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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 postage at the office. Renewals, it is to be observed, should always be received 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 west of Broadway.

For the insertion of unimportant correspondence which the writers desire for only the editor's personal should be superscribed "private" or "confidential."

The real name of such contributor must be in part given 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?

Whispers to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

C. C. N. Y.—The Spiritualists are now contemplating a general organization.

INQUIRER—Jason F. Walker's post-office address is Greenville, Wabashaw County, Minn.

P. A. DETROIT, MICH.—The friend's question is answered in this paper—see page fourth.

E. G. W.—Your Essay on "The Human" is received and accepted for publication as soon as our space will allow.

T. T. A., BROOKLYN, N. Y.—A whisper came through the trees, saying, "Let love and peace and rest dwell in your heart, and hearth, and house."

J. N., ROCHESTER, N. Y.—Every such kindly word is "fitly spoken." For the true seer of Nature's truth there is ever deep peace and eternal hope.

G. B. R., BRIDGEPORT—If you have given your reasons in a kindly spirit, the effect cannot be other than existing to those who truly read them.

F. B. P., CALIFORNIA—The books were sent by the agent. Brother Peebles has a residence at Battle Creek, Mich. See the "Progressive Annual" for further information.

For the Herald of Progress,
IN THE FIRE'S.
BY MAE VIOLET.

Ever since our early spring-time,
Ere the June rose dreamed of bloom,
Ere the breath of scented clover,
Nested in the heart of summer,
Thought to bless our simple home;

Ere life ope'd her golden chalice
Unto each expectant gaze,
Ere our lips could siphon honey,
Ere the angel Faith could teach us;
How to bear her heavenly rays;

Thou hast, pale-browed, trembling Sorrow,
Ever in our pathway stood,
And beside thee stern-eyed Trial,
Holding forth his sword of fire,
For our spirits' choicest good.

So 'tis said—do I accept it?
Oh for grace to make me whole!
From thy claspings we have striven;
Doth it bring us nearer heaven
When thy weight doth crush the soul?

When Hope's heart-strings snap asunder
With the clasp of thy hot hand?
When we faint beneath thy crosses?
When thy thorn-crown o'er each spirit
Presses like an iron band?

Thou hast burned to horny stubble
Every green thing in our path;
Stood between us and each pleasure,
Thrust thy flames round each fond treasure,
Like stern gods, evoking wrath;

Wrought to ashes each dear idol
Garnered for Life's wintry year,
While with bleeding feet and weary,
Blinded, stumbling "in the fires,"
Is the pace Christ's ever near?

Will the fine gold e'er grow brighter?
Can we "suffer and grow strong"?
Will our hearts grow purer, whiter?
While our trials circle higher
Can we learn the angels' song?

Ye who knew the paths of earth-life,
Felt the shade of Sorrow's wing;
Deeply drank of gall and wormwood,
Precious Christ and Mary mother,
Ye who round the God-love cling;

From your heights of dazzling beauty,
From your homes of love and light,
Will ye bend and hover o'er us?
Show thy "little ones" his promise?
Hold us through this fearful night?

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."

Reported for the Herald of Progress.

Naturalization,
THE CONSTITUTIONAL SOLUTION OF
OUR NATIONAL DIFFICULTIES.

A SPEECH DELIVERED AT THE PEOPLE'S MEETING, MAY 18, 1862, BY J. K. INGALLS.

Among the numerous measures recommended to untie the Gordian knot, which threatens our national life, there is none which seems so free from constitutional objections and practical difficulties, as the exercise of the powers of Congress, under that clause of the Constitution which provides for the establishing of a uniform rule of Naturalization."

That this power is wholly and exclusively vested in the Congress of the United States, and not a reserved right either to the States or the people, does not admit of a question. It was one of the causes set forth in calling the convention which framed the Constitution, that the States had differing and conflicting legislation upon the subject, which rendered the carrying out of the article of the old Confederation impossible, which gave to the citizens of each State the rights and immunities of the citizens of the several States.

Since the full constitutional power must be granted in the case, it is only necessary to show a just and reasonable demand for its exercise, and to consider the practical and necessary consequences of the measure as relating to the descendants of those persons imported into the States prior to the year 1808.

Undoubtedly I shall be met on the very threshold with the sweeping remarks, that the Constitution was formed for the benefit exclusively of "white men," and that this power was never given. Congress, for any such purpose as to clothe the black man, whose normal condition was slavery, with any civil or political rights. But this is traveling entirely out of the record. No such condition is recognized in the national charter, and it is a matter of history, not of opinion, that there were several States, including Massachusetts, New York, and Virginia, where not only the civil, but the political rights of citizenship were enjoyed by blacks, previous to and since the adoption of the Federal Constitution; blacks not only standing on an equality before the law, but exercising the elective franchise.

By reference to the "Debates in Convention," it will be found that it was universally conceded, that no rights of citizenship or of franchise enjoyed in the States could be circumscribed, but that the uniformity to be established, must be so extensive as to curtail the suffrage of no citizen of any State.

That the framers of the Constitution did not anticipate the precise action now recommended is quite probable; neither did they anticipate any rebellion like the present in the interest and for the extension of slavery. It was regarded at that time as a foregone conclusion, that slavery could not long survive the suppression of the African slave-trade, which Congress was given power to inaugurate after the year 1808. That this power would be exercised at the earliest moment allowed by the compromise, was never for a moment questioned or suspected by any one.

Already Massachusetts had virtually abolished slavery, simply by acknowledging the right of a black man to appear in court, on an equality with the man claiming him as master. New Hampshire had decided through their courts, also, that no man born after the Declaration of Independence, could be held in slavery. Now with these precedents before them, and with the prohibition by law of slavery or involuntary servitude from all territory of the United States, it is most clear that they did not intend to guard an interest universally admitted to be deleterious to the "general welfare," and in itself a mere incident of State jurisdiction, in any such manner as to cripple and limit powers unequivocally bestowed on Congress. As a concession to that interest, however, not as a matter of right, but of compromise, they did deem it necessary to specify that the general powers granted to Congress over commerce, should not be exercised in such manner as to interfere with slavery until the year 1808. They did not make any exception or qualification, in this regard, to the general powers of the subject of Naturalization, and hence no such objection can be raised.

If the condition of affairs at the time the Constitution was formed, were such as to demand the bestowment of this power on Congress, the exigencies of the present time call still more loudly for its exercise. Uniformity is required as greatly now as then.

For instance, we have in the different States some four millions of the descendants of Africans, some of them not merely of the third and fourth generation, but of the seventeenth and eighteenth. The great majority of these are aliens, without civil or political rights; held as slaves, as chattels personal, in the several slave States. Others both in the slave and free States are clothed with more or less civil

rights. And in several States they enjoy political rights, as the elective franchise, &c.

Now the regulation of the franchise is evidently reserved to the States, because the electors for members of Congress are required to have the same qualifications as electors for the popular branch of the Legislature in the several States. Thus the franchise adopted by the State, becomes the rule for the United States, as far as members of Congress, &c., from that particular State are concerned.

But the claims of persons to citizenship of the United States, which shall remove the disqualification of aliens, and give them an equal status in the Federal Courts with other civil rights, is exclusively within the province of Congress. Nor is there any jarring of the State and Federal jurisdiction. The laws of Congress, made in accordance with the Constitution, are the supreme law of the land, anything in the State laws or Constitutions to the contrary notwithstanding.

If the operation of those laws affect "unfavorably" any interest of a State or section, that is *its* misfortune; as the commerce of the North was once almost destroyed by the passage of a protective tariff, and subsequently its manufacturing interests nearly crippled by the repeal of the same.

On all questions involving general welfare, which the Constitution has assigned to Congress, the local and partial interest must give way. On all matters merely municipal and local, Congress must forbear any interference.

That the question of citizenship, belongs to the extent of all civil rights, belongs to Congress, not only the clear letter of the Constitution, but the testimony of the extreme States Right's best bear witness, Mr. Toombs, whose ultra views of the question have made him a popular leader in the rebellion, avowed, in the last Congress, that among the usurped powers of the Federal Government was "the guardianship of personal liberty to the colored."

If such guardianship shall work unfavorably to the interests of persons in any State, it is their misfortune, but if it comes in conflict with unjust and tyrannical laws of any State, that state must fall. The objection that to confer citizenship on persons held as slaves would abolish slavery, and that this would exceed the power of Congress, is not merely a begging of the question, but the substitution of another in its place—is putting an incident before a substance.

In the first place, Congress is not prohibited from abolishing slavery. It is a subject not mentioned in the Constitution at all.

If there is any such implication, it is only an incident to the rights vested in the States.

These cannot nullify laws of Congress passed in accordance with the Constitution, or serve to limit the guarantees which the Federal Government owes to its citizens, the inhabitants of the Commonwealth.

To say that any national government, having the good and welfare of the nation to conserve, shall not have power to reach, in any way, four millions of the people it is to govern, is a proposition so monstrous as to need only a statement. Either these four millions are *aliens* or *citizens*. If aliens, they may be naturalized, and Congress is the only power that can do it. If citizens, by any such implication, it is only an incident to the rights vested in the States.

These cannot nullify laws of Congress passed in accordance with the Constitution, or serve to limit the guarantees which the Federal Government owes to its citizens, the inhabitants of the Commonwealth.

Having stated the question as it relates to the right, let us give our attention to the expediency and practicability of the question.

That the question is one attended with consequences of tremendous import, is admitted.

Any one who would rush thoughtlessly on untried experiments, is unfit to guide, as he would be incapable of presenting any rational and satisfactory solution of the great problem.

Beneath the stars and stripes, when re-established in their ancient dominion, subject to their sway and entitled to their protection, there will be some three or more millions of stalwart workers, the product of whose labor has filled our warehouses and contributed largely to our position among the nations of the earth in respect to wealth and commercial importance.

I here withdraw this question from the domain of rights and moral principles, as regards the individuals or the race implicated, and desire to look at it from a national point of view alone. I lay aside wholly the enormity of that system which exists simply by the forbearance of Congress to pass this or some kindred act, and consider simply the national good.

Now, can a Government, consistent with safety, have a population of four millions of people within its domain, who are aliens in the utmost sense of that term—persons who owe no allegiance to the Government, and whom the Government cannot know as inhabitants, or control or protect in any way! The dangers of foreign intervention

and entangling alliances feared by our forefathers, are not a circumstance to be overlooked.

Now the regulation of the alien franchise from father to son of all foreigners, but by opening wide the door of citizenship and political privilege for those to whom such things were unknown in their own land. To the Celt and Saxon, to the European, the Asiatic, and the American, the Jew, the Christian, and the Mohammedan, the temple of civil and religious liberty has been ever unclosed. Suppose for one moment 'had' been otherwise, and the *Know-Nothings* of our forefathers' time had succeeded, as they desired, in confining citizenship to the native born and their descendants, we should now have among us a foreign and alien population far outnumbering our actual citizens. In that event it would be useless to speculate as to what our present government would be, or whether we should have any at all.

Again, at present our States have the most inconsistent and contradictory laws in regard to this very class of persons. In several of them have civil and political rights; in others civil rights alone; in others they are held as slaves, and the presumption of the law is that they are such until they can establish it by *white* proof. A large sale of free blacks, at Norfolk, for taxes, was interrupted by its occupation by Federal troops.

Even those who are acknowledged as "free persons" are reduced to bondage by a law expatriating them under that pain and penalty, though the Constitution prescribes that bill of attainder shall be passed by any State, and that no person shall be deprived of life, liberty, or property, without due process of law." In several Free States there are most barbaric laws in regard to "persons of color." All these unconstitutional enactments are permitted to be enforced, because the *black* has been denied the status of a person in the Federal Courts, and the whole race practically "Dred-Scooter."

That such a state of things demands the application of some "uniform rule," none will question. But what shall that rule be? Shall it be one that shall expatriate the entire race? Every dictate of political economy and of general prosperity forbid, to say nothing of humanity. Only the most imbecile and frenzied passion and prejudice will tolerate such a suggestion.

Shall we declare them without regard to the human race, and only entitled to consideration and protection as property? The mixture of the races forbids that, even the Courts of the Slave States themselves deciding that, where a man is more than seven-eighths white, he can no longer be held as a child.

Shall we, on the other hand, admit them at once, from their present abject and imbecile state, to a full participation of all civil and political privileges? Either of these would establish a uniform rule, but they are all impossible. Congress can only clothe any one among the colored with civil rights. Political rights are conferred by the State.

Now, Congress can and should immediately pass a law making every person hereafter born within its jurisdiction a citizen on attaining the age, say, of twenty-one; all now within the country under fourteen years of age, on becoming thirty; all under twenty-one, on becoming forty; and all persons whatever, not imported previous to 1808, or the immediate offspring of the same, on becoming forty-five, with all now past that age.

This will avoid all legal or constitutional difficulties, and carry out the spirit as well as the letter of the organic law. The law basis of slavery is, that the servants imported into the Colonies (afterwards States) were "not Christians" but Pagans and barbarians. But this could not apply to the children, who were born and bred in a Christian and civilized country. No instance of any statute can be found which enslaves other than the children of servants imported, "not Christians."

Whatever laws may have been made by any of the States, enslaving any persons not imported previous to 1808, are, of course, unconstitutional and void, as the passage of any such law is prohibited.

The law, *pro sequestrum*, has had no valid force since the adoption of the Constitution.

A few words with regard to the practical working of this plan. It would, of course, no sudden and violent revolution, or interfere perceptibly with the domestic arrangements in any State. It would not only be gradual, but in conformity with usages and laws, to which the people of the Slave States are familiar. It would shock the prejudices of no locality, by compelling them to share political privileges with a race which all their education teaches them to regard as servile and inferior. At the same time it would enable such States as had not such prejudices, to pursue the course they preferred. It would preserve the distinction complete between the prerogatives of the Federal and State governments. It would, however, prevent further legislation against all civil rights of a numerous element in our population, and secure the protection of the Federal laws to the humblest member of our diversified nationality.

It would not interfere with any humane plan of emigration deemed advisable, nor will it prevent compensation by the Federal or the State governments to persons affected by the operation of the law, whose claim to service under the State laws shall be annulled. What

ever may be my own views, abstractly, on the great questions agitating the country, I can see no practical road out of the difficulties which beset our path, short of revolution and the annihilation of our specific form of government, except the one I have indicated. This is free from any just objection on constitutional or legal grounds, and disposes of the matter for all time. Whether the people are prepared for such a measure, I am not so well prepared to say. But if they are not, they certainly are not for more radical and revolutionary ones. And for myself, I would sooner see the independence of the rebel States acknowledged by our government, humiliating as that would be, than to see that government changed to a concentrated form which should absorb the political rights of the States, thus periling all popular liberty.

Besides, any course which may be adopted cannot obviate the difficulties which this measure will remedy. Emancipation by proclamation, either by Congress, the Executive, or commanding Generals, under the war-power, cannot, without specific legislation, confer a status which shall secure these persons against State laws reducing them again to slavery, as threatened by Senator Saulsbury, or effecting expatriation and prohibition, as actually provided in several of the States—both slave and free—while Naturalization will settle all the questions effectually, yet constitutionally and gradually, which those measures seek to accomplish.

Philosophical Department.

"Let truth no more be gagged, nor conscience dunned, nor science be impeded of godlessness."

For the Herald of Progress.

Church-Going.

WHAT IT IS AND WHAT IT SHOULD BE.

WASHINGTON CITY, April 30, 1860.

A. J. DAVIS, DEAR SIR: From the earliest historic times we find that men have assembled for the "performance of divine worship" in its multitudinous forms. If we reflect for a moment, we see that there must have been a beginning to, and a reason for, habits of worship and forms of worship. Whence come they?

The helplessness of man in his struggles with matter, his ignorance of God's laws governing the same, the greatness of his wants in the earliest stages of human existence, the warnings of angel friends, and their appearance occasionally in visions and dreams, turned his attention incessantly to the fact of the existence of higher powers and the reality of a future place of existence out of the material world. Man desired, admired, yearned, feared, and then prayed. Of these feelings cunning men were not slow to take advantage.

Among the natural faculties of man, that of mediumship, prophecy, seeing visions, interpreting dreams, &c., gives to unconscious beings the greatest means of control over their fellow-creatures; combined, as it ultimately became, with the magic arts—chemistry, legerdemain, mechanics, &c.—it enabled the charlatan to obtain power and maintain it, in order to live a life of ease at the expense of others. And as time flowed on, the *mysteries* increased in importance and magnitude with the progress of experiment and study, and were only communicated to the chosen (generally of their own family and kindred) through years of a sort of "college training."

This initiation broke the most rebel minds into the selfish traces of aristocratic life, and insured the keeping of the faith in trusty hands. Under this process, the desire to propagate truth and elevate the mass of humanity, was thoroughly drilled out. The man, made free by God to search out all the truths scattered freely by his loving hand, was moulded surely into a mechanical lie, impostor, and oppressor.

As evil never ceases in its tortuous workings and selfishness, so, in a multitude of forms, it perverted everywhere God's truths to the accomplishment of its aims—subduing perfectly and (apparently) permanently

by-paths and wildernesses, stealing its innate treasure of many conscientiousness and love of truth, deprives even the best constituted of the power of finding and following the great and true highway to heaven.

If we refer to Jesus, whom Christians profess to follow, we find that he severely denounces the Church-going hypocrisy of his day in language so clear that no one that has an eye to see can fail to understand him. Guarded as he was, he escaped not the consequences of his boldness. If a man wished really to pray, he tells him to go "into his closet" as the fitting place, not to places of public resort, like the hypocrites. He intimates that men cannot there properly offer up their devotions—who can doubt it? Private conversations our best clergymen admit the fact.

It then occurs to ask: Are there in such places any unfavorable influences? The answer is plain: Both reflection and experience teach that our best men, when raised to the "bad eminence" of the pulpit, where they have license to dictate to others who are often older, more experienced and more intellectual than they, and who ridiculously enough yield their devotion to the aristocratic cloth more than to the man; who are consulted in private affairs where their ignorance leads to constant mischief; who are looked up to as oracles, although too deficient in sense, stability of character, acuteness, and experience of human struggles (their life being a life of pampered ease)—such men become models of self-conceit and arrant pride, as is displayed in their habits, thoughts, political and social tendencies, gestures, and tones of voice. Sometimes they act humility—they would fain follow their teacher. But who are their chosen associates? Do they love fraternity and equality? Can they bear to have their ideas questioned or doubted? Will they suffer their (often) childish and impious doctrines to be canvassed? No; the habit of dictation, the curse of perpetual flattery, has fanaticized them; association with the "best society" makes them "hate the horrid vulgar" (!) and vehemently assails every effort to reestablish that *life in community* which the early Christians adopted by the instruction of Jesus, because it was in conformity with the laws of God. In short, the great end and aim of clerical teaching is, practically, in the name of religion to pervert religion, and in the name of God to denounce the laws of God!

Religion is light—that is, truth and freedom; mystery is darkness—that is, falsehood and mystification. It is not in the name of religion that we have been taught to crush out the light of reason, and stultify ourselves with the darkness of mystery and word-mystifications?

We are all actors on the stage of life, and perform our parts agreeably to the instinct of selfishness in which we have been so cunningly and *piously* trained. And the multitude not less than the individual actor has its selfish motive for profiting by the evils which have been handed down to us.

The congregation, on its side, under the influence of the public display of so-called worship, is inoculated with hypocrisy—the necessary fruit of the open demonstration of what should be the particular secret of a man's thought, and an act known in its good intent, earnestness, and sincerity to God alone. Add to this open display the action and reaction continually going on between the pulpit dictator and the submissive congregation—the magnetic influences working, by which the thoughtless crowd yields up the control of its own mind to the active will of the preacher—making themselves to a great extent imbecile in reason on all matters touching religion, and instruments to carry out the designs of power and ambition—to keep up calumnies, hatreds, and persecutions. And such is the history of priesthood all over the earth.

Add, again, the incessant interchange of flattery, the good man's assurances of divine favor and special providence to his flock, his assertions of the peculiar holiness of their particular system of worship, &c.—then we see that these great mutual adoration societies become self-inflated by the double action of the great bellows of ignorant conceit, until even among the poor, the honest, and naturally amiable, such an amount of pride and vanity, on the score of their own sect, craft, or caste, is generated and accumulated, that no evidence or manifestation of truth and virtue can mollify or civilize it (see history of religious persecutions,) and this leads to that spirit of antagonism, rivalry, and hatred, which shows itself continually in legal persecutions, massacres, and wars. What such a system breeds between families of different religious views, it breeds between sects and classes, and on a larger scale keeps up between nations. Under these perverted magnetic and spiritual influences, the most ignorant and the most intelligent are placed on the same low level. They are on a plane of equal imbecility. Rendered ignorant by submission, and callous in feeling by long instilled hatreds, they refuse to other men the exercise of the reason God has given to use freely, and denounce his laws when clashing with their supposed revelations!

It is surprising that the most conscientious of clergymen, who see the singular success of such a system—so gratifying to every whim and vanity of the heart—should become infatuated with it, even when their historic studies tell them that it has no real basis in religion. He quite naturally yields credence to every silly falsehood of this agreeable superstition. His training to reject truths as suggestions of his imaginary devil, and his instincts of selfishness, prompt him to "faith" in his own self-delusions.

It cannot be doubted but there are advantages in meeting together for moral and reli-

gious purposes. The question is as to the mode of meeting, the religious influences of which would not be tarnished by those controversial irritations, calumnies, and damnations, which have barbarized religion into an unrighteous mockery.

To answer this query, let me observe that, for popular purposes and for civilizing effects, music must be looked to in conjunction with prayers or invocations of an enlightened, liberal, benevolent, and just character.

In the first place, the music should be of the very best. Everything that can produce or taste suggest should be presented, under the direction of our brightest talent. In the second place, a prayer or invocation should be occasionally introduced, which should be of such a truly religious cast that no controversial points, no doctrines, no bigotries, no sectarian animosities, no calumnious denunciations, no insinuated hatreds, no impious damnations, no false accusations, no scholastic sophistries, no falsifications and torturings of historic fact or language, shall be allowed to be instilled, as heretofore, into the too receptive minds of a thoughtless congregation. Leave these poison-charms to the old craft—to those who keep up irritations, that they may live idly and fashionably thereby.

Everything in a true Church should breathe a spirit of feeling in music, and purity of thought in language that knows no guile. Justice demands that benevolence shall reign—no self-praisings, congratulations, or other selfishness, should be heard. Men must pray less sensibly for themselves, and act more justly to all others.

These meetings need no man of vanity to direct them, much less to attempt to expound what the pulpit-position more effectually prevents him from understanding. The vanity of place and the selfishness of the pocket have mystified and poisoned the simplest truths. Let us be content to give the mere reading of the prayers in turn to the elder and more discrete members of the congregation.

The ignorant and inharmonious past, with the injurious religious animosities, has banished true music to the concert and opera, whereas, at rare intervals, the highest degree of inspiration can alone be heard. How different these celestial strains from the nasal screaming and howlings that disgrace, and yet are natural to, our fighting Churches and damning preaching and teaching!

Such religious worship as we have proposed should always be divine in its influences. The ear would not be shocked, neither would the heart be corrupted by immoral Biblical stories, crimes, horrors, or false doctrines. The worshiping of Jewish crimes will pass by, and humanity deal with that long-obliterated race and their pretended descendants as they deserve.

Thousands who now never enter a church to listen to the monstrous efforts of a clergyman to say something new, would gladly strengthen those places where their feelings might be touched by the grand, and solemn, and melodious strains of divine music, and their hearts cheered and improved by every word uttered, and every truly religious, unselfish thought expressed. Music can be made to express every thought and feeling. It speaks to the heart in tones that reach the inmost recesses, and excites feelings that bring into play the noblest aspirations of the soul. Is it not an impious thing to leave this great art unused, almost uncultivated, but in an inferior way, and for inferior objects, when its perfected strains, sounding continually in the ears of humanity, should be inspiring its every step in the grand march toward heaven? L.

The Spirit's Mysteries.

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

(From the Spiritual Magazine.)

Newspapers and Ghosts.

The newspapers, it is evident, will not allow the *Spiritual Magazine* to have the exclusive publication of ghostly narratives. They are always putting a finger in the pie and pulling out a plum of some kind.

While particularly stout in denial of the phenomena of mediumship, to make the balance even, we suppose, they every now and then deposit a ghost in the opposite scale. Editors of weak nerves must be quite startled at the apparitions which stalk abroad in the columns of their own newspapers.

Were we every year to collect all the spirit stories we read in newspapers,

it might form quite a pleasant little annual for Christmas reading. Just as a taster, we give two or three of the latest. They may not be so carefully authenticated as those we publish on our own responsibility, but the editors of these journals must settle with their readers as to the truth of what they insert. We would simply inform them that if they want more of the same sort, only better attested and more reliable, our columns are open to them free of charge.

The first story which we give, and which is going the round of the press, is thus told by the London correspondent of *Sawyer's News Letter*:

"Really, what with Mr. Hume, Mr. Forster, and Sir Bulwer Lytton's 'Strange Story,' London society seems just now afflicted with a phantommania. The last new phase of the malady is a ghost story, which has lately obtained extensive currency in what are called the 'upper circles,' and which claims for its believers two courses learned in the law, and the Lord High Chancellor himself! I don't pretend to vouch that that the story can pretend to the 'ghost' of a foundation for its existence—I merely testify that it is being talked of by everybody, and that the first question asked at most dinner tables is, 'Have you heard of Lord Westbury's ghost?' The story runs thus: Lord Westbury lately purchased Blackwood House, an old mansion near Basingstoke, the property of Lord Bolton. Snatching a spare day or two, to obtain a more minute inspection of his investment, he took with him two of the gentlemen belonging

to his official establishment, both members of the learned profession. On separating for the night, the bed-room destined for one of them, a Mr. R., was found to be on the opposite side of the hall to those of the other gentlemen; he therefore shook hands and said 'Good night' in the hall, leaving the others talking there. He had not been very long asleep before he 'felt' himself awake, but could neither hear nor perceive anything. By degrees, however, he became conscious of something luminous on the side of the room opposite to his bed, which gradually assumed the appearance of a woman clothed in gray. At first he thought it was an optical illusion; but that his companions were playing him some phosphoric trick, and then turning round, he composed himself to sleep again. Further on, in the night he was awake again, and then at once he saw the same figure brilliantly conspicuous on the wall. Whilst he was gazing at it, it seemed to leave the wall and advance into the middle of the apartment. He immediately jumped out of bed, rushed to it, and of course found nothing. He was so impressed with the power of the delusion, that he found it impossible to seek any more sleep, and as the day was beginning to break, he dressed and made his way into the grounds, where he walked about for some time, pondering over the illusion so forcibly produced upon him.

On his return to his room, he wrote out an exact account of what he thought he had seen, it being then quite clear to him that it was no trick played by others, but simply an hallucination of his own brain. At the breakfast-table, however, he began to fancy that he had been cleverly imposed on by his friends, as they commenced at once bantering him on his 'night's rest,' 'broken sleep,' and so forth. Wishing to detect them, if possible, he pretended unconsciousness and utter ignorance of their meaning, when, to his horror, one of them exclaimed: 'Come, come, don't think we didn't see one of the women in gray follow you into your room last night?' He rushed up stairs, produced his written account, which he gave them to read, and the consternation became general. On inquiry, of course, they found the legend of a murder done in days of yore; and the Lord Chancellor is supposed to be exceedingly vexed at an incident which has decidedly shut up one room in his house forever, if not, in all probability, tabooed the mansion altogether. Thus much do the 'upper ten thousand' aver—how truly, is quite another question?"

We can inform our readers that the above anecdote is true, and that the Mr. R.—is Mr. Henry Philip Roche, the friend of the Lord Chancellor, and recently appointed by him one of the Registrars of the London Court of Bankruptcy. We are fortunate in Lord Chancellors, having now added Lord Westbury to Lords Broxburn and Lyndhurst. A correspondent, under the signature of "Veritas," in a letter to the editor of the *Bury and Norwich Post*, makes the following statement on a subject which says the *Leeds Times*, "is exciting some discussion among the credulous and incredulous of that locality":

"On the night of the 24th of February I entered the Botanic Gardens at about ten minutes before eleven, in order to secure a favorable position by the time the clock should strike the appointed hour. The spot I chose was among the shrubs close to the west end of what is commonly called the 'hill.' I heard the noisy mob in the churchyard, and was rather afraid lest the apparitions should be frightened away by the tumult they occasioned. But it was not so; precisely at eleven o'clock I perceived two tall figures in white, from top to toe, issue from the ruined nest of the abbot's parlor, and glide with noiseless footsteps in the direction of the path which leads to the iron gate. I emerged from my hiding-place, and watched them steal up the path towards the gate. Almost immediately afterwards I heard the shouts of the mob confirm my own impression, and testify that what I had seen was not merely the creation of my own prejudiced imagination. After a short interval the figures returned, and retraced their steps across the grass, towards the spot whence they had first passed, where they were lost in the shades of night. This, sir, is a true and unvarnished account of what I saw in the Abbey grounds last Monday night. Of course no one will give the slightest credence to it, but I think I have just as good a claim to be believed as 'Common Sense' and his four friends that not I want to impugn their veracity, but I strongly suspect that in spite of their united strength of mind and body their perambulations were more limited than they would have the public imagine. It is just as possible that at eleven o'clock they were not near the part where the ghosts appeared, and so missed a sight which gave much satisfaction to me."

For the Herald of Progress.

The Death-Trance.

BY MRS. EDWIN JAMES.

NUMBER ONE.

Recent discoveries in mesmerism, clairvoyance, and, lastly, in Spiritualism, have opened up a new volume, the perusal of which renders medical science no longer dark and uncertain, but clear and lucid as a mathematical demonstration. Those familiar with the teachings of the spirits are aware that the spiritual body takes a certain time to form, and that, in some instances, especially when death is sudden, the spirit may remain in the body for hours, or even days. Mr. A. J. Davis has explained this well and clearly, when speaking of death on the battle-field; and Swedenborg, the Christian Seer, makes a statement precisely similar in his work entitled: "Heaven and Hell." This appears to me also to be consistent with the laws of Nature. She does all gradually, nothing suddenly; so much so, that when we desire to express that a thing is done without apparent effort, we say it is done *naturally*. Let us now see how far this teaching of Spiritualism is confirmed by what we know of medical science. Dr. Josat (a well-known French physician) says in his work on Death, that the duration of the Death-trance, or intermediate state between the final struggle and the actual parting asunder of soul and body, may in some instances be long. That from this trance, or state of apparent death, there is frequently a return to life; and that

the being a sacred gift of the Divinity, we should use the utmost caution in treating as real corpses subjects whose death is but recent. Sometimes, says this learned and benevolent man, even the most experienced may be deceived; often cold has gained the whole vital system, the eyelids have dropped, the

breath has ceased to beat, the breath no longer

dimms the mirror, the face has even become

hippocratic; friends, fatigued by long watch-

ing, willingly believe all is over; they leave

the dying man, who may long in vain for

a drop of water to refresh his fevered lips; or,

more cruel still, perhaps the sheet is thrown

over his face while still conscious, and thus

are moral tortures added to physical sufferings.

Thierry, a still more celebrated French practitioner, was deeply interested in this subject. He says: "The state of apparent death is more common than is generally imagined, and many of those who have survived have certified to us on their revival that during the whole time of their trance, they have been conscious of all that took place around them, though they had no power of expressing their sensations."

Thomassin, another physician, says: "If nothing is more certain than the necessity of death—nothing is less so than the moment at which it takes place!" History offers no frightful examples of the mistakes which have been made.

M. Herquet, surgeon of the military hospital at Dunkirk, relates that, in causing

some coffins to be opened, he found a body

lying on its right side, with the knees bent,

as if in the act of pushing the coffin laterally.

The writer, also, was told, when in Paris a

short time since, of the sudden death of a

young actress, who was afterwards exhumed,

and who was found turned in her coffin, and in

her bitter agony she had gnawed her own

shoulder. Another instance of apparent death

was told to the writer by a person who knew

the parties. A lady had seemingly died in her

confinement, and preparations were being

made for her funeral. Her husband, however,

being much attached to her, refused to allow

her to be buried so quickly as is usual in that

country—Genoa. In three days the lady re-

vived, and told her husband she had been con-

scious of every word that had passed, and

knew all the preparations that had been made

for her interment, which, happily, her hus-

band's affection had rendered unnecessary.

These are only a very few of the many in-

stances that have been known to occur—how

many more have happened in the silence of

the tomb, God alone can know!

At the time of any epidemic—the cholera, for instance—such cases are, perhaps, still more frequent.

Trance is probably the last stage of most, if not of all maladies. Indeed, who can say that it is not a beneficial provision of Nature to repair the exhausted vital forces, and give them time to recruit and react on the sys-

tem?

Common sense and reason appear to as-

sue us this is so, but whether the medical

profession hold this opinion, I am ignorant.

A more interesting question—one of fear-

ful import to us, now arises: How long may

the state of apparent death last? The book

before mentioned contains these statistics,

which I copy verbatim:

"In 162 cases of death-trance, 7 were pro-

longed from 36 to 42 hours; 22 from 20 to 36;

47 from 15 to 20; 58 from 8 to 15; and 30

from 2 to 8 hours."

Another question of almost equal import-

ance suggests itself: How are we to distin-

guish, for certain, from apparent death?

Friends and readers, do not bury your dead

till decomposition has commenced; for that is

the only true sign that the spirit has quitted

its mortal tenement.

(Concluded in our next.)

For the Herald of Progress.

Spiritual Manifestations in Michigan.

The undeniable facts of spirit existence and power have become so common in our time that he who is not conversant with them may be considered one century behind the age, and he that

his wandering sheep into better pastures than those in which they have been hitherto feeding. He evinces an openness to conviction and an earnestness in the pursuit of truth, and we trust that he will yet find rest in a theology that will satisfy alike the yearnings of the soul and the requirements of the reason.

About nine years ago he went to America and resided there some time. As Spiritualism was then creating great excitement, and making a noise in the country—with a candor and impartiality that our Brewsters, and Faradays, and Brodies would do well to imitate—“We resolved,” he says, “to hear all sides, and weigh what we heard in even balances. And that we did to the best of our ability. We read the publications of the Spiritualists, and we read the publications of their opponents. We attended circles, visited mediums, consulted pretenders to clairvoyance, conversed with the leaders of the Spiritual movement, had frequent conversations with the celebrated Andrew Jackson Davis, the prophet and messiah of the Spiritualists, heard several of his lectures, read all his works, attended many public meetings, mingled much and freely in the society of Spiritualists, in almost every part of the country, and gained from the party all the information we could. At the same time we mingled daily with their opponents. We heard much that the orthodox and infidel classes had to say on the subject.”

He kept his eyes and ears open, and his mind at work, and has now published the result. His first experience was at the farmhouse of a friendly neighbor, and fellow countryman, in Ohio. “The medium was a girl of about eleven years of age.” Soon after their sitting began, they heard “the raps, which, as we were told, were made by the spirits to indicate their presence.” By means of the alphabet, in answer to an inquiry, “Samuel Barker,” the name of a departed brother, was spelt by the raps. Test questions were then put. Mr. Barker says: “I wrote down, for instance, without letting the medium see what I wrote, ‘Where did you die?’ What were you when you died? ‘Of what complaint did you die?’ Answers to these questions were spelled out as before.

“Several questions that we asked were answered correctly, though no one visibly present but ourselves knew the facts of the case; and in some cases correct answers were given to questions when we did not ourselves remember the facts till the answer brought it to our mind. The result of these sittings (for we had several of them) was to convince us that Spiritualism was not all fraud, nor all delusion, and I wrote to the Boston *Liberator* to that effect. There were, in many of the answers to the questions asked, marks of an intelligence which was neither mine, nor the medium’s, nor that of any other person present. Whose intelligence was it? Was it really that of my father and my brother? It looked very like it. And I said to myself, and I said to others, ‘This looks more like proof of the existence of disembodied spirits than anything else I have ever met with.’ We cannot, however, say that we were fully convinced that the answers were the answers of disembodied spirits. We wanted further proof. We were astonished and startled with what we had seen, but not satisfied. Like many other Spiritualists, we craved for more. But whether the answers were the answers of spirits or not, it was plain there was something in what we had seen out of the ordinary course of things—something that required an explanation. It is true that the answers given to some questions were erroneous, but even the erroneous answers were, in some cases, as unaccountable as the true ones. At one sitting, Henry C. Wright, the celebrated abolitionist and non-resistant, was present. Using the language of the Spiritualists, we may say that a spirit wished to communicate with him. He asked the name of the spirit, and it spelled out, by raps, the name John Wright. ‘Are you the spirit of my brother John?’ said Henry. The spirit answered, ‘Yes.’

“Henry then asked his brother when and where he died, and a number of other questions, all of which were answered in the usual way by the alphabet. This was all news to Henry, and he seemed amazed. He had never heard of his brother’s death. Yet the name of the place where he lived, his age, &c., were given correctly. Henry wrote to ask whether his brother was dead, and found that he was not. The whole tale was a fabrication. But who was the fabricator? Who spelled out the names of persons and places? To us the false communications seemed as mysterious as the true ones. We have sat in circles in various parts of the country, among persons whom we had never seen before, and who had, we believe, never before seen us, and have had the names of deceased friends spelled out, and, in some cases, written out by the mediums, and we have had communications and answers, in some cases, to written, and in other cases to mental questions, known only, in the usual way, to ourselves, all happening just in the way that one would expect them to happen, supposing one’s departed friends to exist, and to have the powers which believers in a future life suppose them to have. We do not remember that we ever felt thoroughly satisfied that the communications we received were from spirits, but we have often been obliged to confess that they had, so far as we could judge, all the appearance of being so. We need not multiply examples. Those given are fair samples of what we have seen a hundred times, in places a thousand miles apart.”

Six years after this Mr. Barker was in Philadelphia, as he tells us, “disgusted with the everlasting tales I heard about spirit wonders! Yet, shortly after, I did myself witness something as wonderful and unaccountable as the things which I had regarded, when told by others, as monstrous and impudent fictions. I will give the particulars. There was a man called Dr. Redman, who was said to be a very remarkable *test* medium. It was said that the proofs he gave of the existence and power of separate spirits were such as few, if any, could resist. A very particular friend of mine, an excellent man, and a thorough unbeliever with regard to orthodox theology, requested me to go and test his powers. He said he and his family had seen very wonderful things that they could not account for, and they thought that I should see something unusual. After much entreaty I went, and the following is an account of what took place. He gave me eight small pieces of paper, about an inch wide and two inches long, and told me to take them aside, where no one could see me, and write on them the names of such of my departed friends as I might think fit, and then to wrap them all up like pellets and bring them to him. I took the papers, and wrote on some of them the names of my father and mother, my eldest and my youngest brothers, a sister, a sister-in-law, and an aunt, and one I left blank. I retired to a corner to do the writing, where there was neither glass nor window, and I was so careful to give no sign of any chance of knowing what I wrote, that I wrote with a short pencil, so that even the motion of the top of my pencil could not be seen. I was, besides, entirely alone in that part of the room, with my face to the dark wall. The bits of paper the medium had given me were soft, so that I had no difficulty in rolling them into round pellets about the size of small peas. I rolled them up, and could no more have told which was blank and which was written on, nor which, among the seven I had written on, contained the name of one of my friends, and which the names of the rest, than I can tell at this moment what is taking place in the minds of a number of savages in the wilds of Nebraska or Australia. Well, having rolled them up as I had them on a round table, about three feet broad, I laid on the table, at the same time, a letter, wrapped up, but not sealed, written to my father, but with no address outside. I laid down a few loose leaves of note-paper. The medium sat on one side of the table, I sat on the other, and the pellets of paper and the letter were between us. We had not sat above a minute, I think, when there came very lively raps on the table, and the medium seemed excited. He seized a pencil, and wrote on the outside of my letter, wrong side up and from right to left, so that what he wrote lay right for me reading, these words: ‘I came in with you, but you neither saw nor felt me. William Barker.’ And immediately he seized me by the hand.

“This rather startled me. I felt really very strange. William Barker was the name of my youngest brother, who had died in Ohio some two or three years before. I had never named him, I believe, in Philadelphia, and I have no reason to suppose that any one in the whole city of Philadelphia was aware that I had ever had such a brother much less that he was dead. I did not tell the medium that the name that had been written was the name of a brother of mine; but I asked, ‘Is the name of this person among those written on the paper pellets on the table?’ The answer was ‘Yes.’ I then took up first one of the paper pellets and then another, laying them down again, till he came to the fifth, which he handed to me. I opened it out, and it contained my brother’s name. I was startled again, and felt very strange. I asked, ‘Will the person whose name is on the paper answer me some questions?’ The answer was ‘Yes.’ The medium then took up first one of the paper pellets and then another, laying them down again, till he came to the fifth, which he handed to me. I opened it out, and it contained my brother’s name. I was startled again, and felt very strange. I asked,

“Will the person whose name is on the paper answer me some questions?” The answer was ‘Yes.’ I then took part of my note-paper, and with my left hand on edge, and the top of my short pencil concealed, I wrote, ‘*Where d—*’ intending to write, ‘*Where did you die?*’ But as soon as I had written ‘*Where d—*’ the medium reached over my hand and wrote, upside down and backwards, way as before, ‘*Put down a number of places and I will tell you*’ thus answering my question before I had time to ask it in writing.

I then wrote down a list of places, four in all, and pointed to each separately with my pencil, excepting raps when I touched the right one; but no raps came. The medium then said, ‘Write down a few more?’ I then discovered I had not at first, written down the place where he died; so I wrote down two more places, the first of the two being the place where he died. The list then stood thus: ‘Salem, Leeds, Ravenna, Akron, Cuyahoga Falls, New York.’ The medium then took his pencil and moved it between the different names till he came to Cuyahoga Falls, when he scratched that out. That was the name of the place where he died. I then wrote down a number of other questions, in no case giving the medium any chance of knowing what I wrote by any ordinary means, and in every case he answered the questions in writing as he had done before, and in every case but one the answers were such as to show both that the answerer knew what questions I had asked, and was acquainted with the matters to which they referred. The one exception was this, ‘What age are you?’ and the answer was ‘Yes.’ When I had asked some ten or a dozen questions, and in every case but one got satisfactory answers, the medium said, ‘There is a female spirit wishes to communicate with you.’ Is her name among those on the table?’ I asked. The answer, in three raps, was ‘Yes.’ ‘Can she select the paper containing her name?’ I asked. The answer again was ‘Yes.’ The medium then took up one of the paper pellets and put it down; then took up and put down a second; and then took up a third and handed it to me. I was just preparing to undo it to look for the name, when the medium reached over and wrote on a leaf of my note-paper—it is my name, Elizabeth Barker.’ And the moment he had written it, he stretched out his hand, smiling, and shook hands with me again. Whether it really was so or not, I will not say, but his smile seemed my mother’s smile, and the expression of his face was the old expression of my mother’s face; and when he shook hands with me, he drew his hand away in the manner in which my mother had always drawn her hand away. I say part of this might be fancy, but it seemed then to be simple fact, and it seems so still. I believe the tears started into my eyes, and my flesh seemed to creep on my hand. I felt stranger than ever. I opened the paper, and it was my mother’s name, Elizabeth Barker. I asked a number of questions as before, and received a number of answers as appropriate as the other. But I had seen enough. I felt no desire to multiply experiments; so I came away. Some days after I accompanied a lady friend to the same medium. The manifestations were as remarkable as before, though of a somewhat different kind.

I had a particular friend in Philadelphia, an old unbeliever, called Thomas Ilman. He was born at Thetford, England, and educated for the ministry in the Church of England. He was remarkably well-informed. I never met with a skeptic who had read more or knew more on historical and religious subjects, or who was better acquainted with things in general, except Theodore Parker. He was the leader of the Philadelphia Free-Thinkers, and was many years president of the Sunday Institute of that city. He was a man of superior character, as well as of superior information, and a true gentleman. He told me many months before I paid a visit to Dr. Red-

man, that he once paid him a visit, and that he had seen what was utterly beyond his comprehension—what seemed quite at variance with the notion that there was no spiritual world, and what compelled him to regard with charity and forbearance the views of Christians on this subject. At the time he told me of these things, I had become rather uncharitable towards the Spiritualists, and very distrustful of their statements, and the consequence was, that my friend’s account of what he had witnessed, and the effect it had on his mind, made but little impression on me. But when I saw things resembling what my friend had seen, his statements came back with great power, and he seemed to increase my astonishment. But my friend was now dead.

“A short time—not many days before I visited Dr. Redman, I, in company with two friends, visited a female trance medium. The trance medium professed to be able to pass into some kind of superior or abnormal state, in which they can see the spirits of the departed. This woman, after we had been in her company fifteen or twenty minutes, professed to see a spirit standing by my side, who, she said, professed to be a friend of mine. I wished her to describe his appearance, and she did so; but I could not, at the moment, recollect one exactly answering to the description. I said, ‘Can you tell me his name?’ She said that she would try to ascertain what it was. She said in a few minutes she had for a slate and pencil, which were quickly brought, and she wrote the name ‘Thomas.’ I tried to recollect some departed friend called Thomas, but could only recollect a cousin of mine who had died nearly forty years ago—a very tall young man. ‘But this is a small old man,’ she said, ‘with a large head.’ Still, as I were stupid, I could not think of any friend of that name and appearance. ‘Cannot you tell his second name?’ I asked. She said she would try; and after a few moments, she wrote ‘Ilman.’ Her description of the man was as correct, I consider, as a description of my friend could be, and his name was Thomas. But I was so far from thinking of Mr. Ilman at the time, that everything failed to bring him to my mind till the woman mentioned him. As I have said, I was exceedingly incredulous, distrustful, suspicious of Spiritualists at this time, and I had only gone with my friends to this medium at their urgent solicitation. As soon as the woman had written down Mr. Ilman’s name, I suspected that she knew me, and knew Mr. Ilman, and had seen us together, or learned in some way that he was, when living, a friend of mine—that she was a cheat, and I troubled her no farther. But after my interview with Dr. Redman, I began to think I might have been too hasty in my conclusions.

“About two years and a half ago I was informed by a friend in Philadelphia, that a very remarkable *spirit-reader* had come to town, and that he had witnessed some remarkable exhibitions of his power. He said he had proposed a meeting between the spirit-reader and me, and a few other friends, and that it was left for me to say what evening it should take place. We thanked him, and called one day on the spirit-reader to name an evening. We found him a very friendly and talkative kind of man, and he told us a number of cases of persons who had visited him, and who said that he had correctly read their minds. One person had silently added that if he really could read her spirit, she should take her by the hand, lead her into a certain room, open a certain drawer, &c., &c., &c., unlock and open it, and take out of it a pair of scissars that she knew to be there. He said he did not know by what power he did it, but that his friends who made experiments assured him that he had the power, and that he really did read their minds. He said we might make an experiment then, if we thought well, and we determined to do so. On entering the house, I had put down my hat on a side table, in a dark part of the room, and had taken a book out of my own coat-pocket, and put it into my hat. My hat seemed a little observable as standing in the house, and the book was seen out of sight; so I waited that he should take my hand and put it on the book. He took my hand and held it for a few moments, and then slowly took me to the place where my hat was, and put my hand on the book. He said, ‘Is that it?’ I said, ‘It is.’ So happened that on the night appointed for a meeting, I was unable to attend, and I had no opportunity of making further experiments. One day, I and my wife were at the house of that most amiable and excellent gentleman, lately deceased, Francis Jackson, of Boston, Massachusetts. A lady there was said to be a medium, and my wife was persuaded to sit down with her and another lady to a small table. In this case, to use the language of the Spiritualists, the spirit communicated not by raps, but by tipping the table on one side, or causing it to lean over to the person addressed. In this way the spirit spelled out the name of Mary, and then proceeded to spell out S-A-L-T, when it stopped. The medium seemed puzzled and disappointed, and concluded, that as Salt was not the name of a person, the spirit had blundered or played a hoax. ‘But it is a name,’ said my wife; ‘it was my name;’ and Mary Salt was a favorite aunt of mine. In this case a name was spelled out, of which my wife was not thinking, and of which the rest were utterly ignorant. How it happened, we don’t pretend to know; nor do we recollect what communication was obtained at the time. At this meeting at Mr. Jackson’s, W. L. Garrison, Wendell Phillips, and a number of the leading Abolitionists were present. W. L. Garrison avowed himself a Spiritualist, and told a number of remarkable stories of spiritual phenomena which he had witnessed. Mr. Jackson, if we remember right, was a disbeliever both in Spiritualism and in a future state; but we see from the account of his death in *Garrison’s Paper*, that he was a firm believer before he died. Many, if not most of the leading Abolitionists, both of the East and the West, were Spiritualists.

I knew a great many infidels in America who became Spiritualists. Those who are aware that Robert Owen became a Spiritualist, and that his still abler and more accomplished son, Robert Dale Owen, has become one, may be able to believe me when I say that a very great number of my unbelieving acquaintances in America became Spiritualists. They may perhaps find it harder to believe me when I say that those who became Spiritualists were, generally, the most respectable portion of the unbelievers. With few exceptions, those who ridiculed Spiritualism, and got out of temper with Spiritualists, were the less enlightened, less liberal, and less ex-

emplary unbelievers. I say with few exceptions. For there were exceptions. Some few who were as well-disposed, and as well-informed as the rest, remained unconverted.”

While narrating these facts we are thankful that Mr. Barker has also pointed out what, in his judgment, were “some exhibitions which were manifestly fraudulent, and others which were very suspicious;” as this shows him to have been no *gobernante*, but a candid, discriminating observer, and his testimony comes, therefore, with greater weight, and the more so as he has been the known advocate of views so widely different from our own.

His estimate of the character and influence of the Spiritualists in America, we must pass over, and we can do so with the better grace that it is, on the whole, exceedingly complimentary; but we may cite the following paragraph for the benefit of the clever writer in *Punch, Once a Week*, and other periodicals, who occasionally favor us with their incubations on Spiritualism:

“In truth, so many respectable people embraced Spiritualism in America—so many people of talent, of wealth, of high position, and of some pretensions to learning and science, and so many people of good moral character, that Spiritualism came shortly to be not unpopular. And this is itself a proof that it is not a thing to be dismissed with a sneer or a laugh. Even taking it to be an epidemic disease, or a mere delusion, it deserves the attention of philosophers. Even if it swept over the world and passed away within the year, it would deserve to be carefully studied; how much more when it lasts so long, and threatens, or promises, to remain with us?”

His exposition of the doctrines advocated by different classes of Spiritualists, though extremely interesting, we must also omit, for want of space, and close with his concluding reflections:

“Whether they are right in their belief in the existence of disembodied spirits or not, we do not know. One thing is certain, they are not without grounds for their faith. They have what, to them, appears no less than ocular demonstration. They have what would once have appeared as conclusive as ocular demonstration to us. And though we are obliged to confess ourselves doubters, we can not help feeling at times as if our doubts were unreasonable. We cannot help feeling as if the faith of the Spiritualists were more reasonable than our own unyielding skepticism. It seems to us, at times, as if, in the nature of things, we ought to believe. And we certainly have no disposition to quarrel with them for believing. We think them perfectly justified in doing so. They have not, in our judgment, the least reason to be ashamed of their belief. We are more disposed to envy them their cheering and consoling belief than to quarrel with them for cherishing it. We hope they will be able to keep their faith, and we should be glad if they could convince the whole world that the doctrine of a happy immortality is true. We should esteem it a blessing—a great, inestimable blessing—to be ourselves convinced. Like mankind in large, we have a strong and inextinguishable desire for immortality. It is certain that men generally do not get enough of life and enjoyment here, and how could we have the heart to blame them for cherishing the hope of something more and better hereafter. It certainly seems too bad that men like Parker and Pascal should die in their prime and know no resurrection; who have distinguished themselves as by their virtues, or by their capacities of virtue. It seems too bad that good fathers, good mothers, and good children, should be parted by death and have no reunion. The belief of immortality is certainly a great comfort. Lord Byron was not far from the truth when he said that this hope, even if false, is worth all the world’s best truths. To the mother who has lost her child, to the child who has lost its mother, to the friend who has lost his friend; to the just, to the honest, to the good—pass away without due honor, or the youthful student and reformer perish without a chance of full development or honorable service; to the benevolent who mourn over the many sorrows of a suffering race, the hope of a future life for man is past all price. If the spirits of our departed friends still live, why should they not endeavor to communicate with us? Why should we quarrel with those who believe that they do so? In short, we are compelled to give the Spiritualists of America, we mean the better portion of them, credit for much that is good in their character, and much that is true in their doctrines, and we not only cannot blame them for their faith in immortality, or even for their belief in spirit communication, but are inclined to believe that they are justified, under existing circumstances, in their belief, and to hope that their belief may ultimately be proved to be true.

“We are not ourselves disposed to either uncharitable towards Spiritualists or dogmatic with regard to Spiritualism. We are willing to go on with our work, teaching what we know, and doing what we can for our fellow men, and waiting for fuller light.”

[Spiritual Magazine.]

Voces from the People.

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

For the Herald of Progress.

This World, and Now.

BROTHERS AND SISTERS: Do we not look too much to the future for a happy, harmonious, and redeemed world? To me the elements of beauty and happiness seem to have been scattered broadcast over the earth with a lavish hand. “Pluck and eat; obey and live!”

It does not afford me any great pleasure to look away down the dim vista of coming time after I am dead and gone, and see a happy and harmonious world, while I am here up to my eyes in sin and suffering. I am sure we might have a much happier world, even now, than we do; and about all that is needed is for those who think so, and think alike, to determine not to be drones, but producers of all that is necessary for themselves, and abandoning all superfluities, living a natural, simple life, be satisfied with the attainable—never reaching for that beyond; but doing full as well by others as they would be done by—collecting in communities or neighborhoods, abandon entirely the domesticating of animals, and lay up nothing for the future only from season to season, like the ant and bee.

H. B. HAMILTON.

For the Herald of Progress.

THE UNKNOWN SEA.

A journal I shall send.

And if it reaches thee,

Beneath what there is penned

Throughout the scroll

A human soul.

Is in that letter, friend.

I’m off to the unknown sea!

The ocean-life and roar

Have long been known to me,

I’ve seen it o’er and o’er.

The tide is right,

The sky is bright,

My native land—no more!

I’m off to the unknown sea!

Each wave upon the strand

Tells me that I shall be

The captain in command,

And shall expire,

From shore to shore,

The wonders of the land.

I’m off to the unknown sea!

Its sands are gems and gold,

For wealth and poverty

Are myths no longer told;

abatement, in this wide-spreading and fearfully-increasing evil must cease, until the men who procure their brown-stone mansions and five hundred dollar pews in the temple of a *justice-loving God*, through the low wages of the "sewing-girl," shall recognize these starvation-prices as the primary cause of a crime they profess to abhor.

Or when the ladies who now, with uplifted garment and contemptuous face quickly pass by the "outcasts," shall with one accord turn back, tendering a kindly hand or generous heart to all needing it—then, and then only, may we hope for improvement in the cruel lot of the piteously "unfortunate." MARIE.

For the Herald of Progress.

What is Aristocracy?

NEW YORK, May, 1862.

MR. EDITOR: Many people seem to fall into the error that aristocracy implies simply exclusiveness, and is, therefore, after all, quite a harmless thing. If exclusiveness were all of aristocracy, it would doubtless be so. The right to choose one's associates is a natural right. Thus children associate with children, females with females, males with males. And among the brutes, each species associates with its kind—sheep with sheep, geese with geese, swine with swine. Now, if this exclusiveness of association were aristocracy, we might call not only all children, females, and males, aristocrats, but sheep, geese, and swine.

But aristocracy implies privilege. Take this away, and it would cease. Classes may be as exclusive as they please, provided they infringe no rights of other classes. What do the sheep and geese care for the exclusiveness of the hog? No harm is done thereby to the rights of the former. But should the hogs, by their combination, acquire the power to compel the sheep and geese to serve them, or succeed in obtaining exemption from the duties that may be supposed to belong to all brutes in common, then it would then become aristocracy. Just so if any class in human society, The burdens should fall on all alike, and any set of people who succeed in getting rid of their share, become aristocrats.

To test the existence of latent aristocracy, see whether any privileges or exemptions are claimed. Does a man claim the right to ride in a public conveyance to the exclusion of one of another color? It is the essence of aristocracy. Does he claim exemption from his share of the burdens of society? He is an aristocrat. In short, privilege is the basis of all aristocracy, and when that ceases, liberty, equality, and fraternity, will be established.

Yours truly,

H. B.

For the Herald of Progress,
"TREAD LIGHTLY HERE, 'TIS HOLY GROUND."

BY BELLE BUSH.

"Tread lightly here, 'tis holy ground;
Thus sang a harp of heavenly sound
Above Mount Vernon's sacred mound,
As slowly from his door.
To return no more, no more,
With the trophies he had won,
A nation's heroes sorrowing bore
Our Washington.

Then, startled from her sleep profound,
An echo-spirit caught the sound,
And sent the tuneful chorus round:
"Tis holy ground!
Tis holy ground!
Tread lightly here, 'tis holy ground!"

"Tread lightly here, tread lightly here!"
Thus sang the harp from year to year,
Till strangers paused in awe to hear;
And round the hallowed bed,
With hushed and reverent tread,
Princes and peasants come
To see where rests our honored dead,
Our Washington.

And thrilled as with the voice sublime
That waked the ancient harps of time,
Each heart repeats the Echo's rhyme:
"Tis holy ground,
Tis holy ground,
Tread lightly here, 'tis holy ground."

But shall we consecrate the ground
Where only rest the hero found,
And not the land his valor crowned?
The land through him renowned,
That smiles in beauty round
The homes to Freedom won,
When Victory with her laurels crowned
Our Washington!

With songs that greet the bending skies,
Once more the tuneful echoes rise,
And quick an answering voice replies:
"Tis holy ground,
Tis holy ground,
Where'er Columbia's soil is found!"

On winds that kiss the mountain sod,
In every land the hero trod,
Where'er he knelt to worship God,
The echoes sweet resound,
"This, this is holy ground;

Here were high conflicts won,
And here triumphant Freedom crowned
Our Washington!"

Then let each Freeman's heart be strong
With high resolve to right the wrong,
And earth shall yet repeat the song:
"Tis holy ground,
Tis holy ground,
Where'er Columbia's soil is found."

Thus shall we rise o'er hostile foes,
And quell the foe that contemplates
The ruin of fraternal States.
Then Peace, an angel guest,
When War's dread task is done,
And bless once more the land where rests
Our Washington!

And in a Union true and strong,
A nation's heart shall chant the song,
And every tuneful note prolong.

"Tis holy ground,
Tis holy ground
Where'er Columbia's soil is found!"

The Herald of Progress

ANDREW JACKSON DAVIS, EDITOR.

NEW YORK, SATURDAY, JUNE 7, 1862.

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GOING TO CHURCH?" is suggestive and readable.

ANCIENT GLIMPSES OF THE SPIRIT LAND?" are continued on page six.

THE suggestions by a correspondent respecting the Death-trance are fearfully important.

VALUABLE LESSONS IN CHARITY AND PHILOSOPHY are imparted in the contribution by R. T. H., on "The Church."

THE LAW OF COMPENSATION AGAIN.

P. C., NEW YORK.—MR. EDITOR: HAVE I THE power to put a question? I have read your reply to an inquiry respecting the law of compensation, and so far as it goes it is satisfactory. But I have never felt so solicitous about the operation of this law upon the *doer of wrong* as upon the innocent *sufferer*.

I am *not* without blame or fault on his part, the victim of injustice there is poor consolation in knowing that those who inflicted the injuries will suffer a sure penalty. I lost my interest in the oppressor when he did the wrong. But in the victim my interest has deepened, and I ask, Is there a law by whose sure operation there will come to him recompence for his years of suffering and pain or oppression and injustice?

That all will ultimately be happy in the glorious future life, I firmly believe; but will the innocent sufferer be *more* happy for having suffered wrong, and will he know that his happiness is thus augmented, and see therein the wisdom and justice of the great law of compensation?"

JOSEPH BARKER'S EXPERIENCE IN AMERICA," transferred from the London *Spiritual Magazine*, will repay perusal.

THE address of J. K. Ingalls, on "Naturalization," presents a startling and original method of disposing of a knotty question and avoiding manifold difficulties. The suggestion invites serious consideration.

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.

CONFlicting TESTIMONY.

J. C. H., TOLEDO, O.—MR. DAVIS: I am much troubled with what I deem to be unreliable statements concerning the location of the spirit world. You seem to differ widely from Dr. Hare and the author of the "Arcana of Nature." . . . Why is this?"

ANSWER: We do not feel called upon to explain the causes why one mind has been impressed to differ from another on this subject. If we had written *after* the authors named, and had found cause to differ as widely from them as they have from us, it would then seem important to give the world a sufficient reason for the discrepancy. We think it is an author's duty to give his readers what he deems good reasons for making statements in conflict with those who have preceded him. If a man should affirm that the planet Saturn was located only 100 miles from the earth, he should give his reasons for so "widely differing" from the received demonstrations of astronomers; but we can see no justice in the public calling upon the astronomers to explain why some particular author has been influenced to make statements adverse to their system. Therefore would it not be wise and just to the general cause of progress, if persons, who have been moved to differ so conspicuously and widely from us, would furnish the world with their interior reasons for such differences?

The conflict of testimony must necessarily be very embarrassing to readers and investigators. For our own part, we have up to this day found no reason to essentially modify anything we have published relating to the spiritual spheres. It is important that investigators should have all the data of correct reasoning.

SINCERE EXPRESSIONS OF VENERATION.

C. A. L., PA., May, 1862.—"DEAR BROTHER: Do you not suppose all sincere expressions of veneration, or of devout feeling, reach their proper destination? Or do you think they have any destination but any place of origin? Brother, while many prayers are worthy and absurd, may there not be such as help to bring us into more intimate conjunction and communion with the spirit of light, and with the *perfect soul of all*, and make us more receptive of all noble, divine, and elevated impressions?"

ANSWER: We are a full believer in the doctrine that every faculty of man's mind is designed and adapted for use. The office of each organ is not confined to one duty, but its duties are various and manifold. Filial love, as expressed through Aspiration, is unto superiors. In its highest moods it breathes forth aspirations toward the celestial and heavenly. This is one of its proper exercises. Hence prayer, "the soul's sincere desire," is natural.

And the effect of such prayer is oftentimes salutary. The windows of the mind are opened skyward. Atmospheres from higher intelligences sometimes pervade the soul of the suppliant. At such seasons the individual is rendered "more receptive of all noble, divine, and elevated impressions." As an experience, or as a remembered exercise of veneration, it is perfectly private and sacred. Either to talk it or to write it is to make a historical affair of it—a sort of memorandum account of the soul's "private and confidential" communion with what is higher and supreme.

But remember we are now contemplating this subject from a loftier position in the moral universe. Hence you will allow your thoughts and intuitions of justice and truth to ascend to the highest altitude. The law of Compensation is thence seen to be impartial in its operations. It teaches that a man is not necessarily miserable because of the commission of evil; but instead, it teaches that his misery or unhappiness is a consequence of his internal conditions. Whether he has or has

Viewed in this light, and from our standpoint, all oral prayer is an indelicacy—an impertinence—offensive to the silent workings of the devout and truly reverential spirits. "Let us engage in prayer"—an expression common with clergymen—is an impossibility to most minds. To bow the head and the knee, to whisper invocations, to respond to the orisons of priests and elders, are possible ceremonies. But no hypocrisy is deeper than that which makes a whole congregation *present* to God with the minister at a tap of the "bell!" or when incense is served from the "sacred desk." No soul can pray sincerely unless it feels a *need*, or is filled with joy, thanksgiving, and adoration. In either condition, the individual is moved by filial love, through the channel of Aspiration; and the effect is preeminently sanctifying and promotive of moral beauty in the person. But it is our impression that the "Perfect Soul of All" is no more kindly disposed toward that person than he was before. The Father soul who is by all acknowledged to be "without variable or shadow of turning" is not likely to "change his policy" or modify the "proclamations" of his subordinates or vicegerents to suit the "popular voice" of any wealthy and powerful and respected Christian Church. A God that is not untouched and unchanged by the "invocations" and "prayers" and "praises" of this plane's population, should not have his name begin with a capital letter, for such a being only fills the measure of polytheism—merely a Jupiter—"a god" in heathen mythology, and is not entitled to the unbounden veneration of the expanded human soul.

You will apply the same reasoning to the soul of man. You will see that in the spirit world he will not necessarily shine brighter and be more happy for having been a victim of physical or moral wrong and suffering in this life. And you will also discover that no soul is darker and more miserable for having caused another to suffer; but this you will "learn by heart," that *conditions alone*, and not the manifestations of them, are the sources of happiness or misery. For example: A person is not miserable merely because he is guilty of the *act of murder*, but his suffering in the mortal universe is owing to his *internal condition* which caused him to commit the deed. So a suicide is not troubled because of the deed, but because of the moral weakness that led him to do the deed. Thus hundreds of thousands of characters, who have never been and who may never be guilty of a single evil act, are yet very unhappy. Why? Because their *condition of soul* is discordant and evil. The opportunity for the evil *did* not arrive to them, and that is all the difference there is between actors and auditors, or masters and subjects. The auditors provoke and invite the actors, and the actors afflict and punish the auditors, and thus is developed the strange, eventful history of rewards and punishments.

There is yet a point of great importance to be considered. It is the absurdity of the theological doctrine that mankind are improved and refined by suffering, and that happiness in the eternal world will be proportioned to one's involuntary misery and personal sacrifices in this sphere. If this were true, there would be a *premium* on victimization and innocent suffering. Individuals, like the heathen and the early Catholics, would "try to be miserable." Self-imposed sacrifices, and passive submission to the persecution and injustice of enemies, would be "popular." No Friend; this doctrine is the quintessence of *centrifugal temperaments*. And this is a *difference in gender* does not fulfill the interior requirements of the reproductive law. The shape and sphere of the blood-globules must be different, dissimilar, in order that the foundations of another being may be firmly and harmoniously laid.

We have many times urged this view, and yet it has been misapprehended, because, at the same time, we have as strongly urged the necessity, yea indispensability of the identity or likeness of the *central temperaments*.

The sameness of these temperaments in opposite sex, does not presuppose sameness of the entire character and constitution. If the central or pivotal temperaments be identical, the feelings and disposition of the parties will eventually grow more and more alike and harmonious, but not otherwise. Years of daily association, instead of uniting persons of different central temperaments, result in more perfectly putting them "asunder."

On the contrary, persons of different education, different alien in their habits, tastes, and disposition, but with like central temperaments, may not only begin marriage on the right foundation with vital peace and love, but they may gradually approximate nearer, and imperceptibly blend more and more completely, until all major differences and antagonisms be overcome, and pure happiness crown the union.

We discern very clearly a principle at the basis of the marriage relation, which cannot be disregarded with impunity. It is the principle of vital unity, in contradistinction to the dictates of arbitrary custom, and above the requirements of statute law. The principle is illustrated in every *whole* thing, by which the two halves, and all the parts and atoms composing them, are perfectly and absolutely blended. Suppose (for example) that Adam and Eve were perfectly married; their central temperaments harmonized; their feelings, tastes, disposition, thoughts, and character, subordinate to the *Conjugal Love*; the result would be healthy and long-lived children, with kind and well-balanced tempers. But brothers and sisters, however similar in temper and organization, could not produce good fruits. Their offspring would be feeble, irritable, subject to disease, and generally short-lived.

And why? Because the interior *zoospores* of similarly constituted persons will not perfectly blend. The issues of such incestuous marriages are usually "half-made up," loosely organized of poor materials, "sent into this breathing world before their time," and the public institutions are their destiny. They become inmates of madhouses, candidates for the state prison, or are soon deposited in the cemetery. And all because wives have husbands with temperaments like their own. Such persons have little happiness or satisfaction in marriage. They remain together like the twins of fate, with nothing like central peace and attraction. The statute law is satisfied, but the divine law, the God-code, is offended.

Society, is reformatory, what is it *not* aimed at?

It is reformatory, what is it *not* reformed?

It is reformatory, what is it

early metaphysicians, philosophers, and Christians. For example: It is seen that our bodily organs perform certain functions, and metaphysicians have, like physicians, attributed such operations to the constant presence of a *physiological law*, which is never regarded as divine as a moral principle. In this way the world has slowly grown into a "false and foolish notion." Learned men are accustomed to speak lightly and irreverently of *Attraction, Repulsion, the Chemical Law, Mechanics, &c.*, as though such laws are not the very life and laws of Deity, as they are. It is not believed that moral laws are inherent and constitutional with matter and mind.

But, in contradistinction to all this, we discern and teach what we term "the unity of truth." In other words, that there is no difference in the quality of the divine Spirit, "wherever found," whether in the stones or among stars; that the same Supreme Mind lives in mechanics as in morals, in body as in soul, in matter as in mind, differing only and merely in the quantity, extent, and degree of its manifestations. The higher we ascend in the scale of the universe, the more fine, the more beautiful, the more harmonious and heavenly, are the manifestations of the eternal Soul. And that mind is most expanded and spiritualized in his thoughts and feelings, who sees "God in everything." That law which holds two particles together in a mineral compound is just as sacred and holy as the new commandment, "that ye love one another"—with this difference only, that on the latter plane, the Infinite Spirit is more finely, lovingly, and beautifully manifested. The God of Sunday is also the God of Monday—or, in different language, the life of material bodies is just as holy and divine as the inspiration of sacred books—God being as "perfect in hair as heart," as pure, as perfect in the heart of a fish as in the life of an angel. The higher we ascend, the more full and complete the exhibition.

It cannot be said, in philosophical language, that Nature is the "medium" for the manifestation of God. This statement implies that there was a "time" when the physical universe did not exist; that once there was nothing but God; that, when the hour arrived for expression, he called the "medium" (Nature) out of *nothing* into existence. This doctrine is not taught by anything in the universe. (Of course we except in this sweeping remark all books and bibles which inculcate Oriental tales concerning theogony and cosmogony.) The physical universe inculcates a totally different lesson. No chemist can dissolve matter until it is refined out of existence. Substances may be converted into fluids, fluids into ethers, ethers into their original elements; but here the work of dispersion or destruction ends, for it is impossible that something should be pressed back and transformed into nothing. Why? Because nothing is *not* the source from which flowed the physical universe. This is the lesson of Nature.

Hence we cannot truthfully and knowingly affirm that God originally called matter into existence to serve as a "medium" for the manifestation of his otherwise hidden attributes. But we can affirm that Nature—the compeer and companion of God—the feminine side of a perfect conjugal union—coextensive, inter-intelligent, copartners in all departments of life and animation, the two halves of a perfect, stupendous whole.

"The unity of truth" means all this, and infinitely more—it means also that he who lies unfaithful to any one law of matter, is to that extent, and in that department, unfaithful to the laws of the Divine Mind. There is, therefore, no such thing as a sinless sick man; no harmony with God in the mechanic who disobeys a mechanical law; because, in the language of inspiration, God is everywhere—is all in all.

Army Operations.

A few days of intense excitement have intervened since our last record, occasioned by the Federal reverses and withdrawal from the Shenandoah Valley. The first intelligence occasioned great, but as now abundantly appears, needless alarm. Gen. Banks' command having been weakened by the withdrawal of the greater portion of his force to aid General McDowell, he was set upon by the rebels, defeated at Front Royal, and compelled to retreat across the Potomac. His skill in managing a retreat with only 4,000 men, in the face of an opposing force numbering not less than 15,000, has won him high praise in military circles.

The engagement at Front Royal was brief and terribly severe. The Federals would have been taken by surprise but for the timely notice of a contraband, who under Gen. Halleck's rigid ruling, would have been driven back ignominiously from the lines to his owner."

The rebels, raising the black flag, attacked the First Maryland Regiment, under Colonel Kenley, but were met by a desperate resistance. Col. Kenley fought with the utmost valor, even after receiving a severe wound; and when finally placed in an ambulance was fired upon and killed. Intense excitement was occasioned in Baltimore by the loss to the Maryland Regiment, and the death of the gallant Colonel, who was an universal favorite.

On the same day with the Front Royal battle, an engagement took place at Lewisburg, in Gen. Fremont's Department, resulting in the defeat of the rebels with heavy loss.

Gen. McClellan is still advancing upon Richmond, and Gen. Halleck preparing to take the rebel army at Corinth without great loss of blood.

The President has made requisitions upon the Governors of several States for more troops, and the call has met with a ready and spirited response. The Seventh Regiment has again marched to the defense of the Capital, and other regiments are advancing to relieve the troops in and about the city, now needed with Gen. Banks. Surging events may be looked for speedily.

The latest intelligence at the time of going to press represents Gen. McClellan to have cut off Gen. Jackson's railroad communication with Richmond, and Gen. Halleck as successfully advancing to important positions in front of the rebel army at Corinth; and finally that the rebels have evacuated Corinth altogether.

Confiscation and Emancipation.

The Confiscation Bill has passed the House by a vote of 98, S2, nays, 68. The Emancipation Bill was lost by a vote of 74 to 78. The following members, elected as Republicans, voted against the latter:

Henry L. Dawes, Charles Delano, Alexander H. Rice and Charles R. Train, of Massachusetts; Alexander S. Diven, of New York; John T. Nixon and John L. Stratton, of New Jersey; John W. Killinger and James T. Hale, of Pennsylvania; Valentine B. Horton and Carey A. Trimble, of Ohio; Bradley F. Granger, of Michigan; William McKee Dunn, William Mitchell, and Albert G. Porter, of Indiana; William Kellogg, of Illinois.

Subsequently, by means of skilful management, a motion to reconsider, made by Mr. Porter, of Indiana, was entertained, and by a vote of 69 to 73 the House refused to lay it on the table, and postponed further action. It is believed that a new and modified bill may now pass.

To Southern Subscribers.

Much to our regret we shall be unable to send complete files to our Southern subscribers, who already begin to renew their subscriptions, abruptly terminated by the suspension of mail facilities the first of June, 1861. We will send all the numbers possible, and will, at an early day, advertise for those missing, to enable all who desire to see every number published.

Aid for the Indians.

An adjourned convention to consider measures for the relief of the American Indians will be held on Monday afternoon and evening, June 9th, at the Cooper Institute.

Father Beeson, long devoted to the cause of the Indian, will be present; also Lorooqua, the Indian maiden, who will sing her native songs.

Quarterly Meeting at Dublin, Ind.

The next Quarterly Meeting of the Friends of Progress will be held at Dublin, Wayne Co., Ind., on Friday, Saturday, and Sunday, June 20th, 21st, and 22d. Good speakers will be present to address the meeting.

The Use of Words.

The *Principia*, William Goodell's paper, long accustomed to the use of the terms "abolition" and "emancipation," objects to the way in which the "new recruits" handle this class of words. The proposition is even made for the "emancipation of slavery." The writer begs they will not attempt it.

"We don't want slavery emancipated—it runs at large, enough, now." "Emancipate the slaves, or abolish slavery, gentlemen, as you prefer—but don't now 'emancipate slavery.' Pray, call all things by their right names!"

Slow Killing Innocent.

"There is starvation in Ireland, but the British Government says it can't relieve the distress indiscriminately. Why does it not try the 'moral' intervention plan for the putting down of famine?" That ought to be as awful as famine as against starvation."

What matters it how the masses are slain, unless indeed the preference be given to the least inhuman methods of war?

Spirit Portraits.

HARRISBURG, May 26, 1862.

MR. A. J. DAVIS: Permit me to state, through the columns of the HERALD, that I called on Mr. Anderson, the spirit artist, to procure a picture of my father, who died some three years ago. I am pleased to state that I succeeded beyond my expectations. He had never had a likeness taken when in this life, and the picture was immediately recognized by my brother, nephew, and sister, all of whom are great skeptics. It had also been recognized by acquaintances of my father. I think it due to Mr. Anderson to send this statement to you.

PETER SNYDER.

Persons and Events.

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

PERSONAL ITEMS.

COL. CORCORAN, who is still in the hands of the rebels in Richmond, is said to be in wretched spirits, and his health is failing him.

COR. FARRAGUT is seventy-six years of age and is very active. His name is pronounced "Farrago."

The first person to commence rebuilding in the burnt district, Troy, was Mrs. Hopkins, proprietor of an extensive laundry establishment.

REV. SAMUEL J. MAY is in Washington, in charge of hospital and other stores from Syracuse, designed more especially for soldiers from that vicinity.

MRS. FRANCES LORD BOND is now speaking at Fond du Lac, Wis., where she may be addressed during the summer.

Mrs. H. F. M. Brown will speak in Milwaukee, Wis., during June. She is authorized to receive subscriptions for the HERALD OF PROGRESS.

GEN. McCLELLAN has a sister residing in Alabama, and a nephew of his was in the battle of Shiloh, fighting for the Confederates.

MR. ANTHONY TAYLOR is engaged in preparing for the press two volumes to deal with and to be called "North America."

MARY HARRIS, discharged at Albany in December, from the indictment against her for murdering her husband, has been arrested again, and is to be tried, the court having decided that her discharge was illegal.

REV. DR. BACON, former editor of the *Independent*, has three sons in the war—one a captain, one a surgeon, and one a midshipman.

CAPTAIN D'ALBE, of the Austrian service (distinguished at Solferino, and highly recommended by the chief Austrian military authorities,) has been commissioned to be a Captain of Volunteers, on the staff of Gen. McDowell.

GOV. SAM HOUSTON's son was wounded at the Pittsburg battle, and is a prisoner at St. Louis. Pierre Soule's son is also a prisoner.

THE EMPEROR OF THE FRENCH is positively to visit the International Exhibition, and arrangements are already being made for his journey. Six vessels will be sent to Cherbourg to escort his majesty to England.

AMONGST the novelties about to be exhibited at the Great Exhibition, is a type-setting machine, invented by Mr. William Mitchell, brother to John Mitchell, the Irish exile.

MRS. E. D. ELLSWORTH is reported to have lost at the Troy fire a satchel containing her only daguerreotype of her youngest son, who died at Chicago, and the best ambrotype ever taken of her son, Col. Elmer E. Ellsworth. The loss is irreparable.

REV. HENRY WARD BEECHER has one son HARRY BARTON BEECHER, 2d Lieutenant 4th Artillery, Company I, U. S. A., now at Newport News.

MRS. M. J. KUTZ will attend Grove Meetings in Wayland, Allegan County, Mich., June 28 and 29; and in Gratiot Center, Kent County, July 5 and 6.

PARKER SNOW, an Englishman, will soon arrive in New York, on his way to the North, in search of traces of Sir JOHN FRANKLIN and his party. The sister of one of the lost officers and her friends give most of the means for the expedition.

CORN. FOOTE was tendered a public reception by the citizens of Cleveland, but he declined, saying that if his health would permit him to attend such an ovation, he would be with his family, trying to discharge his duty. Thousands of hearts are praying that the old hero may be restored.

REV. H. G. STORER, Congregationalist clergyman of Newark, Me., has been placed under censure by his brethren, for believing in the annihilation of the wicked, rather than that our Heavenly Father will compel them to live forever, to furnish opportunity to torment them forever!

THE venerable JOHN KEEF, of Oberlin, O., writes to the *Independent* that he is, though 81 years old, "visiting different congregations to proclaim on the Sabbath to the people the truth as it is in Jesus concerning Civil Government." Would that the pulpits were all right and outspoken on this matter. Permeate your politics with religion, or your policies will permeate and overthrow your religion!"

THE bridal attire for the PRINCESS ALICE, of England, is nearly completed. The lace has been prepared in skillful hands for over sixteen months, and the design was chosen by the late Prince Consort. Will it secure domestic happiness?

BARNUM is soon to open a "Baby Show," preparatory to which he advertises another "humbug" in the shape of a remarkable infant male dwarf, which, although eight months old, weighs but one pound and seven ounces. A man's finger ring will go over its hand to the elbow or over its foot to the knee.

MAJOR BEN PLATT BUNKE, of the 13th Ohio Regiment, reported killed at Shiloh, is alive and getting along well. He was hit seven times, and is minus seven teeth, a portion of his jaw and tongue, his great toe, a shaving from his heel, a hole through each cheek, and a brush on the shoulder.

INTELLIGENCE has been received from Florence, of the death of GEORGE W. BETHUNE, D.D., in that city, on the 28th of April.

GOV. SPRAGUE has been elected United States Senator from Rhode Island for six years from the 4th of March next. He received 92 votes out of 103.

WILLIAM LLOYD GARRISON, speaking of President Lincoln's veto on Gen. Hunter's order, says: "His plea is, the Emancipation Order was 'producing some excitement and misunderstanding.' Yes, glorious excitement in the bosoms of angels, and of the spirits of just men made perfect; in a higher sphere, thrilling excitement in every upright, manly, liberty-loving breast in the land; furious excitement among the traitors of the South and their Northern abettors!"

JENNY WARD BEECHER said recently, in a plea for newspaperers: "There is a common vulgar objection about newspapers that 'they lie so; they don't lie any more than you do. Man is naturally a lying creature. Truth is a gift from heaven, and very few of us possess it before we get there.' How cheerful is such a theology!" Man naturally a liar! Truth a gift from heaven few possess! Fortunately the breadth of the proposition is such as to include the speaker in the utterance of so blasphemous a libel on the author of humanity!" In the light of the statement itself, man need not be troubled by it.

MRS. HARRIET W. SHENON, in her suit for divorce, now pending before the Massachusetts Supreme Court, appears without counsel and conducts her own case, a course not often taken in the upper courts by either male or female. She has very eminent counsel opposed to her—Messrs. H. F. Durant and E. D. Soher. Among the witnesses summoned by Mrs. S. and examined were his Excellency, Gov. Andrew, and Hon. B. F. Hallett, both of whom were some years since employed as her counsel.

REV. J. F. BLISS, of Churchill, N. Y., addressed his congregation neatly as follows: "Yesterday it was fifty years since myself and wife were married. We forgot to invite guests to a golden wedding till it was too late."

AMIDST public services and during fifty years I never heard any one speaking against my wife. For such a wife, and the preservation of her life, I have great cause to praise God. In our family devotions during most of this half century, she, by my request, has led one half of the time, and I recommend the course to others." Would he recommend wives to "lead" half the time in public devotions also? Paul aside, why not, if she be competent?

FOREIGN ITEMS.

News from Europe dates to the 18th of May.

THE LONDON TIMES recognizes the importance of recent Federal victories, and says the North has the right to presume that the hour of final success is approaching.

THE MORNING POST reiterates its belief that the effect of the Union occupancy of New Orleans on the war will be inappreciable.

AMERICAN SECURITIES in London showed increased firmness, while cotton in Liverpool exhibited increased heaviness.

THE MORNING HERALD of the 17th believes the Confederate retreat from Yorktown will be found a piece of masterly strategy by the Confederates, to gain time, when every week's delay is of the utmost importance.

THE DAILY NEWS says the military problem which awaits solution is the same as before the evacuation of Yorktown. Richmond must be defended at all hazards. It is universally admitted now that if that city should fall, the Confederate's cause on the Eastern seaboard is lost.

THE TIMES remarks it would be but mockery to ask Lancashire to send ships to Beaufort for cotton, now that the great emporium of the Mississippi, accessible to millions of acres of cotton-growing land, is in the power of the Unionists.

THE BILL abolishing church-rates has been defeated in the Commons by one majority against the Government.

THE SPANISH AUTHORITIES in Mexico had notified President Juarez of their intention of leaving the country. Juarez responded by eulogizing their conduct, and offered them complete satisfaction.

MISCELLANEOUS ITEMS.

ONE disturbance has occurred between our troops and the negroes at Norfolk. Several lives have been lost.

THE REBELS are threatening our lines at Harper's Ferry in considerable force.

GEN. BUTLER is issuing stringent orders for the government of New Orleans. He has forbidden the observance of Jeff Davis' fast day, and the circulation of Confederate notes and bills, has suppressed the *Crescent* and *Bea*, and taken possession of the *Daily office*.

GEN. WOOL has again been deceived by the rebels, and has failed to secure the exchange of Col. Corcoran.

THE PRESIDENT has sent a message to Congress, assuming the responsibility of all the official acts of his cabinet officers, Secretaries Welles & Cameron.

A CONTRABAND named ROBERT SMALL, a well-known Charleston Pilot, with seven other colored persons, brought off the rebel armed steamer Planter from Charleston and delivered it to the Federal squadron. Will the President consent to receive the vessel, or order its return? The house has passed a bill giving the brave contrabands the prize money, some \$20,000!

THE CHRISTIAN REGISTER publishes a letter from a correspondent in Missouri who gives this with other instances of Southern barbarity: "I have had a dear, honorable friend, shot dead in presence of his wife and three children, for no other crime than that he was a straight, outspoken Union man."

THE REBEL PAPERS begin to urge upon their commanders the necessity of arming the slaves. This element of strength we may refuse to accept till it is too late for it to avail us.

A REBEL PRISONER at Chicago was recently released by order of the President. He is a cousin of Attorney-General Bates. Most rebel prisoners have "cousins" at the North. Few are so fortunate as to have them in the Cabinet.

AMONG THE FUGITIVE SLAVES returned by MARSHAL LAMON, are several whose services to the Government, in its operations against the rebellion, have been very valuable, being in one case estimated as worth to it at least \$100,000.

THE DIET OF WEIMAR HAS ABOLISHED CAPITAL PUNISHMENT WITHIN THE BORDERS OF THAT CELEBRATED DUCHY.

THE STUDENTS OF HARVARD COLLEGE HAVE TURNED OVER TO GO. ANDREW A FULL COMPANY OF VOLUNTEERS FROM THAT INSTITUTION.

A TELEGRAPHIC DISPATCH FROM WASHINGTON, MAY 23D, READS: "A FUGITIVE SLAVE ESCAPED FROM THE LAW OFFICES YESTERDAY, AND RAN UP THE STEPS OF THE CAPITOL WITH HIS MANACLES UPON HIM." LATER ADVICES REPORT THAT HE WAS PURSUED, SEIZED, DRAGGED DOWN THE STEPS, AND HURRIED OFF TO THE SLAVE PENITENTIARY. WHAT A MOCKERY IS THE "GLORIOUS ENIGMA OF THE FREE!"

THE DEATHS IN NEW YORK LAST WEEK WERE 404; OF THESE, 195, OR NEARLY ONE HALF, WERE UNDER FIVE YEARS OF AGE!

THREE MEN WHO ATTEM

shot were existing facts, there was saving faith in honest wood and globular cast-iron. Not so, to-day. These things are all good in their way, in their time, they were the best; but Nature having revealed a better, demands allegiance to that, at the imminent peril of damnation to whomsoever refuses.

I used to bray like a jackass over that saying of Jesus, until Nature revealed it to me as her own truth, proved by every step of progress the world has made.

I more than suspect that universal justice is indispensable to progress. Justice to the new, justice to the old—to the present, to the past; that is to say, in order to normal growth, there must be supreme fidelity to the truth of to-day with paternal or philosophical regard for the truth of yesterday. What becomes of a man who can't get rid of his last week's dinner? And why could he not, but that his digestive apparatus did not do each and every of them justice when they were eaten? Thus the injustice done to the things of yesterday, prevents the justice due to that which appertains to the present time, and thus the patient comes to grief. Jesus hints that if the Jews had been just to the prophets, they had been just to him. It is our mother's standing admonition to all her children—my son, make thyself acquainted with the highest.

The spiritual dyspepsia of these years equals the physical, and the suffering is as great. Voyagers on the sea of church theology, subsisting throughout on the salt junk of original sin and the smoked herrings of scholastic salvation, touching land for a little season, partake of its luscious fruits without regard to quantity or quality, become straightway distressed, and must needs go to the hospital or return on board again. The life and health of the body cannot be maintained throughout, upon last year's crop of meat and vegetables. Both last year's and this are required in due proportion. How is it with the health of a Christian soul? Does it strike you they are spiritually strong, who subsist wholly on their weekly dose of dry fodder?

A little time may be profitably spent in considering the philosophy of feeding. George B. Cheever, for example: What supplies the spiritual strength of that man? Do you think it is Moses, off whom he doubtless believes himself to be dining every day? Not at all. In that respect he is as much mistaken probably, as you are. I know, dine with him and he will serve you up, Moses raw, Moses roasted, Moses boiled, and Moses broiled; and for supper, he will but change the order of the dishes: but his spiritual strength is not from thence. That man is a hunter of the wild beasts which infest the pleasant places of men, and his spiritual bread is the humanity which points his weapon. It is the living inspiration of a present need which is his daily bread for daily work. The shape of the loaf is nothing. Christmas-cake molded by bakers' art into the form of Santa-Claus, is still cake, and is just as grateful to the archie's stomach and helpful to his growth as in another form. What matter though Cheever bake his in the form of all the Patriarchs! It is not the form of the gingerbread, but the *fact* that nourishes. Those who live on the mere form of the ancient plum-cake do not grow.

Then again, (with how many others) he supposes himself to belong to the Presbyterian Church—to a church of mere beliefs and forms, a church external. What efficiency there is in him or in any other living soul, is from membership with the Church *internal* and *universal*—the Church of the first born whose names are written in heaven, and the church of the *last* born, whose deeds upon the earth express their love of man. It is a demonstrable law of the soul, that sincerity of love with respect to any noble purpose under the sun, conjoins all who are in the same love. Said Jesus, "Where two or three are gathered together in my name (that is to say, in the love of my purpose,) there am I in the midst." But Jesus did not found the Presbyterian Church, nor did he furnish the material out of which John Calvin constructed it. He simply revealed the Church that is—the Church whose foundation is human nature, whose ordinances are the laws of the soul. To this Church all true men are indebted for their strength in the truth: and it will be blessed for them when they become conscious of the fact. When men come to fraternize through their reason as well as through their instincts: when the bond of brotherhood is strong from without as well as within, encircling the whole manhood, then will be realized the Church triumphant.

A recognition of this fact of the omnipotent and invisible Church as the source of all human greatness, is among the pregnant lessons of the day. The common magnetism of a great and noble purpose: mark how it unites. Where, for example, were the "two or three" even, to meet with William Lloyd Garrison and Jesus at the beginning? Every man-founded Church rejected him. Himself a Calvinist, but he proposed the peaceful measures openly professed by the Quakers, and that Church "forsook him and fled." To all external seeming, the man was alone. For the emergency, the visible Church in all its forms was powerless for good, mighty for evil. There was no help for it; the very first thing for the man to do, was to leap its barriers for that broadest Church whose base is the common humanity, whose power is inspiration, and whose apostles are ideas. In this Church, George B. Cheever and William Lloyd Garrison are brothers. Here, inspired by a common purpose, they worship at a common altar, doing manful work for a common cause. Here, and nowhere else on earth or in heaven, can these two commune together with Jesus. Outside of the sacred halo of this divinest

purpose, love to man, these men were aliens and strangers. Seen only from Calvin's platform, Garrison was an infidel. In the great Church—the Church of the present, the past and the eternal future, of all the generations of men now upon the earth, he is an "elder brother."

R. T. H.

Sight and Insight.

Ancient Glimpses of the Spirit Land.

SUMMER FORTY-THREE.

Mr. J. Christie, in an "Essay on that earliest species of Idolatry, the Worship of the Elements," says: "It is remarkable that in the enumeration of these Elements by Diodorus as acknowledged by the Egyptians, Spirit holds the first place, equally reputed an Element with Fire, Earth, Water, and Air. I apprehend that the adoration of Spirit, identified indeed with the Element, Air or Wind, formerly prevailed throughout the greater part of Asia. The Divine Spirit, brooding over the chaotic fluid, is doubtless the occult meaning of that figure worshipped in the East, in a sitting posture, on the Lotus, and termed *Boudh*." It will be recollect how much the Jehovah of the Bible is identified with air, breath, or wind—"thou from the first wast present, and with mighty wings outspread, dove-like sat brooding on the vast abyss, and mad'st it pregnant," or, as in the common Bible, "The Spirit of God moved upon the face of the waters"—equivalent to the Phoenician Deity, as "has been well explained by Bochart to be *Kul-pi-Jah*, (*Spiritus ventus oris Dei*) or that wind which was the Spirit of the mouth of God"—equivalent to "the Spirit of God moving upon the waters of chaos, and of all things being created by his Word." The Holy Ghost made a sweep of the heavens "like a mighty rushing wind." The Lord of old Jewry was sometimes the wind—the whirlwind, the still small voice—in the rippling zephyr fanning the "mulberry trees" as a sign from heaven that David should go out and "smite the host of Philistines. And David did so, as the Lord had commanded him."

When this wind-Lord was wrapt in flame, then it was that "our God is a consuming fire," intensified in the ever-living God, or the Sun. The Lord was personified in various modes of being. "The Egyptians," says Christie, "more ingenious in their devices than the aborigines of India, expressed the Eternal Spirit on the front of their temples by wings extended across the tympanum, by which they conveyed an idea of air, or wind, as the nearest sensible illustration of a spiritual object. The pillars that supported the architrave were composed of bundles of reeds and other aquatic plants, to denote the primeval waters over which that Spirit brooded; accordingly the Greeks, who borrowed from the Egyptians, gave the name of Eagle to the tympanum of their temples, that bird being the winged emblem of their supreme Jupiter; but I shall presently have to observe that the Deity had condescended to make his presence known by a luminous appearance. If the pyramidal figure, therefore, of Budh, had reference to flame, yet jointly considered with the name of idol, it would have implied the luminous appearance of spirit. For this reason, the Egyptians added a circular disk, as emblem of sun, or light, which they inserted beneath the expanded wings above their sacred porticos."

The exact counterpart of this Egyptian "circular disk," with "the expanded wings" of the Lord, or symbol, is carved upon the architrave surmounting the entrance to the Hebrew cemetery in Newport, R. I.—see, too, the book of the *Rosetta Stones*. "The Phoenicians, a rude and early people, from a want of proper means to express their ideas graphically, consecrated two obelisks stones for the purpose above alluded to, and they dedicated one of them to Fire and the other to Spirit, thus symbolizing the presence and the essence of the Deity, which they could not separate; and such were probably the Termini set up in Greece by the Pelasgi"—equivalent to the Sacred Stones set up in old Jewry and among all the early barbarians. The Mosaic "Rock of our Salvation," which crumbles to pieces beneath the hard pounding of the geologists, appears to have been the same as the "boundary Stone, the Bactrian or animated Stone, the penile or rocking Stone, termed *living* by Pindar"—all equally sacred to him "who sitteth in the heavens," whom "the heavens of heavens could not contain," though he lived in Stones, which would cry out if the tongue refused to wag. "They were designed for nearly the same memorial as the Indian *Boudh*, seated on the Lotus, and probably the use of all of them arose from an ancient tradition imperfectly understood: that God was a Spirit; that the Spirit of God acted upon the waters—effected the creation of the visible world; that that same Spirit governed the world, and assigned to all men their limits;" or, as in the language of Paul, "the bounds of their habitation." The boundaries of nations being thus set out "by divine appointment," divine honors were paid to Terminal Stones, the same as in our Bibliolatry and ceremonial Fetisch worship of our old theologies, where external charchism, in gewgaws and bangles, are the death which swallows up the spirit.

The Rock or Stone worship is in many places apparent in the Mosaic dispensation. "Ascribe ye greatness unto our God. He is the Rock," said Moses. He speaks to the Rock, and strikes it with the rod of God when he wishes water to flow. So in the "Occult Sciences—the Philosophy of Magic, Prodigies,

or Miracles," as set forth by Eusebe Salverte, "Bacchus, with the Thyrus which he carried in his hand, [the same as the rod of God which Moses carried,] having pointed out a spring of water to the troop who followed his steps, the God caused a spring to rise by striking the ground with his thyrsus. We read also that Atalanta struck her lance against a Rock, from which instantly gushed a spring of fresh water." So, too, Samson, when he was "sore athirst," after having "slain a thousand men, called on the Lord," who begot a miracle on the jaw-bone of an ass to the forthcoming of "water thereout."

In "The Yail of Isis, or, The Mysteries of the Druids," by W. Winwood Reade, we find their religion was of deep root and distant origin. It was of equal antiquity with those of the Persian Magi, the Chaldeans of Assyria, and the Brachmans of Hindostan. They resembled them so closely in its sublime precepts as to leave no doubt that these nations, living so widely apart, were all of the same stock and the same religion. They worshipped but one God, and erected to him altars of earth, or unbewn stone, and prayed to him in the open air; and believed in a heaven, in a hell, and in the immortality of the soul. * * * Like the God of the Jews, of the Chaldeans of the Hindostan, and of the Christians, this Deity of the Druids had three attributes within himself, and each attribute was a God." Thus the triangular God, or trinity, is proven from "holiest antiquity, into which it had descended from heaven itself" by a process akin to the squaring of the circle.

As the Hebrews christened their God-Stones, in the various phases of the Lord, as Ebenezer, Jehovah-nissi, and Bethel, so too the Druids had a "monument in Cumberland called 'Long Meg and her Daughters,' where they held annual assembles, and at the Valley of Stones in Cornwall, as Samuel visited Bethel and Gilgal once a year to dispense justice."

We think we should prefer the judgment-seat of "Long Meg and her Daughters" to that where Samuel dispensed justice by "hewing Agag to pieces before the Lord," although Agag asked for "mercy, and not sacrifice."

"Never before, never since, in the world, has such vast power as the Druids possessed been wielded with such purity, such temperance, such discretion." Alas! for such Heavens!

In matters of health, "they were more anxious to prevent diseases than to cure them," and among their prescriptions were "cheerfulness, temperance, and early rising."

"As there were musicians among the Levites, and priests among the Phoenicians, who chanted barefoot and in white surplices the sacred hymns, so there were bands among the Druids." The initiation to the mysteries appears to have been the same as in all the ancient religions. There "was the baptism of fire, of water, and of blood." The Simekhah, or divine light, burst upon the initiated, and when fully regenerated, was recorded in the book of life, to be received into everlasting habitations. Their temples, "like those of the Thracians, were open at the roof, for the Druids deemed it impious to attempt to close within a house that God whose shrine was the universe."

The serpent was not only worshipped as a symbol of light, of wisdom, and of health, personified under the name of God, but also as an organ of divination.

Finally, it was the brazen serpent elevated upon a cross that Moses erected in the wilderness, and upon which all who gazed were saved from death; and it was this serpent which Jewish and Christian writers have agreed in asserting to be a type of the Messiah."

The oak was a sacred tree among the Druids. "This, the fairest and strongest of trees, has been revered as a symbol of God by almost all the nations of Heathendom and by the Jewish patriarchs. It was underneath the oaks of Mamre that Abraham dwelt a long time, and where he erected an altar to God, and where he received the three angels. It was underneath an oak that Jacob hid the idols of his children, for oaks were held sacred and inviolate. Homer mentions people entering into compacts under oaks as places of security. The Greeks had their vocal oaks at Dodona. The Arcadians believed that stirring the waters of a fountain with an oaken bough would bring rain. The Scythians worshipped oaks, which they inclosed in a consecrated court. When an oak died, the Druids shaped it into the form of a pillar, a pyramid, or a cross, and still continued to worship it as an emblem of their God."

They anointed their Stone Gods as did Jacob at Bethel, though sometimes the later prophets and reformers condemned the earlier manifestation of "God's Word" in old Jewry. The Stone Deities of Jew and Gentile were believed to have been animated by spirits, and to have been mediums of the Lord. "Every one has heard of the Stone of Memnon in Egypt, which was said to speak at sunrise, and the remains of which are covered with inscriptions by Greek and Latin travelers bearing testimony of the fact."

"To fire, also, as an emblem of the Sun, the Druids paid peculiar reverence. Indeed, Fire would appear to have been the chosen element of God. In the form of a flaming bush he appeared to Moses. On Mount Sinai his presence was denoted by torrents of flame, and in the form of fire he preceded the Israelites by night through the dreary wilderness, and the Arabians always carry fire in front of their caravans."

"All the great nations had their holy fires, which were never suffered to die. In the temple of the Gaditanian Hercules at Tyre, in the temple of Vesta at Rome, among the Brachmans, the Jews, and the Persians, were these

immortal fires which might not be desecrated by the breath of men. So also the American savages, when they have gained a victory would light fires and dance around them.

The Druids offered bloody sacrifices, as did the "chosen people," to the Lord. They also used divining rods, equivalent to the Rod of God which Moses carried in his hand; but they were not so exclusive as Moses, who would not let the Lord speak by Miriam.

Among the Druids "the ordering of these divinations were usually placed in the hands of the women, who formed an order of sybil among these ancient prophetess."

"It has been the belief of every age that women are more frequently blessed with gifts of inspiration, and that the mists of the future hang less darkly before their eyes than before those of men."

But neither Moses nor Paul permit "the gifts of inspiration" to women, though Miriam protested against the veto of the outpouring of God's Word by herself.

Let the woman keep silence in the Church, says Paul—*Mulier tacet in ecclesia*.

But among the Druids, "a mysterious Sisterhood, who dwelt in strict chastity and seclusion, furnished the oracles of Britain. Such is the origin of Christian nunnery."

Proofs are given that these Druidical prophecies or mediums had spiritual foresight in declaring future events. Our author then proceeds to show that almost all of our ceremonial religion is but the continuation of all past Heathendom, as many in our time are discovering. So of our Lord's Day. Sabbath or Sunday—Day of the Sun—which our priests would superstitiously enforce in the name of the Lord.

The word Lord is Heathen, and is equivalent to Baal in Chalde, and to Adonis in Phoenician." The origin of Free Masonry and its ceremonies are shown to be a part of the ancient Baal-worship is yet alive in the midst of Christendom. Nor is it the ancient Phallic worship extinct among us. The very spires of our churches are its representatives. See Mrs. Child's "Progress of Religious Ideas" and Mackay's "Progress of the Intellect."

"Never before, never since, in the world, has such vast power as the Druids possessed been wielded with such purity, such temperance, such discretion."

Alas! for such Heavens!

"The word Lord is Heathen, and is equivalent to Baal in Chalde, and to Adonis in Phoenician."

"On Midsummer-eve an involuntary tribute is paid by the peasants of Great Britain and Ireland to the shades of their ancient priests, and to the Gods whom they worshipped, by lighting bonfires."

The Irish dance round these fires, and sometimes fathers, taking their children in their arms, will run through the flames." This would appear to be a part of an old Phoenician ceremony as passing through the fire to Baal or Melkarth, which the Hebrew sect condemned, though in the practice of ceremonies equally barbarous—as modern Christian sects condemn the hair-breadth difference of each other's ceremonies, as whether you may sprinkle or immerse; whether God is one or triune; whether there shall be close or open communion; the matter of the real presence in bread and wine; and numberless other tomfooleries too numerous to mention.

"Throughout the United Kingdom there are similar divining customs observed to those which I have just described as exercised on Midsummer-eve. There are miscellaneous vestiges of Fire-worship besides those already noticed.

"In Oxfordshire revels, young women will sometimes tuck their skirts (twisting them in an ingenious manner round their ankles, and holding the ends in front of them) into a very good resemblance of men's trowsers, and dance round a candle placed upon the floor, concluding by leaping over it three times.

The name of this dance, too coarse to be written here, as the dance is to be described, betrays its Phetic origin."

The book we cite from is so late as 1861, and it appears that in Llandegla, in Wales, sacrificial offerings are yet made, as in old time, to the tutelary Divinity of the place. Indeed, every enlargement and reform in religion follow in the wake of science and civilization—thus verifying Mr. Buckle's position, that the religious status of all nations is always in the ratio of their scientific enlightenment, and that superstitious ceremonies cease only in the fuller light of the intellect. There are, however, inspirational truths sometimes evolved from babes and sucklings from the transmundane spiritual profit; but unless the flaming pillars of the intellect—these *flammea membra mundi*—be laid by to sustain such outpouring of the spirit, there is danger of submergence in the veriest mire of superstition.

Unfortunately, the religious past exhibits but little else than this horrible pit and mire clay, whose upheavals have abounded in incusing throtlling humanity by the aid of priesthoods. Whoever raised his head above the slime, was peitied down as an enemy of God and man. Even in our own day the overflows of ancient Egypt have been fashioned into "God's Word," and Bibliolatrous and ceremonial baubles form the staple of our fashionable Sunday worship.

The late Dr. William E. Channing, in his discourses, has well said, "Immortal happiness is nothing more than the unfolding of our own minds, the full, bright exercise of our best powers; and these powers are never to be untold here or hereafter, but through our own free exertion. To anticipate a higher existence whilst we neglect our own souls, is a delusion on which reason frowns no less than revelation. Dream not of a heaven into which you may enter, live here as you may."

To such as waste the present state, the future will not, cannot bring happiness."

"Perhaps it may be asked, whether those born into Heaven, not only remember with interest, but have a present, immediate knowledge of those whom they left on earth?" On this point, neither Scripture nor the principles of human nature give us light, and we are of course left to uncertainty. I will only say, that I know nothing to prevent such knowledge.

We are indeed accustomed to think of heaven as distant; but of this we have no proof. Heaven is the union, the society of spiritual beings. May not these fill the universe, so as to make heaven everywhere? Are such beings probably circumscribed, as we are, by material limits? Milton has said

"Millions of spiritual beings walk the earth.

Both when we wake and when we sleep."

"It is possible that the distance of heaven lies wholly in the veil of flesh, which we now have power to penetrate. A new sense, a new eye, might show the spiritual world were passing us on every side."

Here we find Dr. Channing catching a glimpse of the spirit world, which, since his day, has unfolded. He admits that the Bible affords but little or no light upon spiritual transmundane existence, yet our Procrustean theologies and church-world forbid looking for more light beyond its boundaries, and seek to frighten us with their Devil if we look beyond its pasteboard barriers. These are their "Terminal Gods." Within these lies their holy land, and woe betide those who find the regions round about equally holy. Spiritualism, science, and civilization are called upon to bow their heads to the Terminal Gods of the Bible, and sorry we are to say that many seekers often stop in passing to throw a sop to the cerberus or three-headed dog which guards the holy land of old theology. Also, they often build the *Pons asinorum*, or Ass's bridge for the retrograde march of those who find progressive light hurtful for weak eyes, till, in their backward slide, they can succeed in squaring the circle of "God's word," as manifest in old time in ignorance, barbarism, and darkness, with the fuller, brighter, and universal Word of to-day—whether the Word be of Geology, Astronomy, Physiology, or any other mode of being. How basely humiliating that all new truths should be brought forth in "hated breath and whispering baseness," lest superstition and priesthood should find them contradictory to "God's Word," assumed to have been spoken, only to the Jews. If interpretation could not be twisted to receive the new truth, then the new truth must go down beneath the ancient darkness. So all our discoveries—all our wares, must be dumped before the judgment-seat of old Jewry, and nothing be permitted to pass that has not been *vised* according to its Urim and Thummim. Says Kenrick, in his "Essay on Primeval History": "The discovery of an inconsistency between the doctrines of physical astronomy and the language of Scripture presented a more formidable difficulty. A skillful metaphysician might undertake to reconcile free-will with predestination—a skillful commentator, St. Paul with St. James; but to reconcile the Copernican system of the universe with a phraseology founded on the belief of the revolution of the heavenly bodies around the earth, was clearly impossible. In this emergency the head of the Romish Church was prompt in his decision, and condemned the astronomer and his doctrine, that no suspicion might exist of an error in the language of Scripture and the long established belief of the Christian world. While the Protestants, to get rid of the astronomical contradiction of "God's Word," adroitly twisted the interpretation till the Word was presented with its seamy side out."

Again, says Kenrick: "We cannot have the same evidence of the events of the reigns of David and Solomon, and those of the period comprehended in the first eleven chapters of the book of Genesis; nor can we be surprised, if, in the necessary absence of documents respecting primeval times, a narrative should have formed itself, reflecting the opinions, partly true and partly erroneous, of the people among whom it had birth. Had the Hebrew literature not borne this character, the phenomenon would have been unparalleled in history; it would have wanted a most decisive stamp of high antiquity had it exhibited, in its earliest pages, a scientific, not a popular philosophy." That is, "God's Word" to the Hebrews reflected their opinions partly true and partly erroneous, which may truly be said of God's Word to all other nations. Kenrick supposes the Jewish people to have had greater spiritual insight than their neighbors—very likely if less engaged in absorbing commercial or money-getting pursuits, like their neighbors the Phoenicians. He says that "each nation usually assumed to itself the honor of representing the primitive human stock, grafting others if it recognized their existence, upon this indigenous tree, and making its own country the scene of primeval history

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

W. F. Jamieson, Trance Speaker, Paw Paw, Mich.

Mrs. Frances Lord Bond may be addressed during the summer, Fonda Lac, Wis.

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

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 Horseheads, N. Y., June 5.

Mrs. E. A. Kingsbury will answer calls to lecture, addressed 1905 Pine Street, Philadelphia.

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

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.

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

Mrs. A. F. Patterson, (formerly A. F. Pease,) will respond to calls to lecture. Residence, Springfield, Ill.

Mrs. C. M. Stowe will spend the summer and autumn in Iowa and Minnesota. Address, till farther notice, Independence, Iowa, care of "Rising Tide,"

Mrs. S. E. Warner speaks once in four weeks at Berlin, Princeton, Spring Vale, and Owego, N. Y. Address care of Berlin, Berlin, Wisc.

Miss Emma Hardinge will lecture in Taunton, Quincy, Andover, June, and Sutton, N. H.; 21st and 22d, and 14th in Sutton, N. H.; 21st and 22d in New Bedford, Mass.

Mrs. Cora L. V. Scott Hatch speaks at Doworth's Hall, 806 Broadway, every Sunday. Conventional Matinees 10½ A. M.; Lectures, 7½ P. M.

Mrs. Augustus A. Currier will lecture in Chicago, two first Sundays of June. Address box 515, Lowell, Mass.

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

Rev. J. D. Lawyer will attend to any invitations to deliver six or more lectures on Doctrines of salvation to their relatives and friends.

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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 2387.

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 fairs, if desired. Mrs. M. is an inspirational speaker. Address Atoms, N. Y., care W. H. Johnston.

F. L. Windsworth speaks in Taunton, Mass., first two Sundays of June. Margaretta, Mass., last three Sundays of June. New Bedford, Mass., first two Sundays of July; Quincy, Mass., four Sundays of September. He will answer calls to lecture in the East until further notice. Address as above.

N. Frank White has returned permanently to the lecturing field, and will lecture the five Sundays of June at New Haven, Conn., July 6th to 13th, Lowell, Mass., Address as above. Also, 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.

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Apotheosis.

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

For the Herald of Progress.

Departed: On the 2d of May, our Sister, Miss ALMINA S. MERRIMAN, eldest daughter of Josiah and Mary Merriman, after a sojourn of twenty-four years in the earth-life, at Byron, Genesee Co., N. Y. Possessed of a full and robust form, beaming apparently with health, her prospects for a long life of usefulness and happiness here were much brighter than those of most young ladies of the present day. But disease, in the form of tertious consumption, fastened its poisoned fangs within her system, and sapping the very fountain of strength, after a protracted and painful illness caused her dissolution.

Surrounded as she was by affectionate parents, brothers, sisters, and numerous relatives and friends, and filled with bright prospects of future happiness, it was but natural that she should cling to earth-life, to enjoy its pleasures and advantages. This was particularly the case in the early stages of her illness, when she was without those spiritual experiences it was her privilege to enjoy before her dissolution. Previous to their commencement, she was not consoled by an intelligent belief in immortality. But soon the scene was changed, and oh, with what raptures of delight she hailed and participated in that change! The heavens were literally opened to her view, and she beheld with emotion of joy the bright spirit forms of friends near and dear, who had preceded her to the heavenly home. They came in love day after day for weeks, and showed her, repeatedly, those enchanting scenes in the bright Summer Land. On one occasion she was shown a lovely spiritual garden, abounding with beautiful trees and the rarest flowers, which exhaled an aroma more than earthly, filling her with "joy unspeakable and full of glory!" On returning fully to consciousness, and finding she was yet encased in her diseased form, and surrounded by those far less attractive earth-scenes, she wept for sorrow that she could not go with her angel friends.

While thus in a semi-trance, she frequently spoke at considerable length, both in the English and Indian language: often, too, though so weak, unassisted, as to be scarcely able to speak audibly, she was influenced to sing in sweet and thrilling melody. On one occasion she sang to her mother a favorite song of her mother's sister, and although that sister had been in spirit-life a number of years, her presence was readily recognized by the song. The spirit sister then requested the presence of her sister's husband, that she might identify herself to him, speaking to them freely of occurrences before and since her departure to higher life. Numerous and rich were Almina's experiences of a kindred character, carrying conviction to some minds of the reality of spirit communion. For weeks previous to her dissolution, her only cessation from distress was when magnetized by those kind heavenly guardians.

Her funeral was attended on Sunday, the 4th inst., at the Baptist Church, by one of the largest audiences ever assembled on a similar occasion in this vicinity. Mrs. F. O. Hyzer delivered on the occasion one of her most eloquent and cheering inspired discourses, accompanied by her melodeon and three of her subdued and soul-cheering improvised songs.

Death is truly a door through which we may all sooner or later pass to the more happy Summer Land, having been disrobed of our diseased or worn-out physical bodies. Our sister waited from day to day for weeks, anxiously wishing for the door to be fully opened, that she might go home with those "white-winged" messengers from the other shore; and now, having passed through, she whispers sweetly to me from the other side, saying, "My Brother, it is not death, but emancipation."

I am permitted to add the following appropriate and beautiful lines, from the pen of Mrs. Hyzer, to this notice of our departed Sister.

J. W. SEAYER.

TO THE MEMORY OF ALMINA.

Lovely spirit, thou hast broken
From the chains that held thee here,
And art laying in the fountains
Of our Father's love-lit sphere;
Thou hast passed the shadow-valley,
Led by Truth's redeeming hand,
And art resting in the bowers
Of the cloudless Summer Land.

We are told that mortals tremble,
If no priestly rite or form
Of an earthly church receive them
Ere they meet Transcendence's storm;
But we've seen thy childlike spirit
Meet with Death, the dreaded king—
Meet and break his fearful scepter
With thy heaven ascending wing.

We rejoice that thou art victor,
Though we feel as mortals must,
When yielding to another hand
Our own heart's secret trust;
But though we yield thee sadly,
We know thou'rt happy now,
With the myrtle-wreath supernal
Twining round thy maiden brow;

And we know thou'lt still be with us,
As a guiding magnet bright,
To lead our toiling footstep
To thy own pure home of light;
And when like thee we're ransomed
From the bondage of our clay,
Thou'lt join the throng who guide us
On our joyous, heavenward way.

F. O. HYZER.

Conjugium.

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New Publications.

THE ATLANTIC.—The June number of the *Atlantic Monthly*, closing the ninth volume, has the following attractive contents:

"Walking," an eloquent word for Nature, from the pen of the late Henry D. Thoreau; "War and Literature," and "The Horrors of San Domingo," by J. Weiss; "The Sam Adams Regiments of the town of Boston," by Richard Frothingham; "The Health of our Girls," by T. W. Higginson; Agassiz's "Method's of Study"; "Solid Operations in Virginia," by Edward Everett Hale; the conclusion of Miss Prescott's "South Braker; Sundry poems; an interesting article on "The Author of Charles Auester," now known to have been Miss Elizabeth Shepherd, recently deceased in England; and "Something in the Pastoral Line," by James Russell Lowell.

THE ECCLÉSIA for June opens with a fine steel engraving of Prince Albert—the finest picture we have ever seen of the lamented Prince Consort. The contents embrace the cream of late issues of most of the foreign Quartermasters, including articles on "Contemplation of the Heavens," "Our Artillery Prospects," "The City of the Sun," "The Ghost Dead Bell," "Recent Revolution in the Papal States," "Canterbury and its Archbishops," "The Phosphorescence of the Sea," "The Sun and Solar Phenomena," &c., &c. W. H. Bidwell, 5 Beekman street. 42 cents per number.

THE LONDON QUARTERLY REVIEW, Leonard Scott & Co.'s reprint for April, has the following contents:

1. Dorset; 2. Hymnology; 3. State and Prospects of Turkey; 4. Training of the Clergy; 5. Life of Turner; 6. The Eastern Archipelago; 7. Stanhope's Life of Pitt; 8. The Merrimac and the Monitor.

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The Homestead Bill.

The following is a correct copy of the Homestead Bill, as passed by both houses of Congress and signed by the President:

AN ACT to Secure Homesteads to Actual Settlers on the Public Domain, and to Provide a Bounty for Soldiers in lieu of Grants of the Public Lands.

Be it enacted by the Senate and House of Representatives of the United States of America, in Congress Assembled: That any person who is of the benefit of the first section of this act from paying the minimum price, or the price to which the same may have graduated, for the quantity of land so entered at any time before the expiration of the five years, and obtaining a patent therefor from the Government, as in other cases provided by law, on making proof of settlement and cultivation, as provided by existing laws granting pre-emption rights:

And provided, further, That nothing contained in this act shall be construed as to prevent any person who has availed himself or herself of the benefit of the first section of this act from paying the minimum price, or the price to which the same may have graduated, for the quantity of land so entered at any time before the expiration of the five years, and obtaining a patent therefor from the Government, as in other cases provided by law, on making proof of settlement and cultivation, as provided by existing laws granting pre-emption rights.

Sec. 7. And be it further enacted, That nothing contained in this act shall be construed as to impair or interfere in any manner whatever with existing pre-emption rights:

And provided, further, That all persons who may have filed their applications for a pre-emption right prior to the passage of this act shall be entitled to all privileges of this act:

Provided, further, That no person who has served, or may hereafter serve, for a period of not less than fourteen days in the army or navy of the United States, either regular or volunteer, under the laws thereof, during the existence of an actual war, domestic or foreign, shall be deprived of the benefits of this act on account of not having attained the age of 21 years.

Sec. 7. And be it further enacted, That nothing contained in this act shall be so construed as to impair or interfere in any manner whatever with existing pre-emption rights:

And provided, further, That all persons who may have filed their applications for a pre-emption right prior to the passage of this act shall be entitled to all privileges of this act:

Provided, further, That no person who has served, or may hereafter serve, for a period of not less than fourteen days in the army or navy of the United States, either regular or volunteer, under the laws thereof, during the existence of an actual war, domestic or foreign, shall be deprived of the benefits of this act on account of not having attained the age of 21 years.

Sec. 7. And be it further enacted, That nothing contained in this act shall be so construed as to prevent any person who has availed himself or herself of the benefit of the first section of this act from paying the minimum price, or the price to which the same may have graduated, for the quantity of land so entered at any time before the expiration of the five years, and obtaining a patent therefor from the Government, as in other cases provided by law, on making proof of settlement and cultivation, as provided by existing laws granting pre-emption rights:

Sec. 8. And be it further enacted, That nothing contained in this act shall be construed as to prevent any person who has availed himself or herself of the benefit of the first section of this act from paying the minimum price, or the price to which the same may have graduated, for the quantity of land so entered at any time before the expiration of the five years, and obtaining a patent therefor from the Government, as in other cases provided by law, on making proof of settlement and cultivation, as provided by existing laws granting pre-emption rights:

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