

# THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

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## TO WRITERS AND READERS.

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

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

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

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

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

## Whisperings to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

J. W. E. AUBURN, ILL.—Your second paper on "Ante-natal Growth" is received.

A. W. F., NEW YORK.—Your translation from the *Revue Spirite* will appear in our next.

"MARIE," NEW YORK.—Your paper concerning "Outcasts" is filed for appearance.

L. B. S., BOSTON.—We have marked "in" your paper on "Drugs and Druggery."

"PEORIA," ILL.—You will find your question answered in the "Progressive Annual," and much more, for 15 cents.

"ALTER EGO," MUGGITT HILL, MASS.—Your motives are sufficiently appreciated to induce us to fix the *nom ne plume*, as you have indicated.

"EMMIE," HAZEL GLEN.—We shall soon examine your contribution entitled: "Death—What is it?"

M. A. T., PA.—The "Invocation" is received on earth. We shall publish it, with the hope that it will reach its proper destination.

C. H. WATERMAN & CO., OF CHICAGO—see their advertisement on page eight—are merchants worthy the patronage of a progressive public.

"A STUDENT" is informed that his "Rebel History of the Rebellion" is in the Editor's drawer, whence it will soon reach the anxious public.

SYLVESTER S., ROCKFORD, ILL.—Receive our thanks for your friendly words. We have at present no thought of preparing such a volume.

JOSEPH M., DEER PARK, L. I.—Your questions concerning "mental telegraphing" cannot be answered at present. We see nothing positively reliable in the deductions of astrologers.

G. B. H., JANEVILLE, WIS.—We like your criticism on the "Man and the Soul," but must decline its publication, for reasons already given.

H. A. H., PORT HURON.—Be assured, Sister, that however much our sympathy is aroused toward the sick, it is impossible for us to give immediate attention to calls for prescriptions.

S. Y. B., DUBUQUE, IOWA.—We hereby acknowledge the receipt of your communication, but have not yet had time to decide its destiny. It will probably be published.

MARTHA A. M., BRUNSWICK, ME.—Yes, it is true (so testify responsible and truth-loving minds,) that correct likeness of friends now in spirit-life can be obtained.

A. C., CONSTANTINE, MICH.—We shall soon admit your "Leaf for George Gray." We think that George will very deliberately ponder your remarks.

JOHN D., CLEVELAND, O.—We have only one objection to the publication of your letter. It is almost wholly devoted to extolling the merits of the "Dial," which has been frequently and favorably noticed in our columns.

C. O. N., Poughkeepsie, N. Y.—We have to communicate further that such powers will slumber in you until awakened by some judicious magnetizer, or else by the putting on of immortality.

E. C., CENTERVILLE, R. I.—We were pleased to receive No. XI, concerning "Schools in New England." Do not feel that you are expected to continue your articles. We sympathize with you in the trials of your present position. May the gods aid you during hours of labor for the young.

M. E., HOPEDALE, MASS.—You should not dwell in such a state without hope. No position for you is visible just now, but the day of trial will not be protracted beyond your endurance. Thousands of our countrymen are suffering more than you, yet they faint not. A better hour will be born to thee.

F. T. H., ISLE OF JERSEY.—We are able at present to supply only one (No. 98) of the missing numbers. No. 99 will be sent as soon as one can be obtained. Our subscribers through the London Agency should renew their subscriptions before the expiration of the year, to secure the uninterrupted receipt of the paper.

GEORGE S. WEST ACTON, MASS.—We have received your contribution, and have occupied the space it would fill, in justice to some correspondents who have not until lately appeared. Please do not again put an unfavorable construction upon a temporary suspension of your ever welcome articles.

T. J. H., OF NASHVILLE, TENN., one of our esteemed subscribers, but who was for a time "shut out" by the reign of the rebellion, now writes us "in hopes of brighter days," having lost his faith in neither Spiritualism nor Human Progress. We welcome him and give him joy. The Stars and Stripes have brought protection to the lovers of Freedom in the far West.

J. K. COLORADO TER.—We can give no estimate of the cost of publishing such a poem as you mention, without full details as to style, &c. We could in no case undertake to prepare such a work for the press. For cash one can procure anything published in New York, but we would not counsel an investment at present. The people read news now, not poems. Wait, Brother, a little longer.

"ARTEMESIA."—We have no objections to publishing facts and experiences upon the subject of "Obsession," if the tendency of the articles will be to develop reason in the credulous, and to allay the sickly fancies of over-susceptible temperaments. But to teach "Obsession" as a truth would be like advocating "Astrology" as a science, or "Diabolism" as a part of a divine plan. Do you consider us illiberal if we refuse to lend our space to these latter subjects?

OTTO K., PITTSBURG, PA.—You ask: "Do you believe in or know of a phantom world?" Ans.—Yes, there is such a world in the middle section of each human brain. Under the guidance of Reason it is called "Ideality." When left to itself, as is too often the case, it is termed "Imagination." We do not believe in surrendering judgment under any circumstances. Our "Dealings" have not assailed the foundations of common sense.

M. F., a resident of BREMER COUNTY, IOWA, writes in a postscript as follows: "Old Theology is below low-water mark here, and we mean to let the sunlight of Truth upon its dark waters, and dry it up entirely. My impression is, that the Church cannot be reformed, but must be destroyed for lack of knowledge, and for rejecting knowledge. We are exterminating traitors—those who enslave the bodies of men; let us at the same time exterminate (bloodlessly) the traitors to reason and humanity, who enslave the minds of men; for slavery and this rebellion are the result of their teaching. The mind, free from clerical shackles, perceives that, although slavery is the father of this rebellion, the Bible, by giving it divine sanction, is its grandfather."

J. P. E. W., in a letter to us from WILLIAMS' CENTER, O., says: "The rappings broke out in an orthodox family, with considerable violence, about six miles distant from this place, some fifteen days ago, and have created a great fluttering among the faithful. I paid a visit to the 'tormented' family two days ago, and asked the privilege of trying to convince them that they were scared at the appearance of their best friends. But they were not disposed to listen to any explanation on the Spiritual basis, and so I left them to continue to be 'tormented before their time.' The man of the premises said he was daily asking the Lord to remove the devil from his house, and he thought if there was no human interference the Lord would do it."

"ARKTOS" has just forwarded the following excellent whisper, taken from the *Michigan Journal of Education*: "Be patient with the little ones. Let neither their slow understanding nor their occasional pertness offend you, or provoke the sharp reproof. Remember, the world is new to them, and they have no slight task to grasp with their unripened intellects the mass of facts and truths that crowd upon their attention. You are grown to maturity and strength through years of experience, and it ill becomes you to fret at the little child that fails to keep pace with your thought. Teach him patiently, as God teaches you: line upon line, precept upon precept, here a little and there a little. Cheer him on in this conflict of mind; in after years his ripe, rich thought, shall rise up and call you blessed."

A CORRESPONDENT, whose good New England common sense and active intelligence we much respect, writes us the following "strictly confidential" opinion, which we, in all confidence, transmit to our subscribers: "Bro. DAVIS: I can hardly express the delight I experienced on seeing in your columns lately the initials of that most trenchant and profound writer, the author of 'The Basic Word of the Old Church.' Waiving questions of the correctness of that saying, 'Just praise must come from the superior,' I venture to assert there is no writer of the age so thoroughly conversant with the literature and love of Spiritualism, ancient and modern, as C. B. P. Years ago this writer first led me to a deeper search for the 'hid treasure' of truth, as it underlies the disjointed fragments of Scripture, and the daily occurring events of our time. Since it has been my good fortune to make the acquaintance of the HERALD OF PROGRESS, I have often secretly wished the powerful magnets of 274 Canal Street would combine to induce C. B. P. to unfold to the HERALD'S readers his valuable thoughts, erudition, and experience."

## Sight and Insight.

For the Herald of Progress.

## Ancient Glimpses of the Spirit Land.

NUMBER FORTY-TWO.

In old Jewry there were, at times, "strange fires from the Lord," as if it were difficult to decide which was the genuine article, where truth was stranger than fiction. Pausanias, in his "Description of Greece," relates that, in Lydia, "in each of the temples there is a cell"—or holy of holies—"and in the cell an altar with ashes upon it. A magician entering this cell and placing dry wood upon the altar, first of all veils his head with a tiara, and afterwards invokes a certain Divinity by an incantation, barbaric and perfectly unknown to the Greeks. This incantation he performs from a book; and when it is finished, all the wood on the altar becomes necessarily enkindled without fire, and emits a very splendid flame. I myself saw the prodigy." It will be recollected how Moses and other skillful adepts in Egyptian mysteries were potent in availing themselves of "strange fire from the Lord." Some of the Mosaic family were rather scorched by this "strange fire." Elijah, in the cell of Mount Carmel, wrought several miracles with his fire from the Lord. Pausanias also speaks of "the oracles which were delivered in the prophetic properties of doves." Crows, also, had something to do, as in Jewry. In the temple of Esculapius, Pausanias "had a dispute with a Sidonian, who said that the Phœnicians knew better than the Greeks such particulars as respect a divine nature." That "the mountain Cylene abounds with white blackbirds," is certainly no less wonderful a mystery than the Trinity. A crow by divine interposition led to the finding of the bones of Hesiod, as foretold by the Pythian oracles, while the bones of Elisha in old Jewry caused a dead man to stand up upon his feet, and the ravens fed Elijah "according to the word of the Lord"—and I have commanded the ravens to feed thee there.

In consulting the Gentile oracles, there were often manifest "the terrors of the Lord," as per Hebrewwise; and Pausanias describes one of the initiated "while he is yet full of terror" from the "anxious seat" of the mysteries: "I write this not from hearsay, but from what I have seen happen to others; from what I experienced myself when I consulted the oracle of Trophonius."

How completely does modern Spiritualism furnish a clue to all these things within the veil, whether of old Gentile or Jewrydom. The terrors of the Lord which so frightened old Jewry, have been transformed into the Devil to frighten all Christendom: when a little true knowledge of spiritual things would have shown this and the next world to be correspondentially bounded.

In his notes to Pausanias, Mr. Taylor, on sacrifices and incantations, says: "He whose intellectual eye is strong enough to perceive that all things sympathize with all, will be convinced that the magic, cultivated by the ancient philosophers, is founded on a theory no less sublime than rational and true. Such a one will consider, as Plotinus observes, the nature of soul as everywhere easy to be attracted, when a proper subject is at hand which is easily passive to its influence. \* \* \* Often, too, celestial fire is made to appear through magic."

Again says Taylor: "In my dissertation on the Eleusinian Mysteries, I have demonstrably shown that the most sublime part in these mysteries consisted in beholding the Gods themselves invested with a resplendent light. It appears from the present passage, that, in the mysteries of Diana, that Goddess was rendered visible to the eyes of the initiated, and in the following passages from Proclus we learn that the Gods were seen in all mysteries: 'In all mystic sacrifices and mysteries the Gods exhibit many forms of themselves, and appear in a variety of shapes; and sometimes, indeed, an unfigured light of themselves is held forth to view; sometimes this light is figured according to a human form, and sometimes it proceeds into a different shape.'"

All this is equally true of the Hebrew holy of holies, and the modern counterpart of today makes it sensibly credible that not all of the transmundane claims of the Bible are fabulous, and grants the same measure to the Heathen theology. Long before the present opening of the heavens, Taylor, by a thorough examination, became convinced of the transmundane basis of the Heathen theologies, and that priests did not invent, however much they may have used all Spiritualisms for the subjugation of the soul. He says: "Priestesses, when in a prophetic condition, have greatly benefited mankind by predicting and previously correcting future events. \* \* \* And to say that the oracles were produced by the influence of evil spirits, is just as absurd

as to assert that evil is naturally the source of good; for the tendency of the oracles was evidently directed to the good both of individuals and cities, which in numberless instances they were the means of procuring. It may therefore be safely concluded that they were produced by divine influence," &c., &c.

In his "History of Phœnicia," Mr. Kenrick says that "Mount Carmel abounds in caves, the asylums of fugitives, and the place of retirement for those who delighted in religious contemplation. Like most of the mountains of Syria, it was a sacred spot, and Pythagoras concluded his visits to the Syro-Phœnician temples by a residence on Carmel, which was called both mountain and God." Hence the malediction of Ezekiel against the heretical Mount Seir: "I have heard all thy blasphemies which thou hast spoken against the mountains of Israel. \* \* \* Whereas the Lord was there. And I will stretch out mine hand against thee, O Mount Seir, saith the Lord God." Alas for our geologists in upsetting Israel's mountains when "the Lord was there," by their "Testimony of the Rocks," or "Gods newly up," against the rocks of old time, the ancient way of salvation.

The prophet-mediums dwelling in the God-caves of the holy mountains would appear to be equivalent to the mountain-cave of Virginia, with the prophet or poet Harris receiving inspiration from the Lord in the sure word of prophecy.

We learn by Kenrick that "the earthquakes to which Syria, in common with Asia Minor, is subject, appear to be connected with that volcanic agency and proximity to subterranean fire, of which the effects are seen in the whole valley of the Jordan." This "subterranean fire" was doubtless that "strange fire from the Lord" which sometimes scorched the chosen people and took them into hell, as in the case of Korah, Dathan, and Abiram. Besides these, "there came out a fire from the Lord and consumed the 250 men that offered incense." Then "wrath went out from the Lord in a plague, and killed 14,700, beside them that died about the matter of Korah."

When Amphiarus and host went down in similar vein, on Gentile ground, Pluto called a council to protest against the irregularity of such coming with harness on their back. We do not learn whether the Hebrew children sent down by the wrath of the Lord were welcomed to their new estate, but Mr. Buckle informs us that earthquakes and volcanoes have a good deal to do with fashioning the superstitions of an undeveloped people, leaving us thus to infer that the volcanic nature of the Holy Land supplied a great abundance of fire from the Lord. "Jerusalem alone of the great towns of Syria appears to have been exempt from earthquakes, a circumstance which had not escaped the notice of its ancient inhabitants." Probably then the temple was built at this place as being the most safe from the wrath of the Lord.

Our modern Lord-theologians who support slavery by the Bible and Ham, will find themselves somewhat grveled by an acquaintance with the ethnology of Canaan or Phœnicia. To make the bible God's word, thus legitimizing slavery by building on Ham, and then to find that Ham is not in the relation as declared by the "Lord theology," is putting rather a heavy strain on "God's word," suggestive of other cracks in the foundation whereon modern palpitry has built.

"On the whole," says Kenrick, "the settlement of the Israelites in Canaan may be said to have produced no visible effect on the condition of the Phœnician cities, which had nothing to fear from their hostility or their rivalry." \* \* \* "The primitive mode of Phœnician worship was an ever-burning fire without any image of the God; served by priests barefooted and clad in linen"—equivalent to the "consuming fire" of "our God" in old Jewry. It will be recollected that Joshua was commanded to take off his shoes by an angel, because of the holy ground on which he stood. The Phœnicians had a temple to Saturn, hence our name Saturday, consecrated to him, and hence a holy day and the Sabbath. "Babylonian bricks have long been known, inscribed in Phœnician characters, House of the Supreme God, indicating the residence of Phœnicians in that city, and probably their possession of a temple for their special worship."

It appears that among the Phœnicians, as among the Hebrews, *Obed*, slave, servant, with the name of a Deity, denoted devotion, as Obadiab, servant of Jah, (Jehovah); Shemesh, Sun, Beth-Shemesh, House of the Lord or of the sun. So when "the ark of the God of Israel" was sent back on a new cart with golden mice and other "fixins," the kine took the straightway of Beth-Shemesh, house of the Sun or Lord. After burnt-offerings "the same day unto the Lord," he smote the men of Beth-Shemesh because they had looked unto the ark of the Lord 50,000 and 70 men. This decided the men of Beth-Shemesh to be at once rid of this "holy Lord God" who "had

smitten the people with a great slaughter." The new cart with the God of Israel was then packed off to Kirjath-jearim, where he remained for twenty years while "all the house of Israel lamented after the Lord."

There are Phœnician inscriptions, "To our Lord, to Melkath, Lord of Tyre. To the Lord, to Baal Hamon, the Solar Baal, or Eternal Lord."

The almost exact sameness of the Phœnician and Hebrew sacrifices are shown from a tablet found so late as 1845. Here is the he-goat, kid and lamb, as on the similar plane of old Israel, and offered according to a "Thus saith the Lord" for his "sweet-smelling savor."

It appears that Ezekiel's prophetic clairvoyance could not see "beyond the limits of Jewish geography," as he "says nothing of the voyages of the Tyrians in the Atlantic ocean," who kept secret their trade to distant seas. Like old Jewry, Phœnicia set up God-stones, supposing a divine spirit to reside in them. Circumcision was a national custom, and the Phœnician and Hebrew languages have proved to be closely akin. "El Elyon" is evidently the Most High God, whose worship Abraham found established in Palestine. The allies of Ilos and Cronos, in their war against Ouranos, are *Elohim*, the Jewish name of God. \* \* \*

The name which signifies *Lord* was one of those titles of royalty, like Baal and Moloch, which the Semetic nations gave to the sun as the supreme God, the king of heaven. \* \* \* According to Damascus, the Phœnicians and Syrians called Saturn, *El, Bel, and Bolathen*; but *Il or El* are the Hebrew *El, God*. \* \* \* According to the original conception, Melkath was probably only another form of Baal. That his worship was of high antiquity may be inferred from the circumstance that in his temple at Gades no image of the God appeared, and that his symbol was an ever-burning fire, the same as manifest in contemporary Hebrewdom. "And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude—only a voice."

The exclusion of women from the sacerdotal functions, the abhorrence of swine, the garments of white linen, and the shaven heads of the priests, indicate affinity with Jewish and Egyptian rites. It does not follow, however, that there was no visible symbol of the God, except the fire; as the Phœnicians, even in late times, worshiped their deities under the image of the unshapen stones, called *Baetyli*, or *Abaddir*, which we have already described. Almost every God had a special *Baetylus*, and the same name was given to the unformed stone. These stones were sometimes inscribed with obsolete or mystic characters, were supposed to be inhabited by a living principle, and to have an oracular power," in old Jewry, where these God-stones were set up, God being recognized in the symbol.

Jacob's "house of God," or *Beth El*, was one of these stone Gods with whom Jacob covenanted, promising to serve the Lord for "corn bread and common doings," or, in Jacob's words, for "bread to eat and raiment to put on; then shall the Lord be my God, and this stone shall be God's house." Moses, Joshua, Samuel, and others, set up these God-stones, or houses of God, which were interchangeably representative of the holy Lord God of Israel.

"What we know of the religion of the Phœnicians [Canaanites] is merely external, the names and attributes of their Gods, and their rites, by which they were worshiped. To the more interesting question what spiritual conceptions were attached to these names and rites, or what moral influence religion exerted over the people, no answer can be given from any authentic source. Practical activity was the characteristic of the nation; and what foreigners remarked and recorded was the perfection of their arts and manufactures, and their aptitude in turning science to practical purposes. \* \* \* The destruction which has fallen both on their literature and their art has prevented our knowing in detail their public ceremonies, their sacred festivities and games, and their household religion."

It would appear that Tyre was not destroyed, according to the Word of the Hebrew prophet. "Alleged as it is by Jerome, it can only be regarded as originating in the assumption that every threat contained in the prophetic writings must have had an historical accomplishment." But even Jerome staggers at the nonfulfillment of prophecy at the end of the fourth century, while he was then living, some thousands of years after the prophecy was uttered as the infallible Word, and as the burden of the Lord against Tyre. Notwithstanding these maledictions against Tyre, Jerome "speaks of it as the most beautiful city of Phœnicia, an emporium for the commerce of the world, and is at a loss how to reconcile its actual condition with the threat of its perpetual desolation" in the poetic license of the Hebrew prophets. The so-called



oracles of God, or God's Word, from the foretelling Judean spirits, appear to have been somewhat at fault in their reckoning as well as some of our modern utterers of prophecy, which would suggest caution in unriddling "the riddles and dark sayings" of old prophecy, or where literal fulfillment is made to appear after the lapse of ages, it were well to be sure that it is not the *patience post eventum*, or the prophecy after the event.

In conclusion Kendrick says: "The Jew used 'Canaanite' for a fraudulent dealer; the Phoenician called the Jew 'son of falsehood.' The history of the Phoenician States has been treated too much from a polemical point of view. Their interests were in opposition to those of the Jews, who, regarding themselves as the favored children of Providence, considered all hostility against their nation as impiety, and viewed with envy the riches which the science, the nautical and manufacturing skill, and the superior intelligence of Tyre and Sidon procured for their inhabitants. These feelings have been adopted by historians of other countries, and Phoenicia has been held up as an example of Divine vengeance on the arrogance, the luxury, and the selfishness which commercial prosperity engenders. Yet no nation which enjoyed ascendancy in the ancient world conferred such benefits on the rest of mankind, and at the same time inflicted so little injury as Phoenicia. Its settlements were usually peaceful; it rarely aimed at conquest, and it diffused from the East to the farthest West the knowledge of letters and the advantages of commerce. Though these advantages are in all cases reciprocal, each party is prone to regard itself as having the worst of the bargain, and the less acute and intelligent always suspects that it has been overreached in the exchange. The State which has enriched itself by commerce—Tyre, Venice, Holland, England—is therefore always watched with jealousy by its poorer neighbors, and its downfall anticipated or recorded with triumph. The attacks of Thalmacezer and Nebuchadnezzar on Tyre were unprovoked, and dictated in great measure by ambition and rapacity, though glossed with a plausible show of patriotism; their success would have deprived the world prematurely of the most efficacious instrument of its civilization. The sufferings of the Tyrians in the siege by Alexander were the result of fidelity to Persia; nor in this age were their national manners more corrupt than those of other countries. The final ruin of the Phoenician cities has not been the effect of internal causes of decay, but of their subjugation by a tribe of barbarians, which has nearly obliterated art, learning, commerce, and Christianity from their ancient seats in Western Asia.

"Another equally unfounded inference from the history of Phoenicia is the hollowness and instability of a national prosperity founded on commerce. The lesson taught by Tyre is the reverse of this; it flourished as a commercial city during at least twenty-five centuries; it fell because it was not strong enough to protect its riches against its aggressors, and it rose again, after temporary depression, with an elasticity that has no parallel. The spring of its elasticity was its commerce. It might have revived and flourished even under the Turkish sway, had not the trade of the world found new channels for itself, since the discovery of the Cape of Good Hope and America, leaving dry many of its ancient seats on the shores of the Mediterranean."

Now in view of the accumulating influx of light from a multitude of sources whose convergence upon old Jewry dissipates its mists, it is meet for us, in this nineteenth century, to continue basely prostrate to the nonsensical assumptions of the ancient Jewish Word, and to receive it as the infallible speaking of the Supreme Principle of the universe? Let us grant all the moral and spiritual significance of old Jewry—though narrow, bigoted, and egotistical, we may yet grant the Hebrew teachers to have been the Puritans of their age, striving for something better, though striking blindly to obtain it. If not so much absorbed in commercial activity as their neighbors, the Phoenicians, and turned more upward for the seeking of spiritual riches, as a compensating offset to their neighbors' material prosperity, their spiritual plane, if not properly balanced, would become incumbered with Phariseism, in which they would find themselves the chosen people of God, and the non-conformists his enemies, fitted for his wrath. In the pursuit and growth of spiritual, or clairvoyant vision, for the discovery of a new Jerusalem, if there be not intellectual cultivation and enlargement at the same time, God's Word will be shorn somewhat of its fullness as it flows through mediums not broadly opened. If the Hebrew teachers more sedulously cultivated oracles in the mountain caves of Judea than worldly prosperity, on the Phoenician coast, they certainly found their reward in corresponding mysteries of godliness, while they certainly have left the Phoenician at disadvantage in that the spiritual riches laid up in Jewry, though not so valuable as the claims set up by those who divine by them unto this day, are yet valuable as marking the status of our ancient brethren in the Lord; while Phoenicia, after twenty-five centuries of worship of the Almighty dollar, has at length given up the ghost, and where is she? Though the inventor of letters, she comes down to us as the most barren of what was said by them of old time, and she has been judged almost exclusively from the Word of her deadliest enemies, the hatred, the bigotry, and the intolerance of the Jew transformed into the wrath of God, Phoenicia has experienced to the full the prayer of Job—"Oh that mine enemy had written a book." The Hebrew has sent his book down to us, but the Phoenician sends us

no accompanying *Audi alteram partem*. The Hebrew "in his own cause seemeth just; but his neighbor cometh and searcheth him." The record of the neighbor has perished.—C. B. P.

### Pulpit and Rostrum.

"Every one's progress is through a succession of teachers, each of whom seems, at the time, to have a superlative influence, but it at last gives place to a new."

### A Debate held at Battle Creek, Michigan.

ON THE EVENINGS OF MARCH 17, 18, 19, AND 20, BETWEEN F. L. WADSWORTH, SPIRITUALIST, AND REV. MOSES HULL, ADVENTIST.

REPORTED FOR THE HERALD OF PROGRESS BY A. B. WHITING.

QUESTION.—Resolved, That the teachings of Spiritualism are better adapted to the moral advancement of the human family than the teachings of Christianity.

#### THIRD EVENING.

MR. WADSWORTH: I had hoped, when we commenced this debate, that we should be able to come down to a basis of principle, and to the accepted teachings set forth by both Spiritualism and Christianity, that we might have a fair comparison of their claims. Spiritualists do not rest their cause wholly on the teachings of spirits. They rely on Nature as explained through science and philosophy. What is suggested by man on earth may be accepted as true when it comports with science; but not from the fact of its being said so by the teachings or suggestions of spirits. All great truths and moral teachings to man should be accepted because of their intrinsic worth. My opponent seeks to foist upon this audience the sayings of individuals for realities. Whatever Randolph or any other renouncer may have said is no argument. Are there none who renounce Adventism as well as all other creeds, and are we to take the sayings of such as evidence? He says, "Spiritualists commit all manner of crimes, break up families, &c.," but fails to bring forward any proof of the same. He also says there are sixty cases of insanity in the asylum in this State, caused by spirit-rappings. He may have heard so, but 'tis wholly false. Thus to impose upon an opponent and an audience is entirely out of the range of proper debate. I have here the last report of the Insane Asylum, and find not a single case of the kind in it. His assertion, then, is entirely unfounded. If such a reckless statement is made about a simple thing, how can we place any dependence in aught else he may put forth? [Mr. W. here read statistics from other insane asylums, showing an average of five insane by Christianity to one by Spiritualism.] We find Christianity based upon certain theories, many of which are absurd and demoralizing in their tendency. [The speaker here read from Eusebius, Baronius, Mosheim, Millott, Dr. Dick, Dr. Blair, LeClerc, and the sayings of Edgar (King of England), Pope Paul the Second, and other Christians, in proof of the fact that they would lie, forge, steal, murder, and "commit all manner of crime," all for the glory of the Church.]

MR. HULL: We have come again to the discussion of this all-important question. I have to-day been called upon by many people to know why we don't advance faster. I will clear myself from any attempt at delay. My opponent does not go ahead at all; and I, being on the negative, do not go ahead at all. I wish he would have the candor to tell us who are the accepted authors of Spiritualism. Are not Davis, Britain, Ambler, and others—the great and shining lights of Spiritualism—good authority? If they are not, I should like to know who are. He says the teachings of Spiritualism do not stand on the testimony of spirits. What do they stand on? What says the infidel, "Hare," who advanced to immortality through Spiritualism? He bases his faith in the non-divinity of Christ upon two spiritual communications. [He here read from the *Banner*, to show that they rely upon the teachings of spirits.] "Great men differ"—either the spirits are wrong or my opponent. He don't like Mr. Randolph. Oh, no! he has renounced Spiritualism. When he was in full fellowship, he was a reliable man. He asks if we will receive the testimony of one who has rejected Adventism. So far as our morals are concerned, we will. He cannot find one such that will say aught against our moral character. But even the Spiritualists themselves admit that there are gross immoralities among them. Ballou says free-love goes hand in hand with Spiritualism. Britain says the same thing, and enters his protest against it. These men are high authority, and they bear the same testimony as Dr. Randolph. "I know Spiritualism leads to crimes of every description. Some Spiritualists are pure. So far as I know, my opponent is a moral man; but the thing itself leads to all villainy. I may be mistaken about the number of insane at the State Asylum. A man told me there were sixty. I merely threw it out on hearsay. I will show you, by good authority, that Spiritualism does lead to insanity. [He quoted, as proof, copious extracts from Mattison's "Spiritualism Unveiled."]

Insanity and crime have been the marks of Spiritualism ever since the time of the men in the tombs, from whom Jesus cast the devil. Spirits must have a medium to work through, or they can do nothing; and when they could not get a human medium, they went into the swine; but the swine being sensible, ran into the sea rather than to contain them. I would far sooner jump into the sea than become a medium. His own statistics show that Christianity had five to Spiritualism's one in the insane asylums of this country. That is a great fact against the latter, considering the short time it has been in existence and the number of its followers. I hope he will not say anything more about insanity. My friend quotes from Eusebius and others to show that Christianity justifies lying. Dr. Child, a Spiritual author, justifies lying and all other sins. He says: "A truth is a lie, and a lie is the truth," "good is evil and evil is good." I find a spirit, in a Spiritual paper, saying, "Advance your cause by lying if you can." [The speaker closed by quoting from Rev. xxi, and said the sorcerer referred to there is Spiritualism.]

MR. WADSWORTH: When I closed my last speech I was reading from Christian authors to get at the real teachings of Christianity. I found there that deceit, falsehood, and theft, were justified under certain circumstances. A woman may steal from her husband all she pleases, and for whatever purpose, providing she give half to the Church to support a lazy, lounging priesthood. I trace this whole system of fraud back to the dogmas of the Church concerning the character of God and his relations to mankind. Spiritualism does not tell us of a jealous God, whose wrath needs to be appeased. But, according to Christianity, a man can be absolved from any and all crimes; if he pays his dimes and pence, and prays lustily, he is forgiven. My opponent says Spiritualism teaches immorality. How does it? By teaching the existence of one God? that he is our Father and man our Brother? that man can only be happy when he performs all his duties faithfully? For any one to say that such teachings lead to sin is the height of folly. My opponent says that Catholicism is no part of Christianity, and denies that he disowns his mother. [Mr. W. here quoted from Alex. Campbell and the "Encyclopedia of Religious Knowledge," to show that all other churches came out of the Catholic.] He also says, "Let Spiritualism and Infidelity once gain a footing in this country, and the scenes of the French Revolution will again be enacted in our principal cities." [Mr. W. here read from Prof. Finney, of Oberlin, New York Independent, Church Review, and other Christian writings, in proof of the demoralized condition of Christianity, and the energetic reformatory efforts of infidels.] When the priestly power has had the arm of the State to assist it in its oppression of humanity, it has forced mankind to receive its dogmas. When shorn of the power of force, the tongue of slander does its slavish work. Spiritualism, so far as teaching and practice is concerned, does for man what theology cannot do. It comes to the poor, who are driven out of the churches, whose cases are hopeless so far as any creed is concerned, and gives them hope of advancement by their own humble efforts in reform. The idea of spirits communicating is a great folly to my opponent; but angels can come back—real angels, with wings. Suppose I allude to Mrs. E. G. White, the great high priestess of Adventism. She is a goddess to them; but what does she say? She says, "I saw the awful fact that Satan and his evil angels have had more to do with the management of the property of God's professed people than the Lord himself." So I do not see but what they are as likely to be deceived by the devil as we are by the spirits. But I do not believe in special interpositions or judgments of God. I ask, as it were, in the smiles of a loving God, who has made no devils; or, if he had, would keep them at home instead of sending them around to deceive his people. One of the gifts to the believers was power, with the charge to "cast out devils," and bold priests must be they who flee from their presence. He speaks of a spirit that came back and advocated "lying as a means of doing good." Surely, he must have been educated in the Christian theology.

The philosophy of Spiritualism does not depend upon the mere fact of spirit communion. The progress of the soul is a law of Nature, which does not depend for its existence upon any spirit, embodied or disembodied. It says to all "Come up higher." Look to the past, and through the light of geological science, we see the great progress in all vegetable and animal life. We find man, too, far ahead of what he was ages ago. Seeing this, we must believe the future is still open and we can stretch our arms heavenward and say to all: "press forward." When all theology shall be swept away, and man sees life as it is, it will be the happiest day the world ever knew. Away with your jealous God! Away with your fictitious devil who goes around attending to the business of God's chosen people, when he ought to be minding his own. I wish Christians would be more generous; but their doctrines lead to partiality. According to Christianity God is going to save a few; one hundred and forty-four thousand, more or less. They are the chosen people. If so we are not. If we are not it does not matter much, what they do or what we do. If God be partial and jealous his chosen should be. If he rejects us and gives us up to the devil better than devilish things he ought not to ask of us!

MR. HULL: My friend talks about lazy priests who eat up the substance of the people; but he says he meant Catholic priests. Well, I will take up that position and will show that Spiritualism is carried on exclusively for mercenary purposes. [The speaker here read some advertisements of mediums (healing) in support of the above assertion.] What was the trouble with the church, according to the statements my opponent read? It was infidelity and skepticism. Then infidelity is to blame, and not Christianity. [The speaker then read from the notorious Dr. B. F. Hatch, to prove the immorality of Spiritualism.] I am informed you have cases of gross immorality in your midst. In the face of this will you say Christians are worse than all others? When these things do creep into the Church, it is on account of a lack of Christian principle or the skepticism of the people. He refers to Ellen White's visions. These are not under discussion, but I will contrast her teachings with Spiritualism. [The speaker here read an extract from Mrs. White's visions and a communication purporting to come from Pat. Murphy.] Her teachings are all pure. She says the young do not think as much of Christ as they ought. They have forgotten the man of sorrow and have fallen in love with the world.

There is nothing in any of her writings teaching immorality. I believe that the spirits of devils and holy angels both commune with man; but they are not the spirits of the dead. The holy angels commune with the people of God; but Spiritualism is of the devil. [The speaker here read several extracts from the old *Mountain Cone Journal*, full of hyperbole.] Spiritualism offers these as a substitute for the Bible! decide which you will choose! Spiritualists do believe in the devil. I find a long prayer in the *Banner* addressed to the devil. "Oh, Lucifer the Son of the Morning, &c." Lying spirits are not the spirits of Christians. The Scriptures say they are "seducing spirits"—the angels of the devil, coming in the name of saints. The Bible says the devil shall appear and do the same work they are doing. My opponent don't believe this; so he must deny the existence of the devil. If the devil can only

make you believe he is dead, half his work is accomplished.

He says Spiritualism teaches there is one God, and no more. I say it teaches there is no God. Then again that all are Gods. My friend says "all are divine." [The speaker here read from the *Banner* to show that spirits said there was no God, and from the *Age of Freedom* to show that a belief in God was degrading.] He talks a great deal of papal persecution. I admit it, but that is not Christianity. I can read Christianity right against them. My Bible tells me they are Antichrist. I can read of murders committed under spirit direction. This I think is quite as bad as anything he has said against Christianity.

Spiritualists are opposed to marriage. That holy institution given to man in the garden of Eden, is set aside by them. There are no free-lovers who are not Spiritualists. Let us see what Paul says. [He here quoted from Paul's epistle to Timothy.] "Beware of seducing spirits, &c." You can get communications from horses, dogs, and cats, as well as from human beings. Do animals really come back, or is it a deception? Edmonds says you cannot identify the spirit communicating. What is the devil's doctrine? He says thou shalt not surely die. Spirits say the same. Death is a birth to a higher life; the real man lives eternally. The Bible says the wages of sin is death. Spiritualism says that death is the passport to eternal glory. Spiritualists declare that man cannot improve rapidly until marriage is abolished. How literally Paul prophesied these abominable doctrines.

#### FOURTH EVENING.

MR. WADSWORTH: In the first place I will speak again of insanity and his remarks thereon. His first statement was, that he had statistics to show that there were sixty insane from Spiritualism in the Michigan Asylum, and sixty-six in Indiana. I proved that there were none here. He then quibbled out of that, saying some one told him so. As I proved the one false, the other may be. When a man has once asserted that which is false, I will not then receive what he asserts without proof. He says "there are no free-lovers that are not Spiritualists." He is either very ignorant, or else has told another falsehood. For many years there has been a Christian community at Oneida, N. Y., who are neither married nor given in marriage, but hold all things in common. Doing all for "Christ's sake," my opponent says Spiritualists do. There is a like society in Connecticut, and another in Illinois. He says: "We are informed you have cases of immorality here." Yes, we have! [The speaker here read several cases of gross immorality in the Church, all of which happened in this immediate vicinity.]

When priests did such things eighteen hundred years ago, it was laid to the Holy Ghost. Now the poor fellows must bear it themselves. Spiritualists oppose marriage! Another direct falsehood! You will find persons among all classes who violate the marriage ordinance, and reform is needed. [Mr. W. here read a letter from a dissenter from Adventism, showing that class of people to be the most bigoted, selfish, egotistic, and foolish set of beings alive; preaching one thing and practicing another. Also a vision from Mrs. E. G. White, Adventist, showing all other churches to be full of all manner of crime.] He says: "Spirits Paine is in the spirit world, peddling pea-nuts, Bunyan pounding iron, &c." He knows such teachings were never revealed as a part of Spiritualism. He will find them in A. Ward's Burlesques; also in those of Doesticks. Let him go to them for his views of Adventism and Christianity, if he wants to use them. He says Spiritualism teaches there is a devil, and quotes a prayer addressed to Lucifer in proof thereof. Here is more of his close analysis. That prayer is a metaphor or a burlesque, and he mistook it for a matter of fact, and deduced therefrom that Spiritualists believed in a devil. He says we teach there is no God. Spiritualism says there is a God, who is continually inspiring and unfolding mankind by agencies of love. He says Mr. Davis teaches spirit is matter. Here is more close discrimination! The spiritual body is material; so is electricity and magnetism; but the immortal principle that dwells within this form is not material. [Mr. W. here read the editorial explanation at the head of the Message Department of the *Banner*, to show that those messages were not put forth as authoritative.] No Spiritualist looks upon them as authority, and yet he dabbles with them continually, and represents them as such. He exhibits fine powers of appreciation when he prefers a communication from "Pat Murphy" to a beautiful invocation in the same columns. He says infidels are to blame for the apathy of the Church. I read from Christian writers showing that infidels were in advance of Christians in every reform; that the Church was sluggish and followed in their wake. Yes! they do follow a great ways behind! How, then, are the infidels to blame for this? Edmonds saw a horse and cart in the spirit world! Did he? I had a revelation last night from a real angel, "with wings," so of course it is true. It said it was the same horse and cart that God sent down and took Elijah up with; and that the cats, dogs, &c., from whom some people receive communications, were the ones that were let down from heaven to Peter and taken back again. I can account for the phenomena in no other way. He says he expects to go to heaven on the merits of Jesus. I hope he will be so fortunate, if he can get there in no other way; but I would advise all to so cultivate their divine natures that they may be worthy to attain heaven on their own merits.

MR. HULL: My friend seems to be hard pushed, by the style of arguments he uses. That little witticism he uses about the beasts in heaven, shows that he has never read the ninth chapter of Acts. If he had, he would have seen that Peter ate them all up. [Mr. W.: Please read the chapter and prove your assertion.] Mr. H. commenced to read the chapter, and refused to go on, as it proved him false. [The reason that ministers ran away from the medium, was because they felt insulted, supposing it to be a humbug. They did not know that the devil was controlling.] He says men were once very imperfect, and have grown up to their present condition. How does he know? By the spirits, I suppose; they say so; I can find spirit communications about persons sixteen thousand years ago far more perfect than those of the present day. Davis says, take flour and let it mold, and it will "soon be filled with animal life." And this was probably the way man was made. Did you ever find your dough going off in the

shape of mud-turtles and frogs. I guess you never did. We now come to the point of insanity. We need go no further than the adjoining town to find persons made insane by Spiritualism—one in particular, who covered her body with cement, and wished to go before an audience in that condition. I read from authentic authors to prove that Spiritualists do sanction free-love. He calls Mary, the mother of the Blessed Jesus, a prostitute! Oh shame, where is thy blush! We have her testimony and the testimony of the holy angels to Joseph that she was pure. The Christian Churches all disallow immoral persons as soon as detected. In this case to which you refer, the parties have been disowned. Spiritualists do not do this. They would receive them with open arms. Immoralities do sometimes occur among Christians, but the Church is not responsible, for they discountenance it. Spiritualists do uphold these things. [Mr. H. here read from the writings of Dr. T. L. Nichols to prove this assertion.]

It is easy to get Spiritualists to fall in with any iniquitous doctrine. Some are living together who were never married; some with others' wives or husbands—many unjustly divorced; many committing abortion, murder, suicide, and other crimes, by spirit direction. He reads a letter from a dissenter from Adventism. She was a lying, good-for-nothing, mischief-making woman. I am glad Sister White's character came up here, for all know that she is unimpeachable. I am even willing to take the testimony of Spiritualists upon that subject. I did not say Bunyan was working iron in heaven. I did say he was keeping tavern, which is no better business. "Spirits teach there is a God?" I read a spirit communication which says there is no God. Which shall we believe? I know all don't say so. Some are Polytheists—some are Atheists. He says spirit is material. So, himself being the judge, my assertion was correct. He says spirits are not authority. Isn't this strange—that we cannot credit what we receive from this exalted source? Every medium has more or less of lying communications. Some spirits teach you must lie from duty. If the Church does not practice what it should, what has that to do with Christianity? It is the work of the devil, wherever found, that leads mankind to sin.

MR. WADSWORTH: My opponent says, regarding the ministers that ran from the medium, they supposed him to be a humbug. This makes them greater cowards still. I would say to the audience that when you laughed at his statements of Davis concerning the production of animal life by chemical combination, you were laughing at a known law of science. This is what the church people have been doing through all ages. Whenever a fact comes out against the preconceived notions of the Church, their course is, laugh it down, frown it down, or smother it down; and for this very reason I affirm Christianity is demoralizing in its tendency. The Church is a dead weight, resting upon the people, retarding all progress. I find a proof of progression in all the rocky records of earth. But some will shut their eyes to the truths of God in Nature, when they conflict with church dogmas. Shame on you for laughing at the principles of science! If a priest makes an assertion, some would cling to his garments forever. So, those poor sinning ones were turned out of the church. I ask you, did you say to them in a kind and gentle manner, "Neither do I condemn thee, go and sin no more"? If Jesus were in your midst you would crucify him for this sentiment of charity. Spiritualism, though it does not sanction crime, will not condemn with such harshness. The unfortunate person to whom we refer is now in the insane asylum, because of what she has experienced, when, I address might have saved her. Certainly no one can be injured by seeking to help the degraded or distressed. Shame on you for your lack of charity, and on him for saying, "This is an evidence of morality in the Church." He now says he knows some free-lovers who are not Spiritualists. He said last night that all were! "Out of thine own mouth do I condemn thee!"

In my first speech I set forth the principles of Spiritualism. I showed that as far as moral precepts were concerned, it was identical with Christianity; but superior to it, because it sought to analyze the soul, demonstrate its immortality, and apply principles practically to effect an advancement of its powers, by cultivating the divinity implanted in every soul. My opponent has not touched one of these points. He has sought, here and there, for ridiculous and slanderous things concerning Spiritualism. These have constituted the substance of all his arguments. I have affirmed that the teachings of Christianity were such as would have a demoralizing tendency. As for instance, "the ends justify the means," "some require to be deceived," the doctrine of a vindictive and jealous God, an eternal hell, vicarious atonement, and the doctrine of the annihilation of nineteen-twentieths of mankind. All these acts with terrible force upon all human thought and are stumbling-blocks in the way of all advancement. The species of leadership found in Adventism, as set forth by Mrs. White, that "a few are chosen as God's servants to direct the affairs of others," is a most pernicious doctrine. "I am God's anointed and you are of the devil." Is the embodied idea. All have a work to do, and it is not one mind to lead all others, as he may desire. This has been the position taken by Christianity, through all time. This has been the excuse for all the cruelty and persecution of the Church. "God is with me and the devil with you!" Thus said the Catholics, Lutherans, Calvinists, and Methodists, all of whom were, and are persecutors in their turn. Infidels have always battled with this spiritual tyranny, and all new sects have, in their infancy, been called infidels. Lutherans, Methodists, and Universalists, in their time, encountered this odium. Away with these theological dogmas, whose aim is to subjugate the mind, and make it a slave to party rule. I say let every human soul be inspired, and according to its condition strive for light and truth, and it will receive according to its capacity. Then whatever may be our external condition, we shall recognize individual rights and merits, and be willing to assist all in their struggle for happiness. Is it demoralizing to believe in one God? In the divinity of the human soul and its immortality? That God, in his infinite love, will, in time, bring all men to an enjoyment of life through knowledge and observance of Nature's laws? These are teachings of Spiritualism. I have



never come in contact with aught demoralizing in true Spiritualism, and I have had a large experience and observation in different parts of the country, as I have traveled. Were I shrouded in the mists of theology, I might feel that God looked upon me with especial favor, and say to my fellow beings, "Stand aside, I am holier than thou." Parents who have children in the spirit-land, will you shrink from them when they return with positive proof of their life and presence? Do you think it would be demoralizing to feel that they could still nestle closely to you? Son or daughter, do you think it would degrade you to feel your mother's kind sympathy or your father's hand rest upon you still to protect? I have a mother in the spirit-land whom I love with the whole power of my nature, and it is my greatest joy to feel her presence. A father, brothers, and sisters too, and I am full of happiness with the thought that I am to meet them there. Again, the church has never had positive proof of immortality; but Spiritualism demonstrates it certain. Let us seek for truth as it manifests itself through Nature, as it speaks to the soul, and we shall learn that happiness here or hereafter consists in a proper understanding of ourselves, and in sustaining our proper relation to others. Let me be joined with those loved ones gone before me, whatever their state may be. Rather than be separated from them I would be blotted out of existence! I would strive to bring others, by kind and energetic efforts, to a high standard of morality and happiness, that they may enjoy, too, these beautiful things. Let us with fervent love, melt away the chains of tyranny, dissolve the sectarian barriers that rise up between us, so destructive to human happiness. Then, all united in the work of humanity, we can do more in months than has been done in years of past time.

Mr. HULL: I never felt so much like making a speech as now; but my time is short and I must glance over the points hastily. My opponent indorses Davis' chemical process of "making animals out of flour," &c. I am sorry to hear this—any child ten years old could do this better. The best way to test this is to get a lot of chips—hemlock, walnut, &c., and sow them in the earth, and if they produce pine trees you may conclude his theory is correct. I have not time to examine his development theory; but he takes his proof from the science of geology—a science still crude and in its infancy. He would presume to array its testimony against the Bible. I am ready to discuss their relative claims with any respectable Spiritualist on earth. He says the churches would crucify Jesus! "Oh shame, where is thy blush!" They would not; but the Infidels and Spiritualists would. I did not admit there were Free-Lovers who were not Spiritualists. I don't know of one in the world; I doubt whether one can be found. He says Christianity and Spiritualism are one in moral precepts. Then what business has he holding this debate? He says I have not touched his points. I am willing to leave that matter with the audience to decide. He talks of leadership. Mrs. White does not make herself one among us. Every Adventist here will corroborate this statement. She is willing to help them along, to instruct and guide them in accordance with the will of God. I have shown you that fornication, adultery, murder, and all other crimes are sanctioned by Spiritualists. I have read copious extracts in proof of this. I have shown that murder is committed by express spirit direction. My opponent tries to appeal to the sympathies of this audience. He says how beautiful it would be for the mother to commune with the child, and the child with its mother. He has a dear mother in the spirit-land with whom it is a pleasure for him to communicate. I have a dearly loved mother in the grave. And were she to return I would reject her testimony as that of a personating demon. He says Spiritualism gives positive proof of immortality, while the church has not. Let us see, Paul says this mortal shall put on immortality. Spiritualism says the grave holds the body and denies its resurrection. Now, where is your evidence of immortality? I have shown that the highest morality was connected with Christianity, from the teaching of the golden rule by our Lord Jesus and his Apostles down to the present time. I have shown that it goes through all the walks of life, teaching man to perform every act for the glory of God. I found in the Old Testament as good moral doctrines as ever were taught, even going so far as to forbid the robbing of a bird's nest. I then read from the writings of Spiritualists and Infidels, who declared that Jesus was a model man, and then reviled the plainest teachings of Christianity. We found that where the Bible was not, morality was unknown, schools were not established. The Christian Sunday-school scholars of to-day know more about morality than the wisest of ancient philosophers. You owe your knowledge, your civilization, and your freedom, all to the Bible. As far as people reject the Bible, they go into all manner of iniquity. We have shown that Spiritualism is immoral, unreliable, and diabolical. We have found biting and scratching mediums, just such as there were in the time of Jesus, when the hogs became mediums and ran into the sea. Some deny the existence of God. Some say all men are Gods. They deny the Bible, and all distinction between right and wrong. We read much such testimony. Spiritualism opposes marriage, leads to insanity. Gross covetousness oftentimes is practiced exclusively for great sums of money. I then showed the general bad character of mediums; that they are guilty of sorcery, opposed to all law; that they are the agents of seducing spirits prophesied in the Bible, who should come in these latter days to deceive mankind. What shall we do? Spiritualism has been active for the last fifteen years, and will still continue to grow. The ministers of God have been afraid to attack it, and the terrible delusion has flourished almost unmolesied. Let us unite, then, servants of the Lord, and renew the warfare against Spiritualism! Let us show the world that it cannot accomplish what it desires. If you would preserve the chastity of your wives and daughters, treat this monster as you would a robber, who would destroy your household and despoil you of your goods. It comes to rob you of your Bible and your hope in Christ, the marriage, and all else you hold dear. I have no hard feelings against the Spiritualists. I could weep for them, and pray God yet to have mercy on them, if they are not beyond the reach of his saving grace. I have said hard things about Spiritualism, because I was obliged to. I believe my opponent is a good

man, but it is because he lives above his theory. I admire his talent and zeal, and leave this debate with perfect good feeling towards him and all others.

[Note.—The above debate was listened to throughout with marked attention, by an audience averaging from eight hundred to a thousand people, comprising persons of all shades of religious belief and unbelief, and can but be productive of great good. The above report has been prepared by myself, without revision by either of the disputants.—A. B.W.]

### Childhood.

"Then later Association" silver stream  
Breaking with laughter from the lake divines  
Whence all things flow."

For the Herald of Progress.

### Wonders of Nature.

FOR THE LITTLE ONES OF THE  
HOUSEHOLD.

BY HEDSON TUTTLE

NUMBER EIGHT.

#### THE AGE OF GIGANTIC VEGETATION.

One very cold winter night, as I threw more coal on the fire, I heard the very oft-repeated query, "Pa, when will you relate the story you promised me?"

It came from Rosa, who, seated on a low ottoman, was warming herself by the dull embers.

"You shall hear it now," replied I; "not a moment longer shall you wait."

She had wheeled a large chair to me in her haste, before I had finished my short sentence, and proceeded to seat herself on a stool at my feet.

"You said you were next to tell me of the age of the world noted for gigantic vegetation."

"Yes, and by a strange hap my story will be the history of the black stone-coal by which we are now rendered so comfortable."

"Of coal?"

"Yes, coal; and now restrain your curiosity while I proceed, and we shall consume our hour in prelude, and never get to the story."

"That would be much like the opera—all prelude, as mamma says."

"Much like many of our conversations, in which I cannot get on with what I desire to teach you, for your questions. After the strange fishes, of which I spoke to you, had attained their growth, the land began to be clothed with plants. Before this period, nothing but bleak, barren rocks, presented their rugged surface to the rude elements. Perhaps they were tinged with a scanty growth of mosses, and a few ferns grew in the low, wet hollows, but no trees or thickets of large plants diversified the landscape. Nourished by the damp atmosphere, and sending their roots into a slowly increasing soil, they grew larger and larger, until they became gigantic trees, and over all the lowlands bordering the water, dense forests waved in the breeze.

"From the absence of air-breathing animals during this age, it has been inferred that the atmosphere was not like the air we breathe, but would have proved fatal to man or animals had they existed."

"You remember before—Irish Jemmy went down into our cistern, he set you into a fever of curiosity by just lowering a lighted candle down to the water, and it was instantly extinguished. Now the candle went out because a gas (called *damps* by miners, and *carbolic acid* by science) was mixed with the air. This gas is produced by the decay of organic matter and by the burning of coal and wood. The coal is almost pure carbon, all the properties of which you can understand by examining a fragment. The oxygen of the air unites with it, producing heat, and changes the hard black coal into a colorless gas, which is invisible."

"Plants breathe this gas and convert it back again to coal, or carbon. You see how much larger they would grow in an atmosphere of this gas than in one in which it is nearly absent, like that which we breathe."

"The plants of that age must have been wonderful indeed."

"They were unlike those which grow at present. A poor idea can be obtained from their remains preserved in the rocks, of their beauty and diversity. I can give you a very inadequate idea of their form by a description."

"Last year I visited a coal mine; you recollect your mamma went with me, and told you how deep down into the earth we traveled on a little car, lowered by a chain. When we reached the bottom of the shaft we were conducted by a miner along a long gallery. The floor was slate and the roof of the same. Large timbers were placed at intervals to support the roof, and for the same purpose columns of coal were occasionally left. It was very warm, and the miners were almost devoid of clothing. Each one had a little lamp, by the light of which he worked. I recollect one old man, bent with age and with snowy locks. His countenance was sallow, like all those who are confined to subterranean labor. He said he was born in a coal mine in Wales, and began work when only five years old, and had passed his life beneath the surface of the earth. The old man consented to guide us over the mine, which was perforated like a bee's comb. I inquired for fossils."

"Ah, they are plenty," said he, "but naught to what they are in Wales."

"With his pick he brought down a flake from the roof, and when we examined it with the light of the lamp, between every pair of laminae [layers] of the slate we found fossil plants. It was like turning the leaves of a book in which plants are pressed."

"These leaves were almost exclusively those of ferns. The little fern, now scarcely raising

itself above the ground, then grew into a tree 60 or 70 feet in height. It reared a smooth stem, at the summit of which spread a crown of leaves, like those of the palm."

"After we had searched a long time, we found the block impressive of what is called a *colomite*. This was the ancient representative of the little scouring-rush, and reared its gigantic stem, like a tapering column, thirty or forty feet in height."

"There is a stump in a gallery," spoke the old man, "na' half a mile hence."

"We will see it," said mamma, as eagerly as you are sometimes."

"After a tiresome walk through a gallery which barely allowed us to pass by stooping quite low, we came to the object of our search. It was the stump of a tree sending its roots down into the slate rock which formed the floor of the gallery."

"A *stigmara* and a beautiful specimen!" exclaimed your mamma. "See how finely the scars on the bark are left."

"An' the tree itself is here," spoke the guide."

"And really there it lay, just as it was broken off by some rude wind, a million million years ago. There it lay like a column of a ruined temple, and as finely fluted."

"Were you not in a temple, papa?"

"Yes; your mother said she thought she stood in the ruined temple of an ancient age, and beheld the wreck about her. One could not resist the conceit."

"The trunk is called *siggillaria*. All these plants were soft; more like weeds than woody-like trees. They probably grew on or near the spot where the coal is found. They grew very rapidly, and collected in vast quantities. Their remains are rarely found in the coal itself, but in the slate, above and below."

"As we came up from the mine, I could not throw off the impression that we had visited the tombs of the age of gigantic vegetation."

"A coal-bed consists of several layers of coal. There is, first, slate spreading out like this book. Now place another book on the top of this, for a layer of coal; lay on another book, to represent the roof of slate; another, to represent a layer of sandstone; another for coal; another for limestone; and so on through an indefinite number of layers of slate, coal, limestone, coal, sandstone, coal, slate, etc."

"The layers of coal, or seams, are of various thicknesses; sometimes they are not an inch in thickness, and at others several feet."

"Beds of coal exist in all countries, from the frigid to the torrid zone, showing that a torrid climate existed over the entire surface of the earth, for the plants of which the coal is formed are of a tropical character."

"The entire thickness of the several beds which lie above each other in the coal-fields of Wales is 98 feet, and they extend over an area of 1,200 square miles. These would supply coal for 2,000 years."

In Nova Scotia and New Brunswick there is a coal-field 10,000 miles square. The Appalachian coal-field contains 80,000 square miles; the Michigan 12,000 square miles; the Indiana, 55,000 square miles; and in the territories of the West, coal mines in equally vast deposits. In many parts of these fields the entire thickness of the beds is over 100 feet, and single beds occur from 20 to 50 feet in thickness."

"You will thus see that, practically, these beds can never be exhausted, and the great benefit conferred on us by the exhaustless treasures is incalculable."

"Coal, applied to the production of steam, has been estimated to do the work of 400,000,000 men daily in England, and it cannot do much less labor in America."

"Coal has become our friend in lighting our cities, and thus preventing crime; and by means of the recently discovered oil wells, is conferring on us vast benefit by lighting every cabin in our land. The coal-oil, probably, is distilled from the coal, in the earth, by volcanic fires, and thus it is to the coal we owe the blessing of light as well as warmth."

"But you tire of these dry details. I pass to more interesting themes. I have not told you how the coal was made. The plants which I have described, together with a great variety of others, grew on the low flatlands bordering the sea; falling down to give place for others until a thick layer was formed of their trunks and leaves. Sooner or later the land sank beneath the sea, and over the plants a layer of mud was deposited from the water, which formed slate. Thus one layer of coal grew. The land after awhile was elevated above the water, and a new forest of plants produced another bed of coal, and so on to the last. The pressure of the successive layers, together with heat, solidified the organic matter into the dense substance we call coal. The mud deposit would include all the floating leaves, just as I told you I found them in the slate."

"A very pleasing story, papa, but can you not tell me how the country appeared during this age?"

"A very strange landscape must have been presented. It is probable that neither the continents nor the continental mosses existed. An ocean spread around the globe, interspersed with low islands. These islands were clothed with dense forests of tree ferns, waving their long, feathery leaves of *siggillaria*, rising like beautiful columns from firm bases of matted roots, and crowned with a magnificent head of leaves like a noble palm. Other trees like palms were interspersed, while the Norfolk Island Pine towered a hundred feet above the tallest sons of these primeval shades, throwing tier above tier of branches

in a magnificent pyramid of vegetation. Down by the water's edge the *Calamites* grew in dense thickets mingled with aquatic ferns."

"A death-like stillness pervaded these forests. Not a bird enlivened the dreariness with its song; not an insect with the busy hum of its wings. All was silent, except where the wind lashed the ocean, or in tornadoes swept down the gigantic herb-like trees."

"If the atmosphere was such as conjectured, it was probably dark and foggy. The sun shone red and glaring, and the lurid moon and dim stars gave a feeble and ghastly light."

"Animal life was confined to the depths of the ocean; the coralline insect seemed most active. It flourished in the warm shallow seas of the coal, just as it does now in the genial Pacific ocean. During the ages when the coal was forming, it attached itself to every elevation in the bed of the sea, and lofty mountains were the result of its labor."

"Coral is simply a mass of jelly, but this jelly is endowed with life, and is capable of secreting the particles of lime in the water surrounding it; that is taking them up, and adding them to others already stored. By thus adding particle to particle, it builds reefs thousands of miles long and hundreds of feet thick in the Southern ocean, often seriously affecting navigation; making the sea dangerous. Vast as the product of their labor at present appears, it will not compare with their products during the formation of the coal."

"But I have already told you more than you will remember."

"Tell me more, please," was her answer."

"Wait," I said, "until to-morrow evening, and I will question you to ascertain how much of my story you have retained, and how well you have remembered it."

### The Spirit's Mysteries.

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

For the Herald of Progress.

#### The Spirit Home.

It was about eleven years ago that the scenes I will here relate were presented to my spirit eyes. Yet I do not think the least item connected with it has faded from my memory. I have all my life been subject to fits of *day-dreaming*; but the day preceding that memorable night I was unusually absent-minded. An unaccountable longing had taken possession of my soul, and I retired quite restless and dissatisfied. Soon I fell into a quiet slumber, when the door of my chamber was suddenly opened, and my sister entered, who had been a dweller in the summer-land for a year. She was dressed in a flowing white robe confined at the throat. There was a golden light around her head, and a heavenly smile upon her countenance. She was very beautiful while here, but oh! how much lovelier now!

She stepped softly to my side, and laying her hand upon my head, said, "Come." I joyfully obeyed, and after rising, as I thought, I paused to cast one lingering look upon my pale, calm, corpse-like looking self, upon the bed; and thought "that is the way I will look when dead."

We passed silently out of the room. Did not stop to open doors, but went right through them. I appeared to be enveloped in a gray mist, intermingled with streaks of sky-blue. We went swiftly and without any seeming exertion. Our flight seemed to be upward, in a straight line, neither varying to the right or left, until we suddenly stood upon a beautiful eminence.

My lovely guide now placed her arm around my waist and exclaimed, "Look." It would be impossible to adequately describe the scenes that now burst upon my vision. A very faint idea is all I can hope to give.

The people! the people! such a mighty concourse of people! and such glorious, heavenly, radiant countenances! such a loving appreciation of each other's worth! such harmonious interminglings, together with the loveliness of the foliage, the softness of the verdure, the delicate texture and sweet perfume of the flowers, the beautiful plumage of the songsters! all conspired to transfix my thoughts.

The inhabitants seemed to be enjoying themselves exceedingly. They were moving about in pairs, with their arms loving entwined around each other. All appeared to have golden circles around their heads, yet the rays emitted from some were much brighter and more effulgent than from others. Directly from beneath our feet seemed to proceed a straight, narrow sky-blue path, reaching to the bottom of the hill. And it was here that the glory of the place seemed concentrated. At the termination of the path there was a copious spring which was the fountain-head of a beautiful and magnificent river, flowing off to the left. The water came bubbling up from the spring as clear as crystal, and the river shone like polished silver. But I am at a loss, a great loss, oh! language, why art thou so meager and insufficient! How shall I describe it? To say that it was beautiful gives no idea of its surpassing loveliness.

The spring was bordered with beautiful trees on either side, their delicate boughs interlapped and intermingled above so as to form a complete arbor. The leaves were of a soft, delicate, almost transparent hue, and the boughs were bending with the weight of lovely, yes, surpassingly lovely birds, who were making the air vocal with their sweet, heavenly music. Beautiful, shining, golden-hued fishes, leaped, and danced, and played in the silvery stream. The air was fragrant with

the odor arising from myriad flowers, which were lovingly grouped on every hand. I would fain have lingered in a place of so much subdued splendor. A feeling of peaceful calm and sweet repose stole over my spirit, which I was very loth to break. But I felt I must return. Instantly my lovely angel guide turned to me, and, clasping me tenderly, said:

"My darling sister, you must return to your home. Yet think not we must needs be separated; for I am with you always, even unto the end. I will ever guide you. My arms will ever uphold you. I will give a silvery lining to every cloud that will overshadow your pathway." With a sweet kiss upon my forehead she bade me go. Crash after crash reverberated through the air, vivid flashes, as of lightning, played before my eyes, and with a groan and shudder I awoke. I can truly say there has not passed one day since but what I have lived over in memory that happy night. It has softened every thought and action of my whole subsequent life; it has broken down and smoothed the thorns in my pathway; it has indeed given a "silvery lining to every cloud," and made more joyous my happy hours.

SUSAN.

CARMEL, Ind.

### Philosophical Department.

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

For the Herald of Progress.

#### The Demonstrably True in Religion and Morals.

NUMBER NINETEEN.

#### PSYCHOLOGY.

Judaism, Christianity, Mohammedanism, in fact all the grand religions, or forms of faith, known to history, claim, each for itself, direct descent from the God it sets forth. The great nationalities also have their reputed rise in supernatural interposition. The divine will, or supernatural interference, in every case, is promulgated through special individuals, claiming to be the faithful reporters of what God has said.

With modern philosophers and scientists it has been exceedingly French and fashionable to deem these persons downright knaves, and their followers, dupes. It was a sweeping judgment to pass upon great nations and their most solemn forms of thought—upon nations whose growth and prosperity were in close ratio to their fidelity to the principles revealed by those men, as from God; while their decay and ultimate downfall is in chronological correspondence with their departure from them. I say, it was a sweeping judgment; but, to one-eyed philosophy there seemed no other.

She had no experience. The sacred scraps of the ancient peoples were before her, but there was no light by which to read. There were palpable contradictions, cruel commands, and glaring absurdities, set down as a "thus saith the Lord;" there was repeated mention of divine interference with natural law. The theology which antedated this philosophy, (alike void of experience,) had made an average of these impossibilities, cruelties and absurdities, which it called a creed; which creed was more revolting, if possible, to a philosopher with half an eye, than the absurdities and contradictions it set out to reconcile.

All this, philosophy well knew; but she knew no more. With her blind eye toward the boundless realm of Psychology, she of course saw nothing, and straightway pronounced there was nothing to see.

Against the assaults of this power of negation, faith in spirituality was becoming a by-word, and history a romance. The Church was powerless as against this current of swiftly-ebbing faith. Science cried, *impossible*, and the Church answered, *I believe!* Philosophy had the argument, while the Church had the popular favor. Then came a hollow truce. Science discovered the merit of silence; sent its wife and children to the Church to learn cosmogony, and for itself took a quiet look into the old red sandstone. When it began to tell what it saw there, the war broke out afresh; but on the part of the Church, it was carried on with constantly diminishing power, until at length the very foundation and first article in the creed of supernaturalism—faith in the miracle of a world made in six days—gave way, and with its fall, went, how many things alike precious to victor and to vanquished!

Then Electricity underwent careful inspection. It was seen to play a vital part in animal economy. In muscular action, the battery was found to imitate the functions of the living brain, with an inference in favor of bald materialism, all but irresistible. The knife and the microscope discovered nothing there beyond its curious arrangement of fiber and cell. From that standpoint, the future was an utter blank; and the past experiences of the race—the solemn thought of mightiest nations—but a fanciful dream. The Jewish story of the resurrection was but a Hebrew lesson in astronomy, and the beautiful Psyche of the Greek mythology sank into the veritable *butterfly* that her name denotes. In all that night of battle there seemed no help. The reverend Pound-texts, from behind their ramparts of scholasticism, hurling tradition which they could not prove, quailed with doubt beneath their own banner of the cross; while the assailants poured in volleys of blank negation, the recoil from which jarred their own hearts as with the crash of doom.

In this conflict, what was gained to physical science was lost to spiritual faith. As physiology advanced, psychology receded. But



just at the point in this wordy strife between yes and no where it became apparent that the noes would have the victory, lo! Psyche herself appeared—appeared in the form of living friend, and verified her vital reality, by unveiling the demonstrable links between her chrysalis and present state. Confronted with the science and philosophy which had analyzed the grub, and pronounced its final history, stood the resultant butterfly, compelling a new edition, improved and enlarged. From that hour, the current of human thought began to deposit its mud and rise to a higher level. In the presence of Psyche, psychology had new significance.

Two things were settled beyond all rational dispute: namely: Man exists beyond the life in the body, and can reveal knowledge, inspire thought, and give sensible demonstrations of will and intelligence to man in the body. The scientific value of these facts was soon apparent in the light they threw upon psychology. By comparison of some of the laws of spiritual intercourse, with certain observed principles of mental communication revealed by what are known as the facts of mesmerism, the conclusion is warrantable that the law of mental interchange in both cases is one, even as the fact; that is to say, a person in the body may be inspired, that is, have his spiritual senses quickened by, or receive mental impressions from another person or persons in the body; and since it is known that like intercourse is had between man in this life and man in the life beyond, the natural inference is, that the law in both cases is the same. When we consider that the effect is the same, that is, a psychical transfer takes place in either case, and also the method, which in both is a process purely mental, I know not how the conclusion of identity as to cause, or law, is to be avoided.

Let us inquire then as to the light these facts of mesmerism and spiritual intercourse reflect upon the systems of religion which have their rise in the olden time. It is matter of common observation in mesmeristic experience, that some persons are much better "subjects" for mental transfer than others, while those who exhibit the highest proficiency in that class of phenomena are very rare. So comparatively infrequent are these "best subjects" or "mediums," and so truly occult are the powers they manifest, that the younger world may be readily forgiven for looking upon them as a sacred class, and up to them as holy men and women, through whom, (as by themselves declared) the divine will was transmitted.

It is further observed that the "subject," or "impressible," or "medium" is not a perfect judge of the origin, or of the truthfulness to fact of the impressions received. It is known, for example, that an idea existing in the mind of one person respecting the physical condition of another, may be mistaken by the impressible for the real condition. Also, that ideal personages sometimes play the part of real ones; interviews being described, and communications given with all the candor and rationality of detail, applicable to a genuine case. Observation has shown, that wherever mesmeristic impressibility, clairvoyance, seership, or mediumship are manifested, fallacies of this nature may occur.

Now, the existing facts of Mesmerism and Spiritualism, expressing as they do, powers natural to man, compel the admission of their co-existence with the human race. Therefore a careful look into the causes of error on the part of our own impressibles will furnish a key to all previous errors of impressibility. Thus, when, for example, a modern seer describes to us the personal appearance of "John Doe," with a history of his sayings and doings, we have no difficulty in ascribing that purely ideal creation, to the plastic power of some mind or minds in psychical rapport for the time-being, with the describing mind; because we know that both mental and physical states may be sympathetically transferred—that the mind through its own laws, may be affected by the mind of another as surely as the body through its laws can be infected by the disease of another.

So, when a Greek priestess delivers a message from a god or a Jewish prophet speaks in the name of the Lord Jehovah, in the light of our own "John Doe" we see in both priestess and prophet, the play of the same inevitable law of sympathy by whose potent, but invisible power, the errors of a nation, or of an age are made to take living shape in the mind of an individual.

That the claim on the part of these religions and nationalities to spiritual intercourse as their origin, is well founded, the facts of the present time amply warrant. A comparison of experiences shows a natural similarity. Both the truth and the error of the ancient time find their counterparts in to-day. Both show their spiritual intercourse colored by the prevailing opinions of the age. There is a common tendency in both to ascribe their revelations to the highest possible source. Where the ancient media proclaimed—thus saith the Lord, or thus saith Apollo, the modern say—It is Daniel Webster who speaks to us this morning, or—It is St. John who does duty as my guardian spirit.

Now, science cannot make answer to these various assumptions, by indiscriminate charges of dishonesty, for the fact of sincerity in many cases is as evident as the fact of fallacy. To successfully dispose of these psychical experiences on the part of either ancients or moderns, recourse must be had to the laws of the mind. To plead an "age of miracles" on the one hand, is simply futile. On the other, to ascribe them to charlatanism, is to outrage all sense and decency.

In this universe, so far as we know, there is but one miracle, and that is, *being*—given that

all appertaining, is matter of law. The facts of being must therefore rest on law, and not upon miracle. So, in this world, so far as our observation extends; it is charlatanism that destroys nationalities; it does not build them. It is charlatanism that robs mankind of its birth-right in great ideas, it does not reveal them. It is quackery that confounds fallacy with dishonesty; it is science, which reveals the fallacy, that restores all things back to truth.

R. T. H.

### Spring Melodies.

At length we wake, some unexpected morning, and the blue-bird's call is in the tree. We throw up the sash. The sun lies flush on all the landscape. There is a smile of soil and leaf in the air. The poplar buds are fragrant as balm. The air is warm and moist. The birds are surely here; they answer each other—the sparrow, the blue-bird, the robin, and, afar off on the edges of the swamp, the harsh, twanging notes of the blackbird. It is spring! It is the time of the singing of birds! Nobody forgets the wild thrill of the heart at the first sound of birds in spring.

[H. W. Beecher.]

LITERATURE opens a back door out of the bustle of the busy world, into a garden of moral and intellectual fruits and flowers, the key of which is denied to the best of mankind. Therein our happiness no longer lives on charity, nor is in danger of a fall when leaning on another's pleasure for our own repose.

[Dr. Young.]

### Poetry.

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

For the Herald of Progress.

### THE JOY OF WORK.

BY GEO. S. BURLEIGH.

True Work looks out under serious brows,  
With a glad eye's sunny ray;  
The little birds as they build their house  
Sing merrily all the day.  
The squirrel that leaps on the nutty boughs,  
The delving mole and the timid mouse  
Make labor a pleasant play.

The lover of wisdom moils and toils,  
And a painful lore is won;  
The forest growth, from the vine that coils  
At his foot like a snake, to the lordly spoils  
Of cedared Lebanon—  
Beasts of the field, and fowls that flock  
In the middle air, and gems of the rock,  
He knows them every one,  
And his labors are joyfully done.

The mother who tends her babe all day,  
And watches half the night,  
Has a song in her heart like a fountain's play,  
Leaping in gladness and weling away  
With gleams of an inner light;  
For love is the sun of her lowly sphere,  
And bliss, the white lily, its warm beams rear,  
And labor is delight.

But alas, for the mass of our nobler race,  
Less wise than the brute in his time and place—  
Man, the artificer, naked born,  
King of the world or the rude world's scorn,  
Man, the new Maker, and heir of his God,  
Clanks an invisible chain o'er the sod,  
Lives as a slave and goes down to his grave  
Crushed by the weight of the burden and rod!  
Moaning or cursing, or sullenly dumb  
O'er the task of his hour,  
Forgetful that work is the measure and sum  
Of all visible power;  
That God is a worker whose joy is to do,  
Whose works are his worshippers faithful and true,  
And delight is the victor's dower!

### A SPIRIT GUEST AT THE DANCING.

A wind waved tulip-bed—a tinted cloud  
Of butterflies careering in the air—  
A many-colored arras quick with life  
And merry unto midnight music dumb—  
So the dance whirled. Do any think of thee,  
Amiel, Amiel?

Friends greet, and countless rills of pleasant talk  
Meander round, scattering a spray of smiles.  
I know 'twas false! I know, one minute more,  
And thou wilt stand there, tall and quiet-eyed,  
And all these fair show black beside thy face,  
Amiel, Amiel!

Many here loved thee—I nor loved, scarce knew,  
Yet in thy place I see a shadow rise,  
And a face forms itself from empty air,  
Watching the dancers, grave and quiet-eyed—  
Eyes that do see the angels evermore,  
Amiel, Amiel!

On such a night as this, 'midst dance and song,  
I bade thee carelessly a light good-bye;  
"Farewell," thou saidst, "A happy journey home."  
Did the unseen death-angel at thy side  
Mock those low words, "A happy journey home,"  
Amiel, Amiel?

Ay, we play fool's play still—thou hast gone home,  
While these dance here; a mile hence o'er thy rest  
Drifts the deep New Year snow. The cloudy Gate  
We spoke of, thou hast entered. I without  
Grope ignorant, but thou dost all things know,  
Amiel, Amiel!

What if I sitting where we sat last year,  
Thou cam'st—look'st up our broken thread of talk,  
And told'st of thy new home—which now I see,  
As children wandering o'er dark winter fields,  
See on the hill the father's window shine,  
Amiel, Amiel?

No! Thy fair face will glad me nevermore.  
Thy pleasant words are ended. Yet thou livest.  
Tis we who die. I too shall one day come,  
And viewless, view these shadows, quiet-eyed,  
Then sit back to thy land—the living land,  
Amiel, Amiel!

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ANDREW JACKSON DAVIS, EDITOR.

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FOR BOOK REVIEWS, see eighth page.

THE REPORT OF THE BATTLE CREEK DISCUSSION is concluded in this paper.

THE "LITTLE ONES OF THE HOUSEHOLD" will find a new chapter of *Wonders of Nature* this week.

We publish Number Forty-two of Ancient Glimpses of the Spirit-Land, from the pen of "C. B. P." Other numbers may be expected hereafter.

THE PROGRESSIVE ANNUAL is selling rapidly, and meeting a cordial appreciation on the part of Friends of Progress of all classes.

We are already in receipt of new names and other material for the next issue, and invite additional data from all sources. Let no one forget to aid us in circulating this little Monitor of Progress.

## Questions and Answers.

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

### Brief Answers to our Correspondents.

BY THE EDITOR.

#### Training and Riding Horses.

H. R. T. GALENA, ILL.—"MR. EDITOR: Do you consider horsemanship and horseback-riding natural and healthful? Do you know how long mankind have used horses for such purposes?"

ANSWER: Equitation, or the art of riding on horseback, is a most graceful, healthful, and noble exercise. It is useful, physiologically and psychologically, and should become a universal custom. Carriages are elegant and appropriate for the very infirm and sick; but, except for long journeys, carriage-riding is a most unnatural and unhealthy practice. Let our American men and women, both young and middle-aged, acquire the art of equitation. Nothing can be more recreative and elegant. Written history does not extend far enough in the remote past to report the introduction of equestrianism. Genesis is called the earliest history. The first mention of the horse, as subservient to the will and wishes of man, we find in Exodus. It is there said, in relation to the flight of the Israelites, that the "Egyptians, pursued after them with the horses and chariots of Pharaoh and his horsemen." In Grecian history and poetry the glory and beauty of horsemanship are frequently mentioned. Homer in the *Odyssey*, compares Ulysses, when shipwrecked and clinging to a plank, to a well-trained horseman, keeping his seat across a restive steed. In Egypt, Syria, Persia, Ethiopia, China, Greece, Rome—indeed as far back as the memory of man extends—we find positive evidences that there are natural affinities between mankind and the noble horse. We say, never exercise in a carriage when you can walk or ride upon the back of a horse.

#### The Perpetual Verdure of Evergreens.

A. C. A. BROOKLYN, N. Y.—"FRIEND DAVIS: I am engaged in rearing evergreens, fruit trees, vines, shrubbery, &c. I am anxious to obtain your opinion in relation to the cause or causes which keep the evergreen verdant all the year round. Can you find the cause of this wonderful, yet common fact?"

ANSWER: This subject has never before come to us for investigation. The question was asked fifteen months ago, and no doubt the correspondent has long since ceased to look for our answer, but we have not been able to reach it until within the last fifteen minutes. We think it is good to study such manifestations of Nature. On the impulse of this thought we proceed to divulge in general terms what we deem the true explanation of such phenomenon.

It will be found that evergreens, like certain vines and grasses, are verdant all the year round, because they are constituted, in their extremities, so that they can attract and absorb more magnetism than other forms of vegetation.

From our first insight into the vegetable departments of the earth, we have maintained that all matter is permeated by two distinct principles, called *Electricity* and *Magnetism*. These principles are both latent and free. In the earth they are cold, crude, and inert, and are often inappreciable to the thermometer and to human sensibility; while in the atmosphere, although essentially the same, they are genial, refined, and inconceivably vivacious, and are detectable by both man's sensation and the electrometer.

These principles, being positive and negative (or masculine and feminine) are concerned in the production and perpetuation of all vegetable and organic life. Evergreens flourish in Arctic regions and on the mountain-tops better than in the tropics and in the valleys.

Why? Because they attract and absorb abundantly of the earth's magnetic or warming principle. Their extremities are loaded with innumerable fine-pointed terminals, which serve as lightning-rods to attract from the atmosphere the warm principle, while the electricity (which is cold) is discharged and liberated in the same proportion. Hence the atmosphere is invariably "cool" or chilly, often cold, in the immediate neighborhood of an evergreen grove or forest.

Grasses and certain vines are perpetually verdant for the same reason. Countless, indeed, are the points presented to the atmosphere by an acre of grass. The meadow is covered with fine green points like the back of an animal with hair; the ground, like the back, presents innumerable points of attraction; and thus the Arctic animals, unlike those of the temperate or torrid regions, are thickly covered with hair. And thus, too, the animals of the "icy mountains" are as warm-blooded and physically comfortable as those under the equator. Because, like the evergreens, their innumerable fine points attract the warm principle (magnetism) and give off the cold principle (electricity) thus producing an equilibrium of temperature. Such animals and trees are the recipients of larger amounts of heat to sustain them. The air is consequently cool or cold wherever such beasts or trees are most abundant.

#### The Nature of Punishment.

P. F. R. PROVIDENCE, R. I.—"FRIEND DAVIS: Suppose punishment to be endless, as our evangelical ministers say it is, what can be the purpose of it?"

ANSWER: It is philosophically impossible for punishment to be interminable. The endless duration of punishment would utterly destroy the purposes of punishment. There can be but one beneficent object in punishment—that is, the improvement of the offender. If you afflict a man because he has afflicted you, the object is revenge or retaliation, the motive is low and despicable, and neither party is improved or corrected by the punishment.

The divine plan seems to be wholly beneficent, corrective, and reformatory. Punishment, in the divine system, is proportioned to the nature and magnitude of the offense. As no man can be guilty of an infinite transgression, so no man can be the victim of an infinite punishment. As there must be a commencement and an end to his violation, so must there be a beginning and a limitation to his suffering. Punishment means correction. How can endless correction be possible? The time must surely arrive when the end of the punishment is accomplished. Then the offender is relieved from the rigors of the penalty.

The theory of our modern pulpits, that individual human suffering for sin will be endless, is worthy of the dark ages. It unphilosophically teaches that punishment is nothing but vengeance, and that "hell" is the onventilated "black hole" of an avenging and malignant God. This doctrine will vanish in proportion to mankind's growth in reason and goodness.

#### The Bible the Antidote of Atheism.

S. C. E. SCOTTSVILLE, ILL.—"MR. DAVIS: A few days since I heard a preacher say that without the Bible the world would have no knowledge of God, of a future life, or of any duties we owe to ourselves, to each other, or to God. . . . What do you think of this statement?"

ANSWER: We think that it is a false statement, showing the preacher's ignorance of human history, and that he is teaching a dangerous theory, destitute of fact. Bibles are books of recent origin. Printing is a recent invention. On the other hand, the human race is (according to the Chinese record) almost forty thousand years old. The pyramids and other works of former ages demonstrate the history of mankind to extend far behind the 6,000 years fixed by the Mosaic record. But bibles and books of poetry are not half so old. Hence the time was when men received impressions concerning God, the Future, and Duty, independently of books and religious teachers. Mankind have from the earliest ages believed in and worshiped God. Atheism was not much known until popular theology began to be promulgated in oriental lands, some two thousand years ago. The doctrine of a future life is thousands of years older than anybody's religious book. Souls are inspired to day as they were before books were known; and the eternal Spirit spoke to the consciousness of men as much before bibles as since. The Bible is no more necessary to a true knowledge of God, than Homer is necessary to a true knowledge of poetry. Do you believe that the existence of some standard book on Physiology is necessary to digestion, assimilation, and growth? Was it necessary that some Agriculturist should write a standard book on farming before mankind could plow, harrow, sow, reap, and enjoy the abundance of the fields?

Atheism is a recent development. It is the re-active phase of existing theological doctrines. Infidels were not known until "pious frauds" were mixed up with true spiritual revelations.

The Church is a down-right materialist, because, in affirming that the Bible is necessary to man's knowledge of God, &c., it denies to man the possession of spiritual receptive faculties. Now phrenology proves that man is endowed richly with intellectual, moral, and spiritual attributes. What is the office of such attributes? What is the office of the eye? To see. Of the ear? To hear. Of the tongue? To speak. What, then, is the office of moral and spiritual organs in man's mind? By parity of reasoning you would naturally answer: To discern moral and spiritual truths. The moral organs perceive duties, and the spiritual organs give intuitive glimpses of a future life. The intellectual organs, perceiving the harmonious adaptations and fixed proportions of Nature, educate the whole man to believe in a God.

The plan of man's organization has not changed. It is the same to-day that it was when the first men walked out from the lower kingdoms. Therefore men have always been possessed of intellectual, moral, and spiritual faculties, as much as they have had eyes, ears, tongues, and feet. And as it was not necessary for a book on Optics to precede sight, or a Bible on Audition to teach the art of hearing, or a volume on Philology to induce mankind to make sounds with their tongues, so it was not necessary that a Bible should be written to instruct the intellect to believe in God, the moral faculties to discern duties, and the spiritual organs to perceive as by instinct the reality of a Future Life.

Many times we have urged that books are

important aids, valuable as records of human thought and experience, necessary as *markers*—and the Bibles of the different sects of the world are merely books—and as many times have we protested against the deplorable superstition that any book, record, or creed, is necessary to mankind's knowledge of God, of Duty, and of Immortality.

#### An Unbaptized Child.

D. H. R. ST. LOUIS, MO., APRIL, 1862.—"MR. EDITOR: Perhaps my question is inappropriate. . . . I am a stranger to you, and know nothing of your Philosophy. . . . They say you can see spirits. Last week my child sickened and died. It was very young, and had not received the infant baptism that is believed so necessary to future happiness. What is your belief? Can you give me any views more consoling? My family are all members of the—church. We know nothing of Spiritualism."

ANSWER: Spiritualism is another word for *knowledge*. It rests entirely upon present facts, and upon the historic experiences of all mankind. The Church is another word for *faith*. It rests entirely upon present theory, and upon the imperative repudiations of every human heart. All men are intuitive believers in that which is truly *spiritual*. But orthodox religion is rejected alike by reason and intuition. No human soul need be educated by priest and Sunday-school teacher to believe in Spiritualism. But it requires a systematic effort in churches, and colleges, and prayer-meetings, to impress old theology upon the attention and credulity of parents and children. In a word, the difference between popular theology and modern Spiritualism is marked by the difference between faith and knowledge; the first being mere speculation, while the latter is absolute scientific truth, resting upon a broad foundation of undeniable facts.

Those who have returned to tell mankind of the world beyond the tomb, report that a good life, and not the observance of religious rites and ceremonies, secure happiness to the individual in the spiritual spheres. It is an unhappy superstition that teaches the eternal importance of religious ordinances. Many a poor soul, deluded by the teachings of old theology, has been made unspeakably wretched. A Connecticut mother was induced to believe in Calvinism. She was in deepest sincerity. For this cause her brain reeled and her heart was broken, under the thought that she was eternally lost. "The unpardonable sin" she imagined herself to have committed. Shutting herself within a darkened room, and excluding the light of Nature and Reason, she permitted this one pulp error to shadow every hour of her life. Let the Insane Retreat yield up account. The day of settlement is rapidly approaching. Then old theology, however petted by the superficial and insincere, will realize the fate of the "Merri-mac." The fire of reformation will burn in her vitals, and the law of Progress will "blow her up" with an intensity and power that can neither be met nor weakened.

Moreover, those who have returned from the Summer-land report that infants, and the young of every age, on leaving the earth, are received in the happy homes of the wise and loving angels. The Father and Mother of all do not "belong to the church." They are not "members" of some rich and powerful "religious body." You can therefore trust your babe with them. Hopeless and faithless though you are, be not afraid to let your darling go up with the guardians of love and light to dwell in glorious homes in the temple "not made with hands." You will meet your darling in the great future. It will be baptized in the waters of truth, unpolluted by the fingers of the priest, and you will then rejoice in the glory and goodness of God. Be not afraid to trust your child with the Spirit of the universe.

### Another Thunderbolt!

THREE REBEL STATES DECLARED FREE.

Major General David Hunter, commanding the Military Department of the South, has just issued a proclamation which casts Fremont's famous manifesto in the shade. Having first declared martial law over the three States comprising his Department—South Carolina, Georgia, and Florida—he also proclaims the following:

"Slavery and martial law in a free country are altogether incompatible. The persons in these three States, Georgia, Florida, and South Carolina, heretofore held as slaves, are therefore declared forever free."

This document was issued from the headquarters at Hilton Head, S. C., on the 9th of May, after having received indubitable evidence that the rebels had impressed and were arming their slaves to aid the rebel cause.

There is eminent fitness in the locality chosen for the issuing of such a proclamation. South Carolina, the nursery of secession, of which slavery is the parent, is the proper theater for dealing deadly blows at the source of all our troubles. In view of this fact, we trust that, even if President Lincoln feels it to be necessary to "modify" this pronouncement, he will only repeal its application to Georgia and Florida, permitting South Carolina to stand redeemed as the first rebel state made perpetually free.

Gen. Hunter has heretofore been issuing free papers to the slaves of rebels, but this accomplishes the work more speedily. He is already organizing a negro brigade, and training the freed men to the use of arms.

In view of the recently published decision of the President, that the escaped slaves from Maryland, now in the District of Columbia, and numbering, it is said, not less than a thousand, must be given up under the Fugitive Slave Law, it is to be hoped he will see a "military necessity" for enforcing the emancipatory edict of General Hunter. C. M. P.

### Returned.

By notice in our column of Writers and Speakers, it will be seen that our Brother, N. Frank White, has returned to the lecturing field. His temporary withdrawal for life in camp, has, we doubt not, materially improved Mr. White's health and added largely to his experience. He will be welcomed to his old place among our traveling lecturers.



## Youthful Benevolence.

The arrival of a large number of wounded soldiers has awakened a most praiseworthy emulation in deeds of kindness and manifestations of tenderness towards them. Even the public schools have caught the infection. In school No. 45, located on Twenty-fourth Street, between Seventh and Eighth Avenues, the teachers have presented the claims of the sick and wounded soldiers to their pupils, with most encouraging results. This school—in charge of Mr. McNary, Principal, and Mr. Waters, Vice Principal, of the Boys' Department, Miss Hawley of the Girls', and Miss Kennedy of the Primary—contributed, during two days of last week, over two hundred dollars in cash, besides a large variety of goods for hospital use. One little girl, with a "sweet tooth," which renders the sacrifice greater, earned her dollar for the soldiers by promising to abstain from sweetmeats for one month to come!

Among the contributions from one department in the two days were 218 muslin shirts, 56 pairs drawers, 77 pairs stockings, 32 bottles wine, 16 dozen oranges, 34 papers farina, and 46 jars of currant and other jellies!

Who shall say that these children will not be abundantly blessed in this giving? How doubly precious to the wounded patriots will be gifts sanctified by the spontaneous unselfishness of childhood!

## Coming Back to the Principles of our Fathers.

An Act to secure freedom to all persons within the territories of the United States, passed the House of Representatives, on the 12th, by a vote of 85 to 50. It reads as follows:

"Be it enacted, etc., That slavery, or involuntary servitude, in all cases whatsoever, other than in punishment of crime, whereof the party shall have been duly convicted, shall henceforth cease and be prohibited forever in all the territories of the United States, now existing, or hereafter to be formed or acquired in any way."

The bill to appropriate the land, in the rebel states, which shall not contribute their proportion of the taxes incurred in suppressing the rebellion, has passed the Senate.

## Mr. Crittenden's Position.

In the conservative caucus of Congressmen, Mr. Crittenden said that he wished to devote the remaining years of his life to save the republic. When it is remembered that the republic is now endangered mainly through concessions to an unscrupulous oligarchy, which these conservatives now seek to conciliate, we would say to them, "Gentlemen, the best service you can do the republic, is to stand one side, and allow her, if possible, to save herself."

## The Inevitable Tracts.

The *Evening Post* correspondent at Baltimore writes that the wounded soldiers and prisoners at the hospitals in that city are visited not only by the dispensers of delicacies for the sick, but by the irrepressible tract woman. One poor soldier from a New York regiment, wounded in the shoulder and head, was presented with a tract, which the woman averred would do his soul good. The poor fellow rose up, looked at her a moment, saying: "Tracts, madam! I can't eat tracts, I can't drink tracts, but you can make tracks as soon as you please."

## German Daring.

The following is narrated as occurring in the battle at West Point, Va.:

"A German company, Company E of the Thirty-first New York, is reported to have been entirely surrounded by the rebels, and the captain was asked to surrender. His reply was that he would ask his men. He turned and addressed them in German, telling them that it was his mind to fight until they lost every drop of blood before surrendering to the enemies of their country. A unanimous assent was the response, and instead of further dallying with the rebels they made a desperate charge, and came out with only five men not killed or wounded. The captain, I am sorry to say, was among the killed."

## The Dress not the Man.

At the great opening ceremony of the "International Exhibition" in London, there were to be three classes of seats, persons in full dress occupying the first circle, the demi-toilettes the second, and "a pit" for the promiscuous public. A correspondent of a London paper complains bitterly that thus "rank and distinction of all kinds go for nothing, but the finest clothes are to get the best places."

## Whose Possession?

A letter-writer, accompanying the army in the pursuit of the rebels from Yorktown, writes:

"The army, fighting here to-day, ten miles from Yorktown, without food for twenty-four hours, soaked to the skin by a pouring rain, enraged by the employment of black men to raise breastworks against white men, baffled by a new line of intrenchments here, before which their dead and wounded are rapidly increasing, swear that this soil, which their blood soaks into to-day with the cold rain, shall be theirs, and their children's, and their children's children's."

The confiscation of all rebel estates, while it metes out a merited punishment to the rebels, will furnish "Uncle Sam" new territory for apportionment among his citizen soldier-boys, who want a homestead. Many who are fighting at the South declare they like the country so well they intend to remain and settle permanently on the soil.

## Military Operations.

Since the evacuation of Yorktown, the operations of the army under Gen. McClellan have been signally successful, reflecting credit upon the commander of the department, and demonstrating that the New England, New York, and New Jersey troops are not behind their western brothers in invincible courage and skill on the battle-field.

The engagements at Williamsburg, West Point, and elsewhere, have abundantly sustained the reputation of American soldiers doing battle for freedom.

The important collateral events have given new impulse to the business and the hope of the North. Gen. Wool has at length possession of Norfolk, abandoned by the enemy after the destruction of the Navy-Yard. The fear-inspiring Merrimac exists no longer to restrain the power of the Monitor, having been blown up by the rebels.

At New Orleans, Gen. Butler has possession, with headquarters at the St. Charles Hotel. A federal censor is placed over the printing-offices, and the late mayor has been put under arrest. The city papers refusing to publish Gen. Butler's proclamation, Northern printers were sent to the *Delta* office, and took possession, set up the proclamation, and worked off the edition of the paper.

By proclamation of the President the ports of Beaufort, N. C., Port Royal, S. C., and New Orleans, are reopened, and trade already has begun.

At the West no decisive engagement has yet taken place.

## Charity Concerts.

We understand that the "Volunteer Vocalists" have nearly completed arrangements to give a series of concerts for the benefit of the sufferers by the late fire at Troy.

Jas. G. Clark, the representative ballad singer and author, is expected to join the troupe.

## Public Meetings.

## Pennsylvania Yearly Meeting of Progressive Friends.

The tenth yearly meeting of Progressive friends will convene at Longwood, Chester Co., Pa., on fifth day, (Thursday,) the 5th of sixth month, (June,) 1862.

This annual assemblage is held for religious communion, for mutual interchange of thought and opinion, for the perpetuation of old friendships and the formation of new; in brief, for a festival of two or three days of social, intellectual, and spiritual fellowship and profit. The members of this religious society do not hold their membership by virtue of any ecclesiastical vows or bonds, or of any real or supposed unity of theological belief. Their common faith, if it were written, would be simply and only the essential principle of love to God—a love to be exhibited, not through devotion to creeds and forms, but in lives of purity and beneficence, in the recognition and defense of the equal rights of mankind, in efforts to break the chains of the oppressed, and in a firm resistance to every form of iniquity and wrong.

Such being the spirit and aims of the Progressive Friends, the Slaveholders' Rebellion, its causes and consequences, and the means by which alone it can be effectually put down, will naturally engage no small share of the attention of the yearly meeting; and it cannot be doubted that, with an earnestness and solemnity worthy of the crisis, it will seek to persuade the people and the government to avert the calamities of civil war and open up the only path to permanent peace and prosperity, by "proclaiming liberty throughout the land, unto all the inhabitants thereof."

To all persons who cherish the spirit and principles above set forth, we extend a cordial invitation to meet and coöperate with the society.

Oliver Johnson, Joseph A. Dugdale, Elizabeth Jackson, Sumner Stebbins, William Barnard, Hannah Cox, Dinah Mendenhall, Josiah Wilson, Ruth Dugdale, Annie M. Stambach, Mary P. Wilson, Isaac Mendenhall, Sarah Marsh Barnard, Lydia Irish, Jennie K. Smith, Ellen Angier, Aaron Mendenhall, Sallie Howell, Samuel B. Underhill, Philena Heald, Elsie H. Mendenhall, Eusebius Barnard.

Persons interested in the cause to which the society of Progressive Friends is devoted, and who may be unable to attend the yearly meeting, are hereby assured that written communications, expressing their sympathy with the movement, or conveying the thoughts and suggestions which seem to them adapted to its objects and needs, will be gratefully received. Communications may be addressed to Oliver Johnson, No. 48 Beekman Street, New York, or to Isaac Mendenhall, Hamorton, Chester County, Pa.

## Organization in Napa City.

A meeting was held in Napa City, California, on the 18th of February, 1862, for the purpose of organizing a society to be called the "Friends of Progress." The meeting adopted the following preamble:

Believing that a just, wise, and beneficent God, the Father of the Universe, presides over the destinies of men, and nations; and that all influences emanate from this great source of light and truth, to elevate our race to the full stature of men and angels; that such influences are ever operating upon the hearts, spirits, and lives of men, to determine the every-day acts in this earth-life; we do therefore organize ourselves for the purpose of aiding all investigations into this interior life-world, by the aid of meetings, lectures, and all

other scientific means; and to do all in our power to elevate ourselves, and our fellow-men in the spirit-life, here and hereafter.

The following officers were chosen: President, Dr. Lemuel Hungerford; Vice President, E. R. Wood; Secretary, M. Milleson; Treasurer, Capt. Robert West; Finance Committee, Judge J. Horrell, Dr. William Andrews, Thomas Earl.

## Spiritual Convention.

The Friends of Progress will hold a convention at Texas, Kalamazoo, County, Mich., on Saturday and Sunday, June 28th and 29th.

Mr. W. F. Jamieson, of Paw Paw, Mich., E. Whipple, of Ohio, Mrs. M. J. Kutz, of Laphamville, Mich., and J. T. Rouse, of Indiana, are engaged to be present as speakers.

The friends have fitted up a fine grove, and ample accommodations will be afforded for all. Good music will be provided. All are cordially invited to attend. A general good time is expected. By order of

COMMITTEE OF ARRANGEMENTS.

G. D. SESSIONS, Sec'y.

## Friends of Human Progress.

The fourteenth yearly meeting of the Friends of Human Progress will be held in Friends' Meeting House, near the village of Waterloo, in the County of Seneca, N. Y., on Friday, the 30th of May next, commencing at 10 o'clock, A. M., and continue through Saturday and Sunday.

To this meeting, all, without distinction of creed, sect, or name, are invited to come, especially all earnest friends and well-wishers to the human race, all who aspire for enfranchisement and elevation of life, the attainment of clearer light, higher freedom, and greater excellence.

Gifted speakers from abroad will be present, who will enrich and refresh with their words of admonition and of cheer.

Communications to the meeting should be addressed to J. LISK, Waterloo, N. Y.

By order of

COMMITTEE OF ARRANGEMENTS.

Waterloo, N. Y., April 28, 1862.

There will be a Grove Meeting at or near McArthur's Corners, Northampton, Summit County, Ohio, on the 7th and 8th of June next.

## Persons and Events.

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

## PERSONAL ITEMS.

SIR JAMES ROSS, the distinguished Arctic navigator, is dead.

GEORGE BARRETT EMERSON, L.L.D., of Boston, has been elected to succeed the late Dr. Felton, as President of Harvard College.

HENRY D. THOREAU, the student of Nature, and a genial writer, died at Concord, N. H., on Tuesday, May 6th, after an illness of eighteen months. His disease was consumption. "His humor and cheerful courage," says the *Tribune*, "did not forsake him during his sickness, and he met death as gayly as Theramenes in Xenophon's story."

MADAME DE GASPARIN has issued a volume entitled "The Near and the Heavenly Horizons."

MRS. EDWIN JAMES, of Madison Avenue, gave a musical entertainment on Thursday evening of last week of very superior artistic merit. Among the performers were Mrs. James and Mrs. Farnham, also two new opera-singers fresh from Havana, Signori Spriglia and Ipolito, tenor and baritone.

WM. WELLS BROWN, formerly a slave, gave a most appropriate and eloquent address at the opening meeting of the Anti-Slavery Anniversary, lately held in this city.

PERRY DAVIS, the inventor of the celebrated "Pain Killer," died in Providence, 22 inst., after an illness of some two weeks, aged 70 years. He made a large fortune and used it liberally.

CHURCHILL C. CAMBERLING, formerly member of Congress from New York, and minister to Russia, under Van Buren, died at his residence on Long Island, on Thursday, at the age of 76.

Among the wounded prisoners at Pittsburg, was Hon. Sam Houston's son. He says his father is a Union man, and tried to dissuade him from going into the army, but told him to prove himself a man, if he would go.

SAMUEL F. VINTON, of Ohio, formerly member of Congress, and once the candidate of the Whigs for the Speakership, died recently at Washington. He was one of the Commissioners appointed by Mr. Lincoln, under the Emancipation Act.

GOLDSMITH F. BAILEY, member of Congress from Massachusetts, died at Fitchburg on Friday last, of consumption.

THE REV. E. H. CHAPIN'S illness has assumed such a serious phase that he will probably cease preaching, and by the advice of his physician go to Europe, in which case it is his intention to remain abroad a year.

THE venerable Methodist clergyman and editor, Rev. Nathan Bangs, D.D., died at his residence in New York on Saturday, May 10th, at the age of 83.

REV. R. P. AMBLER has received and accepted an invitation to become pastor of the Universalist society in Norwich, Conn.

JOHN F. MUNKRO, the insolent and stupid mayor of New Orleans, was formerly engaged in the clothing trade in New York, and afterwards conducted the same business in New Orleans. About two years since he was suspected of sympathy with the North, and at that time published a card indignantly repudiating the charge.

MR. G. H. LEWES, of England, has a work in press on Aristotle, being a chapter in the history of science, and an analysis of the philosopher's works.

HENRY HOYT, of Boston, is collecting a national five-cent fund for Lieut. Worden, the hero of the Monitor.

REV. G. T. FLANDERS, of New York City, has a son in the 8th Ohio Regiment. He was wounded at Winchester, and is now in the hospital there.

MRS. LYDIA MOTT, a woman of remarkable character, a devoted friend to the slave, and aunt of the authoress, Mrs. C. M. Kirkland, died at Skaneateles on the 14th inst.

REV. T. J. SAWYER, of Clinton, N. Y., has two sons and a son-in-law in the army.

MESSRS. FOWLER & WELLS, during an eighteen months' absence in Great Britain, have visited one hundred towns, lectured to four hundred thousand persons, and made not less than ten thousand phrenological examinations.

MAJOR P. M. RYERSON, of the 8th New Jersey Regiment, reported killed at the battle of Williamsburg, and barbarously mutilated beside, was a native of Passaic County, N. J. At one time the family were in affluent circumstances, having owned an extensive tract of the iron region in that county. The deceased carried on the manufacture of pig and bar iron for several years at his large works near Pompton, but was overwhelmed in the general wreck of 1857. At the call for troops last summer, he joined heartily in the work of raising the 8th Regiment, and acquitted himself as an excellent officer and brave man.

CAPT. BOGGS, the hero of the battle of New Orleans, who, after destroying six vessels of the enemy, and while his own craft, the gallant *Vernon*, was sinking, blew up the rebel ram, has been appointed by the President to the command of the Juniata, a comparatively new vessel-of-war, carrying twelve guns, now lying at Philadelphia. So brave and valuable an officer could not long remain ashore at this emergency.

CAPT. POTTER, of the ship *Cutwater*, and of Boston, and the second mate, were both washed overboard during a gale off Cape Horn, and drowned.

## FOREIGN ITEMS.

The opening ceremonies at the Great Exhibition passed off with perfect success. The number present was 33,000—all being season-ticket holders. The second day the admission was one guinea. The number of people was 32,596. The *Morning Post* moralizes on and deplores the sad spectacle presented by the American attendance at the Exhibition.

The Paris correspondent of the *Daily News*, writing on the 1st, says: "It is positively stated to-day, in official circles, that the French and English Ministers at Washington have received identical instructions to attempt a moral intervention, exclusive of any idea of forcible intervention, in the hope of putting an end to the civil war."

It is stated that further reinforcements of French troops and war material are to be sent to Mexico.

A Commission has been appointed in Prussia to proceed to England to collect information relative to iron-plated ships. If sufficient knowledge is not obtainable there, the Commission will go to France and America.

At Genoa a most startling robbery had been committed. Six thieves, armed with pistols and daggers, entered one of the principal banks, garrotted the officials, and made off with 800,000 francs.

## MISCELLANEOUS ITEMS.

A Member of Congress lately returned from Wheeling states that the loyal Legislature of Virginia, now in session in that city, is getting ready to move to Richmond.

The Washington *Republican* of a late date announces the arrival of a distinguished Kentuckian, who has come to urge the President and Congress to adopt an energetic measure of confiscation, as the indispensable preliminary to a restoration of social order in Kentucky.

The rebel officers taken prisoners were compelled to remove the torpedoes planted by the rebels in and about Yorktown before evacuating the city. Fit work for them!

The new iron-clad steamer *Ironsides* was launched on the 10th of May, at Kensington, in the presence of an immense crowd. The christening was performed by the veteran Commodore Stewart, of the old *Ironsides*, at whose suggestion the name of New *Ironsides* was given her.

The slave stampede from Maryland is sweeping hundreds out of bondage. One neighborhood in Prince George's has lost twenty-seven, and it is thought that not less than three hundred have escaped from that region of moral darkness. Masters are therefore beginning to consider seriously the question of compensated emancipation.

The mayor and city marshal of Nashville have determined to compel the rich secessionists of that city to support the families of the poor men who were induced to enlist in the rebel armies under promise that their wives and children should be taken care of.

Governor Pierpont, of Virginia, in a message to the legislature at Wheeling, recommends the repeal of the state law which compensates slave-owners for the loss of slaves who are condemned for capital crimes. The Governor sees no reason why the state should pay for the slaves of men who are in rebellion against the government.

The planet recently discovered by Mr. H. P. Tuttle, at the Cambridge (Mass.) Observatory, has received from the Hon. J. I. Bowditch the name of *Clytie*.

It is said, on the authority of refugees from Richmond, that at a meeting to consider what should be done with the city on the arrival of the Federals, the property holders and most substantial men of the city favored a surrender, while those who had no interests there, and generally blacklegs and thieves, were rampant for burning it."

A letter from Dr. Eliot, of the Western Sanitary Commission, says: "If anybody desires, 'What shall I send?' say drawers and shirts, made of stout domestic brown (unbleached) cotton, loose, but not extravagantly large. We have immediate demand for two thousand pairs of each."

In the recent severe naval engagement at Fort Pillow, the rebel ram *Louisiana* being in close quarters with the United States Steamer *Cincinnati*, the crew proposing to board her, a new mode of warfare was adopted. The steam batteries of the *Cincinnati* commenced to throw steam and hot water into the midst of the rebel crew, which compelled them speedily to withdraw.

During the last week an epidemic of fires has seemed to prevail. First a fire in Newark, N. J., then a sweeping conflagration in the woods of long Island; next the New Jersey woods in Morris and Passaic Counties. Troy has been devastated by a terrible fire, and a destructive fire has taken place in Boston. In all, not less than four millions of dollars' worth of property has been destroyed, Troy suffering to the extent of nearly three-fourths the amount.

For the Herald of Progress.

## Important Communications from five Representative Spirits,

ON THE LAWS OF EXISTENCE, LIFE, AND IMMORTALITY.

THE RELATIONSHIP OF BODY, SOUL, AND SPIRIT.

THROUGH THE MEDIUMSHIP OF JOHN C. GRENNELL.

The following is the fourth of a series of communications, purporting to come from a band of spirits, before alluded to, that the writer took down as it was pronounced by John Q. Grennell, whilst in an unconscious trance state (into which he passed from a mesmeric sleep) in the spring of the year 1860.

Yours truly, THOMAS R. HAZARD.

NEWPORT, R. I., Feb. 1, 1862.

NUMBER FOUR.

## "PERSONALITY."

The word "Personality" is meant to comprehend all the divine elements of both worlds, truth being the divine center of spirit-life, which is the great attraction of all being or soul-life. From this divine source all being, derives its light and life, which, communicating with or acting on personality, becomes the individual savior of man's nature.

Thus the nature of salvation or progress to man's being originates from the divine spirit; for inasmuch as the circular life forms around the divine or internal and attractive life, inasmuch it makes a separate and individual being or personality; because the divine nature or spirit that is within man gives him the knowledge or demonstrates upon the instinctive memory of his soul's growth, what the inspiration of its nature or spirit is. The spirit inspires the intuitive or internal memory with its truths, knowledge and wisdom, that demonstrates the manifestation of the true and equal condition of its spirit-life.

As every man or woman is different in personality or individuality, so each must receive and demonstrate for himself the truth of the spirit, accordingly as it impresses or acknowledge itself within the internal memory. For we can have no knowledge of our spiritual nature, farther than the demonstrations of the spirit become personal to us. The external or tangible man is not the real personality, but the internal man. The internal man communicates to the external, and requires that each and every one should have the spiritual part demonstrated from the internal or soul-memory, before the spirit's communication can be known or demonstrated upon the external memory.

Question: What is the difference between instinct and reason?

Instinct and reason are of the same quality, only differing in degree. Instinct is the most acute and reliable, because it follows exactly the promptings of the spirit, whilst reason often substitutes its own logic therefor. Men in a wild or savage state, who are accustomed to follow their instincts rather than reason, are not much more liable to mistakes than other animals are.

Intuition is the internal soul or individuality on which the spirit acts. The quality of magnetism of the soul growth, is of a finer quality than the magnetism of the outward or external man's, and can therefore be more easily and quickly inspired by the spirit. Intuition is in fact simply the spirit's inspiration to the soul, or its guide and guardian to the intellectual faculties and capacities of man, that reason from the spirit. Intellect reasons from mere outward circles of magnetism. The spirit of man is always good and true, but the faculties of the soul are not always receptive to the spirit. Thus while the life and action of the spirit is going on, as it ever does, without ceasing, whether the soul is awake or asleep, it demonstrates more readily in the somnambulistic or trance or sleep state, than it does in a normal state, because the internal memory acts more readily when the external memory or physical man is dormant.

Question: What causes fantastic dreams? (The faculties, whilst in motion, have absorbed or assimilated magnetisms on the passion-al part of the brain, which causes the fantastic dreams that often occur, especially after eating heartily, for then the fluids of the food in the stomach flow to the passion-al parts of the brain and stimulate them. When we dream fantastic dreams the influence of the spirit flows on the fantastic organs; but we consider what you call fantastic as real as anything else, and that it actually exists as it is seen. When the soul is dormant and still, the spirit may travel legions of miles, and see all manner of things, and then the mind communicates them to the faculties or to the soul's memory. The mind is the action of the whole brain intellect, not the material part.)

Question: Do animals exist in spirit life?

Every animal of earth exists hereafter in the spirit world, and can be drawn from the sphere they occupy, at the volition of sympathetic attraction or relation: as for instance a dog to his master. Lower spheres in the animal kingdom cannot draw the higher, but the higher can draw the lower. In man's hereafter the attraction is material, the lower being able, by earnest desire, to draw the higher, as well as the higher can the lower. The higher spirit has to come and reflect upon the soul of the lower before it can perceive that the desire of the spirit has been gratified, the same as it is on earth. Without the spirit's desire the soul or internal memory cannot receive from the higher influx; that it draws from other spirits to assist in breaking through the clouds that surround the soul. The soul may be so clogged that its individual spirit may not be able to flow off or penetrate that which it may nevertheless do with the assistance of higher or more progressed spirits than itself, and which its earnest desire or prayer may draw to its assistance.

The spirit of the medium at this time occupies the interior or individual portion of the medium, and is not conscious of what the spirit communicating says.

MAY 19, 1860.—If we would be free we must of course be willing to be individualized ourselves, because the more inspiration we receive from the spirit the more free and harmonious our individualities become. We are never personal until we are free in ourselves by being thus individualized; because we may otherwise be made up of other personalities.



who communicate to us. In that case we are merely instruments of the personalities we quote from, and become, as it were, a part of them. For instance, we have read of Socrates, Plato, Newton, &c., and have imbibed their ideas, and hence are made up in part of their personalities. Whereas intuition, or the communication of the spirit, gives truths direct from the fountain-head to its soul-individuality. This is fresh inspiration that may mingle with the several personalities included in its soul-individuality. The higher spirits instruct and illuminate less developed or lower spirits in progress, but not in ideas; hence all in the spirit-world are free after they have thrown off the personalities or educational ideas they had received on earth. The great philosophy of Spiritualism is in our being personal and individualized. This makes us free. Then the powers of inspiration make us free indeed, and we heed not superstition nor conservatism. As it is seen when spirits express their free ideas to the world's people, it conflicts with their conservatism and superstition, which shows that they are not free. He who accepts inspiration is a free man, but not otherwise, as he has to conform to many personalities of which his own is made up, through the engrafting of their ideas on his individuality. A congregation may hear through their minister the teachings of many personalities, that they are taught to believe are higher and better than themselves. In this way both minister and people become encircled by these outside personalities such as Luther, Calvin, &c., and receive as truth their version of still other personalities, such as Jesus, Paul, &c., and thus become, as it were, a compound or complication of personalities linked together, or bound in a bundle like sheaves of straw. Such are not individualized enough to stand alone and teach from the pure and unadulterated inspiration of their spirit guardians, who are ever ready and desirous to manifest themselves by impression or otherwise, to those who earnestly seek for light, freedom, and progress, but if the individual becomes dark or logical, or undeveloped, the more that it is receptive of spirit influence, or magnetisms, in other directions, the more it becomes actuated upon to expand in the soul-individuality.

[NOTE.—The spirit, of itself, is always perfect; but if the individual becomes dark or logical, or undeveloped, the more that it is receptive of spirit influence, or magnetisms, in other directions, the more it becomes actuated upon to expand in the soul-individuality.]

[EXPLANATION BY "HARMONY."—The dark or gross magnetisms are just as necessary as the finer. The undeveloped or sinful state of man is necessary to give the knowledge and joy of the spirit. Without it he could never experience how much more joyous and happy he becomes by renouncing his degrading propensities and adhering to the impressions of the divine monitor in an indwelling spirit, which, if listened to and followed in all its teachings, will surely lead him into divine truth and eternal happiness. Thus man sees that his Savior lives, even whilst he is wallowing, as it were, in beastly sensuality and sin, because its promptings still admonish him occasionally through the clouds of darkness that envelop his soul, of the evil of his ways, and point out to him how he may escape therefrom by turning to the light that still flickers within through all this darkness. The admonitions of the spirit never entirely leave an individual, but forever seek his salvation from sin and error. Jesus Christ perhaps lived as pure a life and as near in accordance with the teachings of inspiration as any human being that ever existed; but still we learn from his history that even he was occasionally carried away by mingling with and partaking of passions and influences. He was exceedingly receptive of influences, or surrounding magnetisms, both imparting and receiving the same very readily, as, for instance, he knew when the healing magnetisms flowed into the woman who touched his garment, and received the passionate from the surrounding magnetisms in the temple, when he drove out the money-changers and others, and also got very much out of patience, when he used opprobrious language in addressing the Pharisees and others.

As we perceive that even the highest and most developed individuals become actuated upon in their dignity, should they be insulted, by which we see that there is no individual, neither on earth or in heaven, but can be made on his individuality inferior to his inspiration at times when temper and passion rule, even up to the highest or most developed spirits we are knowing of, although, it is true, the more refined, the less temper and passion display itself. Thus, in individuality the highest and lowest are liable to error, but in spirituality there is no distinction—all alike is divine, calm, benignant, and truthful, and in proportion as individualities conform and live in the light of spirituality, and become clothed, as it were, with the illuminating rays of spirit light.]

"PERSONALITY" RESUMES: How can we become individualized so as to know the spirit's inspiration? or rather, how can we know that we are individually free in expressing what the spirit inspires or conveys to the individual soul to express? Before we express a thought or thing as being derived from inspiration, we should know whether our individuality has attained and freed itself from outer personalities, or the teachings of other individuals, authors, &c.; for often when the spirit seeks to inspire the individuality, it is loaded or filled with so many sayings of others, which assume to have been from inspiration, that it is doubtful or uncertain when we get inspiration—until these outer personalities, or influences, are thrown off. Thus, what is in a medium's organs must be flowed off before we get the true inspiration of the spirit. Hence communications through a medium for the first fifteen minutes, and frequently for a much longer time, are not apt to be so reliable or spiritual as the inspiration that comes afterward.

Inspiration meets the inspiring spirit of each and every individual's spirit that hears the inspired language, and the spirit accords with it, whilst the reasoning faculties, owing to superstition or untruthful teachings, cannot or will not receive it, and hence this produces agitation in the mind, which frightens the individual, and they feel as if it were wrong to listen to it, and often leave in an agitated and perplexed state of mind, which nevertheless often leads to a more thorough examination of the matter condemned, and eventually tends to the enlightenment of the individuality that first condemns and then receives.

MAY 21.—Subject: How does spirit act upon individuality so that individuality can let it, or make the alphabet, and how do the words or letters used correspond with the impressions of the spirit? The spirit impresses the letters upon the soul the same as letters are printed on the arm of the medium. The

electric makes the same rise and fall of the letters on the intuition of the individuality, as if they were actually printed on paper. That is the book of life. The individuality being the paper, and the spirit that which writes. This is done by electric, as quick as thought, going and coming as the medium writes or speaks. In rapping or tipping to the alphabet, the spirit forms no letters, there being no individual to form them upon or within, although I understand that some spirits can take the magnetisms of their own individuality, and form actual letters on the table, when they stay as long as the magnetisms will hold them, which is but a short time. The two memories of the medium will generally retain the letters on his intuition longer than they will remain on the table, the magnetisms being more alive and active on the medium than on the table.

We find that by frequent expression we can cultivate that expression, so that the spirits can be better understood through the faculties. As a bad man, or individuality, is generally readily detected by his language, or expression of countenance, so is a good moral individuality perceived in the same way. And in this way we are able to know, through thorough investigation, the nature of man's individuality. But it is hard to tell what his spirit is within, or to define it further than to say that all spirit is alike divine. We perceive that individuality takes many different shapes or forms, according to the faculties of the individual who uses that shape or form of expression. We see now the law by which the spirit expresses itself through the individuality, both in the earthly and spirit spheres. For instance: A spirit first impresses its own individuality with a message to be conveyed to a mundane individuality. This message is imprinted on the mind of the medium, not on his organs of language nor on any other organs of his brain, but on his soul's magnetisms, which in turn have to convey it to the hearer through the medium's brain organs, and these are often defective and unable to translate these letters, imprinted on the soul, correctly, and hence imperfect and often entirely false communications. The process is something like the translating of a dead language by a scribe not qualified or having the organs to translate it correctly. Thus we see that the expression of the communicating spirit is on its own individuality, and that the expression through the individuality is on the soul's magnetisms of the medium, and again the expression is given to the hearer through the organic portions of the brain of the medium. High and low, or evil and good, as applied by man to spirits, only applies to individuality.

The question why spirits cannot measure distances as well as man, seeing that spirit-existence, as it is called, corresponds with earth-life, has been a great stumbling-block with men. If you ask a spirit what is distance, he will tell you that distance is not known in spirit-life. In spirit-life spirits can detect distances through their soul-faculties as well as man, but the expression of distance has been but little attended to in spirit-life. The impression imbibed in earth-life in regard to the infinity of space attaches to the soul in spirit-life, and prevents them from attempting to measure it or to learn to measure it. I may be a thousand miles or more off, both in soul and spirit, and yet convey my magnetisms to the medium. With these magnetisms I can clothe and present myself before the medium a perfect picture of the veritable form in which I walked the earth. But still neither my individual soul, body, nor spirit need be there, but simply the magnetisms that I have connected with the medium's organs of color, comparison, and others necessary to reflect, like, as it were, through the small end of a spy-glass. If I wish to appear to be a great way off, I form the magnetisms large at the medium's brain and small at my end of the glass, or electric circular magnetisms. If I wish to appear near to the medium, I form a small circle on his brain and a bigger circle at my end, and that brings my daguerreotype close to the medium's eye or inner sight, and that is the only way by which I can show myself. Through such circular magnetisms, odors, &c., may and do flow thousands of miles, and affect the communicating spirit for better or for worse.

It requires far greater force of magnetism to shape ourselves in our material form, than it does merely to reflect our shape upon the organs. When the medium sees us thus reflected, we are a great way off. When we appear near and clothed as we were on earth, then we have to draw a small focus on comparison, form, color, &c., in the medium's brain. When these organs are thoroughly reflected upon and thoroughly controlled, the earth-form of the spirit communicating or present is readily made.

Now, I will form a different magnetism from the one I am now acting through, for the purpose of showing you how this is done. I can appear to him best in a brown color, as his organs are not so fantastic as many mediums' are. Now I stand before the medium clothed in a dark-brown long coat, with a black fur hat on my head. Unless the organs of color, form, comparison, &c., are sufficiently large in a medium, a disembodied spirit cannot show himself really as he was on earth. The apparition may have some points of resemblance, and some things or words might be said by the medium characteristic of the spirit communicating when he occupied an earth-form. But if the organ of color was imperfect in the medium's brain, the color of hair, clothes, &c., would be imperfect; if form was deficient, the form of the spirit would appear imperfect; if comparison was defective, height, size, breadth, &c., might vary from the original man. There are but a very few mediums whose organs of color, comparison, form, and shape, are large and powerful enough to admit of a spirit's appearing through them exactly as he was on earth.

In every possible description of spirit intercourse or communication with man, an outer clothing or circle of coarser mundane magnetism is first formed, as a protection from the external elements of your earth-sphere. The active and finer spirit-magnetism flows and acts within this circle of coarser magnetism, carrying the coarser in its spiral current of action, which, however, does not minister to the power of the finer, more than the clothes of a man add to the powers of his body, but which, nevertheless, move as the body does.

The amount of this, that the laws of the universe require that spirits should first clothe every material object with a mundane magnetism before they can act on it. The darker and heavier the air, the greater the

force spirits can bring to bear on mundane bodies. But not so with the brain; for the clearer and purer the atmosphere, the more readily can the organs of the brain be impressed by spirits. As exhibiting to a circle the identical earth-form of the spirit communicating depends much upon the organs of the medium, as before described, so does communicating ideas correctly through the brain depend much upon his organization. If ideally be large, poetical ideas can be readily communicated or expressed; but if they be small, this cannot be done, whatever may be the faculties of the spirit communicating, and so on to the end of the chapter. Both spirit and medium must be organized by Nature for poets in order to express poetry, &c., &c., &c.

Whenever foreign language has been given through mediums, it has been those mediums who have inherited the original language that their ancestors used, and this might date back for generations, or even centuries, without the medium being aware of it. And yet, when acted upon by another foreign influence acquainted with the language spoken, the inherited impress of the medium's organs may be caused to express freely words or language perfectly foreign to the medium's knowledge. The amount of this, that any medium with language large may be developed, through spirit agency, to speak in any language the spirit uses, all having inherited the natural or original language of mankind, irrespective of the forms or shape that have been given to its expression in words by different nations.

In both conditions of existence, life is the motive power of that existence. As soul is being, so life is the motion of that being. For the motive power propels and influences that activity which being has. For as the highest expression of motive power through the feminine or love existence is the highest expression of the divine will, so the divine will is the motive and masculine power, and the love being principle is the expression of that power. That is the masculine power expresses itself through the love or feminine principle. The soul-individuality of both principles—the masculine and feminine—has to be acted upon by the positive and divine influx, which is in reality the wisdom power, or part of each individual. Because without the positive element or divine influx, the principle of love could not be expressed through sympathy or individuality. As it is the individual that expresses the desire of the spirit, so it is the expression of the faculties of the brain that corresponds to the individuality. The expression of the spirit is to the affectional or philoprogenitive portion of the brain, the soul-organization having previously taken the impression from the spirit on its internal memory, from which it is reflected on the base of the brain or philoprogenitive part, and thence communicated to the faculties and expressed through them in language, the vital magnetism passing through the base of the brain giving expression and power to the intellect.

Man's individuality is the measurement of his existence. As its existence depends upon how far it shall penetrate or be penetrated by the divine essence, inasmuch does the ethereal magnetism of the spirit flow out its rays within his individuality in circular forms of progress of greater or less expansion.

So we see that inasmuch as he measures his individual being in the eternal essence of the divine law, inasmuch does he expand the illumination of what may be termed a spiritual sun that gives light to his being, as the external sun illuminates the earth. And the more he becomes the law of his own being, the more that law is subject to harmony and truth, that is contained in the divine spirit within. The more we grow in soul-development, the greater becomes the expansion of our circular forms of progress, but it rests with the disposal of our individualities to choose whether we will accept the illuminating magnetisms of the spirit, or become selfish, and reject the light that would guide us into more and more true happiness. As every being's happiness depends upon his soul's circular reflection, so does he depend upon his spirit's sufficiently actuating his soul to enable him to understand that he is a law to his own being. We are all independent, both in the structure of our individual being and in our individual progress, and consequently we must become the architect of our souls' unfoldment. As we have the picture of our being before us, so shall we become more perfected in our existence by making ourselves more the perfect image of the eternal spirit. As we have the power to choose within our own individualities how far our soul's circular developments shall emanate, so we have the power to choose how far our spirit shall illuminate that individuality. We can say to our individual self, here is the bounds of our individual spirit: thus far shalt thou go and no farther; and again we can say to the individuality, thou shalt receive light and illumination from the spirit; thou shalt receive more truth, more knowledge, more unfoldment and progress. As we can enclose and darken the spirit in the cloud of our individual selfishness, so we are able to obscure ourselves from the light of a higher and more celestial spirit-knowledge. So it depends upon our own selves or beings, what we can or shall be, for we are constituted with the power within our own selves to act at our pleasure, and the more pleasure we take in acquiring knowledge and truth of our individual being, the more we know of our spirit-existence: for if we love the beautiful inspiration of the spirit, we love the expanding soul-principle that the spirit illuminates or ever shines upon, alike whether its benignant rays are permitted entrance or not. For the spirit is the beautiful soul-expanding principle or influence given to light up the existence of individuality, so that within it we can partake of or gather the most crystallized elements that exist within that divine spirit that ever flows through the avenues of that individual being, and rises in an anthem of glowing truth that ever strives to impress and establish itself nearer and more near upon the intuitions of our individual being.

As every individual depends upon his spirit for what his existence shall be, whether it be gross or refined, in proportion as it will receive its instructions yea or nay, so if we would progress in the individual life we must be willing to receive the spirit, so that life and existence may become pure and refined in the principle and law of the divine essence which lives in and controls all being. As all soul is dependent on the eternal spirit for its light or life, so does it depend upon that spirit how much it shall receive, whether it be from the source of truth, of spirit, or

from error of individuality. Because there is no human being, I care not how degraded or inharmonious he may be in his individual being, that is not at times conscious of strains of inspiration flowing upon his individuality, in the light of which, however faint, he is enabled to see his real condition. So in all being, the life and divine essence ever inspires it whenever its conditions of soul-unfoldment will accept its pure and divine influx. As our being is an ocean that is flowed with spirit within and without, so are we the individual samples of whatever the individual has been willing to accept from its divine spirit. So if we would become samples of truth, we should be willing to communicate with the spirit and be filled with that divine simplicity which opens the soul to its communication and prepares the faculties to speak the truth in the highest and divinest conditions of our soul and eternal existence through soul or in soul. To be truly spiritual and soul-expanding existed in the individual and soul-expanding existence; for the more we expand in the soul-existence, the more true, the more spiritual and divine we become, and the more knowledge we receive, as to what our soul-individuality really is. As the individual becomes more moral and more unfolded to the light of the spirit, the more exemplary becomes the Christian nature of that individuality, and the more true he becomes to the spirit and to the individual humanity. Because the only cause of life is the only effects of being, and as the effects become more demonstrated, the cause of spirit is better understood.

I believe that each and every individual is capable of understanding his own individuality; and I believe that each and every one is inspired in that individuality, so that the spirit and soul in each and every one must have immortality. For as true as there is life, so true there is a spirit, and so true as there is a spirit, so true there is an eternity, and so true as there is an eternity, so true there is an eternal existence of individuality, because eternity and existence go together: without the one the other is void; or, in other words, without the one the other has no communication or individual existence. So unless individuality accepts eternity, we would seem to be in darkness and annihilation; mere phantoms of nothingness. But endowed as we are with soul and life, we have the pleasure of knowing that the two existences make one individual life or being. That being is an individualized and expressive existence, within its own sphere or own being, so that each and every being has its own and peculiar individuality, and each and every individuality has a part of the divine and eternal essence with it. So we see that the spirit is truly divine, and that the individual is a recipient of the truth of that spirit, just in proportion as it chooses to act and sympathize in its relations with the spirit. For the soul's relations are the divine examples of the spirit. As the spirit is morally and religiously divine, so is the soul in its relations made refined, or in other words, made to understand the light of the spirit as it flows out its ethereal stream of magnetism demonstrating on the intuition of the soul or individual the knowledge of its real state. For inasmuch as the soul loves and desires truth, inasmuch does the spirit reflect upon it, that we may know our existence by the working of our spirit, or, in other words, that we may be known by our works. For to work truthfully and kindly within our individualities, shows that we are near to the divine essence, or, in other words, in communication with our Father's spirit. For the spirit is the father of the soul, the soul being the child or existence of the divine godhead, makes us all the individual children of the divine parent spirit. As the father of life is the demonstration of the mother-soul, or is demonstrated in the mother-soul, the mother-soul being existence, so the father-spirit is the eternal life of that existence.

[NOTE.—The faculties of the individual man, or brain or reasoning organs, can at will receive or reject the teachings of the spirit. The spirit bestows life upon these organs, and with the life conveys power to them to resist the teachings of its father as it were the spirit or life itself.]

Question: What is Truth?

Truth is the mother's arms stretched out to grasp the earth to the bosom of the infinite pulsation of the great heart. And the throbs of that heart are ever the thrilling emotions of every kindred being, that drinks of the love from the fountain of truth. As the arms of love are put in motion by truth, so is the divine existence of that truth unfolded to carry out its highest and its truest life for the sake of truth. If we are crucified for truth it is only the law of being that is crucified, not the existence. Being is the physical condition or body, but existence is the real and immortal condition of the soul. The physical body may be destroyed, but the soul existence lives forever. The beautiful productions that flourish upon the fields of Nature, become the recipients of the fleshy body, for the vegetable earth to develop and unfold the soul. Every particle of flesh in its beautiful composition eventually lends a helping hand to the flower in its electrical elevation of soul and spirit-life. The body of the flower is the electrical body of the spirit, and the electrical body of the man is the very flower whose electrical elements form the soul-development. What, again, is truth?

It is the immense chain that encircles all true love unto humanity, and ever instills into all, that higher aspiration, that higher spiritual development, that higher spirit life. It is a fire of illumination for progress to every living soul. The fire of truth ever leads and enlightens onward the immortal soul, burning off in its progress the grosser elements, and clearing up the finer, and giving a true idea and conception of what truth is. When we know ourselves within we know what truth is. Then we know what God is in the expression of his divine love. And the more we desire and conform to the teachings of truth the more the soul longs after God. But the best definition I can give of truth is, that it is a world both spiritual and physical, in which we live, breathe, and have our being.

To us steward of the gold and silver is undoubtedly an office of great trust. Physical wants are uppermost, and the means of satisfying them are always eagerly sought for; but to be the discoverer of invaluable truths, the beneficent dispenser of wisdom's imperishable treasures—a never-failing fountain of universal love to suffering humanity—is worthy the aspirations of the most powerful intellect, the most brilliant genius, and the noblest philanthropist.—C. N. K.

As every individual depends upon his spirit for what his existence shall be, whether it be gross or refined, in proportion as it will receive its instructions yea or nay, so if we would progress in the individual life we must be willing to receive the spirit, so that life and existence may become pure and refined in the principle and law of the divine essence which lives in and controls all being. As all soul is dependent on the eternal spirit for its light or life, so does it depend upon that spirit how much it shall receive, whether it be from the source of truth, of spirit, or

from error of individuality. Because there is no human being, I care not how degraded or inharmonious he may be in his individual being, that is not at times conscious of strains of inspiration flowing upon his individuality, in the light of which, however faint, he is enabled to see his real condition. So in all being, the life and divine essence ever inspires it whenever its conditions of soul-unfoldment will accept its pure and divine influx. As our being is an ocean that is flowed with spirit within and without, so are we the individual samples of whatever the individual has been willing to accept from its divine spirit. So if we would become samples of truth, we should be willing to communicate with the spirit and be filled with that divine simplicity which opens the soul to its communication and prepares the faculties to speak the truth in the highest and divinest conditions of our soul and eternal existence through soul or in soul. To be truly spiritual and soul-expanding existed in the individual and soul-expanding existence; for the more we expand in the soul-existence, the more true, the more spiritual and divine we become, and the more knowledge we receive, as to what our soul-individuality really is. As the individual becomes more moral and more unfolded to the light of the spirit, the more exemplary becomes the Christian nature of that individuality, and the more true he becomes to the spirit and to the individual humanity. Because the only cause of life is the only effects of being, and as the effects become more demonstrated, the cause of spirit is better understood.

I believe that each and every individual is capable of understanding his own individuality; and I believe that each and every one is inspired in that individuality, so that the spirit and soul in each and every one must have immortality. For as true as there is life, so true there is a spirit, and so true as there is a spirit, so true there is an eternity, and so true as there is an eternity, so true there is an eternal existence of individuality, because eternity and existence go together: without the one the other is void; or, in other words, without the one the other has no communication or individual existence. So unless individuality accepts eternity, we would seem to be in darkness and annihilation; mere phantoms of nothingness. But endowed as we are with soul and life, we have the pleasure of knowing that the two existences make one individual life or being. That being is an individualized and expressive existence, within its own sphere or own being, so that each and every being has its own and peculiar individuality, and each and every individuality has a part of the divine and eternal essence with it. So we see that the spirit is truly divine, and that the individual is a recipient of the truth of that spirit, just in proportion as it chooses to act and sympathize in its relations with the spirit. For the soul's relations are the divine examples of the spirit. As the spirit is morally and religiously divine, so is the soul in its relations made refined, or in other words, made to understand the light of the spirit as it flows out its ethereal stream of magnetism demonstrating on the intuition of the soul or individual the knowledge of its real state. For inasmuch as the soul loves and desires truth, inasmuch does the spirit reflect upon it, that we may know our existence by the working of our spirit, or, in other words, that we may be known by our works. For to work truthfully and kindly within our individualities, shows that we are near to the divine essence, or, in other words, in communication with our Father's spirit. For the spirit is the father of the soul, the soul being the child or existence of the divine godhead, makes us all the individual children of the divine parent spirit. As the father of life is the demonstration of the mother-soul, or is demonstrated in the mother-soul, the mother-soul being existence, so the father-spirit is the eternal life of that existence.



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

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

Mrs. S. L. Chappell speaks at Binghamton, May 25; Horseheads, June 1 and 8.

J. H. Randall will respond to calls to lecture at the East, addressed Stamford, Conn.

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

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William Bailey Potter, M. D., will lecture on Scientific Spiritualism in New York and New England. Address care of C. S. Hoag, Medina, N. Y.

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Miss Emma Harding will lecture in Boston in May; Taunton, Quincy, &c., during June. Address care of Bela Marsh, 14 Bromfield Street, Boston, Mass.

Mrs. Cora L. V. Scott Hatch speaks at Dodworth's Hall, 806 Broadway, every Sunday. Conversational Matinees 10 A. M.; Lectures, 7 P. M.

Mrs. Augusta A. Currier will lecture in Philadelphia during May; Chicago, two first Sundays of June. Address box 515, Lowell, Mass.

W. K. Ripley will speak in Bangor, May 25th; Oldtown, June 1; Lincoln, 8th and 15th; Bangor, 22d. Address as above, or Bangor, Me.

Miss Emma Houston will lecture during May, June, and July, in Bangor, Me.; Aug. 24th, 31st, and Sept. 7th and 14th in Sutton, N. H.; 21st and 28th in New Bedford, Mass.

Leo Miller will speak in Putneyville, New York, every other Sunday during the present summer. Persons in Central and Western New York desiring his services may address him as above.

Miss L. E. A. DeForce will remain in the West until September, when she returns to New England. The friends in Northern Illinois will please address her immediately at St. Louis, Mo., care of box 4207.

Mr. and Mrs. H. M. Miller will receive calls to lecture on the Principles of General Reform, through Central and Eastern New York. Will attend funerals, if desired. Mrs. M. is an inspirational speaker. Address Afton, N. Y., care W. H. Johnston.

F. L. Wadsworth speaks in Providence, R. I., the four Sundays of May; Taunton, Mass., first three Sundays of June; New Bedford, Mass., four Sundays of July; Quincy, Mass., four Sundays of September. He will answer calls to lecture in the East until further notice. Address as above.

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

Dr. James Cooper will speak at Mechanicville, Henry county, May 19th, 20th, and 21st. Cades, 22d and 23d. Greenbush, Saturday and Sunday, May 24th and 25th. The Doctor will take subscriptions for the Herald of Progress, and have our books and publications for sale.

N. Frank White has returned permanently to the lecturing field, and can be addressed until May 25th at Seymour, Conn. Will lecture the five Sundays of June at Putnam, Conn. July 8th to 13th, Lowell, Mass. Address through August, Quincy, Mass. Sept. 7th to 14th, New Bedford, Mass. Sept. 21st to 28th, Taunton, Mass. Applications for the coming winter should be made immediately. Address as above.

## Strangers' Guide

AND  
N. Y. CITY DIRECTORY

Prepared expressly for this Journal.

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

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

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As the title sets forth, this pamphlet is devoted to the advocacy of agricultural pursuits, and of associations or joint-stock companies to render those pursuits more profitable and attractive. The merits of this branch of industry are earnestly stated, if not always clearly, though the preference given to a precise locality might appear to indicate its being written in the interest of some land company, or of the Hannibal and St. Joseph Railroad Company. It contains, however, many suggestions worthy the attention of others than Western emigrants, and we trust is a truthful indication that farm labor will become at length pleasing and attractive under a better organization. We quote from his introduction:

"Manufacturing and mechanical work is of necessity blended with farming; so is science; but farming stands first and preeminent above all human work that is necessary for our existence. The man that earns his own bread by the sweat of his own brow, is the man who directly, immediately, and substantially does the necessary work of life. The farmer lays the corner-stone, builds the walls, and makes all the necessary parts of the building—the structures for our physical life—complete. Music, poetry, and art add to these superstructures what is not of real use, but what is elegant, beautiful, and agreeable—the cornices, the ornaments, the trellises, the pillars, and balustrades.

"By honest labor the manufacturer's and the mechanic's efforts are blended with the efforts of the farmer to produce what is beneficial and useful. Science is the handmaid of the farmer, the manufacturer, and the mechanic.

"The farmer produces what is useful, the tradesman produces nothing that is useful; one produces while the other only gambles over the productions, without adding one cent to their value. It may be, to a limited extent, that the business of a tradesman is useful, but there is a score of tradesmen to-day where one is needed.

"How many men and women, too, there are, who really do nothing that is useful for themselves, or for any one else. But each one has a living. How do they get it? They do not produce it, or its equivalent. How does a man live that produces nothing to live upon, in any way, by direct or indirect aid? It would be a summary answer to say—by gambling. But there is too much truth in the answer to say that this answer is altogether a fiction. It is the toil of the farmer's hands that provides food for all those who do nothing to produce or earn the food they live upon. The farmer has the satisfaction of knowing that the work of his hands contributes something that is useful for the well-being of himself, and others, too.

"His hands are hard and stiff, But noble deeds they work from cliff to cliff; His breast is brawny, but its currents flow In generous channels for all human woe."

"But there is no need of the farmer's hands being so stiff, or of his breast being so brawny, as they now are, if all that can would join and help him to do the necessary work of farming. Let the work of farming be more justly and equally distributed through the world of idlers, and there is nothing about it that shall mar the beauty of the hands or the breast of a gentleman, a scholar, or a Christian."

The writer has deemed it necessary to devote a chapter to prove that farming is more profitable than trade; but in which he has singularly jumbled the "facts of science" with the current maxims of commerce. If he had said that agriculture was more productive than trade, it would have been plain to any comprehension. But when he uses the term *profits*, as applicable to farming, which is a commercial term, and signifies simply what is filched from the products of labor in the process of exchange, it is difficult to know precisely what is meant. We are still more at fault when he comes to treat of the results of farming under a system of organization, which he recommends, and which is already being reduced to practice in Kidder, Mo. It is computed that—

"Eight hundred acres under cultivation will produce fourteen thousand dollars net profit annually. With the advantages resulting from the combined interest in living, it may be safely set down that five hundred dollars will handsomely feed, clothe, and warm a family of five persons. Sixteen families, at five hundred dollars each, would cost eight thousand dollars; which eight thousand deducted from fourteen thousand dollars, would, after paying for all the rent, board, clothing, and fuel of the sixteen families one year, and leave in the treasury of the corporation six thousand dollars. This would pay all continuing expenses, and then leave an annual dividend for each family of three hundred dollars. All this, it will be noticed, comes to each stockholder without any of his own labor; it comes simply from the investment of the amount of one share in the corporation."

When it is intimated, in this connection, that an interest in this organization will give to a man "a sure support for his family, and an income over," whether he works or not, we are led to ask, in the language of the writer in regard to the tradesman, "Where does he get the living from?" And we have quite as much difficulty to discover, in what respect trade, which "makes a profit out of the products of labor," differs from the farming which does the same thing. In one case, the trader buys the product and makes a profit on its exchange; in the other, he buys the labor and makes his profit on the product. In both cases it is the trader who makes the profit, and the laborer who suffers the abstraction. Surely no one of the class he elsewhere designates as coming "so near to being gamblers," could withstand the inducement of a

handsome profit—say from twenty-five to fifty per cent. per annum, on investment." We quote again:

"This scheme shall be a palliative remedy that by degrees will allay the universal frenzy that makes all men mad with the love of money. All men, in this direction, at least, are insane, and the remedy is to be given at first so as to indulge the insanity, now so deep and chronic, in having its own way for a time. I mean that the love of gain must be for a time indulged in, but in the ultimate it will become useless and die a natural death; and a better condition will follow. I have not time or place to tell why all men love money so well; but I will venture to affirm that a farming corporation in judicious operation will be the death of the monomania called the love of money. And it is this monomania, so widespread and universal, chiefly, that makes the conduct of men so naughty."

No, no, Brother Child! This is but a repetition of the old mistake which has made "Protective Unions" and "Building Associations" a curse rather than the blessing they were intended to be the working men. All men love money, because it is the representative of value for all the necessities and comforts of life. It is not true that all men are insane in this direction. No considerable portion of mankind are misers, though there is an excitement in gambling, as in other vices, which affects sympathetically all who come within its sphere. It is the success of the few professional gamblers, the one out of the hundred who does succeed, whether as a trader, a stockjobber, or a blackleg, which keeps up the excitement of the game and involves the ninety-nine in ruin for the one chance of success. But the germ of this insanity lies deeper than the surface. Technical trade merely is infected with it, does not produce it. False relations of man with man and of man with Nature is the real cause. No science can hold out any such prospect of profits, of results without labor. That is only consistent with the gambler's philosophy. To cure this evil, needs the application of integral truth, not palliatives; they can never cure. No change of application will change the outworking of adopted principles. The truth is that slavery, and usance, and the untold wrongs under which labor groans to-day, had their origin and early growth in the pastoral age, and are just as potent on the farm as in the shop of the artisan, the counting-room of the merchant, or the stall of the huckster.

In giving money power over man and his natural inheritance—the earth—society has made property the lord and man the slave. No palliatives can serve for anything but a temporary relief, while this inversion of first principles remains. Some phases of this error may seem more attractive or less hideous than others, but it is the same evil still, and will work out its own results.

Though thus decided in our views in regard to the projects proposed, it is nevertheless a hopeful indication that efforts are making to realize a better state of social and industrial life. It is by patient and repeated effort alone that ultimate success is attained; and even joint-stock companies, for the purpose of co-operation and to secure the economies and advantages of association, which recognize the legitimacy of "profits," is at least a step in the direction of making the best out of a bad and outworn system.

The claims of North-western Missouri are dwelt upon at length in this pamphlet, and no doubt truthfully. It is represented as a country every way healthy, with an exceedingly rich and productive soil, with railroad facilities for getting to market, &c. A plan is given for laying out a section (640 acres) so as to make public gardens, storehouse, hall, refectory, &c., with the dwellings for the stockholders surrounding, to each of which is attached a private garden. The rest of the domain it is proposed to work by the corporation, employing hired laborers, either stockholders or others.

We shall look with interest for the appearance of any future report of this movement.

J. K. I.

CATHOLIC PRINCIPLES OF SELF-GOVERNMENT.

A Lecture. By REV. JAMES KEOGH, D. D., of Pittsburg, Pa. Cincinnati: Catholic Telegraphic Print.

This Lecture evinces considerable talent, skillfully employed in setting forth the Church idea of government, in such a way as to make it acceptable to democrats, yet not offensive to monarchists. He starts with the dogma of St. Paul, that "the powers that be are ordained of God," but concludes that God may, sometimes, delegate them, not directly to the rulers, but to the people; and that they transmit it to the ruler of their choice." With the lecturer, St. Thomas of Aquin seems to be the great authority, however, on matters of government, and he is largely and aptly quoted.

On the matter of the "higher law" he takes decided ground, as a "principle undeniably true;" yet intimates that there is danger in giving it a fanatical application, from which we can be secure only by taking the decision of the Church, whether any "civil law is contrary to the law of God;" and informs us that this is a "duty which she has never failed to discharge." He instances any legalization of the slave trade as contrary to the higher law, by the decisions of the Church, but adds, that, "as yet she has pronounced no judgment of negro slavery; and Catholics can hold on that vexed subject whatever opinion they think in accordance with right reason." He does not tell when we may expect her to do her duty and render her decision on this "vexed question," nor whether her decision against theft or robbery would apply to the receiver and holder of the stolen goods.

A nice distinction of the point where submission ceases to be, and resistance becomes

a duty, is more flippantly than clearly stated; though no apology or excuse is offered for the present rebellion. There is, however, an unfortunate attempt to place it in the same category with the revolutions in Europe, especially, the uprising against the authority of the Pope; and it is hinted that this country has escaped a great misfortune and disgrace, which would have attached to it, had the cause of the Union been supported by Garibaldi, "the arch-rebel of Italy." It is thought strange that "the very papers in favor of the most extreme measures against our rebels, are most clamorous in defense of insurrection in Italy." On the whole, it is quite a readable essay, and, to the Catholic mind, no doubt a very satisfactory solution of a very intricate question.

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