

THE HERALD OF PROGRESS.

Devoted to the Discovery and Application of Truth.

Vol. 3, No. 19.]

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

NEW YORK, WEEK ENDING JUNE 28, 1862.

TWO DOLLARS
per Year.

[WHOLE No. 123.]

TO WRITERS AND READERS.

A letter X on the margin opposite this notice is made to indicate to the subscriber that his subscription will soon expire, and that he is invited promptly to renew it, to insure the uninterrupted mailing of the paper, and save extra labor at this office. Renewals will in all cases be dated and receipted for from the expiring number. We trust that the interest of our readers will expire with his subscription.

Whisperings to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

W. A. S.—Your words on "Happiness," have light in them.

E. P. W., WARSAW.—We will not publish it at present.

HENRY S. WATERTOWN, C. W.—Your letter of inquiry is filed.

D. BRYSON, N. Y.—We have not yet had space to give to the article. We have not declined it.

E. C., CENTREVILLE, R. I.—We thank you for No. XIII, on "Self-Government."

"Speech of Hon. Elijah Ward, of New York, on the Bankrupt Law," is received. We may refer to it hereafter.

F. G., BROADWAY.—It is said that the Northern government is trying to make saints of the Southern soldiers, by sending armies to canonize them.

FORWARD, QUINCY, ILL.—Your paper on "Hope" is in the editor's drawer. It will be published when our space is more at our disposal.

Mrs. E. G. W., CHICAGO.—It gives us pleasure to add your name to our list. Your requests have received attention.

H. L., MONTREAL.—Your remarkable epistle was received. As yet we have no light concerning its import.

LORETTA M., ADRIAN.—We much like the spirit and power of your communication. Life is a grand reality, and blessed are they who keep their minds open to its lessons.

S. R. P., ST. LOUIS.—We receive our thanks for the able and timely "Letter of B. Gratz Brown to the Palmyra Courier." It should make a profound impression on all who read it.

RICHARD H., DOWAGIAC, MICH.—"The Pirate's Cave" discovery turns out to be a Boston "story," started in the papers by one who was probably born, April 1st.

CHARLES L., ST. LOUIS, MO.—Your contributions to the "Medical" column have been filed. Thank you for every brotherly feeling and expression.

W. B. B., PITTSBURG, PA.—We have not decided what disposition to make of your questions to H. B. Hamilton. Probably they will be forwarded to him.

C. C. T., BROOKLYN.—Perhaps you feel like the young doctor, who, in a new settlement, on being asked to contribute towards inclosing and ornamenting the village cemetery, very coolly replied, that if he filled it, he thought he should be doing his part.

"BACHELOR," N. Y.—You complain of prices paid to clergymen. A religious editor says, "In our experience, we have married persons for 37 cents, we have married on trust, and we have married for a counterfeit bill." So you see there is cheap work done sometimes.

P. E., WILLIAMSBURG, I. I.—"MR. DAVIS, SIR: How would you prove by the laws of Nature, the immortality of the soul, without the aid of the Bible?"

ANSWER: The natural, spiritual, and scientific proofs of immortality of the soul are given in the fifth volume of the Harmonia. You will there find arguments independent of any religious authority.

J. M. H., BOSTON.—Your paper on present social evils is excellent. One of your remarks enforces the familiar fact that when a poor woman steals to keep from starving, they call the act theft, and punish it as a crime. When a rich woman steals to gratify her longing for finery, they call it *cleptomaniac*, and give her sympathy and a fashionable doctor. On the whole, it is an advantage to be rich; it promotes pleasant language and charitable opinions.

NEW ORLEANS SPIRITUALISTS.—The following is a "sign of the times." How glad are we to open a new chapter in the book of life with the friends who have been submerged and made wretched by this terrible war:

A. J. DAVIS & CO., GENTLEMEN.—On the interruption of intercourse, caused by this ungodly rebellion, I requested you to "discontinue" sending the HERALD OF PROGRESS to my address. I am now safe in receiving it and reading it, thanks to that banner of life, light, and liberty, the flag of the United States! We, the Sons of Progress, have periled everything in our efforts to avoid this mad whirlpool of political villainy, which has surged over all human rights and sympathies for months past. We hope, through the united efforts of all, particularly Spiritualists, to soon proclaim peace, happiness, and liberty to all humanity!

Pulpit and Rostrum.

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

Yearly Meeting of Friends of Human Progress, AT JUNIUS MEETING-HOUSE, NEAR WATERLOO, SENECA COUNTY, N. Y.

REPORTED FOR THE HERALD OF PROGRESS.

Before giving a report of the fourteenth anniversary meeting, a word touching its rise and progress may be in place.

In 1848 a meeting was held in Farmington, Ontario County, composed largely of those who had been members of the Society of Friends (Hicksite), which held one of its annual gatherings, called the "Genesee Yearly Meeting," at that place. For years previously a portion of these Friends, while believing fully in certain spiritual truths taught among Quakers, had grown weary of bondage to discipline, sick of sectarian narrowness, and actively interested in the Reform movements of the day; and at last this separation in feeling and spirit resulted in a separation in form. In 1848 a simple organization was formed under the name of "Congregational Friends," and the next gathering appointed at Junius Meeting-house the following year. A great reason for this change was to be sure of a commodious place for meetings, and the old Friends' meeting-house, not far from the home of Thomas McClintock, of Waterloo, formerly a preacher among Friends, who had taken active part in the new movement, was available for such a purpose.

While the first yearly meeting was more largely composed of such as had been Quakers, none others were excluded either by act or word, but rather encouraged in their presence and fellowship. The name of "Friends of Human Progress" was adopted as more entirely impartial, and the meetings are simply free gatherings of all, irrespective of creed or sect, who may choose to come and take part.

Business officers and committees are chosen, and arrangements made, whereby such subjects of religious thought, spiritual life, and practical Reform as may be called up, shall be treated "decently and in order," and a fair presentation of the views of all men or women who wish to speak be secured. There has been an increase in the numbers in attendance and the interest of the utterances, until the meeting has come to be looked forward to with interest and living satisfaction by large numbers of thoughtful and progressive persons in the region where it is held. The proportion of those who have been Friends is less than formerly, and, with its increased numbers, it has drawn in from varied fields of religious thought and reform such as wish to become, in a broad sense, "Friends of Human Progress."

The plain, antique "meeting-house," with its wooden benches, "high seats," deep, cumbrous galleries, with their square stout supporting beams, gull-less alike of paint or dirt, is a reminder of the "olden time," while the green fields and springing flowers, and tall trees in the grassy yard, tell of Nature's life and beauty. The abundant hospitality of the homes in the vicinity, the meeting of those from a distance interested in kindred affairs, conspire to make the social enjoyment a pleasant and important feature of these occasions.

Several other meetings, similar in their general character, are held in different parts of the country, calling out large audiences, and marked by great life and earnestness.

FIRST DAY.

On Friday, May 30, at 10 1/2 A. M., Philip D. Moore, of Newark, N. J., called the meeting to order, and a committee to nominate officers was chosen, consisting of C. D. B. Mills, Mary Doty, Benjamin Fish, Phebe B. Dean, John H. Allen, Rhoda DeGarmo, and Lucy N. Coleman.

They soon reported Philip D. Moore Chairman; G. B. Stebbins and Phebe B. Dean, Secretaries; Stephen Shear, Treasurer. A business committee, to report resolves and plan the conduct of the meeting, was nominated: Charles D. B. Mills, Frederick Douglass, Catharine A. F. Stebbins, Seymour Reed, Lucy N. Coleman, Rhoda DeGarmo, Israel Lisk.

Philip D. Moore said he had read beneath a name on a tombstone the words: "Thou of the tender heart and true," and wished he might be worthy of such an offering to his memory. Yet he felt it consistent and true to strike

down the rebel, armed for slavery as he was, and seeking the nation's life.

George Pryor, of Auburn—a venerable Friend, aged eighty-one years, but yet in good health and of clear and open mind, who has from the first been a constant attendant—spoke of his gratitude in view of being privileged again to see so many familiar faces.

Benjamin Fish, of Rochester, said he once heard a man tell the story of a mastiff that walked majestically on, heedless of the barking of other dogs, and who said he wished if men would imitate animals, they would pay heed to their nobler traits, like this. This war which scourges the land has come because we have not used our moral power.

Mrs. Norton, of Madison County, read a paper which gave her plan for the settlement of our national troubles, and at its conclusion an adjournment for one hour was voted. Impromptu board tables were spread in the yard, beneath the trees, and covered with the ample contents of sundry baskets, which at once appeared from cool and safe hiding-places. Eating, talking, and walking, kept all cheery and busy.

At 1 1/2 o'clock P. M. commenced the afternoon session, opened by the "John Brown Song," led by William Denton and Frederick Douglass, and united in with great spirit by such as had a gift of musical expression.

The Business Committee reported in part, offering some resolves on the vital importance of personal virtue and character, and on the rebellion.

(All the resolves are at the close of this report.)

J. H. W. Toohy, of New York, spoke on character, and, at the suggestion of Rowland Robinson, of Vermont, the Secretary read the correspondence, letters to Gerrit Smith, Ira Hitchcock, of Oneida; T. W. Higginson, of Worcester, Mass.; Thomas McClintock, and James Truman, of Philadelphia; Mrs. Mary F. Davis and Dr. R. T. Hallock, of New York; George W. Putnam, of Peterboro, and the "North Collins" Yearly Meeting.

(Portions of these letters are given at the close of this report.)

The war, and its bearings on slavery and on the future condition of the country, absorbed a large share of time for the two first days. A wish was often expressed to enter upon other topics, but this seemed so fit for the needs of the hour, so absorbing, and embraced such wide relations and bearings, as to fill the time well. The examination of its moral bearing and of the great issue at stake was of high value.

P. D. Moore spoke on slavery. G. B. Stebbins spoke of the need of moral power and courage to end this sad war speedily and well, to root out rebellion, and of the high work of this meeting to do something to educate the innate powers of manhood and womanhood. Frederick Douglass spoke of the importance of an honest, heartfelt recognition of the rights of the negro as a man. Meeting adjourned until 10 A. M.

SECOND DAY.

Saturday, 10 A. M., a larger audience was present, and the session opened by the President reading the noble poem of Whittier, written since slavery ended in Washington: "Astræa at the Capital."

George Pryor spoke of the worth and excellence of true progress—the satisfaction it gave, especially in old age.

Further resolves on slave-catching in Washington, the Hunter proclamation, and the President's action thereon, were offered from the committee.

G. B. Stebbins read a memorial to Congress, asking them to abolish slavery:

To the Congress of the United States: The "Friends of Human Progress," assembled in Yearly Meeting at Junius, near Waterloo, Seneca County, New York, in view of the unhappy condition of our country, scourged by a terrible civil war, respectfully and earnestly offer our views and deliberate judgment as to the cause of this war, and the means whereby it may and should be brought to a close.

Slavery is its cause. This nation is but illustrating anew the lesson of history, that slavery is always an element of danger in the State—and this in the nature of things, since permanent peace, union, and order, are impossible, save through wise obedience to those divine laws of Justice, Liberty, and Fraternity, which slavery repudiates.

Slaveholders plotted this rebellion; slaveholders opened this war, and lead in its conduct with desperate malignity.

By an evil necessity, inherent in the system they uphold, it must either rule or ruin; hence this foul rebellion.

Our sons, and brothers, and loved ones, have gone forth freely in their country's defense, and we are grieved and heart-sick to see them the victims and sufferers in the guilty waste

of precious life and the gratuitous exposure to exhausting labors and fatigues, results of a weak tenderness toward slavery on the part of the Government in the conduct of this war.

It is shameful that a wicked prejudice, created and fostered by slavery—and which rebel slave-owners now rejoice to find their ally—prevents the acceptance of the proffered aid of the negro, and flings the burthen and peril of the war on the Northern soldiers. It is folly without parallel to refuse the help of the only friends the Government has in large sections of the South.

It is base ingratitude to drive back those friends into cruel hands. In the presence of national law and of the necessities of war, rebels have no rights. The first gun fired against Fort Sumter shattered the fetters from the limbs of every slave in the rebel States, under the same principle by which that base act made its perpetrators and abettors outlaws.

No legal or constitutional barrier, therefore, stands in the way.

As to the few loyal slave-owners in the Border States, if they be truly loyal, they will share any sacrifice to which the ending of slavery may subject them, as their ready offering for their country's safety; especially when, in the light of a few years of Freedom, such sacrifice would be found more seeming than real, and when the Government stands ready to make them such compensation as might be its share of indemnity for a common complicity with the slave system.

Under the war power, there is ample authority for the total ending of slavery, so necessary to the safety—nay, to the very existence—of the nation.

We wish peace, but it is possible only with freedom, broad and impartial, as the right of all, irrespective of race.

We wish safety and a high future for our country, imperiled by this wickedness it has nursed and nurtured in its midst.

We therefore ask that, in this crisis, you will use your abundant powers to decree the emancipation of every slave, with a high faith that Divine Wisdom has so ordered that it is always safe to do right.

To be signed by its officers, in behalf of the meeting.

William Denton thought the resolves blamed the Government, while the people, as well, were at fault. Slavery would end when the people had suffered enough.

F. Douglass thought Government should bear its share of fault, and should know clearly what the people wish.

G. B. Stebbins thought the resolve and memorial simply true. We must ask for what we want done. We wish the government wise enough to end the rebellion. A moral courage is needed. Men can face bayonets, but leaders tremble before slavery. Who shall be brave enough to say that must die? He did not suppose the President and others loved slavery, but its witching spell is not thrown off yet. Let the people speak, and let government do what the majority want done—end slavery to save the nation.

F. Douglass said government had been the breath of the people. This war-debt of \$600,000,000 was making it a great power—more dangerous if not rightly wielded. We are in for a long war, and the danger is a compromise whereby even free speech may suffer here. The difficulty with Lincoln is, he acts positively for slavery—negatively, and only by implication, for freedom.

Mr. Toohy spoke to explain his former remarks, and heartily wished the memorial passed.

Mr. E. Andrews, of Bristol, asked if the memorial or the resolves were before the meeting, and did not fully agree with the resolves, yet wished slavery ended at once.

Mr. Edward Wheeler, of Rochester, spoke of the need of outgrowing hatred and prejudice against the negro.

The memorial was voted on and passed with great earnestness and unity.

A committee of three was chosen to confer with last year's treasurer, and find the amount needed for this year's expenses.

A committee of seven was chosen to issue the call, and arrange for the next meeting: Israel Lisk, Mary Doty, Stephen Shear, Phebe B. Dean, Alfred Vail, Hugh Thorne, and Harriet A. Mills.

Adjourned for one hour. Met at 1 1/2 P. M., and a collection of \$27.50 taken up for arrears and expenses.

The following resolves were read by the Secretary:

RESOLUTIONS.

1st. Resolved, That the principles which, as Friends of Progress, we inscribe on our banners—the peerless worth, transcendent majesty, and vital all-sovereign authority of the Truths of the Soul, the laws of Reason, the ordinances of Verity and Justice, the requirements of Virtue, the superlative claims of character—far enough from being cold, lifeless, or barren abstractions, reconcile and welligh

inaccessible, buried away in abysses of dim and dubious speculation, are warm and living realities, all fruitful, radiant with light, patent and certain than all else beside, the primal scripture, oldest and completest bible, lamp for the feet through all the labyrinths of time, sorrow and solace to the soul, talisman of accomplishment, and standard evermore of all effective doing and success.

2d. Resolved, That these Truths, always pertinent and apposite, always full of vital bearings, and charged with most benign guidance and blessings for men under whatever circumstances and in every age, are especially pertinent, and vital, and pregnant, here and now, in the circumstances of this hour, and the exigencies upon which our nation is today cast; and require, therefore, to be proclaimed and urged home upon the attention of the people with an emphasis, directness, and force of application correspondent to the formidable and felt perils of the position.

3d. Resolved, That the importance of these truths, the fatally ruinous consequence, amid whatever attentions to other matters, of their neglect or denial, has very signal and painfully near illustration in the attitude of our nation at this hour, a nation and government murderously assailed of rebellion, involved in perils the most direct and fearful, compelled to struggle at immense expenditure of blood and treasure, for the maintenance of its existence, held trembling day after day and month after month on the very brink of ruin, yet unable to speak itself delivered and free by uttering the word Liberty, held spell-bound and prostrate by incantation of parchment Constitution and statute enactment, as before all Truth, all Justice, and even the national life itself, juggle even in the midst of its rebellion and fierce exterminating onslaught, of supposed inviolate rights of slavery.

4th. Resolved, That while we hail more than willingly whatever bright and hopeful signs the time affords—evidence of increasing sobriety on the part of considerable numbers up and down through the land—awakened attention, under the recent startling events in our history, to the inherent nature of slavery, growing recognition of its essential character as crime and atrocity, conviction that it must and determination that it shall at any hazard be extinguished—indications of disposition of many and humane attitude on the part of some of the commanding Generals in their relations to the negro—beneficent act of emancipation by the general Government throughout the Federal District—and remaining hopeful still that through the events of this terrible war, liberty for the slave shall yet be wrung from this unwilling nation, yet remember that our relations are primarily and most of all to simple Truth and Justice, that never in the sphere of human conduct are we to sit supinely waiting what the providential issues may bring; and so we still bear our testimony for the slave, and call upon this nation and government, now as never before responsible for slavery, now as never before imperiled and involved by its continuance, instantly to wipe out the guilty curse, to wash its hands of the blood of the crushed millions, and penitently bid them, in God's name, be free.

5. Resolved, That for a Government to affiliate with oppression, to extend recognition, fellowship, and protection to slavery, is at the outset to make itself the accomplice of treason, partner with rebellion—to break up and annihilate all true grounds of distinction between loyalty and justice and their opposites—to put itself exposed perpetually to factional revolt, like the present, wide-spread and violent, and tie its hands forever while in that attitude against possibility of effectual resistance and repression.

6. Resolved, That the attempts still widely and in official quarters avowed and persisted in, to reestablish on its old basis the Union—basis of fellowship and guarantee to slavery—is the attempt to repeat, and under circumstances, aggravating ten-fold its infatuation and its guilt, the old mistake, and intrinsically wrong and a crime as it is, pronounced by late events in our history to be from this time forward an utter futility; the only Union henceforth possible, or even desirable or ever worthy of toleration—the Union of freedom for the maintenance of justice and freedom.

7. Resolved, That with indignation and shame we witness the renewal and prosecution with unwonted rigor of slave-hunting in the midst of the Federal Capital, and mortifying and humiliating as is the admission, we are yet compelled to believe that even now the government and nation has not suffered enough at the hands of the rebellion to be divorced and emancipated from its terrible idolatry of slavery, and insane and criminal hope of still propitiating the monster, or at least regaining its indulgence and tolerant favor.

8. Resolved, That we hail the proclamation of David Hunter, declaring emancipation to the slaves throughout the limits of his military district, with gratulation and joy—a proclamation worthy to be made honorable to his judgment as a commander, to his qualities of heart as a man, and we can only here testify our sorrow and indignation, that the executive head of the nation should so show himself so signally unfaithful to humanity, so lacking in just comprehension of the crisis, so subject to the influence of detestable Border State dictation, as to interpose with his disavowal

and regard the operation of this benign proclamation.

Resolved, That in the desolating war now raging in our country, we recognize a just retribution visited on the people, as the sure and awful result of their oppression of a race subjugated by our fathers, and attempted made menial, not only by Government statutes, but by social restrictions, fed and nourished by unchristian teachings, that the negro is not an equal man and brother, alike eligible to place and position, not only by and for himself, but with and for us.

10. Resolved, That the time has gone by for a people professing progress to set bounds which any of the human family are forbidden to pass, because of the color of the skin, the texture of the hair, or the form of the features, and that it becomes the emphatic duty of every reformer who has learned the first letter in the alphabet of Justice to insist upon the entire emancipation of this oppressed people from all invidious restrictions, either social, ecclesiastical, or political.

One in regard to the appointment of a woman as major in the army, was referred back to the business committee, with instructions to report other Resolves on woman's position and influence, and embody this in the report, which they failed to do for want of time.

The following was laid on the table for further discussion, being held of too much importance to vote on without deliberation:

Whereas, We have replied to those who uphold the authorities, creeds, and Bibles of popular churches and systems of religion, that the true Scriptures and the guides to salvation are within man; so we reply to those who utterly reject all creeds and bibles, that if the teachings of Jesus accord with our own deepest convictions, such teachings are to us a part of the true scriptures and the best revelation, and when we quote Jesus, we bring his testimony, as we cite that of any great or good man, whether Christian or Heathen, to strengthen our positions in what we regard the true faith; therefore

Resolved, That the utterance of Jesus, "Resist not evil, but overcome evil with good," was a true utterance, in the sense that he discarded physical violence and weapons of war, and relied wholly upon moral power as the truest, the safest, the most potent and far-reaching force in the universe.

C. D. B. Mills spoke of the Resolutions as embodying the truth needed in this crisis. The Government, so long as it recognized slavery as legal anywhere, stopped itself from the possibility of making a difference between treason and loyalty, since it recognized a treason to humanity lawless in its very nature. You must affirm the treason of slavery. This people can be saved only by justice and repentance.

Mr. Denton did not agree with the Resolve on Lincoln's action on the Hunter proclamation, because he thought the President had his own plans to work out, and he did not wish to denounce. Men's ideas of justice was a matter varying with education. He earnestly wished slavery to end, and wished the best word said.

F. Douglass thought our word simply just. F. Douglass spoke of the beauty of primal principles as upheld by Mr. Mills. Let me, in my words, ever uphold what I conceive right; make that the demand.

The discussion was of great value, and the audience gave most fixed attention. The eloquence was that which earnest interest in a subject inspires, and the grand lesson, deeply felt, was the excellence and glory, for man or nation, of seeking divine laws, primal truths of the soul, immutable principles, as the standard of action and endeavor.

After passing the Resolves with scarce a voice in dissent, and a hearty vote, adjourned to Sunday at 10 o'clock A. M.

THIRD DAY.

Notwithstanding the rain, the house was filled in the morning, and through the day all available space was occupied by an excellent audience. The crowd who usually fill the yard, and hear what can be caught through the open windows, were kept away by the storm.

It has been the usual practice to devote the last day to addresses on such topics as the speakers may choose, unrestricted by any order of business, and this plan was adhered to. At the opening, G. B. Stebbins read a beautiful poem sent to Gerrit Smith from Zurich, Switzerland, with an Alpine flower, by Mrs. Mary H. C. Booth, formerly of Wisconsin.

Mr. Edward Wheeler spoke on the importance of man's being religious by growth from within, and the use of his own God-given faculties.

Mrs. Choate read a lecture on physical education, in which were important suggestions, and thoughts pure and excellent.

J. H. W. Tooley spoke on the need of cheerfulness, as a means of health and morality, especially in country life; and of the external views of religion so widely prevalent. He read from a lecture by Dr. Conolly, of Hanwell Lunatic Asylum, Eng., a royal institution, on moral treatment of the insane. "That distorted views on religious subjects are the cause of at least two-thirds of the cases of mania in women, especially of the upper classes." Touching with all reverence on religious books, he said: "Morbid brooding over theology and points of doctrine is a fruitful cause of mania, and religious monomania is most prone to lead to suicide."

Wm. Denton spoke of the growth in Nature from remote ages, when all was crude, and of the upward tendency manifest in the infinite design or law that rules all.

In the afternoon George Pryor gave a brief word of cheer.

Lucey N. Colman spoke of the onward steps taken by Government, emancipation in the District, &c., as encouraging.

G. B. Stebbins said: "In man is the Trinity—body, soul, and spirit. Woven into the very tissues of his spiritual nature are the divine

laws—Justice, Freedom, Fraternity; to reach them is to gain sure ground. He alluded to the growing influence of woman in literature, and the thought of the age.

F. D. Moore spoke of the nightmare influence of theology—a religion false to humanity, as seen in the slavery question. Trouble shall come to man and nation alike, until they obey the law of God in the soul, and blessed rewards are only given to those who earn them.

C. D. B. Mills said man is related to the external and internal worlds, and in higher moods the ethereal seems present and open before him. But then come the infirmities of the flesh, depressions of mood, restlessness, and unreason, and we fall below our higher life. How can we escape this? Dr. Winship, the strength-seeker, beginning a man of moderate power, lifts 2,000 pounds. How? By constant effort, wise and unflinching, with a high end in view. So in matters of the spirit, so in morals and life—earnest effort toward high ideals, wherein all divine powers aid us.

F. Douglass said he felt there was little to say, as much had been said by others, and Mr. Mills' word had made the path of accomplishment open. He continued in some most useful and eloquent remarks in answer to the question: "What shall we do with the negro?"

At five o'clock, after a long session, during which the interest was fully sustained, the meeting adjourned, to meet at the same place at 10 A. M. of the Friday preceding the first Sunday in June next, which, in this case, will be June 3th, 1862.

G. B. STEBBINS,
PHILOSOPHER,
SECRETARIES.

CORRESPONDENCE.

The following letters, addressed to the meeting, were received:

LETTER FROM DR. R. T. HALLOCK.

NEW YORK, May 25, 1862.

P. D. MOORE, MY DEAR FRIEND: Your note of invitation to the Waterloo meeting of the "Friends of Human Progress" (although I shall not be able to attend it) excited in me pleasant emotions.

It made me glad to feel that I was counted, in some small degree, worthy to do battle in the army of Reform, in which you and the Friends at Waterloo have been so long enlisted. What of effort it has been in my power to make in the direction of our common object, has been rather of the guerrilla type, as you know; and thus I have fought on, not always certain whether I was most effective against the arch-enemy of human progress, or in wounding the feelings of its friends. It was for this reason that your kind letter made me glad.

You ask me: "How can we best promote the realization of heaven upon earth?" It is a brief question, easily put; but its answer faces all knowledge and all experience. At this period of human growth, enough for any man that he make an honest effort at the answer. Not that the magnitude of the question should discourage, nor will it, any heroic soul; for I am convinced that each succeeding year adds to the power of solution a new light and a new strength. Our watchword, then, should be: "Courage!"

From my own experience, I gather this indication of the true answer, namely: That there is much of heaven realized by that soul who is in manifold conflict with the errors which alone prevent its advent upon the earth. God, who has prior right to all the gold and other good things abounding in the universe, is a prompt paymaster. Nature, who seems to be his chief business agent, never asks credit, and never gives it. She deals with you on the square. Over her infinite "variety store," to be read of all men, is written up these words: "Use is the measure of price; and the terms are cash down." In answering your question, therefore, I would say, that the first step is to realize that he who earns a penny in God's vineyard will get it the moment it is earned.

The world has not believed this. Under instructors, learned rather than wise, it has toiled on, with tools always a thousand years or so behind the exigencies of the work, and for an uncertain reward in the indefinite future. It is the instinct of the race, and not its reason, which has kept it out of the lowest hell for so long. It is its inherent power of spiritual perception, and not its imposing forms of religion, which has given it what it needs. The coveted millennium it has been refreshed withal. The use it has made of its reasoning powers, as exemplified in its theology, has been directly adverse to the action of the instincts, or natural impulses, which alone have given it the power of hope; and so has tended directly to hell. Of the latter, no one doubts there is ample supply on the earth to-day. How to change its fire and brimstone, its iron hail and cannon thunder, its priestly shams and theological twaddle, into the light and peace, the blessed realities and the manly truth of the upper nature, is the problem which presses upon the men of free thought.

The modern Reformer should take a lesson from the modern mechanic. As the latter, through ingenious arrangement of wood and iron, invokes the help of great natural forces to do the work which a lifetime was performed by the unaided labor of human hands, the former should appeal to great principles in Nature to aid in the work the fathers sought to accomplish by mere faith in precepts. And these great principles, or laws, on which depend the welfare of the soul, are as patent in Nature as are the great forces, or powers, which genius molds into blessed uses for the body.

The physical world, in its divine order, reflects the exact image of the spiritual. Earthly good (happiness in the external, as we name it) is not secured to us by miracle, as we know. We do not eat our bread by divine interposition. Through what we call Nature, the good Father supplies us with but the rawest and crudest possible material for every physical good, leaving it for human genius to work it up into blessings for itself. Out of this vast store-house, the race is entitled to all the good its mental and moral powers can extract; and what it cannot get through this door of industrial provision, God never helps it to. For how many centuries did the lightning flash in man's face without a hint of usefulness? When discovered at last, it was not by a miracle, but through a k'te. It is

god to consider how much of heaven came down to earth on the simple string which held that child's plaything suspended in the air; good to science and philosophy; good to theology; good to the bodily health; good to commerce and to social intercourse.

Even so with the higher blessings—the spiritual—which, when conjoined with the physical, constitute heaven upon earth. These also are common property; but they, too, are only to be realized through genius. It is the order of Nature that in every man is the right inalienable to the rare blessings flowing from all the laws and forces of Nature (whether physical or spiritual) he can discover and apply. So, then, a man can have just as much of heaven in both senses as his own genius can carve out for him. There is no lack of material—that is wanted is the power to see and appreciate. *Ignorance makes material.* Before we can have a to-morrow which shall be better than to-day, we must first be able to exhaust the possibilities of the present time. In to-day there is some sunshine—do you enjoy it? There is a little truth perceptible—it is molded into your life? These are questions for the student to ask of herself. Does she answer No? Then to-morrow shall be to her as this day, and so on forever.

In the popular sense there is no more a royal road to happiness than there is to knowledge. What we get we must work for, and that, too, in the right way; that is, scientifically and according to law. There is a great degree of industry, but it has been misdirected. I would rather hoe an acre of potatoes than commit to memory "the assembly's shorter catechism," to say nothing of the longer one—but when done, of what use to a living soul?

Happiness—heaven—to any man, is as much the result of law as a crop of corn. We shall yet learn to make the former as surely as we now do the latter; but we must first be brought to realize that such is the fact, and to this end the times are propitious.

When the teacher is to instruct a child in the first principles of reading, he knows that his unpracticed eye and undeveloped mind require in the alphabet which he places before him letters large and distinct. So with the alphabet of eternal principles by which the student in anthropology is to read the will of God in the ways of men, the letters must be as large as a nation, as distinct as its follies, and as black as its crimes, in order for him to clearly master their shape and import. Such an alphabet is before the world to-day, with a significance it never had before. Let the Reformer point to it in confidence, for there is a power in these letters, out of which Genius shall write Fulfillment to the prayer, "Thy kingdom come," and inspiration shall compose the song of "Peace on earth," which man shall sing in concert with the angels.

R. T. HALLOCK.

LETTER FROM GEORGE W. PUTNAM.

PETERBORO, Madison Co., N. Y.,
May 13th, 1862.

FRIEND LISK:—I regret very much that circumstances prevent my acceptance of your kind invitation to attend the next Waterloo meeting.

I remember with much pleasure the meeting I attended there some years since. The free discussion, the hearty exchange of varied opinions, was worthy your reputation, and the kindly spirit which pervaded all was most gratifying.

Great changes have occurred since that time. Slavery is at last driven to the wall by northern bayonets, and seems likely to die the bloody death it so well deserves.

The haughty chairman of the Congressional Committee in the "Harper's Ferry affair"—who hunted his victims the broad land through—is himself to day a poor fugitive from justice, in a distant land! The hideous system of robbery and murder which he labored so hard to sustain is toppling to its fall; and the lonely grave beneath the shadow of the rock at North Elba has become one of the great beacons of the world! The justice of God is abroad in the land—let all the people say AMEN!

Allow me to say most respectfully that I hope your meetings will never degenerate into mere "love-feasts" where men and women meet to exchange such words only as are pleasant to hear. Let the utterances at Waterloo be strong and sturdy, *probing to the core* every social wrong, at any cost to the sensibilities of those present. You have a far nobler task than that of *pleasing each other*.

May those who gather at Waterloo be ever in deed and in truth the "Friends of Human Progress," and ever may they hear the trampled and suffering ones of earth saying to each of them:

Speak thou the Truth! though thick as summer leaves.
The myriads stand and bow before Sin's throne.
Speak fearlessly the Truth! though thy voice cleaves
The circuit of God's universe alone!

Truly yours,
GEORGE W. PUTNAM.

LETTER FROM JAMES TRUMAN.

PHILADELPHIA, May 25, 1862.

ISRAEL LISK, DEAR FRIEND: It is with feelings of very great regret that I am obliged to decline your very kind invitation.

The most to be dreaded and the severest blow the country could receive at the present time would be peace. Terrible as war is in all its details, *more terrible* would be the utter moral stagnation that must necessarily follow any other course than a determined prosecution of the war, till the last slave has thrown down his shackles and "Liberty is proclaimed throughout the land." I therefore hope that your meeting will feel the necessity of sending a memorial to Congress, clear in its statements, urging the Hunter emancipation policy as the only tenable ground for this Government to stand upon. By so doing we assist in a measure in creating a healthy public sentiment, and strengthen the hands of our rulers.

We find ourselves face to face in deadly war with a great crime, let us do our part to the utmost sentiment so strong, that the serpent will never live to throw another coil round the hearts of a free and generous people.

Your meeting cannot fail to be one of rare interest. The experience of past years is a guaranty for a continued unfolding of the spiritual and social pleasures which so preeminently crown this above all other meetings

that it has been my experience to take part in. The quiet, beautiful spot, made doubly grateful to the imagination of a dweller amidst the noise, confusion, and hollow-heartedness of city life—looks to me at this distance, as a fitting place for brethren to great one another, and under the free sky covenant together, to uphold the truth in its best manifestations—to defend the right of all mankind for room and opportunity to fulfill their highest aspirations.

With an expression of the warmest interest in all the other great topics of human welfare that must necessarily claim your attention, I remain, your friend,
JAMES TRUMAN.

LETTER FROM THOMAS MCCLINTOCK.

PHILADELPHIA, 5mo, 26, 1862.

ISRAEL LISK, DEAR FRIEND:—Thine of 22d is just received this morning. It would give me great pleasure to attend your approaching Yearly Meeting.

In some respects, the present excitement of the general mind, by reason of the whirlwind of war that is sweeping over our country, seems not very favorable to an interior examination of mental conditions and a watch over the religious and moral affections. But even amid the din of outward conflicts, the still, small voice of divinity will make itself heard. And truly blessed are those who attend to it in all circumstances. These will know a serenity of mind not otherwise attainable. I cannot, however, entirely adopt the language of the ancient seer of Israel, when sitting in the cave's mouth, that God is not also in the whirlwind and the fire. He is equally in the storm and tornado as in the evening zephyr. His beneficent Providence extends to all departments of his creation and condition of his creatures. Though conscious and intelligent man may be far from having attained the gospel state, or may have wandered from the Father's house, the loving parent never abandons the erring child, that he has stamped with immortality. And although his iniquities and waywardness naturally involve himself, and frequently others, in great suffering—as is now being exemplified in the case of the GREAT SIN OF SLAVERY, resulting in the horrors and devastations of war—out of this temporary evil the wise and good Father can, and I cannot doubt, will bring and improved and advanced state of human welfare, as, in the general world, the tornado is succeeded by a cleared atmosphere and the bright beams of the glorious sun.

The incidents pertaining to this stage of being are but temporal, and the great divine law of compensation will do its work of benediction in reference to all. Even the greatest transgressors, the most cruel and barbarous, whose iniquities seem to be full, will not be forgotten in this great work. The lowest, and most unprogressed, will outgrow their deformities, and the angel which has been smothered by adverse influences, will yet unfold its wings in celestial beauty.

Let it then be the care of all whose eyes have been divinely anointed, to bear aloft the pure principles of righteousness as a banner, that they may shine in their eternal effulgence to the glory of God. Let us be induced to walk in their light, and the darkness of oppression and wrong forever pass away.

Affectionately, for the present, farewell,
THOMAS MCCLINTOCK.

LETTER FROM GERRIT SMITH.

PETERBORO, N. Y., May 6, 1862.

ISRAEL LISK, MY FRIEND: I wish I could accept your invitation.

I love these meetings of the "Friends of Human Progress." No where else are the claims of God and man more ably, attractively, and justly set forth. They are doing much toward subverting the gigantic superstitutions which the world has so ruinously accepted in the place of religion. Your friend,
GERRIT SMITH.

VOICE FROM NORTH COLLINS' YEARLY MEETING.

DEAR FRIENDS: We send our yearly greeting, with the earnest hope that brave, true words may find the hearts of many people during your annual convocation.

We believe no former period in the world's history held within the reach of humanity sublimer issues. We believe the times are ripe—ripe—for change. Social, civil, and religious institutions now demand critical investigation, that the general upheaving may become a refining fire, to purify from all injustice and tyranny. There is nothing in the line of our human march, this day, too sacred for the fire, if it brand man as slave, or forge a single letter for his soul. The present work for the "Friends of Human Progress" and all lovers of the weak, and add to the moral and spiritual perceptions of the age. While thousands now stand upon the battlefield armed with material weapons, it remains for other thousands to wield the glittering sword of moral truth. Bloodless as it is, it shall become all potent in the era now dawning.

This is the nation's hour of birth to that existence that gives vitality to an *ance*. Then bind up the broken heart; cheer the widow and orphan. A day of ripe good will is coming. The dear ones falling upon the battlefield will return again to familiarize our minds with the life unseen. Martyrs and patriots, the wise and pure in our nation's history, shall yet mingle their counsels with ours, and aid our nation in securing liberty to all and purity of life to each.

Signed by direction of the meeting of "Friends of Human Progress," North Collins, N. Y., May 25, 1862.
GEORGE W. TAYLOR.

Woman and the Press.

On Friday afternoon, May 30, a meeting was held in Studio Building, Boston, for conference in regard to a new periodical to be devoted to the interests of woman. While none questioned the value and the need of such an instrument in the Woman's Rights cause, the difficulties that would endanger or even defeat the enterprise were fully discussed, but with this issue—that the experiment should be made. For the furtherance, therefore, of so desirable an object, we insert and call attention to the following:

PROSPECTUS OF THE WOMAN'S JOURNAL.

When we consider that there is scarcely a party, sect, business organization, or reform, which is not represented in the press, it appears strange that woman, constituting one-half of humanity, should have no organ in

America, especially devoted to the promotion of their interests, particularly as those interests have excited more wide-spread attention in this country than in any other, while no other country can do the double power of free speech and a free press be made so effective in their behalf. This appears stranger from the fact that conservative England has successfully supported a journal of this sort for years with acknowledged utility.

America needs such a journal to centralize and give impetus to the efforts which are being made in various directions to advance the interests of women. It needs it most of all at this time, when the civil war is calling forth the capabilities of women in an unenvied degree, both as actors and sufferers—when so many on both sides are seen to exert a most potent influence over the destinies of a nation, while so many others are forced by the loss of husbands, sons, and brothers, to seek employment for the support of themselves and families. Social problems, too, are gradually becoming solved by the progress of events, which will leave to that of woman the most prominent place henceforth.

To meet this want of the times, we propose to establish a *Woman's Journal*, based on the motto: "Equal Rights for all Mankind," and designed especially to treat of all questions pertaining to the interests of women, and to furnish an impartial platform for the free discussion of these interests in their various phases. It will aim to collect and compare the diverse theories promulgated on the subject, to chronicle and centralize the efforts made in behalf of women in this country and elsewhere, and to render all possible aid to such undertakings, while at the same time it will neglect no field of intellectual effort or human progress of general interest to men of culture. It will comprise reviews of current social and political events, articles on literature, education, hygiene, etc., a *feuilleton* composed chiefly of translations from foreign literature—in short, whatever may contribute to make it a useful and entertaining family paper. Its columns will be open, and respectful attention insured, to all thinkers on the subjects of which it treats, under the usual and editorial discretion, only requiring that they shall accept *a priori* the motto of the paper, and shall abstain from all personal discussion.

Among the contributors already secured to the *Journal* whom we are permitted to name, are Mrs. Lydia Maria Child, Mrs. Caroline M. Severance, Mrs. Elizabeth Cady Stanton, Mrs. Frances D. Gage, Miss Elizabeth Palmer Peabody, William Lloyd Garrison, Wendell Phillips, George Wm. Curtis, T. W. Higginson, Monere D. Conway, Theodore Tilton, and William H. Channing; and other distinguished writers have promised us their aid. No pains will be spared to enlist the best talent in the country, and to make the paper one of literary merit, as well as practical utility.

The *Journal* will be issued semi-monthly, in octavo form, sixteen pages, at two dollars per annum, the first number appearing on the 1st of October next, and will be published in Boston.

Subscriptions will be received from this date by agents of the *Journal*, or by the Editors, Roxbury, Mass., Lockbox 2, to be paid on receipt of the first number of the *Journal*. In this connection, we would earnestly solicit the cooperation of friends of woman throughout the country, in extending the subscription list of the *Journal*, and thus placing it on that permanent basis which will insure its continued utility and success. Those interested in the enterprise are respectfully requested to communicate with the Editors at the above address.

A discount of twenty-five per cent. will be made to agents.

Agents will please return all prospectuses with names before the 15th of July.

MARY L. BOOTH,
MARIE E. ZAKREWSKA, M.D.
BOSTON, May 15, 1862.

Voices from the People.

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

For the Herald of Progress.

Spiritualism in the New York "Observer."

MR. DAVIS: In looking over the New York *Observer* of the date of Thursday, May 8, 1862, I have not been a little amazed, puzzled, and astonished, at reading "Mr. Finley's Dream," published in that paper. I cannot understand it, and would like to have some explanation from the *Observer* people. I thought they opposed and ridiculed Spiritualism, and yet here we have Sister "Mary," prompted by a "bond of sympathy between" her and "dear Irasmus," sending to said "dear Irasmus" a "beautiful vision of Rev. J. B. Finley, for the benefit of mourning mothers who weep over the short mounds that hide from their view the caskets which once contained their earthly treasures."

Brother Finley's "trance" is a very remarkable affair. He must be a tolerably fair "medium," and I hope the *Observer* will employ him till he becomes fully "developed," for the comfort of bereaved Presbyterian mothers. He sees wonderful sights—"a broad sheet of water," "most tall and beautiful trees, covered with all manner of fruits and flowers, the brilliant hues of which were reflected in the bosom of the placid river." He sees a "convoy of angels," with "long wings," moving with "great rapidity, yet their wings were folded close by their sides," "on an errand of mercy" to the earth. He hears "strains of a most entrancing melody," and, by particular request, he sees a male angel, a female angel, and an infant angel. The last he tries to kidnap for the benefit of earthly mothers, but it eludes him, plunges into the "river of life," dives out of his reach, arises again, and perches on "one of the topmost branches of one of life's fair trees," and sings a song: "at that moment," after having been very sick for a number of days, in a state of entire insensibility, "the power of the eternal God" comes upon him, (Brother Finley,) he springs from his bed and is healed instantly—just as the "lame man in the beautiful porch of the temple."

Now, Mr. Davis, I am a student of Spiritualism, and I would like to ask "dear Irasmus" or "Mary" some questions about this manifestation.

1st. Are they certain Brother "Finley" was not "possessed of a devil"? I would just say in this connection that the useless "wings" look a little suspicious, and I think there must be some mistake, for the Great Architect

makes "Use" the fundamental law in his manifestations.

2d. As "Mary" and "dear Ireneus," united by "a bond of sympathy," (why not say affinity?) publish this vision for the comfort of Presbyterian mothers, why not Bro. A. Anybody else have visions which may be published for the comfort of non-Presbyterian mothers?

3d. Shall we be comforted by the visions of Brother "Finley" as a true seer and not by those of "Andrew Jackson Davis"? Will "dear Ireneus" show us the reason of so doing? Take off the useless wings of Brother Finley's angels, and his dream might do to be published in the Herald or Progress. If the Presbyterians have "mediums," why not say so, and let the world know it?

4th. Can Sister "Mary" or "dear Ireneus," Brother "Finley," or any one else, tell us about the infant angel? Was it one of the "elect" or "non-elect"? Will it grow up in the spirit land? Or will it always remain a baby? The Presbyterians either do or do not accept the Harmonical Philosophy of the growth of children in heaven; therefore will they tell us which and what is the Bible doctrine on that point?

Many other questions suggest themselves, some perhaps more important than those asked; but enough has been said to call the attention of people to the Spiritualism of the New York Observer. Every intelligent mind can choose between that and the Spiritualism of the Herald of Progress.

A dream and a "miraculous" cure are published in the New York Observer, and all she "riff raff" are deluded by it! It is always the dishonest lawyer, and the story of the bull and the ox!

A Warning Voice of Twenty Years Ago.

BROTHER DAVIS: The following, so earnest and prophetic in its tone, is an extract from an "Address to the People of Ohio," from the pen of my departed Brother, John O. Wattles, which was published in the Cincinnati Philanthropist about twenty years ago. Will you please republish it in your cosmopolitan Herald.

In reverting to the causes that have overthrown the nations that have lived before us, we find that man has invaded the rights of his fellow, and on the long catalogue of his crimes, as a consummation of his guilt, stands registered the sin of oppression—merchandizing men, chattelizing humanity. "They traded in horses and chariots, and slaves, and souls of men." They made traffic in "iron and brass, and bodies of men."

The elements which have generated the storms that have swept over the world, and hurled the nations from their foundations, exist in ours. The same Jehovah reigns now that reigned then. The principles of his government remain unchanged, and the consequences appended to the infraction of natural rights remain unrepented. If their overthrow was an inevitable consequence of the course they pursued, and we pursue the same course, our overthrow is inevitable, and for the same reasons. Jehovah speaks to us as he spoke to them. In the voice of Nature, we hear his voice. "The whole creation groaneth and travaileth in pain"—the wheels of the nation roll heavily over the highway of Time. The groans of the slave swell louder than our hymns of praise. The tears of parted husbands, wives, and children, sweep away our pretensions to righteousness, and darkness broods over the land.

Behind the storm the "shadows sleep"—behind events Jehovah moves. In the shattering wrecks of nations, floating on the billows of destruction over the rapids to oblivion, we may read the names of Egypt, Tyre, and Babylon. Shall their fate be ours? We stand in the midst of time; the tombstones of departed nations stand around us. History, with her iron pen, has inscribed "emissions" as their epitaph. Slavery, wet with blood, with Mars and Moloch on her right and left, treads in triumph over them, shouting over their sepulchres. Shall their fate be ours?

Behold Egypt, the land of wealth, and pride, and power, in her age of golden glory, spreading the roof of her commercial temple over the world, binds in slavery an infant nation. Their cry is heard. Justice comes forth from her place, hangs her balance in the heavens, and draws her glittering sword. * * * The physical laws are violated by both oppressor and oppressed. For want of proper labor to relieve the country of its inundations, amidst marshy lakes and stagnant pools, plague and pestilence dig their caverns, and the angel of death lays his murky wings as he comes flying out from the weedy banks of the Nile, and the wall of the "first born" is heard through the darkness. * * * Mental rights are trampled on. The soul of Humanity is crushed in her blood. In her death struggles she shakes the foundations of the oppressor's throne. Social rights are invaded. Slavery, with giant grasp, has throttled a nation. Lo! the voice of Jehovah is heard breaking through the storm, "Let my people go." The oppressor heeds not the mandate. The thunders utter their voices, and wrath lets loose red lightnings. Vengeance walks on the stormy ramparts, and Slavery brandishes her bloody battle-axe. The conflict deepens. Behold the contest! Oppression with Jehovah! Do you ask who conquers? Go stand on the cliffs of the sea! Behold the oppressor's hosts clad in war, struggling in the mighty waters. Listen to their death shrieks. Then turn to the shouting fugitives and hearken to their song:

"Jehovah hath triumphed gloriously, The horse and his rider hath he thrown into the sea."

These things are so. Search the records of time and see. One nation is ever her course toward the rocks! Will you lend your influence to turn it aside? We will not ask whether you are Whigs, Democrats, or third-party men—whether you are Methodists, Quakers, or non-resistants. We only ask, will you enlist in a way corresponding with your views of right, to work freedom for the slave, salvation for the master, and safety for the nation? * * *

JOHN O. WATTLES.

LESSONS OF THE STREET.

Sitting at my parlor window,
Gazing down the thoroughfare
Of a mighty, pompous city,
City proud of golden glare,
Famous for her wealth and treasure,
For her steeples pointing high;
Pointing to the God of heaven,
Piercing the ethereal sky—
There I see the masses tramping,
Trampling, trampling to and fro,
Now the millionaire and beauty,
Now the drunkard mean and low,
Dashing o'er the stony pavements,
Clashing feet and chariots roar,
Merchant prince and princely banker,
With their glittering coach and four;
Now a beggar, lone and tattered,
Crippled, hungry, blind, and sore,
Follows on with hand extended
Asking alms from door to door.
Viewing these in pensive silence,
Pondering on the varied scene,
Men of every clime and station
Rushing down Life's gliding stream,
Strangely rushing, never thinking,
As they strive for earthly gain,
Time is passing, quickly passing,
Never to return again;
And that earthly gloss and treasure,
Palace homes and sordid gold,
Soon must fill their destined measure,
Soon return to dust and mold—
Thus, methought, how vain and foolish
Through Life's few brief fleeting years,
Is the strife for earthly greatness,
In a lonely vale of tears.
How much better lay up treasure
To enrich the immortal mind,
That will cheer us through Life's journey,
And beyond the bounds of time.

ADRIAN, 1862. MARY.

Necessity, Optimism, and Evil.

DEAR HERALD: Permit me to offer a few reflections on the above subject. The multifarious aspects of evil, their remedies, origin, and ultimate, are very proper subjects of earnest and critical thought. Their eternity, as positive antagonisms to Deity, would evidently detract from the sublimity of his attributes, and mar the beauty of their respective manifestations. In all that department of Nature ineligible to moral volition, as in the planetary system, whatever is, is right. Yet with sentient beings it is far otherwise. Misapprehension and perversion stain the beautiful tabernacle of the soul, and contaminate its atmosphere. Hence the necessity of reformation—progress; whereas optimism implies all conditions of life equally good.

Virtue loses its distinctive charm, and human character ceases to be the basis of its own destiny; a moral agrarianism, with evidently immoral tendencies!

Make him do what they make themselves—
Upward bound or groveling eves;
And slips of leaden prove
A crown of thorns to brows of love.

Nor can eternity at most
Restore the time and talent lost;
How high so'er they rise, still then
They fall of what they might have been.

Thus evils, striking their tenacious roots deep into our earth-life, bear their baneful fruit on every plane of the spirit home.

Hence from the standpoint of Deity "The heavens are impure and the angels chargeable with folly."

Evil consists in violating the dictates of love, wisdom, and truth. On what is based? Ignorance and misapprehension.

What is its aggregate? Apparently our distance from the standard of perfection, but really, our departure from the guidance of wisdom. Where is its origin? Not with Eve, for there was a previous tempter. Not with Lucifer when he seceded from heaven and fought the battles of rebellion against the Union army of the celestials. For the prompter was still behind the scenes. Whence, then, its marvelous origin? Answer: Where animated Nature first existed in non-conformity to the laws of its being. But what was the motive for starting the races of men at such an immense distance from the standpoint of Deity? Answer: The freeness and perpetual beauties of an eternal approximation to what they cannot reach—his own infinite beatitude.

In this connection I would criticize your correspondent, E. F. Curtis, of West Andover, O., in the Herald of April 12,

"Who, binding Nature fast in fate,
Involves the human will."

The doctrine of fate, or necessity, advocated by St. Augustine, Calvin, Dr. Hopkins, and our friend Curtis, is only another scapegoat to screen mankind from just punishment. God, the universe, and man, its epitome, are represented as having no more agency or volition than the imponderable granite. Thus, by divesting Deity of his sovereignty, they plunge as extremely into the ditch on the one side, as Spurgeon has on the other. The latter contends God's sovereignty might have reversed every law of the universe; and even now, should he please, might repudiate his laws and promises (page 213, 2d series); while Brother Curtis whirle him like a factory spindle in his inevitable career of necessity. He deems it nonsensical to subject man to a law he may violate. I would ask what propriety in prohibitions of impossibilities? The very law which forbids sentient beings certain acts, implies their power to perpetrate them. But he apprehends such an agency—a power of self-destruction. Surely not—man has no such power. The inference is illogically drawn from the premises. How infer from man's ability to violate the laws of his being that he may destroy his spirit?

This seems to be the point of his divergence. We violate organic, social, and moral laws from remissness, and traditional or inherent obliquity, and should, do, and will, suffer the penalties. His position, that, as tempests and volcanoes are renovating to Nature, so intemperance and licentiousness produce higher conditions for man, is exceeding equivocal. That sweets may be extracted from every bitter, may be, and all evil be somewhat overruled for good. He may even admit that temperance and chastity tend still faster to higher

conditions. Then, I would ask: Are not their opposites comparative evils? He asks, Why say man sins—that he does, and did this or that, which he should not do? That is, I infer, why blame the incendiary, the seducer, and assassin? fixed as the planets, they are irresistibly impelled thus to move in their orbit. Should they be punished? Oh no!—out against punishments—shut them up. But why shut them up? You call it all necessary and right, I suppose, to carry it out. If the vigilance of law prevails, and they are apprehended, imprisoned, or hung, all is right; if otherwise, equally right—just as it happens.

"O consistency, thou art a jewel!"
Plunge me down Niagara, through the foaming spray,
Then bid me rise, and curse me if I should disabey;
Lash me to a mill-stone—from the vessel's brim
Launch, and then condemn me if I do not swim;
And while your reasoning tally justifies the deed,
Punish the feeble mortal for doing what's decreed.

H. S. JONES.

Eclectic Magazine and Owen's Footfalls.

I have just read, in the Eclectic Magazine, of September last, a criticism from the London Review, on a work of Robert Dale Owen, called "Footfalls on the Boundary of Another World." As an orthodox clergyman has pointed it out to me as something very profound and unanswerable, I wish to say a few words, even at this late date.

From wrong premises the writer has, of course, come to wrong conclusions, and stopped just where our investigation begins. If those who are so ready to condemn newly discovered truths, would but look well to the foundation on which they stand to hurl their anathemas at others, they would find the pillars thereof rotten with age, not, as they suppose, strengthened by it, and that the floods of truth are fast undermining their fancied invulnerable position.

He denounces all desire of communing with departed spirits, as a "wicked abomination," and as "moved and instigated by the devil," and, no doubt, he would like to have an indictment made out against such, with this diabolical heading, and have the old Mosaic law against witches carried out upon the "spirit-rappers and necromancers of modern times." With all who still believe in the myth of Eve eating the apple, and thereby "bringing into the world all its woes and death," and that all revelation from God to man was forever closed at the end of the last chapter of Revelations, he is like a blind man undertaking to describe a magnificent edifice of which he had only stumbled in the dark against one of its steps or columns.

There is only of the best and the lowest order of spiritual communications—"appings and table-tippings," which all who have tried the experiment, among all nations, more than the raps or signals of one telegraph operator to another, giving notice that he is wishing to transmit a communication. When, in like manner, we hear raps at the door, or the ringing of the bell, we are informed that somebody is there who wishes to see or speak with us.

There is little fear of Mr. Owen or any of his works being annihilated by the wisdom of this modern Solomon; and the pure river of life will still flow on over all obstructions, bearing away still upon its broad bosom, as drift-wood, the accumulated errors and dogmas of past ages, thus preparing the earth for the ministrations of angels, and for the development of a higher type of manhood.

L. HUTCHINSON.
AURORA, California, 1862.

The Standard of Right.

FRIEND DAVIS: The question of the standard of right has been somewhat discussed in the columns of your free journal, but holding some views that differ from any that I have yet seen, I offer you my considerations.

The first question that arises is, Why is anything right rather than wrong—or, in other words, what makes anything right? This question, also, has been considered in the Herald, but I have seen no answer as yet that satisfies my mind; so I will here give my own. It seems to me that a thing is right because it accords with Nature. By this I mean absolute right, or right as considered with reference to the whole universe, its operations, and its laws. Or, in other words, if we could view all such things from the standpoint of the Deity, they would appear to us to be right.

There is little that we may call relative right, and it is about this that there is so much discussion. Thus, if we compare an act with some particular part of Nature, it may be equal to it, above it, or below it. In the last case, it would be regarded as wrong. But it would only be wrong as compared with that particular standard. Suppose, for instance, that I am only just "law honest"—and I hope that I am more—and that this is my standard of right; then any one that comes up to my standard would, to me, do right; but if below it, he would not do quite right, and if he exceeded it, he would be unnecessarily particular, perhaps. On the other hand, he who is strictly moral and conscientious, would regard, perhaps the most of my doings as wrong; higher and better, than some others, but still wrong. And further, that person who is still more developed, morally, would speak upon the latter person as not being sufficiently strict about some things.

But the question whether there is a universal standard of right has not been answered. I will now answer. Although, according to the preceding reasoning, there are a great many standards of right that different individuals far above these, that quality of the human mind that is called the principle of progress; that quality which prevents us from being completely satisfied with what we have done (after having time to reflect); that principle which urges us on to something higher and better—informing us that there is something far beyond what we have attained to, however far we may have advanced—and the higher we have advanced, the more do we see the necessity of urging on.

This something, which the whole human race aim at, and which is far above them, is what I shall call the universal standard of right. There is no fear that any of us, in any time to come, will get beyond it; for it seems

to be the case that it recedes as we approach, or try to approach it.

The "Whatever is, is right, doctrine," so rife among a portion of our people, just now that so far as all Nature is concerned, everything that takes place is legitimate; it has its cause in Nature, but it does not follow that what is wrong to us is right to us. The doctrine that teaches that a lie is a truth, under any circumstances, is the most consummate nonsense. A lie may be a legitimate result of causes, but it is a lie to all intents and purposes. I prefer the formula, "Whatever is, is right, in its own plane of development."

DAVID THROWNIDGE.

Who will Explain?

NEW YORK, June 11, 1862.
FRIEND DAVIS: I have a Chronological Table in which is the following:
"B. C. 284. Ptolemy Philadelphus, King of Egypt, employs seventy-two interpreters to translate the Old Testament into the Greek language; which is called the Septuagint."
"IN THE THIRD CENTURY.—A. D. 217. The Septuagint found in a cask."
Can any light be thrown on the above?

J. H. GIBBS.

Laws and Systems.

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

Spiritualists with a "Supreme Head."

"THE SACRED ORDER OF UNIONISTS."
A. J. DAVIS, DEAR SIR:—The above is the heading of a small pamphlet handed me by a member of the "Order." It is intended, no doubt, for private circulation among those supposed to be friendly, as "the Order will be veiled from the public eye for a season." But no injunction of secrecy was placed upon me, and I think no breach of propriety will be made by this public statement of my impressions concerning it. I make this statement solely from a sense of duty, and shall submit it to my good friend who placed the paper in my hands, that he may show it to "the Supreme Head of the Order," before it goes before your readers. I have said or written nothing publicly for any Spiritual paper, or upon the subject of Spiritualism, for several years; and should keep silent now, but for the danger to which this most extraordinary scheme will expose many of the best of the good people who read your paper. I think I know its "Supreme Head," and not a few of its members. Better meaning men I have never had the good fortune to meet; shrewder men can be found anywhere. But they are well gifted in intellect. Nothing can be purer, holier, higher, broader, than the "general purposes," "collateral objects," "basis and general rules," and "precepts" of this "Sacred Order of Unionists." The Almighty himself, if elected as its Supreme Head, could add nothing thereto, for it takes in every conceivable corner of His empire and purpose.

"To unite man to man, nation to nation, planet to planet."
"To abolish war and promote universal peace."

"To institute means whereby education may be made thorough, equal, and universal."
"To open new fields of thought, institute new and united methods of labor and of daily life, and to encourage perpetual progress."

"In short, to so prepare and instruct mankind that they may be able to bring heaven down to earth, and lift earth up to heaven."

These are a few of its "general purposes." While some of its collateral objects are:

"To promote among men exact justice to all; to establish universal freedom; to fraternize all races of men; to ameliorate and banish known suffering; to teach mankind how to attain the highest and holiest condition; to inaugurate a state in which there shall be one head, one heart, one language, and one interest. And finally, to promote the regeneration, sanctification, and redemption of all woman-kind!" [These, bear in mind, are only some of its COLLATERAL objects!]

Its "general purposes" are far more vast and comprehensive. These relate more especially to "all human kind," those embrace all planet kind, and "the sacred relation which exists between the material and the spiritual worlds."

Pardon me if I seem to be a little sarcastic. I certainly do not desire to be, though strongly tempted, for I believe I am criticizing the expressions and schemes of noble souls actuated by the purest of religious feelings. My ground is therefore sacred. I leave my shoes behind and tread as tenderly as possible; for in spirit, in aspiration, I am with them, though their purposes and objects seem presumptuous, almost to blasphemy—saved from it only by honest fanaticism. Their plan seems to be consummately foolish. I say foolish, for it cannot be intentionally knavish, as it would most manifestly appear, but for the fact that I think I know the principal drafter thereof, and know him to be incapable of rascality. I, however, half suspect, (for I seem to scent it) the influence of another, whose little brains and unbounded egotism, rat-like selfishness, and unlimited power to make—I almost used a bad word—fools of men and women, even of large brains and good hearts, has been to me the greatest marvel of Spiritualism.

But I leave out this character altogether, as I understand they disclaim any "official influence" from him. The movement, in spirit and motive, I therefore assume to be good, and for that reason I am drawn to it with my whole heart. But good men are often presumptuous, fanatical, and most of all, exceedingly foolish in some of their greatest undertakings.

Let us look at the plan, the method, by which this work, demanding nothing short of

the wisdom and power of the Almighty, is to be accomplished. Bear in mind, it is all to be done for and by imperfect men and women and then see how their imperfection stands out in the snare they lay for themselves. I will state it as briefly as possible, and as accurately as I am capable, having the words before me to quote from.

"It will act from centers, having three grand centers in the United States, and sub-centers. It has one supreme head, and an assembly of twelve to organize its various branches under distinct heads."

"For a season it will work in secret. It will proceed to purchase and hold soil for cultivation by its members, and to arrange for the manufacture and exchange of useful goods and implements."

"It has already under its control valuable tracts of land, and can employ both men and women, such as may be willing to work for their daily bread."

"It has also at command a valuable labor-saving machine. It hopes soon to open flour and bread establishments."

"The order is engaged in establishing commercial depots in the prominent cities of the Northern States."

"It looks forward to remedial institutions and unitary homes at all these points, as well as educational and industrial establishments at favorable locations."

"All members will regard it as a duty to accumulate for and in behalf of the order every description of valuable property; also articles of scientific and artistic value."

"This Sacred Order has a board of trustees, who are a body corporate in law; for receiving and holding in trust such property as benevolent persons may bequeath. [And several wealthy persons have already pledged all their property, if I am rightly informed.]"

"This Sacred Order has at its command rich stores of knowledge on this subject [of life and death], of which its members can partake with joy and live forever."

"It has at its head a single mind, who receives suggestions from all sources—from the heavens above as well as from the earth beneath."

"Each agent or subordinate, when employed by the order, must be content to work for his or her daily bread, clothing, and ordinary shelter, and any exaction beyond these will be deemed out of true order."

"Compensations for labor shall be the same to persons of both sexes where there is equality of skill or performance. [Of course, "since each must be content to work for his or her daily bread, clothing, and ordinary shelter."]

"All persons who have goods or property to bequeath are expected to first consider the needs of the order, and to make appropriations with reference thereto."

"All property coming to the order by bequests or otherwise, must be placed in the care and keeping of the financial agent or agents of the order, appointed by proper authority. [Probably by the Supreme Head, or with the consent of the Twelve.] deemed to him or them; and then, "No officer, agent, or subordinate of the order, shall ever enter into any litigation to obtain property supposed to have been bequeathed to the order."

"Any person desiring peaceably [mark, peaceably] to leave the order, may do so at any time, after discharging all obligations voluntarily assumed, and on stating his or her reasons for so doing to the Supreme Head, that officer may donate to such person whatever sum he may deem wise and proper."

"But the latter shall not be entitled to make any claim in such case."

"Mark the power of this Supreme Head. The title implies all. He may give all the property of the order to the financial agent, of his own appointing, who holds the deed of all, or he may give none to a troublesome member, whom he has abused, or whom he can compel to withdraw; for

"All assessments made by the order will be cheerfully responded to, or the reluctant member will be expected to withdraw."

"And then, to cap all, we have

"RULE 28.—These rules may be changed or amended only by the Supreme Head of the order, in concert with such council as he may see reason to call to his aid."

Here is a manifest plan to accumulate immense wealth, and then throw it all into the hands of a single man, who may be *swamp* enough to appropriate it. If Lucifer fell from heaven, how much more may man fall from his little earthly eminence!

But there are honest, intelligent, noble men, who have already pledged themselves and their large property. I could not believe it—but I know them, and I know that they have done heretofore under this same influence, and suffered. I know their noble souls, generous, devoted beyond measure, and therefore I beseech them to pause and consider before they repeat the same folly, and mourn when it is too late. God open their eyes, as he has their hearts!

J. H. FOWLER.
CAMBRIDGE, MASS., May 30th, 1862.

P. S.—Since writing the above I have felt that there is a profound influence in the spirit world, originating this scheme and using these people as tools; I therefore feel it my duty to say a word more to combat that influence, for it seems to me to be wholly unauthorized of God, if not opposed to him. Though, as in the case of Pharaoh, of Job, or our present rebellion, God shall bring good out of it. "But what I do, that will I do, that I may cut off occasion from them which desire occasion; that wherein they glory they may be found even as we. For such are false apostles, deceitful workers, transforming themselves into the Apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works."

The noble precepts put forth by this "Sacred Order," the lofty purposes and grand objects proposed, the self-sacrificing devotion exacted of its members, the spirit of sanctity exhibited, the reverence enjoined, the stores of know-

its power for self-control, at 8 o'clock every evening.

THE REMEDY is this: Let three persons (seven would be better) take each a tumbler in the right hand. The first glass should be filled with fresh-drawn water. The person holding it should empty it into the glass held by the individual nearest, and he for she should turn it into the glass held by the third, and so on all around the circle, about seven times; the last person receiving it should—without taking the glass by the left hand—give the water to the patient, who should at once drink it all. This should be done soon after the attack is upon her. The effect, after the third or fourth night's administration, will be seen on the patient. The water is thus most powerfully charged with human magnetism. In truth, it is spiritualized in its energy, and the patient will recover under its magic power. Faith is not necessary.

Banners vs. Bodies.

At New Orleans, recently, a rebel brutally beat a slave girl, knocking her down and beating her till he was too tired to stand, and then, while her back was raw and bleeding, washing her down with brine! All this for conducting federal officers to the hiding-place of contraband goods, in obedience to the orders of her mistress. General Butler, made acquainted with the facts, freed the poor victim and committed the brutal tyrant master to Fort Jackson, with significant threats of punishment in case of misconduct, with the possible addition of a briny bath to relieve the pain!

Another rebel, in the same city, tears down an American flag which Commodore Farragut had hoisted upon the mint. For this he is sentenced by General Butler to be hung under the flag-staff, and the sentence is executed.

We propose no criticism upon the latter sentence, the severity of which might, with good results, be emulated by certain other generals over-tender of harming rebels or using their property. Neither would we undervalue the important character of General Butler's action in the first case, securing at least the present freedom of a slave whom some other generals would have returned to her master, and imprisoning a brutal rebel whom others might have sent home with an humble apology!

We are only forced, by seeing these two accounts in juxtaposition, to seriously contrast the events, and consider the relative magnitude of the two offenses, and the penalties imposed for each.

Tearing down the flag is a capital crime!—knocking down and beating a woman, a peccadillo!

Offering insult to the stars and stripes punishable with death! Insult and injury heaped upon humanity, with imprisonment and a threat!

Alas that human beings have not the worth of sacred parchments—mortal bodies the value of signs and emblems! A written instrument has become more sacred than the human soul, whose growth and progress its only purpose is to secure! And a bit of bunting is guarded with severer penalties than the body of a human being whose protection and freedom its highest office is to symbolize and represent!

Verily such shocking inconsistency and folly furnish fitting commentary upon a free country with four million slaves! and both comport well with a theology—popular in this anomalous Republic—so tenacious of the divinity of Christ as to fail to recognize the divinity of Man!

Lewis's Light Gymnastics.

It will be seen, by a reference to our advertising columns, that the summer session of Dr. Dio Lewis's "Normal Institute for Physical Education," at Boston, opens on the 5th of July.

This course of instruction and training offers peculiar inducements to invalids seeking health, and to all others desiring to teach a new, attractive, and health-promoting system. The absence of complicated fixtures, the total abandonment of heavy weights, and the adoption of class exercises suited to those of all ages and both sexes, are each and all weighty advantages of the new system.

Dr. Lewis proves himself to be a reformer and a philanthropist, by offering in his published circular to instruct ladies twenty-five per cent. cheaper than gentlemen, "because of the unjust disparity of compensation which everywhere obtains between male and female labor." This provision is peculiarly favorable when it appears that ladies can teach most successfully these light gymnastic exercises.

A Woman's Journal.

We find in the Liberator, and gladly transfer to our columns, the prospectus of Mary L. Booth and Marie E. Zakrzewska for a "Woman's Journal." The names of the editors, list of contributors, and statement of aims and objects, give excellent promise for the new journal. We rejoice at the appearance of every well sustained agency for accomplishing any good work. "Equal rights for all mankind" is a motto which the HERALD OF PROGRESS has not ceased to proclaim, and we shall continue to aid this and every other branch of human progress and reform to the extent of our ability.

Special organs of specific movements we recognize as important and useful equally, perhaps, with the more comprehensive and all-embracing HERALD OF PROGRESS. We shall, therefore, cordially welcome this new journal, and when published, our customers may rely upon finding it on sale at our counter, and ourselves ready to cooperate so far as possible in the work it aims to accomplish. May success attend the movement.

President Lincoln.

The Boston Journal is permitted to publish the following private letter from Senator Sumner. It will be read with interest by all progressive minds, embodying, as it does, the sincere opinion of this distinguished champion of Freedom respecting the President:

SENATE CHAMBER, June 5, 1862. MY DEAR SIR: Your criticism of the President is hasty. I am confident that, if you knew him as I do, you would not make it. Of course, the President cannot be held responsible for the misdeeds of subordinates, unless adopted, or, at least, tolerated by him. And I am sure that nothing unjust and ungenerous will be tolerated, much less adopted, by him.

I am happy to let you know that he has no sympathy with Stanley in his absurd wickedness, closing the schools, nor again in his other act of turning our camp into a hunting-ground for slaves. He repudiates both—positively. The latter point has occupied much of his thought; and the newspapers have not gone too far in recording his repeated declarations, which I have often heard from his own lips, that slaves finding their way into the National lines are never to be re-enslaved. This is his conviction, expressed without reserve.

Could you have seen the President, as it was my privilege often—while he was considering the great questions on which he has already acted—the invitation to emancipation in the States, emancipation in the District of Columbia, and the acknowledgment of the independence of Hayti and Liberia—even your zeal would have been satisfied, for you would have felt the sincerity of his purpose to do what he could to carry forward the principles of the Declaration of Independence. His whole soul was occupied, especially by the first proposition, which was peculiarly his own. In familiar intercourse with him, I remember nothing more touching than the earnestness and completeness with which he embraced this idea. To his mind, it was just and beneficent, while it promised the sure end of slavery. Of course, to me, who had already proposed a bridge of gold for the retreating South, it was most welcome. Proceeding from the President, it must take its place among the great events of history.

If you are disposed to be impatient at any seeming short-comings, think, I pray you, of what has been done in a brief period, and from the past discern the sure promise of the future. Knowing something of my convictions and of the ardor with which I maintain them, you may, perhaps, derive some assurance from my confidence. I say to you, therefore, Stand by the Administration. If need be, help it by word and act, but stand by it, and have faith in it.

I wish that you really knew the President, and had heard the artless expression of his convictions on those questions which concern you so deeply. You might, perhaps, wish that he were less cautious, but you would be grateful that he is so true to all that you have at heart. Believe me, therefore, you are wrong, and I regret it the more because of my desire to see all our friends stand firmly together.

If I write strongly, it is because I feel strongly for my constant and intimate intercourse with the President, beginning with the 4th of March, not only binds me peculiarly to his administration, but gives me a personal as well as a political interest in seeing that justice is done him.

Believe me, my dear sir, with much regard, ever faithfully yours, CHARLES SUMNER.

A Lesson in the Rain.

The Tribune correspondent with McClellan's army writes:

"Messrs. Diven and Smith, of New York, and others, were caught in a thunder-shower on the way from Gen. Heintzelman's to Gen. McClellan's headquarters. Some of them sought refuge in a house which had been left by a rebel, who is now serving in Gen. Johnston's army, in charge of the women of his household; but bayonets prevented their entrance, and they were assailed by the soldiers on guard that the strictest orders had been given that no person should set foot within the premises.

"The members of Congress, who are among those not noticed for their radical tendencies, learned a lesson in the rain. It was noticed that the gentlemen who suffered this experience did not manifest a desire to discuss this part of the conduct of the war on their way home."

A String of Red Tape.

A friend being asked the course a claim against the United States would take from its presentation till payment, answered as follows:

We will suppose the account entered or presented in the Quartermaster-General's Office. It is (1) examined for reference; then (2) referred to Third Auditor for examination and a Statement; the Statement (3) is referred to Second Comptroller for examination and approval; it is next returned (4) to Third Auditor to be entered on his books as approved; it is then (5) sent to the War Department proper; then (6) referred to the Quartermaster-General for his approval; the entry made (7) is returned to the War Department for the signature of the Secretary of War; is then (8) returned to the Second Comptroller for signature; then passes (9) to the Third Auditor for his signature and entry in his books; then (10) to the Treasurer for warrant; this, when signed (11) by the Secretary of the Treasury goes (12) to the First Comptroller; is (13) signed by him and entered on his books; then (14) passes to the Register for signature and entry; next (15) goes to the Treasurer, who makes out a draft to be entered on his books; it is then (16) presented to the Cashier for payment—and at last, in the form of cash, enters the claimant's pocket—if still living. And this is "the way the money goes." *

—Ophelia C. Kerr utters a truth in the following sarcasm: "Slow and sure, my boy, is good military policy—a policy, my boy, of life-insurance, on which our father's brother Samuel pays a premium of a million and a half a day."

Notes of Progress.

Since our last issue there have been two important victories in this great struggle of democracy against aristocracy—both achieved on the floor of Congress. The bill prohibiting slavery in the Territories has become a law, and the House of Representatives have passed, by the decisive vote of 83 to 52, the bill providing for the emancipation of slaves held by rebels.

Thus do we see the cause of human progress steadily gaining ground step by step, little by little—no! leagues upon leagues are now traversed at every giant stride of this great power of the Universe, as it goes "marching along!"

The Erie Railway.

We had occasion, some days since, to cross the new PAVONIA Ferry at the foot of Chambers street, to the New York and Erie Railroad terminus at Jersey City, and were pleased to have discovered the most spacious, elegant, and commodious mode of egress from the city.

Travelers by this route avoid the long ride through dirty streets, at a slow rate, which the Hudson River Road necessarily requires, since a high speed is attained on the Erie very soon after leaving the depot, and you are at once, after a brief passage through the tunnel, introduced to verdant fields and luxuriant groves and orchards.

Those needing country air can here obtain it speedily, and travelers in either direction will find the ample width of cars on this road peculiarly promotive of good nature.

Freedom in the Territories.

The bill to prohibit slavery forever in all Territories of the United States, as passed, reads:

"To the end that Freedom may be and remain forever the fundamental law of the land in all places whatsoever, so far as it lies within the power or depends upon the action of the Government of the United States to make it so, therefore

"Be it enacted, &c., That from and after the passage of this act, there shall be neither slavery nor involuntary servitude in any of the Territories of the United States now existing, or which may at any time hereafter be formed or acquired by the United States, otherwise than in punishment of crimes whereof the party shall have been duly convicted."

The New Republic.

This is the title of a new weekly of sixteen octavo pages, having a neat, cleanly appearance, and an atmosphere of earnest yet unpretending philanthropy, which finds its way to our table, from Cleveland, O. The prospectus will be found on our seventh page. The objects of the journal are worthy appreciation and support; and from the limited examinations we have given the few numbers issued, we believe it conducted with an intelligent and conscientious regard for human elevation and enlightenment. The New Republic certainly has a quiet and modest way of attending to its own business, which more popular journals might happily imitate.

The Birth of a Continent.

We thank the Independent for the following happy figure of speech by which it records the passage of the bill prohibiting slavery in the Territories:

"Should an island of fifty miles' diameter emerge from the sea a few leagues from New York Harbor, rocky, barren, desolate, it would awaken the scientific zeal of the learned world, and the curiosity of the most illiterate.

"Not an island, but half a continent, has emerged! Not arid and volcanic, but glorious in beauty, and destined to a prosperity beyond our scope of imagination. Congress has finally passed the bill for the exclusion of slavery from all Territories of the United States!"

The Atlantic.

The July number of this best of monthlies is in market early. The publishers promise even greater attractions than ever for the coming volume. A new novel by the author of "Life in the Iron Mills," and a journal by the late Theodore Winthrop will soon be commenced.

The present number contains the following list of contents: Some Soldier Poetry, by John Weiss; Froude's Henry Eighth, by C. C. Hazewell; Why Their Creeds Differed; Presence, by Mrs. S. M. Davis; Chiefly About War Matters, by Nathaniel Hawthorne; The Minute-Guns; Originality, by D. A. Wasson; Ericsson and His Inventions, by Epes Sargent; Moving; Methods of Study in Natural History, by Louis Agassiz; Lyrics of the Street; The Wedding, by Julia Ward Howe; Friend Eli's Daughter, by Bayard Taylor; The Poet to His Readers, by Oliver Wendell Holmes; Taxation no Burden; The Children's Cities, by Elizabeth Sheppard, author of "Charles Auchester."

Public Meetings.

Two Days' Meeting, Hastings, N. Y. Believers, inquirers, lecturers, and all who are interested, are invited to attend a Spiritual Convention at Hastings, Oswego County, N.Y., on Saturday and Sunday, June 28th and 29th. Free accommodations will be provided for as many visitors as possible, and an animating season is anticipated. Per order of committee.

N. A. Clute, G. Louis, E. C. Devendorf, Mrs. Adda Clute, Mrs. Lizzie Cone, Miss Philena Louis.

A Grove Meeting will be held July 5 and 6, at Grant in Center, Kent Co., Mich., in Holmes' Grove.

Spiritual Festival.

The third annual festival of the Religio-Philosophical Society will be held at St. Charles, Ill., commencing on Friday, and continuing Saturday and Sunday, July 4th, 5th, and 6th. It will be a picnic festival. If the weather is favorable, the festival will be held in the grove on the east side of the river.

An invitation is given to the public generally, and especially to public speakers, both trance and normal, residing far and near.

The first day of the festival being the 4th of July, the anniversary of the declaration of our nation's independence will be celebrated with patriotic speeches, music, and dancing upon the green sward, by such as desire to join in such festivities.

By order of the Executive Board of the Religio-Philosophical Society. S. S. JONES, President. A. V. SILL, Secretary.

Pennsylvania Yearly Meeting.

The tenth yearly meeting of Progressive Friends was held at Longwood, Pa., on the 5th, 6th, and 7th of June instant. The principal speakers present were Wm. Lloyd Garrison, Rev. J. Selma Martin, Boston; Rev. Wm. M. Chaffin and Alfred H. Love, Philadelphia; Rev. George Gordon, Iberia College, O.; and Theodore Tilton, of New York.

Testimonies on Slavery and the Rebellion, and on Peace, were adopted, also a Memorial to the President, and Thos. Garrett, of Wilmington, Dr. Alice E. Hambleton, of Pennsylvania, and Oliver Johnson, of New York, were appointed delegates to convey it to Washington.

The report of proceedings, as published in the Anti-Slavery Standard, characterizes the meeting as that of "The Religious Society of Progressive Friends," and we discover from the same record that the meeting closed its session on Saturday, when notice was given that Mr. Garrison, Mr. Tilton, and others, would attend the "usual religious meeting" on Sunday.

The object of drawing this nice distinction at the end of the week, between the yearly meeting of a religious society and the usual religious meeting of the same society, does not appear on the surface. Are our Progressive Friends afraid that something a little irreligious will creep into the "yearly" meetings of their "religious society" on Sunday, which can be kept out of the "usual religious meeting"? How is it?

Help for the Indians.

A meeting was held at the Cooper Institute on Monday evening, June 15th, the Rev. Mr. Fishbough in the chair, in behalf of the Indians. Father Beeson, and several others who had personal knowledge of the treatment of the Indians, gave accounts of their sufferings by traitors and speculators, and claiming that they are with the rebels through necessity, and not from choice. Father Beeson offered the following preamble and resolution, which were adopted:

"Whereas, The conviction is felt by enlightened minds that the desolation in which war has involved so many of our people is the reaction or retribution for the cruelties, which, as a nation, we have allowed to be practiced upon the weaker races, and that—in accordance with the divine maxim, 'The same measure which we mete shall be measured to us again'—there can be no true peace for our country until we insure justice for the Indian, as well as all others under the control of our Government; and

"Whereas, Many of our frontier tribes have been forced by traitors into false positions, and are now in circumstances of suffering and discouragement; therefore

Resolved, That a Committee be appointed to prepare for publication through the papers a statement of their needs, and to solicit means for the redress of their wrongs.

Whereupon Messrs. Fishbough, Lawrence, and Dr. Tyler, were appointed a committee to prepare an address, and the meeting adjourned.

Persons and Events.

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

PERSONAL ITEMS.

—GERRIT SMITH spoke recently at Music Hall, Boston, in the morning on the Rebellion, and in the evening, on Priestcraft.

—MRS. CAROLINE H. DALL's address is changed to Medford, Mass.

—DR. MILLER, of the Hygienic Institute, No. 15 Lighthouse street, is making arrangements to add a Turkish Bath to the attractions of his establishment, with a live Turk to superintend the manipulations.

—GOV. PIERPONT of Virginia, since his return from the Peninsula, has expressed himself very strongly against the policy pursued there of keeping our men at work on entrenchments and engaged in other menial occupations, while thousands of blacks are unemployed.

—MISS STREIBERS has completed her statue of Horace Mann. It is admitted to be the finest statue now in Rome. A bronze cast will soon be sent to Boston.

—WILLIAM DENTON is now laboring in the fields of geological investigation and popular instruction, among the rocks and people of Central New York. The granite hills and free minds of New England may expect soon to welcome him. We had the pleasure of shaking him by the hand during a flying visit he made to this city last week.

—THOMAS BROCKLE, the well-known author of the "History of Civilization," died at Damascus on the 31st of May. He was traveling in the East for his health, but was not supposed dangerously ill. The intelligence of his death was most sad and unexpected. But two volumes of his work were completed. The third, on Germany, was in preparation, and a fourth, on America, contemplated. He was forty years of age. His work is such that no one can complete it.

—MRS. H. M. T. CUTLER, writing the Liberator, says of the Oberlin, Ohio, College: "I often wonder if the people will ever recognize the great work done by this pioneer institution, in proving to the world that both women and negroes are fully endowed with human souls, absolutely capable of indefinite expansion of intellect and aspiration of soul."

Mrs. HENRY BAYLES, the wife of a merchant in this city, is distinguishing herself by her labors as matron of the New York Sanitary Association, at Washington. She is an angel of mercy to the suffering soldiers.

—REV. J. M. PREBLE, of Battle Creek, has been appointed Right Worthy Grand Chaplain of the Lodge of Good Templars. He is also announced in the Battle Creek Journal to speak on "The Truth and Beauties of, and Vagaries Connected with Spiritualism."

FOREIGN ITEMS.

The intelligence from England contains few items of special interest.

—From France the rumor comes that the Emperor's idea is to establish French influence permanently in Mexico in the shape of a French protectorate!

—The Empress Eugenie was expected to pay a private visit to England during the Emperor's stay at Yichy.

—The Paris correspondent of the London Express states that France and Russia refuse to allow the Sultan to pay, in the name of the Christians of Turkey, a part of the expense of the restoration of the cupola of the Holy Sepulcher. They also reject the proposal that Austria, Spain, Bavaria, Italy, and other Catholic States, should be allowed to contribute, and insist on their right to preserve the holy places.

—Garibaldi had an explanation at Turin with the King's Aid-de-Camp. It is asserted that all differences between the Government and Garibaldi had been arranged, and he proceeded to Belgrade. He will not be present at the Parliamentary sitting.

—Austria continues to concentrate troops at Venetia.

—In Greece a ministerial crisis has taken place, and a new ministry is being formed.

—In Germany the Hesse Cassel Elector had accepted the resignation of the ministry, and the principal ministerial functionaries. A new ministry is being formed.

—The rebels in China had been twice defeated with great loss, but were receiving large reinforcements from Nankin. The foreigners at Mayo remain unmolested.

—Col. Ward, an American, had been created a Mandarin.

—A battle was fought on the 1st, near Yenikoi, Turkey, and resulted in the complete victory of the Turks. The loss of the Montenegrins in killed and wounded is stated at from 500 to 600; that of the Turks less than 150.

—The Paris Patrie says it is asserted that France, Austria, and Russia, will undertake measures relative to Montenegro.

—The Presse publishes a report that an armistice has been concluded between the Turks and Montenegrins.

—Mr. E. L. Plumb, bearer of dispatches from Mexico, brings ratified copies of the postal convention and extradition treaty concluded with Mexico last December. The news of the defeat of the French at Puebla is fully confirmed. The policy of the Constitutional Government is purely defensive.

MISCELLANEOUS ITEMS.

—The bill abolishing the spirit ration in the navy has passed the Senate.

—The allotment system, for payment of soldiers, works admirably. The Assistant Treasurer here has in two months paid to families of soldiers near five hundred thousand dollars!

—The President is reported to have said, respecting Gen. McClellan's promise, made some years since to Col. Lee, to protect his property: "The order must come. If Gen. McClellan has made a promise to Col. Lee, which he cannot break, I will now break it for him."

—A citizen of Salem, Mass., has just died of smokers' cancer, caused by the excessive use of tobacco.

—Appleton Oaksmith has been convicted for engaging in the slave trade, and sentenced to five years' imprisonment and a fine of \$5,000.

—The Christian Banner (a Union, not Hard-shell, Baptist paper) at Fredericksburg, Va., takes ground in favor of emancipation in Virginia. "Let the war result as it may," says the editor, "African slavery in Virginia is already virtually swept from her territory."

* * * * * If the war should continue twelve months longer, there will be scarcely a slave in the whole State!

—A cargo of sugar and molasses, recently received at Boston from St. Croix, the product of free labor on that island, was pronounced to be in finer order and better packed than any similar cargo ever offered for sale in Boston.

—A Broadway merchant named Real was shot dead at his store a few days since by his wife. Utter neglect and intercourse with other women are said to have been the causes of the act.

—It is reported that two hundred able-bodied slaves in Maryland, owned by masters in the West River district of Anne Arundel County, have laid down their hoed and refuse to be held in bondage any longer. They offer violence to no one, but they refuse to be compelled to work for others without compensation. This spirit is believed to be spreading among the whole slave population in the State. Slavery may thus abolish itself in Maryland—saving trouble and expense.

—Gen. McClellan has already modified his severe charge against the troops of Gen. Casey's division of cowardly behavior at the battle at Fair Oaks. It is well established that they fought desperately and well, and suffered less from panic than would be supposed when known that less than 5,000 men stood against 20,000!

—We learn from the Worcester Spy, that in the Superior Court, lately, Samuel Brimblecom, of Grafton, was convicted of adultery with one Ellen Mahedy. He defended his conduct as his own counsel. He was convicted by referring to the acts of the patriarchs, etc., of old, and made a novel plea, quoting freely from Scripture in his attempt at justification.

—At a recent book-sale in this city, the Book of Common Prayer brought only twenty cents, while a copy of the Koran sold for nearly ten times as much. Mahomedan stock ought to go up as Christian bonds decline.

Sight and Insight. Ancient Glimpses of the Spirit Land.

NUMBER FORTY-FOUR.

A History of Dreams, Visions, Apparitions, Ecstacy, Magnetism, and Somnambulism, by A. Briere de Boismont.

That there were pathological shades of its manifestation in aberrations and hallucinations, even to direct insanity, would be no less apt to Hebrew than to Gentile organizations.

During sleep; he dreamed that he renewed his task, and was in despair at composing with so little warmth and spirit, when the Devil suddenly appeared and offered to finish his sonata if he would sell his soul to him.

Now if this had been recorded in the Bible, it would have been the Lord's work, and marvelous in our eyes.

Some persons assert that the Divina Commedia was the inspiration of a dream.

Let us have a fair field and no favor. We can believe much of the ancient in the light of the modern.

His first interview with God was in the year 1745. Well, we have no doubt that the Swedish Seer saw God after the same manner of other ecstasies, or seeing mediums.

Hallucination, concludes Boismont. But how and on what principle differing from Moses and the prophets, Jesus and the apostles? We grant the hallucination, so far as seeing in a ghost or spiritual presence the Most High of the universe, or anything more than a human spirit once incarnate.

of the sacerdotal office in the mysteries, and that this was universally believed by all antiquity, long before the era of the later Platonists, is plain from the testimony of Hippocrates, or at least Democritus.

We grant that, in dyspeptic visions, the Lord would be very apt to be transformed into the Devil, and that the religious compass has many variations, according to the scale of health and disease.

Franklin related to Cabanis that political combinations which had often embarrassed him during the day, were frequently made clear to him in dreams.

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Mrs. Augusta A. Currier may be addressed box 515, Lowell, Mass.

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.

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

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

Mrs. C. M. Stowe will spend the summer and autumn in Iowa and Minnesota. Address, 111 Fernside, Independence, Iowa, care of "Rising Tide."

Mrs. S. E. Warner speaks once in four weeks at Berlin, Princeton, Spring Vale, and Oweo, Wis. Address Berlin, Wis.

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

E. Whipple will attend a grove meeting at Texas, June 28 and 29. Address for the summer and fall, Vandavia, Cass Co., Mich.

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

Mrs. H. F. M. Brown will speak in Milwaukee, Wis., four Sundays in June; in Oregon, Ogle Co., Ill., first Sunday in July. She will act as agent for the Health of Progress.

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

Miss L. E. A. DePorce 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 2307.

K. Graves will answer calls to lecture on the origin of religious ideas, the analogy of all religions, the true religion as contrasted with the false, the origin of the Jewish and Christian religions, as also the origin of the Jewish nation. Likewise on phonography and phrenology. Address Harveysburg, O.

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

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

Miss Emma Harding will lecture in Taunton, Mass., in June; in Chelsea and Foxboro in July; in Oregon and Western New York in August and September; and in Philadelphia in November. Address care of Beia Marsh, 14 Bromfield Street, Boston, Mass., from whence letters will be forwarded.

N. Frank White has returned permanently to the lecturing field, and will lecture three Sundays of June at Putnam, Conn.; July 6th to 13th, Lowell, Mass.; August through August, Quincy, Mass.; Sept. 7th to 14th, New Bedford, Mass.; Sept. 21st to 28th, Taunton, Mass. Applications for the coming winter should be made immediately. Address as above.

STRANGERS' N. Y. CITY DIRECTORY

SPIRITUAL MEETINGS. SUNDAY CONFERENCE, Dodworth's Hall, 3 P. M. LAMARTINE HALL, cor. 29th St. and 8th av. Sunday, 10 1/2 A. M. Conference every Wednesday 7 1/2 P. M. DODWORTH'S HALL, 806 Broadway, Sunday, 10 1/2 A. M. 3 and 7 1/2 P. M.

PUBLIC MEDIUMS. Mrs. Abbott, Developing Medium, 74 6th av. Entrance on Waverly Place. Mrs. W. R. Hayden, 66 West 14th St., west corner 6th avenue.

MAGNETIC & ELECTRIC PHYSICIANS. James A. Neal, 42 Great Jones St. Hours, 9 A. M. to 5 P. M., and 7 to 9 P. M. Dr. John Scott, 407 4th St. Dr. N. Palmer, 41 E. 20th St. bet Broadway & 4th av. Mrs. P. A. Ferguson Tower, 152 East 33d Street. J. E. F. Clark (Electric) 84 West 26th St.

MEDICAL CLAIRVOYANTS. Mrs. Sawyer, Clairvoyant and Medical Medium, 81 High St., Brooklyn. Mrs. W. R. Hayden, 66 West 14th St., west corner 6th avenue.

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

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

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

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

Dr. James Cooper, Bellefontaine, Logan Co., O., will answer calls to speak inspirationally.

J. H. Randall will speak on Sundays. Address Salford, Conn.

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

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

Mrs. E. A. Kingsbury will answer calls to lecture addressed 1935 Pine Street, Philadelphia.

W. K. Ripley will speak in Bangor, June 22d. Address accordingly.

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

Mrs. Cora L. V. Scott Hatch speaks at Dodworth's Hall, 806 Broadway, every Sunday. Conventional Matinees 10 1/2 A. M.; Lectures, 7 1/2 P. M.

REVUE SPIRITUALISTE.—Sine Livraison, 1862. Contents: 1. M. Veillot to M. Picart; 2. Request of M. Veillot; 3. Désirée Godu and Dr. Morhery; 4. Apparitions clearly established, attested by Robert Dale Owen; 5. Can animals be influenced mediocrally by spirits—a problem proposed to the wisdom of the incredulous; 6. Another curious fact to test the sagacity of Materialists; 7. Spiritualism in America [letter of Benj. Coleman, Esq.]; 8. Manifestation of a suicide on the day of his funeral [Reported in Herald of Progress, by Mrs. M. A. James]; 9. Spiritualist Necrology; 10. Fables and Poems dictated by a rapping spirit; 11. The Supernatural recognized by M. Guizot.

June Livraison, 1862.—Contents: 1. Spiritualism and "Spiritism"; 2. Spiritualism in the United States [by M. Cortambert]; 3. The Divining-rod; 4. Apparitions judicially established. Z. J. Picart, Editor, Paris, Rue du Boudi, 21.

REVUE SPIRITE.—Journal d'Etudes Psychologiques. No. 4. April, 1862. Contents: 1. Spiritualist and Spirit Phenology; 2. Consequences of the doctrine of the Reincarnation upon the propagation of Spiritism; 3. Demonic Epidemic in Savoy [recently translated from Herald of Progress]; 4. Responses to the Question about Fallen Angels; 5. Familiar Communications from the Beyond. Girard de Codenberg. De La Bruyère; 6. Spiritual Poetry; 7. Spirit Discourses; 8. Bibliography.

No. 5, May, 1862.—Contents: 1. Obsequies of M. Sanson; 2. Funeral Discourse of M. Sanson, by M. Allen Kardec; 3. Familiar Communications from the Beyond; 4. The Causes of Incredulity—letter to the Editor; 5. Reply of a Lady to an Ecclesiastic on Spiritism; 6. The Inhuman Baker (suicide); 7. Spirit Discourses. M. Allan Kardec, Editor, Paris, Rue Sainte-Anne, 59.

New Music.

The following new music we have received from the enterprising publishing house of H. M. Higgins, 117 Randolph St., Chicago.

THE VOLUNTEER'S GRAVE; or, *The Blue Bird is Singing on the Hill*. Solo and chorus. Words by T. J. Winchell; Music by H. M. Higgins.

DEVIL'S BELL; or, *Brother and the Fallen Dragon*. Music by J. P. Webster. A song of the times, with a very finely illustrated title page.

SCOTT AND THE VETERAN. Music by J. P. Webster; words by Bayard Taylor.

"And some you know must bite the dust, and that at least can I. So give the young ones place to fight, but me a place to die. If they should fire on Pickens, let the colonel in command. Put me upon the rampart, with the flag-staff in my hand; No odds how hot the cannon smoke or how the shells may fly. I'll hold the stars and stripes aloft, and hold them till I die."

YEAR OF JUBILEE; or, *Kingdom has Come*. By "Sambo." Song and Chorus.

HOME IS HOME, HOWEVER LOWLY. Ballad composed by Sid. Pearson.

MAGUIE, THE MAID OF HAWTHORNE DELL. Solo and chorus. Music by J. C. Baker, of the Bakers.

THE RAIN ON THE ROOF. Song and chorus. Words by Coates Kinney; music by James G. Clark. Sung with immense success at the social concerts of Ossian E. Dodge.

Travelers' Guide.

RAILROAD LINES.

ERIE RAILWAY.—Leave Pavenia Ferry, foot of Chambers street. 6 A. M., Mail for Elmira; 7 A. M., Express for Buffalo; 12:15 P. M., Accommodation; 5 P. M., Express for Danville and Buffalo; 7 P. M., Emigrant for Danville.

HUDSON RIVER R. R.—Leave Chambers street Depot. Express Trains 7 and 11 A. M., 3:15, 5 and 10:15 P. M.

NEW JERSEY R. R.—Leave foot of Cortlandt street for Philadelphia 7 and 10 A. M., 4, 6, and 11 P. M.

PENNSYLVANIA CENTRAL R. R.—Foot of Cortlandt St. for Philadelphia and the West, 7 A. M. and 6 P. M.; via Allentown, 8 P. M.

NEW JERSEY CENTRAL.—Foot of Cortlandt st., 6 A. M., 12 M., and 8 P. M.

NEW HAVEN R. R.—Leave corner 27th street and 4th avenue for New Haven, 7, 8 (Ex.), A. M., 12:15, 2 (Ex.), 2:30, 4:30 and 8 (Ex.) P. M.; for Boston, 8 A. M., and 2 and 8 P. M.

HARLEM R. R.—Leave corner 26th street and 4th avenue, for Albany, 10 A. M.

LONG ISLAND R. R.—Leave James slip and foot of 34th street, East River, 8 A. M., 12 M., 3:30, 4:30 and 6 P. M.; for Flushing, 6, 7, 8, 9, 10 1/2 A. M., 1, 4, 5, 6, and 7 P. M.

STEAMBOAT LINES.

FOR BOSTON VIA NEWPORT AND FALL RIVER.—Steamer Empire State—Monday, Wednesday and Friday; Metropolis—Tuesday, Thursday and Saturday. 5 P. M., Pier 3 North River.

STONINGTON LINE.—Steamers Commonwealth and Plymouth Rock—2 P. M., Pier No. 18 North River, foot of Cortlandt street.

NORWICH LINE.—City of Boston and City of New York—5 P. M., Pier No. 39 North River, foot of Vestry street.

FOR ALBANY. Steamers New World and Isaac Newton, foot of Cortlandt street, daily at 6 P. M. Merchants' Line—Rip Van Winkle—Monday, Wednesday and Friday, foot of Robinson street, 6 P. M. Day Boat—Armenis—Monday, Wednesday and Friday, foot of Harrison street, 7 A. M. Day Boat—Daniel Drew—Tuesday, Thursday and Saturday, Jay street pier and 20th street, 7 A. M.

FOR ALBANY AND TROY. Steamer Francis S. Gilday—Tuesday, Thursday and Sunday. Hendrick Hudson—Monday, Wednesday and Friday, 6 P. M., Pier No. 15 North River, foot of Liberty street, below Cortlandt.

For New Haven—Steamer Continental leaves daily at 3:15 P. M., from Peck slip, East River.

For Hartford—City of Hartford and Granite State—Peck slip daily at 4 P. M.

For Bridgeport—Steamer Bridgeport—Pier No. 26 East River, 12 M.

JUST PUBLISHED.
First American Edition, from the English Stereotype Plates.
THE PRINCIPLES OF NATURE,
OR
DIVINE REVELATIONS,
AND
A VOICE TO MANKIND.
BY AND THROUGH
ANDREW JACKSON DAVIS.

The Publisher takes pleasure in announcing the appearance of an edition of NATURE'S DIVINE REVELATIONS—characterized and more comprehensive volume of the author—issued in a style the work merits.

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