county, Michigan, where I met some remarkable mediumship, and learned one instance, at least, of healing, which I consider equal to any similar miracles reported in the Bible.

A medium met with a sad accident, splitting one of the bones of his legs below the knee and dislocating the knee and joint, in such a way that the heel and toe were reversed. Suffering untold torture, he was picked up and carried to the house of his uncle, William Hooker, and a messenger sent for his family and a surgeon, when the kind inhabitants of the Summer Land put a stop to these proceedings, and took up the case, setting the limb with the patient's own hands, assisted by Mr. H., whom they directed to manipulate the limb. In two hours after the accident, they had the man rise up and walk, which he did with perfect ease, and that night he ascended the stairs to sleep, without assistance or pain, and has suffered no inconvenience since.

I am now speaking in Macomb county, Michigan.

Notwithstanding the dark cloud of war that shrouds our unhappy country, I find there is room for thought and inquiry in regard to the Harmonical Philosophy, and many old fields are bearing rich harvests of spirit-faith and new ones are being broken up with profit to the souls of men, and the cause of human progress. Yours for Truth, M. J. KUTZ.

Strangers' Guide

AND

N. Y. CITY DIRECTORY

Prepared expressly for this Journal.

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

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

PARKS AND PUBLIC SQUARES.

Battery, with Castle Garden, lower end of Broadway. Bowling Green, entrance of Broadway, near Battery. The Park, opposite Broadway from Nos. 229 to 271. St. John's Park, bet. Laight, Varick and Hudson Sts. Washington Sq. west of Broadway, bet. 4th & 8th Sts. Union Square, Broadway, from No. 860 to 17th Street. Gramercy Park, bet. 20th & 21st Sts. and 3d & 4th Aves. Stuyvesant Park, 2d av. bet. 15th and 17th Sts. Tompkins Sq. bet. Aves. A and B and 7th and 10th Sts. Madison Sq., junction Broadway & 4th av. and 23d St. Central Park, 5th to 8th av., and 59th to 110th Sts. Reached by 3d, 4th, 6th, or 8th av. horse cars—most conveniently by the 6th and 8th, which leave head of Canal St., cor. Broadway, and also head of Barclay St., cor. Broadway, adjoining Astor House, every 3 minutes; fare 5 cents.

PLACES OF AMUSEMENT.

Academy of Music, East 14th St. cor. Lexington av. Wallack's Theatre, Broadway and Thirteenth St. Laura Keane's Theatre, 624 Broadway. Winter Garden, 667 Broadway. Bowery Theatre, 48 Bowery. New Bowery Theatre, 82 Bowery. German Theatre, 37 Bowery. A yanke's Minstrels, 472 Broadway. Barnum's Museum, 218 Broadway.

GALLERIES OF ART.

International Art Institution, 694 Broadway. Millions of Paintings, 548 Broadway. Goupil's Gallery, 772 Broadway. Private Galleries are open on certain fixed days, for details of which inquire of the janitor, at the Artists' Studio building, 10th St. near 6th Av. N. Y. Historical Society Rooms, 2d Av. cor. 10th St. Brady's National Photograph Gallery, 783 Broadway. Garney's Photograph Gallery, 797 Broadway.

PUBLIC LIBRARIES.

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

PUBLIC BUILDINGS.

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

OBJECTS OF INTEREST.

GREENWICH CEMETERY, on Gowanus Heights, L. I., is reached by ferry from foot of Whitehall St., near the Battery, to Atlantic St. or Hamilton Av. Brooklyn. Thence by horse car to the Cemetery. Fare, ferriage 2 cents, cars 5 cents. Cards of admission obtained at the office of the Company, 39 Broadway. THE PUBLIC CHARITABLE INSTITUTIONS, including the Penitentiary, Lunatic Asylum, Depot for Sick Emigrants, and the House of Refuge, are located on Blackwell's, Ward's, and Randall's Islands. They are reached severally by ferries foot of 61st, 106th, and 122d Sts. The shortest route to these streets is by 2d or 3d Av. horse cars. Fare 6 cents, ferriage free.

HIGH BRIDGE is accessible by Harlem Railroad; fare 12½ cents. THE SPIRIT OF TRINITY CHURCH may be reached at any time, on application to the Sexton at the Church. Free voluntary, if any is given.

LITERARY AND BENEVOLENT INSTITUTIONS.

Historical Society, 2d Av. cor. 10th St. N. Y. University, east side Washington Square. Columbia College, 49th St. nr 5th av. Free Academy, 23d St. and Lexington av. New Bible House, 8th and 9th Sts. and 3d and 4th Aves. N. Y. Hospital, Broadway, bet. Duane and Worth Sts. Orphan Asylum, in Bloomingdale, nr 80th St. Insane Asylum, Bloomingdale rd, 7 miles fm City Hall. Deaf and Dumb Asylum, Washin's Heights nr 150th St. Institution for the Blind, 9th Av. bet. 33d and 34th Sts. Pease House of Industry, 5 Pts. or Centre & Pearl Sts. Odd Fellows' Hall, cor. Grand and Centre Sts. Homeopathic Dispensary, 15 East Eleventh St.

SUNDAY CONCERTS.

GOOD MUSIC may be enjoyed by lovers of this art if they will attend service at Trinity Church, Broadway, opposite head of Wall St. on Sunday at 10½ A. M. or 3 P. M. MASS is performed by a choir of artists at the Catholic Churches on West 10th St. near 6th Av. and on East 28th St. near 3d Av. every Sunday morning at 10½ A. M. Admittance 10 cents, which is paid to the sexton after he has shown a visitor to seat. VESPER SERVICE is performed at the 16th St. Church at 4 P. M., and at the 28th St. Church at 4½, free. The music is generally very fine, and visitors are expected to drop a small silver coin into the plate. At the Catholic Church over which Dr. Osgood officiates, No. 728 Broadway, a new form of Vesper Service has been introduced. It is held on the first and third Sundays of each month at 7:30 P. M. QUARTETTE CHOIRS, made up of efficient vocalists, may be heard at all the churches named in this list.

SPIRITUAL MEETINGS.

SUNDAY CONFERENCE, 19 Cooper Institute, 3 P. M. LAMARINE HALL, cor. 23rd St. and 8th av. Sunday 10½ A. M. Conference every Wednesday 7½ P. M. DODWORTH'S HALL, 806 Broadway, Sunday, 10½ A. M. and 7½ P. M.

PUBLIC MEDIUMS.

Mrs. W. R. Hayden, 66 West 14th St. west corner 6th avenue. J. B. Conklin, 599 Broadway. 9 A. M. to 10 P. M. Mrs. M. L. Van Houghton, Test and Medical, 54 Great Jones St. All hours. Mrs. E. C. Morris, 599 Broadway. Office hours 9 to 12, 2 to 5, and 7 to 9. Mrs. H. S. Seymour, Psychometrist and Impressionist Medium, 21 West 12th St., between 5th and 6th av. Hours from 9 to 2 and 6 to 8. Circles every Thursday evening. A fee of 15 cents expected. Mrs. Johnson, Clairvoyant and Test Medium, 335 Grand St. Mrs. Sarah E. Wilcox, Test & Healing, 558 Broome St. Mrs. R. A. Beck, Test, Developing, and Healing Medium, 27 Fourth St., N. Y. 9 A. M. to 10 P. M. Mrs. A. W. Delafolle, Test and Clairvoyant, 176 Varick. 9 A. M. to 8 P. M. Mrs. Gookin, Developing and Clairvoyant, 1151 Broadway, (old No. 995). Circles every Tuesday evening. Mrs. Forest Whiting, Healing and Developing, No. 69 3d avenue, below 12th St. Mrs. E. Lyon, Writing and Trance Test Medium, 153 Eighth Avenue.

MAGNETIC & ELECTRIC PHYSICIANS.

James A. Neal, 371 Fourth St. Hours, 9 A. M. to 5 P. M., and 7 to 9 P. M. Prof. S. D. Brittan and Dr. John Scott, 407 4th St. Dr. N. Palmer, 60 Amity Street. Mrs. P. A. Ferguson Tower, 132 East 33d Street. J. K. F. Clark (Electric) 84 West 25th St. Mrs. M. C. Scott, 99 East 28th Street, near 3d Av. Dr. J. Loewendahl, 163 Mott St. bet. Grand & Broome. Dr. W. Reynolds, 287 Bowers. Hours 2 to 5 P. M. Mrs. Towne, Milton Village, Ulster County, residence of Beverly Quirk. Dr. L. Wheeler, 175 W. Bleeker St. 8½ to 11 A. M. 1 to 5 and 7 to 9 P. M. Mrs. Forest Whiting, No. 69 3d av. 9 to 12, A. M., 1 to 5, P. M.

MEDICAL CLAIRVOYANTS.

Mrs. Sawyer, Clairvoyant and Medical Medium, 84 High St., Brooklyn. Mrs. W. R. Hayden, 66 West 14th St. west corner 6th avenue. Mrs. M. Drew, 67 Myrtle avenue, Brooklyn. Hours from 9 to 5. Mrs. C. E. Dorman, 8 New Street, Newark, N. J. Mrs. D. C. Price, 50 W. 10th St., 2 blocks west of 6th av. 9 A. M. to 4 P. M. Mrs. Mary A. Fish, 344 2d av.

PRINCIPAL FERRIES.

To Brooklyn, from Whitehall St. to Hamilton Av. and Atlantic St.; from Wall St. to Montague; from Fulton St. to Fulton St.; from Governor St. to Bridge St. near the Navy Yard; from Catherine Street to Main Street. To Williamsburgh, from Roosevelt St. to South 7th St. from Grand St. to South 7th and Grand Sts.; from East Houston St. to Grand St. To Greenpoint, from 10th and 23d Sts. To Jersey City, N. J. from Cortlandt St. To Hoboken, from Barclay, Canal, and Christopher Sts. To Weehawken, from Christopher St. To Long Dock N. Y. & Erie R. R., from Chambers St. Staten Island, in Whitehall St. nr Battery, every 15 min.

EXPRESS OFFICES.

Adams' Express Co. 59 and 442 Broadway. American and Kinsley's, 72 and 416 Broadway. Harnden's, National, and Hope, 74 and 442 Broadway. United States, 82, 251 and 416 Broadway. Manhattan City, for baggage, 276 Canal St.

FARES.

To the Central Park, or any point below it, by the 2d, 6th, or 8th Av. cars, 5 cents. To Yorkville and Harlem, by 2d or 3d Av. cars, 6 cts. Anywhere on the route of 9th or 4th Av. cars, 5 cents. To 23d St. cor. 8th Av. or any point below it on the 8th Av. Bleeker St. and Broadway below Bleeker, 5 cents in the Knickerbocker line of stages. These are distinguished by their color—dark blue. Other lines of omnibuses, through Broadway and the various avenues and leading streets of the city charge six cents, payable on entering. Ferries to Brooklyn and Williamsburgh, generally 2 cents, or 16 tickets for 25 cents. For public boats the legalized rates are: For any distance not exceeding one mile, 50 cents for one passenger, 75 for two, and 28 for each additional one. For any distance exceeding one mile, but less than two, 75 cents is allowed for one fare, and ½ of a dollar for each additional person. Every passenger is allowed one trunk, portmanteau, or box, \$1 per hour is the time tariff.

CARTAGE AND PORTERAGE.

Heavy parcels are carried upon drays. The carmen who own them are allowed charge ½ of a dollar per mile. Household furniture 50 cents, and 50 cts. extra for loading, unloading, and housing it. There are City Expresses having offices in various locations, that carry parcels and packages generally from place to place within the business limits of the city for 25 cents each. Porterage is 12 cents for a package carried a distance of half a mile or less, and 25 cents if taken on a wheelbarrow or hand-cart. If half a mile is exceeded, 50 per cent. is added to the tariff, and so on.

New Publications.

THE SCIENTIFIC AMERICAN.—We have failed, only through inadvertence, from alluding to the new volume of this standard Journal of Science and Mechanics. The inventive genius of the country is now more than ever active, and the *Scientific American* is the accredited organ of inventors, progressive artisans, and ingenious "Yankees." It is a large, ably edited, profusely illustrated, and practically useful journal, which every one interested—and who is not?—in the progress of science, the mechanic arts, invention, agriculture, and manufactures, should not fail to read.

As a family journal we esteem its value inestimable, on account of the interest it is sure to awaken on the part of the younger members of the household, in the practical departments of life, and in progressive tendencies in mechanics.

The *Scientific American* is published weekly by Messrs. Munn & Co., 37 Park Row, New York, at \$2 a year; \$1 for six months.

THE ATLANTIC. For April, has the following interesting table of contents:

Letter to a Young Contributor, by Thomas W. Higginson; John Lamar, by the author of "A Story of To-Day"; Mountain Pictures, by John G. Whittier; Individuality, by David A. Wasson; The German Burns, by Bayard Taylor; The Forester; Methods of Study in Natural History, by Prof. Agassiz; The Strasburg Clock; Arthur Shall we do with Them? by Walter Mitchell; Agnes of Sorrento, by Mrs. H. B. Stowe; Exodus, by Mrs. A. D. T. Whitney; Sten and Now in the Old Dominion, by the Rev. M. D. Conway; American Civilization, by R. W. Emerson; Compensation; and a Message of Jeff. Davis in Secret Session—*a new Biglow Paper*, by James Russell Lowell.

BLACKWOOD'S EDINBURGH MAGAZINE. American Edition, March. No. DLVII. New York: Leonard Scott & Co., 79 Fulton Street, New York.

Contents: 1. Chronicles of Carlingford—Salem Chapel—Part II; 2. Classic or Gothic—The Battle of the Styles; 3. Caxtoniana—A Series of Essays on Life, Literature, and Manners—Part II; 4. Leaves from the Club Books; 5. Lord Castlereagh; 6. Translations of the Odyssey; 7. Characteristics of Language; 8. David Wingate's Poems and Songs.

REVUE SPIRITUALISTE. Paris. 2e Livraison 1862. Edited by M. Z. J. PIERART.

Contents: 1. The Cross on which Jesus was crucified, as seen in the Visions of Catherine Emmerich, the Seeress of Dulmer; 2. Account of Remarkable Sounds of Human Voices and Instruments resounding in the air, as heard by villagers and animals in the commune of Anasco, near Clermont, in Beauvois (France), in the year 1780, and attested by the Curate of the Parish; 3. The Medium Foster in London; 4. M. de Guldenstubbé, his Spiritualistic Experiences and Writings; 5. God, the Soul, and Matter—A Poem.

This French Spiritualist monthly can be had for 14 francs per annum.

REVUE SPIRITUELLE. Journal d'Etudes Psychologiques, No. 3. March, 1862. Paris. Edited by M. Allan Kardec.

Contents: 1. To Our Correspondents; 2. The Spirits and the Family Escutcheon; 3. Communications from Another World; 4. The Spirit Carrière—a proof of identity; 5. Discourses and Teachings of Spirits: The Reincarnation; Realism and Idealism in Painting; Moral Instruction (by Lacordaire); The Savior's Vineyard; Charity to Criminals.

The price of this French monthly is 14 francs a year.

Apotheosis.

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

Departed: From Brooklyn, N. Y., on Friday, March 21st, the spirit of CATHERINE RUSSELL ANTHONY, daughter of Mr. and Mrs. Edward Anthony, aged eight years and nine months.

In the inner life of this sweet child were developed to an unusual degree the fadeless flowers of spiritual faith and love.

The perfect trust in the Home beyond, which inspired and now sustains the maternal heart, was, to Katie's intuitive and ready understanding, a living and all-pervading reality. During her last brief illness, which was one of intense physical suffering, she frequently alluded to, and freely conversed upon, the change which she felt awaited her. With a sweet and touching simplicity was the desire often expressed, "To go and live with the angels," and with those of her relatives who had passed on before, and who, she was confident, waited to welcome and care for her.

When confined to her bed and suffering severely, she would ask her mother or "Aunt Mary" to read to her, and for hours would listen with rapt attention, as the soothing tones of affection, mingling with words of poetic measure, fell upon her appreciative ear.

When the last poem was concluded, and she had requested its repetition, that she might have a perfect understanding of it all, she said: "There, now put in a mark—close the book—I am weary, and can hear no more!" The beautiful lines to which the mark referred us we could not refrain from transcribing. The "peaceful rest" alluded to, she thought must mean her new home, and the words: "My mission on earth is ended," that she was soon going there.

"Sing me a song of the beautiful,
A song full of joy and of mirth;
Let it be strong, full of sweetness,
Banishing care from the earth."

"Sing of the birds and the blossoms,
Sing of the babbling brooks,
As they dancing go through the valleys,
And stily creep through the nooks."

"Sing of the feathered songsters
Who swing on the tree-top high,
Warbling a song in the morning
To their Father, who dwells in the sky."

"Sing of the eyes of the angels,
The stars that peep through the night,
That softly shine down upon us,
Making the gloom seem bright."

"Sing me a song of the ocean,
As the waves dash on the shore;
Let me hear, as I lay here a weary,
The song of the sea once more."

"Sing me the song of the happy,
Of the holy, the pure, and the best;
Sing me the song of the raiment,
Of my God, and the peaceful rest."

"Sing me the song of the happy,
For my labor on earth is done;
My mission on earth is ended,
And a crown of life is won."

"Now I hear the song of the angels—
From the peary gates they've come,
With the eyes of love bent upon me,
Whispering their welcome home."

After a few days of unconscious suffering, the angels claimed their own, and the cherished one fell asleep, to awaken amid the genial influences and glorious beauties of the Summer Land.

Blessed, thrice blessed, are the parents who have nurtured this bud for immortal blossoming. Mourning not, dear friends, but rather rejoice, for surely the light dawneth on your darkness, and the sacred hush of holies shall be opened, with its beautiful and untold blessings, through the undying love of your angel child.

Z. R. P.

For the Herald of Progress.

A Plan for Obtaining Tests.

AVOCA, Wis., March 6th, 1862.
DEAR HERALD: Many have yet to learn their spiritual A B C. To such I would recommend the following plan of communicating, and as a means by which tests may be obtained:

Take a common light stand; paint the letters of the alphabet on the top in a circle. Beginning on one side with A, place B to the right of A, three or four inches; C to the right of B, and so on till you have gone around, allowing the letters to approach the edge of the stand on each side. Remove the stand-drawer if it have one, then take a heavy wire and bend it at right angles, putting one end down through the center of the stand top, and through a half-inch spool into a strip of board fastened underneath for this purpose; the pulley or spool only to be made fast to the wire. Fasten a piece of whalebone, or any light spring, on the inside, under the letters and opposite to A. To this attach a small cord, (not heavier than wrapping twine); pass the cord once around the spool, and over a small pulley nearly under the letter A, and let it descend thence to the floor. It may be pinned or otherwise secured to the carpet. One or more mediums may then sit at the side opposite to A, and as the stand tips toward them the wire is made to point to different letters and spell out the communication. Many spirits can move the stand to spell faster than the mediums could do (unassisted) with years of practice.

The entire dial may be made of light material and separate from the stand. It need not cost more than seventy-five cents unless the best material and workmanship are required.

Some members of our circle have used a dial of the above description about two years, and with gratifying success. Some of the communications may possibly be forwarded for publication.

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The cause of Universal Mental Liberty, which seeks to establish the claims and teachings of Nature and Reason, and to overthrow those of superstition, bigotry, and priestcraft, still needs the support of a free and independent press. Therefore we propose to continue the *Boston Investigator*, and shall commence its thirty-second volume on the 7th of May.

We have no new principles to proclaim, and hence we shall keep to the old landmarks by which we have so long been guided, endeavoring, as far as we are able, to render the paper acceptable to all, and subservient to national utility. Believing superstition to be the bane of human improvement—the moral leprosy of mankind—our most especial object shall be, as it has been, to counteract its pernicious influence, and to expose, by every means in our power, the mischievous practice of that numerous class of pretenders who are perpetrating the attention of their credulous followers to things above, that they may the more effectually deprive them of things below, and attempting to reconcile them to misery and degradation in this world, by promising them happiness and honor in another.

Anti-religious, anti-clerical, in connection with universal mental freedom, are the distinguishing characteristics of the *Investigator*. But as our aim is the promotion of human happiness by means of mental cultivation, we shall enrich our columns with whatever we may deem conducive thereto. We shall therefore present to our readers whatever we may find valuable in literature, art, or science. As we pretend not to amuse the idle, or soothe the ignorant, we shall have no pretty tales of mystery, to excite the imagination at the expense of the understanding; we shall, nevertheless, as much as possible, associate amusement with utility. In a word, we shall do the best we know how to render our paper deserving of the patronage we solicit, and worthy of the cause we advocate.

To the friends who have hitherto stood by us, and who have kindly rendered their further assistance, we return our most grateful acknowledgments; and we call upon every one of congenial thought and feeling to countenance and support us in our uncompromising hostility to religious imposture, which we consider the master-vice of the age.

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