Vol. 3, No 21.7

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

NEW YORK, WEEK ENDING JULY 12, 1862.

TWO DOLLARS

WHOLE No. 125.

TO WRITERS AND READERS.

Whisperings to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

Those who write to us for particular medical attentions, expecting replies by mail, will be disappointed. Our Whispers are free to all.

J. M. M., CLEVELAND.—The boy's father was intemperate. His traits are organic. S. P. S., FRANK FON, IND .- Do not expect from

us the particular attention you specify

C. B. P., NEWPORT, R. I —The Glimpses arrive safely. Nos. 47 and 48 are received. No. 46 will appear in our next.

B. P. S., BRIDGEPORT, CONN .- There is such a

E. W. A., BUCKS Co., PA.—Thanks, kind friend, for your appreciative Acrostic. It is an encouragement to us. The public does not need it

J. R. F.—The story, "From the Journal of a Physician," we cannot make use of to advantage The manuscript is at your disposal

W. S. J., MAQUON, ILL.—We do not give special medical examinations. Our Whisperings are

D. T., PERRY CITY, N. Y.—Brief articles on "The Martyrs of Science" would be acceptao ie. We have not examined the medical properties of

E. G. J., Peorla, Ill.—We do not know of any medium who can certainly cure a cancer. Try the "Tecumseh Salve." It is a spiritual prescripworm.

other, till the ways of justice be pursued by both.

Paper (No. 1) has arrived. Our space will not admit them at present. We like this chapter, and believe our readers will be much interested in the strengthen and perfect frail beginnings. We

But let him not see any one who makes demon-strations of grief. He should be attended by some able-bodied friend, who can bathe him and mag-

A Physician, of the homeopathic school, in a private note, thus frees his mind in reference to a recent article in our columns: "I desire to criticise that silly compound of truth and misconception, shrewdness and misrepresentation, experience and prejudice—'Drugs and Drugging'—which Mr. Sanderland's 'twenty years' observation' led him to blunder into. But he will be answered by abler minds; and, besides, I desire to let his rusty handling of the sword of truth go for a while before the unchallenged thought of the people. They will sift out his justices, and

MRS. E. A. K., writing from the open field of Spiritual teaching, says: "Leaving Philadelphia on the 22d of last month, I have since lectured in Owego, Speedsville, Candor, and Corning, N. Y.
Everywhere I have been kindly and cordially received; everywhere my lectures have been more highly appreciated than I had dared to hope, and a desire expressed for my return among them at a

MR. O. C. HALL, OF NORTH GROTON, N. H. MR. O. C. HALL, OF NORTH GROTON, N. H., complains that something over a year since he sent W. P. Anderson, the spirit portrait painter, two dollars. Not having heard from him since, Mr. H. concludes bitterly against the claims of the artist. We know nothing of the facts, but suggest that friend Hall should not denounce Mr. Anderson until he knows that his two dollars were received by him. The mail is not always reliable. Better make such matters certain by express, or through some agent who will testify to the prop through some agent who will test you the proper delivery. So far as we know, Mr. Anderson deals justly with those who reward him for giving his time to painting. Of his labors, whether satisfactory or not, we leave the public to judge.

For the Herald of Progress Growing Old.

BY C. N. KENYON.

In the spring-time of life, it seemed sad to grow old-to see the freshness and bloom of youth passing away, the romance of life chang-ing into stern realities, as I was solemnly assured was always the case. No more dancing, too deaf for music, no admirers, no lovers, no pet names-who would ever think of calling "Home" in Brooklyn. In a few days we shall an antique of seventy or eighty "Birdie," or find out particulars and whisper again to you. "Darling," or "Love"? ah, who indeed !--no choice bouquets or books, nor any other rare and precious tokens of affection, to be fondly treasured for the giver's sake; only a package of tea or snuff, a new bean for my rappee, or, possibly, in anticipation of some gala-day, a white lace cap, with a voluminous ruche and white satin trimmings to give my wrinkled

face a fine contrast. And oh! no wedding to look forward to, when once for all one can shine in full splendor, like the moon revealing herself through W. H., Ohio.—Perhaps something will be the rifted clouds a moment, then floating on in whispered in the Medical Department for loss of obscuring mist and haze. Nothing but a wearisome looking backward to the "good old times" when things were genuiue, a superabundannce of excellent advice for young people, embroidered with solemn warnings; nothing to look forward to, but rheumatism, black clothes, spectacles, and knitting-work,

Life must be dismal, thought I, to an old MRS. M. A. J., NEW YORK.—"Thoughts from Beyond" are received (Please write plainly! Our compositors and proof-reader find your MSS. exceedingly difficult to decipher.)

The data of dismar, shought 1, to an old person, shrinking, slivering, terrified and appearson, shrinking, slivering, terrified and appearson in the person of the brink of the grave, urged on by compositors and proof-reader find your MSS. exceedingly difficult to decipher.) J. P., DETROIT, MICH.—The African's brain shouting hosannas during endless cycles of may not yet be fully developed in the moral region.

The whites have sinned against the blacks, and in the future they will each afflict and punish the weeping, wailing, and gnashing of teeth, no negligible will be a shall time to the state of the stat weeping, wailing, and gnashing of teeth, no perfume but the exhalations of burning sulphur, and no company but devils, dragons

H. H., of Hinckley—The responsibility or reputation of the leaders of the Central American Association cannot be decided by us. We have spoken favorably of the proposition, but of no thing more.

phur, and no company but devils, dragons and the damned.

Relentless time has swept on, bearing away youth's roses and ringlets, and leaving unmistakable imprints of his passage. Yet for all these losses there is full companied. these losses there is full compensation. If Ye have welcomed me home as a friend, as a MRS. EDWIN J., NEW YORK.—Astronomical the spring-time of the soul always lasted, we could hardly afford to leave out even the tune L. M. R., Beardstown, Ill.—It seems to us that your suggestion has been met by the works of Voltaire, Taylor, Paine, and others, who have written on the facts connected with the subjects named. Finney's pamphiet on the "Origin, Authority, and Influence of the Bible," will answer thority, and Influence of the Bible," will answer as a four questions.

And Golds, its soft languors, when people betake the property of the property fields, its soft languors, when people betake themselves to their recreation as naturally as picnic, travel and visit. It were sad to pause here, before the plenitude of harvest, and lose the full enjoyment of the rich, ripe fruits that have perfected in the sunshine, the golden grains and all the wonders and beauties of

which only autumn brings the full fruition.
We love winter too, pale, pure, icy, expectant—so full of beautiful remembrances and exquisite preparations. When life's cares have dropped from us like leaves, and the black external no longer calls our thoughts outward, they repose in quiet serenity, while outward, they repose in quiet serenity, while the process of separation between soul and body is easy, natural, and beautiful. Death is divested of terror, and seems a deliverer, an angel of life, who will bear the spirit to a more beautiful and enjoyable state of existence.

Oh! bless them, dear Father; but give strength and submission If trials assail them, or sorrows pursue; May the Angel of Hope, like a heaventy vision, Bring solace and comfort both healing and true. be prepared to accept relief from his bigotry."

angel of life, who will bear the spirit to a more beautiful and enjoyable state of existence.

silly vanities, clamorous passions, the disap-pointments, discouragements, discords, the fierce struggles, humiliating defeats, discom-fitures, and fearful temptations incident to our "greener years" passing away, to be succeed-ed by the serene quiet, the calm, contemplative wisdom of old age? Yes, let us grow old gracefully and gratefully, and sing no mournful dirges over the buried joys of youth, nor sigh regretfully at the flitting of the years, as though youth were the only season of life worth hav-

ing or capable of enjoyment.

We are daily drawing nearer to that divine life and love that have from earliest youth been our ideal and our worship. By and by the Angel of Life will open to us the portals of a fairer home than earth can afford us, and bear us through to the embraces of our beloved ones who are rejoicing in the anticipation of our coming.

SONG OF WELCOME. To our beloved Brother, J. M. PEEBLES, on his return from California.

BY MRS. D. M. BROWN

We would welcome thee, our Brother,
Welcome thee from o'er the sea,
From the perils and the trials
That we know attended thee;
And we come, we come to greet thee—
Safe returned from distant lands,
Feeling thy inspiring presence
Binds us close in friendship's bands;
And we love, we love to welcome,
Welcome thee from distant lands.

We have felt thy lengthened absence,
Pined to hear thy loving voice,
Prayed for angel-guides to lead thee
In the journeyings of thy choice;
Prayed that God would bless and cheer thee,
Cheer thy loneliness and the lef;
When in sickness and in sorrow,
That his love would bring relief;
Ever feeling, ever knowing
That his love would soothe thy grief.

Feeble, suffering, when thou left us,
How we feared to let thee go!
And in sorrow when we parted,
Breathed a farewell sad and low.
But we knew that love unsleeping
Still would watch and care for thee,
E'en though thou no more returning,
We that love in all could see.
Love untiring love unsleading. Love untiring, love unsleeping, Still would watch and care for thee.

In the joyous present, ever
We forget the pain that's past;
Thus in meeting thee we heed not
Clouds that then our sky o'ercast.
What thou sought to thee is given—
Firmer health and strength restored,
Faith renewed, a calm, sweet trusting
In the mercies of our Lord.
So in faith we're ever trusting
In the mercies of our Lord.

Home again," thy loved one meeting, "Home again," thy loved one meeting She no more sad vigils keeps.
But with grateful heart and joyful, Peaceful rests and sweetly sleeps. And we welcome thee, our Brother, Welcome thee once more to stand Boldly forth, to point our spirits. To the happy "Summer Land." Praising thee, our Heavenly Father, For all bearsite from the Father. Praising thee, our Heaventy ran-For all bounties from thy hand!

RESPONSE.

With the kindly affection that comes from the

Ye have taught me to know we are dear to each Though life's varied duties may force us apart.

When far, far away, on the wild tossing ocean, As in sickness and sorrow I thought of my And the dear ones I'd left, midst the heart's

deep emotion
Came the hope: May they think of me while
I must roam. But I thought not I dreamed not how fondly you'd cherish Remembrance of me while I wandered afar, And my gratitude never will suffer to perish Sweet memories, whose light is like life's

beacon-star You remembered my loved one in deep tribula-

tion,
When she mourned for the light that went out
from her home;
Sweet sympathy—ever a heavenly fruition,
Brought balm to the soul that was stricken and

Oh! doubt not the language which feebly ex-

In the Herald of April 12th I notice a few words in criticism of what I advanced some time since upon the subject which heads this article, from the pen of Mr. P. A. Stephenson. I am glad to learn that there is another beside myself who is inclined to believe that my "novel theory" contains a glimmering of truth; and, though I am not thoroughly satisfied that there is a spark of truth in it, yet I hope that its investigation will lead to a knowledge, of facts which will demonstrate whatever is truth in regard to it.

What first led me to think upon the subject was a peculiar conceit of which I was unfortunately possessed in early childhood, that I was born among the great of earth, and that in which earth's most iron characters received their birth. Though this conceit has been my worst enemy in life, and has often proved to be a sorry and unjust master, yet I sincerely believe it to have been the only incentive which led me from the beaten paths of men, either in politics, religion, or philosophy, and with it I had wandered through the labyrinths of Deism, Atheism. and Pantheism, before I had ever read anything but purely evangelical writings. Thus, in my making, if the demon

means or the points at which the extremes conjugate.

BIRTHS OF INDIVIDCALS WHOSE FGETAL Deventory comment of Market Top Opment commented some time since upon the subject was matched to be inclined to believe that my comment the 21 true 22b or December And before THE 21st of June:

First Three Months.

Sept. 25, 1793, Mrs. Hemans.

"27, 1798, Lucretia M. Davidson.

"1, 1798, C. Gotlob Hayne.

"1, 1896, O. S. Fowler.

"6, 1820, Jenny Lind.

"1, 1896, O. S. Fowler.

"6, 1820, Jenny Lind.

"1, 1896, O. S. Fowler.

"6, 1820, Jenny Lind.

"1, 1896, O. S. Fowler.

"6, 1820, Jenny Lind.

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"6, 1820, Jenny Lind.

"6, 18 had ever read anything but purely evangelical writings. Thus, in my making, if the demon of conceit was placed within me for any good

writings. Thus, in my making, if the demon of conceit was placed within me for any good purpose, it was done according to that principle of doing evil that good might follow!

My first view of the subject was entirely superficial. I reasoned only from externals, and looked no farther back than the birth of a child. I could see that the state of the atmosphere at that time almost inevitably made its impress upon the external character: I only dwelt in generalizations, and most inevitably I would come to the conclusion, which I now believe to be a correct one, that those born in summer were the "most mild, intuitive, and harmonious," while those born in winter were the "most stern, resolute, and imperative;" and my conclusion seems to tally well with Mr. Stephenson's idea of the embryo mind, and my own as well, "that the winter being the more social season of the year, the impressions then made upon the embryo mind are more favorable to "men of thought and men of action." Those born in spring were among the weak, the passional, the stormy, and the impreuous, such born in spring were among the weak, the passional, the stormy, and the impetuous, such as James Buchanan, Mirabeau, Jackson, and Houston; while those of autumn were among the matured from childhood—"the old heads upon young shoulders," the adventurers, and, ofttimes, the warrior, the clergyman, the statesman, and the inventor, such as Bona-

ofttimes, the warrior, the clergyman, the statesman, and the inventor, such as Bonaparte, Lafayette, Humboldt, Captain Cook, Lyman Beecher, Lorenzo Dow, Jonathan Edwards, Luther, Fulton, Danton, and John Adams. Thus much for the impressions which the atmosphere has upon the child at birth, except the proverb that fools are born on the first of April.

Since forming my first impressions, I have carried the investigation farther, and into a wilderness of thought, where few mortals, as I think, ever attempted to venture. From the superficial I found my way into the abstract, and almost without an effort. As a river gradually widens from its source and grows deeper and deeper towards its conflux with the ocean, and mingles with the ocean's interminable waters in wild confusion, thus I found myself into the complexity of my "novel theory" without a pilot, and without a prescience, and to this I will attribute the apparent confusion of my ideas.

As my first impressions were that the atmosphere directly influences the personal character of the child after birth, so my later impressions are that the atmosphere exerts an indirect but actual influence upon the spiritual

impressions are that the atmosphere exerts an indirect but actual influence upon the spiritual character of the same child before birth.

character of the same child before birth.

The seasons are the most indomitable and exacting tyrants which rule the earth and shape its destiny, and it is not in this age, nor in the next, that they will be subdued and controlled by the irrepressible will of man, though the day is not far distant when they must at last succumb to his power, until which time man must build his temples of such material as will best withstand the storm, and most expeditiously help him emerge from the troublous waters of his present disorder.

As I have a lengthy list of names to offer, being the same which I had before, with as many more, systematized as I would at the present stage of my investigation have them

present stage of my investigation have them applied, I will therefore cut short what I would otherwise like to say.

From the following data we may readily perceive that in whatever manner the seasons affect the development of the fectus, the influence is reversed on either side of the equatorial line—thus persons born south of the equator, at the same time of the year, would be reversed in character from those born north of

it:
On the 21st of March and on the 23d of September both poles of the earth are in apposition with the sun's rays.
On the 22d of December the north pole is farthest from the sun, and on the 21st of June the nearest to it, and the south pole vice versa.
The four diverse periods of the earth's rotatory motions around the sun are December

Then why should we not rejoice to grow old—to find the crudities, and asperities of earlier years toned down by the refiner's power, to find the patry ambitions, silly vanities, clamprous passions, the disap-

23, 1758, Philip Schuyler.
24, 1765, James Mackintosh.
25, 1795, J. P. Kennedy.
28, 1467 Brasmus.
28, 1759, George J. Danton.
2, 1755, Maria Antoinette.
2, 1795, James K. Polk.
3, 1728, Captain Cook.
3, 1794, William C. Bryant.
3, 1827, George Christy.
4, 1771, James Montgomery.
10, 1483, Martin Luther.
12, 1615, Richard Baxter.
15, 1787, Richard H. Dana.
17, 1815, Eliza W. Farnham.
18, 1768, Frederick Werner.

18, 1768, Frederick Werner. 19, 1802, Solomon Foote. 24, 1784, Zachary Taylor.

24, 1815, Grace Darling. 25, 1758, John Armstrong. 25, 1758, Noah Webster.

25, 1768, Noah Webster.
26, 1562, Lopez de Vega.
26, 1731, William Cowper.
26, 1736, Thomas Gray.
28, 1792, Victor Cousin.
29, 1554, Philip Sidney.
1, 1798, Aibert Barnes.
5, 1782, Martin Van Buren.

5, 1782, Martin van Bure 8, 1642, Mary Stuart. 8, 1608, John Milton. 11, 1781, David Brewster. 12, 1745, John Jay. 12, 1791, Maria Louise.

15, 1784, Jerome Bonaparte. 15, 1784, Jerome Bonaparte. 15, 1802. General Cavaignac. 16, 1714, George Whitfield. 17, 1734, William Floyd. 17, 1778, Humphrey Davy. 21, 1698, General Oglethorpe.

22, 1821, Samuel Elliot. 22, 1727, William Ellery. Second Three Months

24, 1754, George Crabbe. 24, 1754, George Crabbe.
25, 1, Jesus Christ.
25, 1642, Isaac Newton.
25, 1720, William Collins.
27, 1794, William C. Preston.
28, 1789, Thomas Ewing.
29, 1792, Archibald Alison.
30, 1814, J. T. Headley.
—, 1805, Benjamin D'Israeli.
1, 1800, Caleb Cushing.
1, 1767, Maria Edgeworth.
2, 1727, James Wolfe.
2, 1730, Edmund Burke.
—, 1811, Edgar A. Poe. 7, 1811, Edgar A. Poe. 7, 1768, Joseph Bonaparte. 7, 1800, Millard Fillmore. 11, 1825, Bayard Taylor. 12, 1587, John Winthrop. 12, 1737, John Hancock 17, 1706, Benjamin Franklin 18, 1782, Daniel Webster.

21, 1818, John C. Fremont 21, 1750, Thomas Erskine 22, 1788, Lord Byron. 22, 1561, Lord Bacon. 24, 1712, Frederick the Great. 25, 1795, Robert Burns.

81, 1574, Ben. Johnson.8, 1820, E. K. Kane.3, 1811, Horace Greeley. 3, 1781, Jeremiah Evarts

1722, John Witherspoon, 1807, H. W. Longfellow, 1773, Wm. H. Harrison.

20, 1694. Voltaire

22, 1723, George Washington. 22, 1784, Frederick A. Mesmer

22, 1764, Freerge William Cur. 24, 1824, George William Cur. 26, 1802, Victor Hugo. 26, 1802, Victor Hugo.

March 9, 1806, Edwin Forrest.

11, 1844, Tarso.

12, 1776, Lady Hester Stanbope

13, 1789, John W. Edmonds.

14, 1814, Victor Emanuel.

16, 1751, James Madison. 21, 1784, Henry K. White.

BRATES OF INDIVIDUALS WHOSE FORTAL DEVELOPMENT COMMENTANT AFTER THE 21ST OF JUNE AND REPORT THE 22S OF DECEMBER.

First Three Months.

March 22, 1814, Thomas Crawford.

28, 1787, Theodore Frelinghuysen.

31, 1506, Descartes.
April 2, 1743, Thomas Jefferson.

2, 1759, James Monroe.

3, 1783, Washington Irving.

7, 1772, Fourier.

10, 1783, Hortense Beauharnias 11, 1794, Edward Everett. 12, 1791, James Buchanan.

16, 1786, Sir John Franklin
 18, 1802, Erasmus Darwin.
 19, 1721, Roger Sherman.
 10, 1808, Louis Napoleon.

20, 1808, Louis Napoteon.
23, 1769, Cuvier.
23, 15-, William Shakspeare.
23, 1813, Stephen A. Douglas.
26, 1711, David Hume.
1, 1769, Duke of Wellington.
1, 1672, Joseph Addison.
2, 1772, Frederick Von Hardenberg.
4, 1780, John J. Audubon.
1, 1904, Empreya Engenie.

5, 1826, Empress Eugenie. 16, 1801, William H. Seward.

20, 1799, Balzac. 20, 1819, Queen Victoria. 22, 1680, Alexander Pope. 25, 1803, Ralph Waldo Emerson. 28, 1807, Agassiz. 29, 1736, Patrick Henry. —, 1828, Gerald Massey.

-, 1828, Gerald Massey.
-, 1265, Danté.
-, 1766, Isaac D'Israeli.
-, 1681, Edward Young.
3, 1808, Jefferson Davis.
4, 1738, George III.
4, 1756, William Trumbull.
17, 1703, John Wesley.

Second Three Months.

-, 1728, Oliver Goldsmith. 2, 1489, Thomas Cranmer.
4, 1807, Giuseppe Garibaldi.
6, 1747, J. Paul Jones.
6, 1796, Czar Nicholas.
6, 1765, John Flaxman.
10, 1792, George M. Dallas.
10, 1509, John Calvin.

11, 1767, John Quincy Adams. 14, 1809, Cauvilli di Cavour. 28, 1768, Charlotte Corday. 28, 1768, Charatte Cord 29, 1805, Hiram Powers. 6, 1651, Fenelon. 7, 1762, George IV. 7, 1795, J. R. Drake. Aug.

, 1795, J. R. Drage. , 1826, Andrew Jackson Davis. , 1769, Napoleon Bonaparte. , 1771, Walter Scott. , 1786, David Crockett.

17, 1780. Beranger. 18, 1792, John Russel. 18, 1830, Francis Joseph Charles. 23, 1785, Commodore Perry. 24, 1759, Wm. Wilberforce.

24, 1799, wil. Wilderforce. 25, 1590, Oliver Cromwell. 26, 1819, Prince Albert. 28, 1749, Goethe. 29, 1809, O. W. Holmes. 29, 1792, Charles G. Finney.

29, 1792, Charles G. Finney.

—, 1631, John Dryden.

6, 1757. Lafayette.

7, 1533, Queen Elizabeth, of England.
10, 1485, Hernando Cortes.
11, 1800. Daniel S. Dickenson.
12, 1775, Lyman Beecher.
14, 1769, Humboldt.
15, 1789, James F. Cooper.
18, 1709, Sam. Johnson.
9, 1747, Thomas Coke.
22, 1722, Samuel Adams.
17 was a stranger and ye took me in; hungry, and ye gave me meat; sick, and ye ministered to me."

(JESUS.

18 BOTHER DAVIS: May I solicit the privilege in addition. I can only say that my

For the Herald of Progress.

LLEWELLYN PARK.

BY MRS, S. C. LOOMIS.

Garden of mystery, wonder, and power! Nature in happy mood gave thee a dower More lasting than kingdoms or empires.

Education of Children.

NUMBER BERVEN. NEW ENGLAND SCHOOLS.

The communest error in the New England The commingest error in the New England Schools is their allegiance to book authority; and uppermost, as the head and perfect one, without which there can be no salvation, no heaven, is the book containing the ancient Scriptures. It is named in the reports as one of the "text-books." Each day a chapter must be read as authority. In many of the schools, the teacher, in concert with the piapiti, must say the "Lord's prayer" each morning. It is not the fook to which I object so much as to the manner in which it must be received. It is not the soor to which I object so much as to the summer in which it must be received. Authority is nowhere outside of man—no book can be superior to the soul. One soul is of more value than all the books in the land. Yet this book is put in as superiorly holy—too holy for men to reason upon or to question its

Objections are very frequently made at the frivolous and undignified manner in which spirits manifest by rapping upon and moving altimate and decisive on all disputed questions. They thus make the book the master and mind the servant—place the book above the man. They make it obligatory in the teacher to read it, or have it read, as a book which is not to be questioned. I had supposed that it was the duty of the teacher to assist in unfolding mind. I have even said posed that it was the duty of the teacher to assist in unfolding mind. I have even said that "the true teacher should acknowledge no authority as ultimate, but recognize everywhere the eternal unfolding of all Deity's works "—that the office of the true teacher was to lead the mind to think, and subject all problems to rules of demonstration. If this is the business of the teacher, how illy analogous is it to the labors of clergymen. They, with their Bible authority, would stultify mind, and put a veto on reason, while the true teacher would awaken mind and enlighten reason. They preach to put down or suppress evil by

Brotherhood.

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

Now, in addition, I can only say that my task is done. If I have rendered mankind a blessing, indeed I am glad; if not, I have the consolation of having relieved my own mind the many benefits I received while a patient at this sanitary institution, and thereby benefit of a burden which has long oppressed it.

The following is a summing up of the statistics which I have produced, and it only needs a glanze at the names to show on which side lies the balance of character:

| At this sanitary institution, and thereby herald to your numerous intelligent readers the extended progressive excited in the importance of the measure that adequate means were found to organize and side lies the balance of character:

| At this sanitary institution, and thereby herald to your numerous intelligent readers the extended progressive excited in the importance of the measure that adequate means were found to organize and first remain an enduring monutane of the measure that tation and also the patronage of other Christian denominations, as well as that of benevolent and fraternal associations; for there their sick poor will be carefully ministered to, and side patronage of other Christian denominations, as well as that of benevolent and fraternal associations; for there their sick poor will be carefully ministered to, and the patronage of other Christian denominations, as well as the decidedly progressive adequate means were found to organize and put into operation this beautiful embodiment. I will defer the analysis of this subject until cation of truth," whether exhibited in the life humanity. what kind of men and women the world at present stands the most in need of.

of the prince, the priest, or the peasant—what kind of men and women the world at present stands the most in need of.

miracle, but by the immutable laws of God.

It not immutable laws of God.

It is not immutable that some charen-members are prejudiced against the application of this heavenly boon, "the gift of healing," with which so many are gifted to day as of old? The reader may be startled, knowing nothing, perhaps, of the heaven-born cause, except the fooleries and knaveness to which the sacred name of Spiritualism has been prostituted.

Every truthful investigator, however, will find Every truthful investigator, however, will find that pure Spiritualism and unsuffied Christianity proceed from the same divine source. By thus somewhat defining my position can-didly, I hope to escape the charge of ambi-

Spiritualism, like ber elder sister, Christianity, has been born comparatively in a manger, and for a time has been scoffed, despised, and beaven-born child and the good of the human race, she has been brought forth in a country whose free institutions have afforded untram-

the morning fog vanishes before "the chemistry of the sunbeam." But, says one, why did not this come sooner? Jesus himself answered the question: "I have many things to say unto you, but ye cannot bear them now." About fifteen years ago the Rev. Dr. W. A.

Muhlenberg was devoutly impressed that as spiritual as well as present physical existence, requires a physician's care. He therefore proposed the idea to the Church of the Holy communion, where he was then pastor, of founding a church hospital. The proposal was soon responded to in the shape of a collection, widely-circulated journal, my obligations for amounting to about thirty dollars, which for

Thy mountains of emerald by sweet zephyrs fanned,

Thy mountains of emerald by sweet zephyrs fanned,

Thy living trees whispering in music so bland,

Thy pathways meandering through hill, dale, and grade of the second continue and the Episcopal summer to cool the rooms. For medical and surgical treatment this is presumed to be on a surgical treatment this is presumed to be on a surgical treatment this is presumed to be on a surgical treatment this is presumed to be on a surgical treatment this is presumed to be on a surgical treatment this is presumed to be on a surgical treatment this is presumed to be on a surgical treatment this is presumed to be on a surgical treatment this is presumed to be on a surgical treatment this is presumed to be on a surgical treatment this is presumed to be on a surgical treatment this is presumed to be on a surgical treatment this is presumed to be on a surgical treatment this is presumed to be on a par with the best of hospitals. The peculiarly distinguishing features, however, appear in the continue until "every plant which our fleatment the select of the surgical and the surgical treatment this is presumed to be on a par with the best of hospitals. The peculiarly distinguishing features, however, appear in the continue until "every plant which our fleatment this is presumed to be on a disintegrating, put for the select in the macket of the surgical and the continue of the surgical and the surg

alities of long continued sickness and sorrow, without mother, sister or daughter to bestow a kind look, surely feels thankful on finding ward, making kind inquiries and proffering appropriate relief. Such may realize the language of the Psalmist, "God setteth the solirejected. Happily for the growth of the tary in families "-the forsaken and destitute in a place of rest.

Yet this book is put in as expecially large—too boly for men to reason upon or to question its pretended source. I would have no objection to using the book in schools if it could be disposed of its sacredness, put on a level with other books, and received according to its merits. Whatever might be the immoral tendency of pertions of it, as directed, would then be received or rejected by the sanctuary of bear or rejected by the san Those ladies devote their lives, property and It was said, and agreed to in the last TeachIt was said, and agreed to in the sit with a host of ministering spirits, are not

deeply interested in the very one standing behind his chair,

with a host of ministering spirits, are not

every one standing every one standing to every one standing to every one standing every one s

Gideon. Is anything undignified that has a use? Jesus restored sight by means of spittle and clay. Why are modern manifestations less, reckless, and even skeptical as regards their indigent sick fellow mortals, with every comfortable supply to their needs, as \$200 per the and clay. Why are modern manifestations considered so low in character by devout and learn to do well'—to forsake waywardness this be something like "laying up treasure in Christians, who find no fault with the ancient, for the pursuit of a more righteous life—to heaven"? "He that give tho the poor leaded to equally common-place in kind?

We behold in the sublime reality of spirit

Seek after more and more knowledge of that Universely the Lord," and will assuredly be repaid. Several wealthy citizens, some benevolent societies, communion "a little leaven" that will leaven the whole lump of distorted human institutions, bring order out of confusion, and supput a veto on reason, while the true teacher would awaken mind and enlighten reason. They preach to put down or suppress evil by negation: wrong for wrong, murder for murder; but the true teacher to overcome wrong in the simultaneous movement over the whole in the simultaneous movement der; but the true teacher to overcome wrong by unfolding good.

If there are any true reformatory teachers in the New England States, there is great need of their untiring efforts in the right education of the New England children. In them lies the hope of the breaking up of the priestly reign and Bible authority, and the establishing of the reign of reason, and unfolding the kingdom of heaven in the hearts of youth.

Centreville, R. I.

E. C.

In the simultaneous movement over the whole earth, we realize that symbol, in the prehistoric Apocalypse, of the "angel flying in the midst of heaven having the everlasting gospel to preach to every nation, kindred, tongue, and people." We behold in this grand celestial movement "the Son of Man and all the holy augels, with power and great glory, before whose brightness the clouds of bigotry and superstition are rapidly disappearing as member will find a Good Samaritan; even index of the catholic spirit of charity, are doubtless producing good effects; at all events there is seldom heard except in extreme blasphemy or derision; but here, rude or obscene language, or swearing, is strictly forbidden, and if persisted in the delinquent is liable to exone hundred fold; nay, may produce "trees of righteousness!" All really desolate and destitute sick applicants (except contagious, the pulsion, but is first most kindly admonished by the pastor, who acts in conformity with destitute sick applicants (except contagious, if without friends to pay for them, some churchthe Cannel of the reign of charity, are doubtless to catholic spirit of charity, are doubtless to device the violence, and will be catholic spirit of charity, are doubtless to reducing good effects; at all events there is seed sown which hereafter shall spring up and yield some thirty, some sixty, and some of right catholic spirit of charity, are doubtless to reducing good effects; at all events there is seed sown which hereafter shall spring up and yield some thirty, some sixty, and some of respect to the catholic and superstition are rapidly disappearing as member will find a Good Samaritan; even in- occurrence, for the frequency of devotional curable cases, refused at other hospitals, and exercises is calculated to soften the most obthose advanced in years, with slippery foot- durate and callous; and the discourses so steps tottering on the brink of the grave-the often inculcate forbearance, occasionally revivacity of mundane life on the wane, and minding the hearers that in every denomination may be found members of the "Church world—have found access here, been cared for Upiversal"—thus anticipating an era when the Muhlenberg was devoutly impressed that as physically, been admonished of "the Good high and holy religion of Jesus, in its pristine man has a two-fold being—has an eternal Physician," and cheered amid sighs of contrition and tears of repentance for a misspent -when vital, primitive Christianity, shall enthat, therefore, the eternal as well as temporal life -have doubtless found their brief sojourn tirely supplant mere Churchianity, and realize here as a stepping-stone in their onward and for humanity the visible approach of a still

invalids: each ward a domestic sick-room on an extended scale; and is worthy of the imithe many benefits I received while a patient some years remained without addition; but, an extended scale; and is worthy of the imiatthis sanitary institution, and thereby herald like seed sown in good soil, the thought at tation and also the patronage of other Chrisknown and followed.

Among the numerous institutions in this every evening, to which all are invited, but ever and ever. Whence all this loving kind-city for the relief of the suffering, St. Luke's not importuned to attend. The beautiful ness in a Christian Church Hospital? Cerger, or the mansion. Let all sanitary reform- is prominent - among the hospitals it is para- small chapel, which occupies two floors of the tainly not from that external Church, much of ers visit St. Luke's.

I am fully aware that many will question the propriety of using the Herald of Progress as the vehicle of information culogizing this liberally conducted pioneer Christian church bearing and act, under liberally conducted pioneer Christian church bearing and act, under liberally conducted pioneer Christian church bearing and act, under liberally conducted pioneer Christian church bearing and act, under liberally conducted pioneer Christian church bearing and act, under liberally conducted pioneer Christian church lice and act, under liberally conducted pioneer Christian church liberally constructed liberally conducted pio hospital, especially as this journal has published conveys steam-heated air through the entire between Old English and German text, and intuition; hence this heaven-born movement. some articles apparently inimical to Chris- building: upwards of fourteen thousand feet in parti-colors, by a lady: the decorated mar- Christianity, which, like the prodigal son, has In tianity, one of these particularly offensive to of steam-pipe is distributed through fourteen gin of each page differing in design and disthee
More beauty than in richest crown-brilliants I see.

The pastor, causing him to prevent any more of the Herald or Banner of Light being brought to a patient who read both, and also that the present article is from the pen of one brought praise.

The pastor, causing him to prevent any more of the Herald or Banner of Light being brought to a patient who read both, and also that the present article is from the pen of one brought praise.

The playing much diversified taste by the fair diversified taste by the

Thy pathways meandering in must so bland, Thy pathways meandering through kill, dale, and glade,

Thy glorious bright smallght, thy sweet emerals

Thy glorious bright smallght, thy sweet emerals

Thy dathways meandering through kill, dale, and glade,

Thy of the control of th

hall is very appropriately furnished and de-corated. Everything seems to be done to render their condition happy, and make them, for a time, forget their ailments. Instruction, himself upon a clean, comfortable bed, and blended with amusement, is furnished them, visited by the "Sister" superintending the sulted to their years. They have liberty to

Adjoining each ward is a spacious corridor with twelve windows, commanding a view of the Central Park. In these, convalescents

seek after more and more knowledge of that the Lord," and will assuredly be repaid. Seve-

the notice of all Christian communities, and more especially of myriads of Spiritualists in America and Europe, a large number of whom are ever earnest in "the discovery and appli-tian philanthropy can suggest for suffering the notice of all Christian communities, and put into operation this beautiful embodiment of a living gospel ministry, where all is done that medical skill, human sympathy, or Christian philanthropy can suggest for suffering Religious service is performed every morn-tian private life. ing in each of the wards, and in the chapel to righteousness, do shine as the stars for-

Sight and Insight.

For the Herald of Progress. The Duality of Human Life.

THE WORLD WITHIN AND THE WORLD WITHOUT.

BY J. B. LOOMIS.

ness, sorrow and serenity, like the fretted conditions and the state of the physical system. All, however, whose bodies sleep even parallel life, as its lingering lumina brightens riences as proofs that man is capable of arising to a state of communion with the Father, only in this city, but throughout this State— Along many of its fairest portions, thorns and regularly, may not awake there-may not rise memory's retrospection of the pathway trathis les grow, regardless of the traveler's con-wenience; while, in those intellectual walks But when we do enter this parallel life, we whose golden light its pendulum may swing. that the short pilgrimage affords, too often resume our studies and avocations just where And I may have casually listened to the rich, are we stambled by the vines of perplexity, and the thorns of care and want, which entangle the previous inner evening, thereby receding by the disciples in this companion-life, of such "Be ye Holy,' is God's cor our aspirations for the beautiful and pure, or through the vale of common sleep onward to divine minds as Galen, Hannemann, and Hanlacerate the hand in reaching for the fruits of this outer life of cruder things.) On walk- del, on the great problem of the healing of a more congenial perfection. And as we ing abroad in this fairer region we find as nations, and my theory of Harmonopathy* is breezes from the hills and surrounding plains condition has awakened. The more physical tion or memory. The stir of the busy world is heard on every beyond the line of common sleep at every alside, for all is animation-moving like the thou- ternating day-then our acquaintances may who have passed the sublime apotheosisthe varied multitude is still. Labor is hushed the more distant of earth's inhabitants, and grand creations of whose genius-enchanting into its different degrees of repose-life's bur- thus, perhaps, her great worthies, the high or dens are laid down and weariness is slowly obscure in any nation whose tastes and moods recuperated by the silent, dew-like falling of of thought are similar to ours, are our familiar halls of art in the Better Land. new strength and activity, and as the morn- companions, but whom, in the outer or more ing dawns and day is up, the round of human imperiect part or time of life, we do not re-

our present existence, activity, and deeds? form are left external conflicts; or they may that part of human life, as what originates are not now what we shall be, for we are not now what we shall be, for we are not now what we shall be, for we are not now what we shall be, for we are not now what we shall be, for we are not now what we shall be, for we are not now what we shall be, for we are not now what we shall be, for we are not now what we shall be, for we not recall in that more enlightened or real condition the darker incidents of this. The re
becomes available only after the event of death.

It seems there were no healing properties in gion is absolute—integral in, and a component becomes available only after the event of death. tivities of the day, with the works of art, and the spirit, and which, by reason of the cruder tured in and grow in the outer-life, from which science, and cunning, and trade, and skill, the influence of externals, the lessons of this sole manifestations of the intellectual and ra-outer-life but illy teach, is here taught more that the principle admitted, there is hope for this companion-life. Many a poor artisan or the principle admitted, there is hope for this companion of the cruder tured in and grow in the outer-life, from which gression, so pain in some of its varied modifications ever precedes the higher birth.

This principle admitted, there is hope for the countries of the countries of the banks of the spirit, and which, by reason of the cruder tured in and grow in the outer-life, from which gression, so pain in some of its varied modifications ever precedes the higher birth.

This principle admitted, there is hope for the countries of the banks of the spirit, and which, by reason of the cruder tured in and grow in the outer-life, from which gression, so pain in some of its varied modifications ever precedes the higher birth.

This principle admitted, there is hope for the countries of the banks of the spirit, and which, by reason of the cruder tured in and grow in the outer-life, from which gression, so pain in some of its varied modifications of the banks of the spirit, and which, by reason of the cruder tured in and grow in the outer-life, from which gression, so pain in some of its varied modifications of the banks of the spirit, and which, by reason of the cruder tured in and grow in the outer-life, from which gression, so pain in some of its varied modifications of the spirit and the cruder tured in and grow in the outer-life, from which gression, so pain in some of its varied modifications of the cruder tured in and grow in the outer-life, from which gression, so pain in some of its varied modifications of the cruder tured in and grow in the outer-life, from which gression, so pain in some of its night-side of our existence, which is almost And this is true of all other virtues or attrihalf, a mere oblivious slumber-a cessation of butes indigenous to our being. In outer-life not only does Nature not work for single or flowers or fragmentary gems, flash at times isolated purposes, but in the divine order of the upon the mind in symbols or mystery. But higher planes of earth's unfolding there can if our attractions are unrefined, if in the outerbe no blank, no vague oblivion. During the life we seek to wrong our fellows, if the darker apparent cessation of activity, in the time of passions lead us, then in this existence, also, slumber, she exhausted physical and mental such mood, such unrefinement and wrong will structures are restored, the waste supplied, follow us to our own injury and that of others, strength and energy renewed.

for the single purpose of restoring the partial-ly exhausted powers of the other half? Na-for that or those just better than ourselves. re, even in the lowest, or more primary links which is the basis of all progression-will be of the life-chain, rarely works for one end or found unfolded there more in the unison of purpose only, for she is a wonderful econo- harmony than here; and this harmony unfoldnist, and we may rest assured that on this ing our wisdom and aspiration more than could highest plane, in man, her crowning evolu-tion, the most complex of all her works—she aims to concentrate all purposes, economies, and uses evolved in the gradations below him. And it is possible that sleep is not the simple, oblivious thing which an imperfectly unfolded

oblivious thing which an imperfectly unfolded philosophy has assigned as its nature and object; that, in its own uninterpolated reality and significance, there may be a divine order and design, of which our too conservative philosophy dreams not, having in reality another and a loftier mission than simply the restoration of the vital forces.

"Man's life is dual." This was said of his spiritual and physical natures. But my mind has a strong, though indefinable assurance, that, in reference even to the daily advance of each individual, we may say with emphasis that man's life is dual. Common sleep is not the phenomenon which we particularly desire now to consider, but is only the type of a more unfolded phase. Beyond this, in the "perfect sleep," is not the man (or pupil) ushered into a morning whose beams glance from a brighter day than this of the outer world? Life's pendulum swings. One extreme is this common day-life, its perpendicular is deep, phy-

the barrier at the full-less of the churches, but attended to the churches but in every great movement which can benefit pendulum has glanced out from behind radical the waters depressed out from behin clouds that belt the world? Seest thou the nations of Jesus, that, scorned dawn. Surroundings in this companion-life ing remembered of the high converse.

clouds that belt the world? Seest thou the nations of this fel-sunlight breaking in? Seest thou the nations of this fel-sunlight breaking in? Seest thou the nations of this fel-sunlight breaking in? Seest thou the nations of this fel-sunlight breaking in? Seest thou the nations of this fel-sunlight breaking in? Seest thou the nations of this fel-sunlight breaking in? Seest thou the nations of this fel-sunlight breaking in? Seest thou the nations of this fel-sunlight breaking in? Seest thou the nations of this fel-sunlight breaking in? Seest thou the nations of this fel-sunlight breaking in? Seest thou the nations of this fel-sunlight breaking in? went lives a profracted Subbath-day in doing existence here is a more real type of the Sec-low-life we may have met such minds as Hum-now in their deep commotion? Hearest thou philosophy and science these "little ones"!

And reformers, with torches for burning and bright, cultivated, scientific minds, male and as it is one remove nearer to it. It is more taste still in the outer-life, and at the trystingsmale-many qualified and experienced phy- ideal: material or physical things in all placeoffrateroal and scientific converse, learned ." Seest thou that angel host flying through shipers at sectarian shrines kindly, showing sicians many men and women gifted with their outer roughness are not met, for the truths dropped like sparkling gems from their the midst of Heaven? Readest thou that fly-Listrayance, which scans with microscopic body is left in the vale of sleep; but the order lips of eloquence, that are comparatively dumb ing scroll they bear aloft above them? The moral Philosophy; based upon the foundation of immutable truth. The preceding the submering body. Live may have grown strong in the light of season to give a diagnosis of complicated in the submering body. Live may have grown strong in the light of their experience in investigating mighty laws and controlled the submering body. Live may have grown strong in the light of the reperience in investigating mighty laws their experience in investigating mighty laws. Unity its chapter heads. The Constitution cases which scientific skill cannot reach you amid scenes and things of substantial reality that rule in stern and fearful silence this Unity' its chapter-heads. The Constitution tarian Journals and Quarterlies. A late have healing media through whom electro- as we do on the material side, if poverty, or grand universe, whose entire Galactic star- of God, the Constitution of Man, and the British Review has a lengthy article, headed: magnetism from the higher life has success- greed, or wrong deprive us here in our daily strewn field is but one dot in the vast, God Constitution of Nature, its trinity-for these "Is there to be a Future to Denominational fully treated the most inveterate diseases by outer life of needs, and rights, and posses- measured whole; and all we practically re- three agree in one. having on of hands, where the best medical sions, what we possess there will remain intail has utterly failed. Add to all this, your
tack, where we can live at our own home a life
numbers, influence, and wealth, are adequate
of greater peace and harmony. We can and
plations which all of us in some degree posformed and rights endows.

"Canst thou read the chapter under the
curbless attraction for such purifying contemhead of 'Unity'? In the Appendix is the
curbless attraction for such purifying contemhead of 'Unity'? In the Appendix is the
curbless attraction for such purifying contemhead of 'Unity'? All elulia of the 900,000,000.

All elulia of the 900,000,000.

All elulia of the 900,000,000.

J. O. W." to found and richly endow a hospital, which would be yet another step towards perfection, for relieving the ills to which flesh is at present beir to.

do "sit under own vine and fig-tree, and none can make us afraid." If, amid the conflicting claims, rights, and impotent justice peculiar to the rudimental life, we fail to find the avocation that in this golden parallel of rudimental pilgrimage I have spoken with the rudimental life, we fail to find the avocation to find the avocation to find the avocation of the rudimental life. With devout desires to be a consistent dis- tion best fitted for our development, we more name of the pupils in this parallel life) and all with devoit desires to be a consistent disciple of Jesus, "the Christ of God," by following the interest "inspiration of the Almighty" jurisdiction of our partial laws and its jugathe interest "inspiration of the Almighty" jurisdiction of our partial laws and its jugathe interest "inspiration of the Almighty" jurisdiction of our partial laws and its jugatherine to function of our partial laws and its jugatherine to further those more congenial individual genius under those more congenial circumstances. Yet this is not the Second dews of Paradise to thrive with my trans-A DEVOTED SPIRITUALIST. Sphere, but only that parallel half of present planting or to survive the transit of the pen[St. Luke's Church Hospital is situated on existence inseparable from it and nearer to dulum trailing through the broken valley of Fifty-fourth Street, corner of Fifth Avenue, the Second Sphere than the present outer-life. dreams. And, at times, too, when awaking We leave this when we leave the outer-life at from refreshing slumber, when memory's mira point midway between them, at the closing ror seems almost unsullied by the dust and apotheosis of death, if we are so prepared by toils of time, I have been conscious of half rea full rudimental development as to enter upon membered thought-emanations from this sethe higher, the more glorious life of the Sec- rene spirit and his associates, sweeping

ond Sphere. even when we return to the outer phase of life. But does it require one half of our lifetime But if we keep the better nature in the ascend-

through my being in strong waves of undying When we enter from the present outer to aspirations for the purely crystallized truth, this more calm and inner or parallel life, it for a more divine order and accord, for the may happen to be at the gray of its morning, soul-like glory of the beautiful, or the ideal or if we remain longer in the outer or more flowers of its fadeless amaranth and "ruby-physical state, or if the common sleep hold us red asphodel," or the teachings of the botany away, we may not rise there till the eighth, or whose plants are men and angels, and whose ninth, or tenth hour of the inner morning of flowers are thought, reason, and intelligence. Human life is checkered with care and glad- human life, just according to surrounding These are but some imperfect fragments that labor onward in the rugged path, borne upon many neighbors stirring as the morning or all that I can yet transfer to my outer habita-

are heard the wail of woe, the trials of pov- are yet in the valley of common sleep, or they And aspirations for securing the cool, fresh erty and want, the sorrow of the friendless, may be absent at radimental labor. If a less visions of the better life upon canvas must the short of hilarity, the song of joy, and the number of neighbors are met here-owing to also come along the uncertain line of memory sounding equipage of wealth and grandeur, the fact that all do not probably awake thus from the opposite human life, from hearing sand waves of the sea. Anon, and the hum of extend wider, over a larger domain, including some Raphael, Angelo, Cole, or West, the images of the ideal, now reflected in moving fadeless colors from their illustrious canvas in twistings of sectarists greatly amuse me; not from the present, and represent him as speak-

realities of the present life? Is the impressively to the now more receptive spirit. genius, crippled by want, or the greed of churchmen. That they are agitated, growth and experience? It can hardly be, for vaguely remembered, like partially hidden vorite theme, whether in art, physics, or teach- mummies, termed priests, both in Catholic and verse a grand cathedral, replete with progresing, in this unbought, unmortgaged portion of Protestant countries, ever did persecute and sion and vocal with praise. This God-im-

*When the above allusion to color music in silence was written, I supposed the idea new, but have since seen references to something of the kind by the artist Cole, and another author also, whose name and date I cannot now cite. They, however, may have received the idea as I did. †Healing, by graduating music to disease the moment inharmony in the system is discovered. This discussion might have referred to the restoration of distorted or diseased minds, or social conditions.

For the Herald of Progress. Pearl-Drops from Friendship's Fountain.

NUMBER SEVEN.

faithfully transmitted by Mr. P——, gave me great pleasure. Flowers speak as nothing else can, to my very inmost heart. The dear roses seemed to blush deeper and deeper at their understand that truth is eternal, and that princonviction that such a realigion has joyful reception, and to breathe a more and ciples are as imperishable as infinity? If the never existed in the South?

clouds that belt the world? Seest thou the for a season. Dear prayer-meeting pets! O

FRATERNAL VALE, Ia., June, 1847.

Western New York. All I have seen about I believe with numbers, of the universal decay them has been in the Tribune, and the Spirit and now almost death of faith in society. The of the Age. I do not know enough of them to Soul is not preached. The Church seems to give an intelligent opinion. I have not the totter to its fall-almost all life is extinct. I evidence yet that it is the intercourse of think no man can go with his thoughts about angels, or spirits of the just. It seems to me him into one of our churches, without feeling, too sensuous; or rather not sufficiently spi-that what hold the public worship once had ritual. Spirit talk is silence. * * * But on men is gone, or going. It has lost its grasp whether they are real or not, it will not change on the affections of the good and the fears of my opinion or remove my knowledge with the bad. reference to mental intercourse. For every To the same import an excellent writer in the one may know for himself, or for herself, Saturday Evening Gazette of last month says: whether God exists, or whether angels and "The fact is, from some cause or other, there blessed ones are ever present. And this must seems to be a falling off among our people of be, too, ere the world will be any better. To church service; as comparing the number of teach that God exists, because certain persons, our population with the seatings in our ages ago, knew it-as nearly all teachers of churches, the preponderance of the former the present age are under the necessity of over the latter is very marked. Some of the doing-or to admit that Inspiration is yet pos- clergy are trying to solve the question, sible (which is to them a damnable heresy) but have not yet found the remedy. It is not will never be of service to anybody. For remarkable that the clergy are not comthose whom they desire to reach, can only be petent to solve this question; a man is not convinced by experience-experience their own. able to see anything which is on the top of his

riences as proofs that man is capable of aris- troversy, and a melancholy fact it is, too. Not and with the Son, and with the Holy Spirit, and we fear throughout most of New England they will then be mighty; for if one can, all and the interest in religion, and in the observant, in like conditions. * * * Physiance of religion, is declining. The attendance cal and mental Purity is written over the door

"'Be ye Holy,' is God's command, 'for I am Holy,' is His reason for it."

Laws and Systems.

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

For the Herald of Progress.

A Vital Question. IS RELIGION DECLINING?

that I delight in agony as an end, but in the ing only through the dead past. Their ideal is It is not to be supposed that many of our blessings that ultimate therefrom. When the a fossil. How true that It is not to be supposed that many of our thoughts and ideas originating in this com-storm-gods lash into furious agitation the slime and green-fringed pool, the philosopher And totter on in blunders to the last." life rolls on again with all its varied scenes.

cognize or remember. Enemies in the outerpanion-life are available here in outer-life, for, slimy and green-fringed pool, the philosopher
life rolls on again with all its varied scenes.

cognize or remember. Enemies in the outerpanion-life are available here in outer-life, for, slimy and green-fringed pool, the philosopher
life rolls on again with all its varied scenes. and shall, in time, attain to higher surround- fined essential spirit of forbearance, or charity, Many thoughts and principles are discovered down" and troubled the waters. As motion clime you find the symbols of man's faith and ings than these; but are these changing ac- or the essence of such virtues as are food for to us from data originating here that are nur- bespeaks life, and action prophesies of pro- worship. The vine, thirsting for water, no

pestilent fellow. Roman pontiffs railed at thority of any kind. Rev. T. W. Higginson, Rev. John Pierpont, and multitudes of others on both continents, whose ripe scholarship and high moral attainments chaplain refers to religion and religious men,

joyful reception, and to breathe a more and more penetrating fragrance, as they communisated to me all the precious things with which they were charged. I thank you sincerely for them and for all they said.

EMMA."

EMMA."

More I believe that the descripts are as impersancies as innuity? If the signs, trances, gifts, visions, inspirations, and a more all they said in his recent speech in Music that they were charged. I thank you sincerely for them and for all they said.

EMMA."

More I believe that the descripts are as impersancies as innuity? If the signs, trances, gifts, visions, inspirations, and the south and Parson Brownlow, both editor and more all they reacher, said in his recent speech in Music than the preacher, said in his recent speech in Music than the preacher, said in his recent speech in Music than the preacher of God's footstool but little. When an individual tells me that "Can I believe that the days are closing the Bible is all God's word, plenarily inspired, and then grambles at its being "opposed," villains we have in the South are the Method-and then grambles at its being "opposed," villains we have in the South are the Method-and then grambles at its being "opposed," villains we have in the South are the Method-and then grambles at its being "opposed," villains we have in the South are the Method-and then grambles at its being "opposed," villains we have in the South are the Method-and then grambles at its being "opposed," villains we have in the South are the Method-and then grambles at its being "opposed," villains we have in the South are the Method-and then grambles at its being "opposed," villains we have in the South are the Method-and then grambles at its being "opposed," villains we have in the South are the Method-and then grambles at its being "opposed," villains we have in the South are the Method-and then grambles at its being "opposed," villains we have in the South are the Method-and then grambles at its being "opposed," villains we have in the South are the Method-and then grambles at its being "opposed," villains we have in the South are the Method-and then grambles at its being "opposed," villains we have in the South are the Method-and then grambles at its being "opposed," villains we have in the South are the Method-and then grambles at its being "opposed," villains we have in the South are the Method-and then grambles at its being "opposed," villains we have in the South are the Method-and then grambles at its being "opposed," villains we have in the South are the Method-and then grambles at its being "opposed," villains we have in the South are the Method-and then grambles at its being "opposed," villains we have in the South are the Method-and then grambles at its being "opposed," villains we have in the South are the Method-and then grambles at its being "opposed," villains we have in the South are the Method-and then grambles at its being "opposed,"

the harmonial advance of the human family sical sleep, its other rising, or extreme, is the converse with Sweeden's violinist, her Night-latitude. Where away art thou sailing? Are Christ." Such church-babies, begotten neither hammers for building, approach such wor-

> Christianity ?" In said essay the author ablest authors speaks his convictions thus: From the views I have already expressed, "Thou askest respecting the 'noises' in you will infer the sad conviction which I have,

When Christendom uses these past expe- own head. The fact is true beyond all conupon church services is comparatively meager. Practical if not theoretical infidelity is spreading like dry rot through the land. The number of men who are living virtually without God is on the increase.

These writers are evidently under a cloud. I tender them my condolence, and also remind them that "infidelity" has become a harmless cry-a mere nursery song, frightening only stinted children and fussy old ladies. These trembling antiquarian religionists (who raise the alarm about "religious decline,") mistake their own denominational dogmas and creeds for the absolute religion, besides having the least faith in God and humanity themselves. Aye, more-they virtually exclude BRO. DAVIS: The wringings, writhings, and God, inspiration, and the "ministry of angels,"

But is religion declining? As sensibly ask if ed, all tribes, 'neath all skies, in their better mo power, or the woe of untoward circumstances, perplexed, no constant reader of religious ments worshipfully aspire to higher planes of finds in that half of his life which philosophy periodicals can for a moment doubt. It ever spiritualistic and harmonic existence, thus life's real activities, and devoid of spiritual an intuitive sense of these, or of such lessons calls a blank, ample time to work out his fa- was and is a fact that whining, rag-wrapt making, to a certain extent, the whole unimake up mouths at the progressive ideas that planted religious idea depends not upon belief characterized their age. The pious, prayerful or unbelief—Jewish legends or ecclesiastical Pharisees, considered Jesus an innovator and myths; neither upon forms, traditions, or au-. It overtops these all, Luther; Episcopacy at Wesley; Evangeldom at Ballou; and professedly "liberal Christians" Its clothing is changeable—many of its older breathe deep lip-pity over such poor deluded forms have passed away. Its present expres-Spiritualists as Edmonds, Talmadge, Law-rence, Cathcart, Giddings, Fowler, Walker, and wisdom; so scaffoldings fall whose build-Sprague, Simmonds, Wade, Robert Dale Owen, ings are completed-still the religious ides, as Clarke, Prof. Upham, Rev. A. Ballou, a principle, will remain changeless as the

crown them the glory of the nineteenth cen-tury. while writing to the New York Evening Post from Norfolk, May 23d. He says: "Even the "Your note with its blooming appendix,* Moan and groas, clerical complainers! Your active principle of what they term religion is moanings over the "decline of religion," hatred, and not what constitutes religion—a

beautiful Friendship which arose star-like upon my life is past—to be only a thing of dreams, of memory? Yet it is not vain that we have met, though for so brief a time, if, as I truly believe, every kind word, every gentle smile helps to melodize our being.

DILANA."

"M——, what art thou doing? I've not heard from thee so long; I don't know thy heard from thee so long; I don't know thy "A Bunch of Flowers.

"A Bunch of Flowers.

"attacked," "overthrown," &c., I write him down ignoramus! and the church can only base his salvation upon the assurance of the Psalmist, that "The Lord preserveth the simple."

Such old theological garments, gibbering phantoms, and spectral unvoracities, as woman made from Adam's rib, the shower of qualis, Samson's foxes, Jonah and the whale with the more modern stories of "Sinbad the Sailor," "Jack the Giant-killer," "Babes in the Woods," &c., do very well for "babes in Though an old adage asserts that "when the sailor," "Though an old adage asserts that "when the church can only lost the common thing for dors in ministers. Why, it is a common thing for down ignoramus! and the church can only base his salvation upon the assurance of the psalmist, that "The Lord preserveth the simple."

Such old theological garments, gibbering phantoms, and spectral unvoracities, as woman made from Adam's rib, the shower of qualis, Samson's foxes, Jonah and the whale with the more modern stories of "Sinbad the Sailor," "Jack the Giant-killer," "Babes in the Woods," &c., do very well for "babes in Though an old adage asserts that "when the church can only base his salvation upon the assurance of the church can only base his salvation upon the assurance of the assurance of the sample."

Such old theological garments, gibbering phantoms, and spectral unvoracities, as woman the whale with the sample."

The sample of the church can only base his salvation upon the assurance of the sample."

Such old theological garments, gibbering phantoms, it has a preachers to lie, swear, and get all these preachers to l

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rogues fall out honest men get their dues," I nevertheless think the above charges quite too sweeping, as well as lacking that charity which characterized the moral teachings of the gentle Nazarene. The southern clergy are doubtless just as honest, zealous, pious, and prayerful as the northern, though at the present misled and deluded by the demon "secession." This is their misfortune. That many Methodisk, Baptisk, Presbyterian, and Enisco. Methodist, Baptist, Presbyterian, and Episco-palian ministers should "swear," is quite pro-bable; for in so doing they only imitate the Jewish God, of whom the scriptures say, "swear in my verath," &c. And then, if God damns sinners to all eternity, it seems proper for "his saints" to damn them a little in the present. I have long looked upon "revivals" as a sort of patent swearing-machines, where the young learn to handle such terms as "bell," "devil," "damnation," &c. And then

"While the lamp holds out to burn The vilest sinner may return,"

lying just a trifle, especially for the "glory of God," "our Church," "our Cause," &c., might be sparingly indulged in, the "atonement" being all-sufficient, and "forgiveness" a dismissal of deserved punishment. But as to the clergy being a "pack of scoundrels generally," I demur—having a better opinion of them than they have of each other. Kinder, nomen live not than may be found in the ranks of clergymen. They are good, not because of their doctrines, but in spite of them. The divine will uppermost, a beautiful prophecy of the brightening fortune. Their bigotry is de-plorable, impudence, intolerable, and backbitings lamentable, often inclining me to feel like preaching them a sermon from Jesus' new commandment, "Love ye one another."

In conclusion I have to say religion is not

declining; it never can decline, being a part of man's original constitution, old as the races and enduring as the cycles of eternity. So I affirm of ideal Christianity, by which I mean the progressive outworkings of the God-principle to the higher unfoldings of humanity. Ideal Christianity is beautiful, angelic, immortal; while the rubbish of sectarism and priesteraft are rapidly receding before the light of science and philosophy. The spirit of Christianity is pure, spiritual, and harmonizing; it never persecutes; its emblem is an olive branch; it is vitalizing, elevating, and grand—never corrupting or wronging a brother. It is an angel, visiting the homes of the poor, strewing the lowliest pilgrim's path with flowers, and with uplifted finger pointing weary mortals across death's peaceful river to making the change. Instead of mailing on the mountains of the beautiful, and the island homes of the angels. It matters not then. whether men worship on Mount Gerizim or at Jerusalem, in sylvan groves or costly cathedrals, so that they worship the Father in spirit and truth, and live calm, and loving, and divine lives to the glory of humanity. * * *
The "overland mail" has just brought me

copy of Fanny Green's "Baker Oration upon the Power and Permanence of American Institutions," delivered this spring in San Francisco. It is a timely and able production sparkling with thought-gems, and fresh with inspirational truths. I shall speak of it more at large in the future. The times demand the best gifts of both men and women in the elucidation of principles, and the consequent growth of the soul.

J. M. PEEBLES. BATTLE CREEK, Mich., June 25, 1862.

No AMOUNT of evidence can warrant our be- till the week following the publication. lief that a doctrine is from God, if it is unworthy of God. It would be infinitely better to believe that every doctrine is false, "than to

[T. H. T., in the New Covenant.

For the Herald of Progress.

LOVE'S CONFLICT WITH DESPAIR.

BY MAE VIOLET.

The flowers that climb my mountain path Leaven the air with sickening sweet, And neath each fair bloom hidden lies Sharp thorns to pierce my naked feet; Bleeding and weary they have grown— Ah! must I tread this path alone?

Dark, thickly swaying to and fro, Are crosses battering my poor face, Which late hath whitened with despair Dear Jesus, send thy quickening grace! For one more heavy than the rest Firmly upon my heart is prest.

And placed it there without a fear
But I could stand up firm and bear
The cruel weight without a tear.
Father, upon my blood-stained way
Let not my idol turn to clay!

For he hath been my life, my all,
The rhythm to my darksome way;
Blest angels, do ye hear my call?
Ye who have drank of misery,
With your clear eyes gaze pityingly.

Hold—clasp him in your tender arms, And pour on his beloved head Baptisms of a higher faith—
Let him not walk where Wrong doth tread,
But with your influx draw him where
His soul may breathe a purer air!

If his dear love must pass from me,
If all fond hopes must know decay,
If I must qualf this bitterness,
And wear this weary cross alway,
If I must battle earth alone,
Starving, and weak, my heart unknown.

If are and blood must surge my soul,
Oh, clasp me, too, and bear me up!
Absorb my life with strength divine,
Help to my lips the bitter cup,
Pour on my soul Love's blessed wine;
Until I pass earth's mountain-hight
May I not lose the precious sight
Of meek-eyed Faith and Charity,



ANDREW JACKSON DAVIS, EDITOR.

NEW YORK, SATURDAY, JULY 12, 1862.

TI	ERMS	OF S	SUBS	CR	PT	ON		
SINGLE	COPIES,	per ye	ar .				\$2	00
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number of Advertisements will be received a fire for the first insertion, and a man for each subsequent insertion.

All letters to be addressed to

A. J. DAVIS & CO., Publishers,

274 Canal Street, New York. ## Office Hours, 9 A. M. to 4 P. M. Publication ce located a few doors east of No. 416 Broadway.

"TRUE CHRISTIAN HOSPITALITY" is a communication from a worthy recipient of the benefactions granted by the institution.

SEVERAL ABLE COMMUNICATIONS have been recently received. They will be published as rapidly as our space will permit.

The gates of Progress stand open, wide and free; but the people do not enter them. Gems of immortal truth burn on every side; but the

"SOCIETY OF THE LYCEUM CHURCH."-This little pamphlet contains the plan of an organization for friends of Spiritualism, with a general declaration of Principles, adopted by the Spiritualists of Boston. We like the plan and the low earth, and search downwards for glo-

Change of Publication Day.

This number of the HERALD OF PROGRESS will reach its readers a few days later than usual, owing to a change in the day of publi-Tuesday, which necessitated closing the form the last of the week previous, we shall for the present mail on Friday, thus bringing our abstract of news up to Wednesday night, or the middle of the week for which the paper is issued.

A weekly paper cannot be expected to furnish news to so late a date or so promptly and plentifully as the dailies, whose peculiar mission this is. We shall, however, by the change we have made, relieve ourselves of the inconsistency involved in the issue of a paper one week dated the next. The Herald of Progress will continue to faithfully record passing events, and each week's issue will contain the most important news up to the middle of the week, and the paper be printed and mailed the same week, reaching many subscribers by Saturday night. The more distant readers will not receive their papers

Change of Reception Day.

office will be every Saturday, instead of office will be every Saturday, instead of Wednesday, as has been so long seen among the notices to "Writers and Readers," on first them of liberty. The trumpet-blast of Jus-

strangers as well as acquaintances is indis-pensable. It brings persons together who, before unknown to each other, are friends and that burneth in the heart of the people. Pride, co-workers in the spiritualizing cause of human progress. Merchants go on 'Change
—why not men and women of new Ideas?
Words of sympathy and encouragement are
of fire. But not till the people break every

Philip D. Moore.

The many friends of this talented and faith-ful Brother will be surprised to learn that he has recently sailed for the Pacific coast. His mission thither is not merely to proclaim the mission thither is not merely to proclaim the Gospel of Progress and Civilization, which he is well qualified to do wherescever he may be, but chiefly the Brother has gone to Port Townsend, Washington Territory, to fill a desirable place which was kindly offered him by the Collector of Customs on that distant shore. The prayers and best wishes of thousands will follow him. His friends may expect to hear from him occasionally through our columns.

The People.

The People.

It is midnight, O my Country! the winter storm cometh over thy institutions. A trial hour, filled with unuterable suffering, has come to thee. The feast of destruction is prepared. Loudly sing the chiefs of evil. Like the light of steel, and as heartless, is the smile of thine enemies. Glad is the heart of every king. No song of grief is heard in distant palaces. Emperors of the old world regard thee as already vanquished. They turn to their people and say: "Behold! our foe, in his youth, has fallen."

But big tears tremble in the eyes of the nations. For thou, O my country! art even now

LETTER FROM MR. JOHNSON.

tions. For thou, O my country! art even now the world's gladdest hope. The voice of thy youth was "Freedom!" The sun of rightof \$1.50 each, may sent at our risk. For all large sums, drafts ew York should be procured, if possible, diltions to clubs received at the club rates, only a sent from the same Post Office.

Journal of Freedom!' The sun of right-ew youth was "Freedom!" The sun of right-ew youth was beautiful fields. White-diltions to clubs received at the club rates, only a sent from the same Post Office.

Journal of Freedom!' The sun of right-ew youth was "Freedom!" The sun of right-ew youth was "Fr

the principles, and commend the suggestion to our distant friends, who want to fix upon some method of action.

Ty. Sorrow and death do not enter the gates of light; but the people do not know the truth; therefore they walk in the broad road of ignorance and misery. Olive trees and white lilies grow in the gardens of light; but the people do not attract the fragrance there-of; they cling to the swamps of discord and eat the weeds of error. Dwellers in the world of truth never grow old; but the people sacifice their youth in the land of darkness.

It is midnight, O my country! the warstorm is breaking in fury through thy beautiful hills. Warriors are covering thy mountains. Streamy plains are red with the blood of thy sons. Beautiful maidens close their South bear to thee prayers and curses. The oppressor lifts up his angry voice to condemn meeting usually commencing on that day. thee; and thou, though strong as a lion, art weak and fearful. The truth is hid from thee; Justice is clad in new garments; and thou knowest neither the one nor the other.

ing through the world : Because thou art faithless to Freedom.

less to Freedom.

It is midnight, O my country! and thou canst not see the hand of Justice before thy face. It is so dark! In vain thou call'st upon heaven for the light of the clear morning's sun. The night is dark; it is the night of evil. Thou art false to thy mission. God said, "Break every yoke." Thy people dared to display Rays, strong loval hearts are to disobey. Brave, strong, loyal hearts are breaking, but not the chains of the enslaved. Hereafter our day for receiving calls at the The light of heaven will shine on the land of is sounding on the hills. Oppression's A day for the reception of calls from idol is in the nation's temple. God says, "Over-throw that Idol." The people, from the battletowers, dare to disobey! Oh, the terrible fire envy, vice will be kept in this fire until the frequently uttered on such occasions, by which the lonely are companionated and the weak made to feel strong and hopeful. Remember the lonely are to feel strong and hopeful. Remember the lonely are to feel strong and hopeful. Remember the lonely are to feel strong and hopeful. Remember the lonely are to feel strong and hopeful. Remember the lonely are to feel strong and hopeful. Remember the lonely are to fine enemy. Break not the hearts are strong and hopeful. Remember the lonely are companionated and the weak thin arm, O my country! Strike at the heart of thine enemy. Break not the hearts with a popular superstition. We reasoned to the former one, and a public, easily satisful to the former one, and a public, easily satisful to the former one, and a public, easily satisful to the former one, and a public, easily satisful to the former one, and a public, easily satisful to the former one, and a public to the former one to of thy people, but give liberty to the capute. The young warrior is trembling for one light-purpose than the mere social gratification of the few regular attendants—their mission the few regular attendants—their mission the few regular attendants being not only to the President, but to the tion was not made the original base of operations. every Saturday is Reception Day at this office. of thy people, but give liberty to the captive.

depart. "Let there be light!" the people yearn for Love, Wisdom, Liberty.

Mrs. F. O. Hyzer.

During a visit of a few hours to Orleans County last week, we had the pleasure of listening to an eloquent discourse from Mrs.

The guests at Dr. Miller's Hygienic Retreat, at No. 15 Luight St., passed a pleasant day on the fourth. We understand from some of the percent. We understand from some of the percent. We understand from some of the percent week sellul in that region. Compelled by the invited guests that the dinner, spread in the open court, was loaded with good things, prepared without flesh or grease, and the toats and speeches which followed were worthy the distinguished character of the company.

For good society, wholesome diet, and the sir of home, this house is justly celebrated.

The There will be a free grove or hall needing at Beloit, Wis., on Friday, Saturday, and Sanday, Sept. 4, 5, and 6. All political and section of the present labors enabled us to judge by the present labors enabled us to judge by the propellog of the present labors enabled us to judge by the last confers having entertained, and that "irreligious liabilities" had been urged as a reason for so doing, we had the usual Sunday sessions have been demanded by the last confers having entertained the "grantitions suspicion" our friends so point of the two facts we have mentioned. And that "irreligious liabilities" had been urged as a reason for so doing, we had the one as and specches which followed were worthy the distinguished character of the company.

The Saboath we believe to be well adapted to Yearly Meetings, and the Progressive Friends.

The Washington, in a noteworthy the two facts we have mentioned and that "irreligious liabilities" had been urged as a reason for so doing, we had the region. Compelled by the last continued, and that "irreligious liabilities" had been urged as a reason for so doing, we had the region of the great and the friends of depending the provise of the great and the friends of the Yearly Meetings, and th

pleasant contrast between then and now of the value of Mrs. Hyzer's public and private efforts for the spread of free thought and en-lightened opinions. In her social intercourse with the intelligent people of Western New

LETTER FROM MR. JOHNSON.

ANTI-SLAVERY OFFICE, NEW YORK, June 25th, 1862.

freligious" as the other, and no fear of any-thing "irreligious" had anything whatever to Will our thing do with the arrangement. Your suspicion is cheerfully shoulder their muskets to fight wholly gratuitous, and I am at a loss to perceive what could have suggested it.

Yours, fraternally, OLIVER JOHNSON.

COMMENTS

The above letter came to hand too late for insertion in our last. We have but a few ing us, at least of weakening the enemy, words of comment.

Our "suspicion" was based upon two facts: hearts against thee. They are touched with the madness of the South. The winds of the unofficially in the Standard and officially in the government occupies the anomalous posiabove; while it is well known that heretofore tion of a traitor to its own cause. down-trodden pray for their deliverance; the the sessions have been held on Sunday, the

Second: That at the Yearly Meeting in 1860, the question of "drawing a nice distinction" this "limber-necked" administration it is debetween the "first day," or Sunday, and other the "first day," or Sunday, and other generating to a contemptible farce, and for days of the week, gave rise to an animated And why art thou so blind? Why knowest thou not what is right? The answer is surgmeeting, published in the HERALD OF PROGRESS, for June 16th (No. 17.)

was their only holiday, was interposed, and we predict that it will be a long time before the Pennsylvania Progressive Friends abandon the "first day" to the mob. There is a silent influence, in addition to all positive effort, going out from these meetings, that must and will tend to harmonize and elevate the most unadvanced. The immense concourse drawn nogather was a very waiting and wildene drawn together was a very gratifying evidence of the increasing facilities for imparting liberal truth to the multitude."

Our friend Johnson will perceive the occasion for chagrin afforded us by the late action a wing of our own—during six or eight days, of the Yearly Meeting, whereby we were proved so false a prophet. Though told to put not our trust in princes, we had faith in Prounpopular sins, would not falter in dealing to the former one, and a public, easily satisfied by any act of Gen. McClellan's, accepts with a popular superstition. We reasoned fied by any act of Gen. McClellan's, accepts that these yearly meetings, having a higher multitudes of Chester and adjacent counters in Pennsylvania—a people who, from the very admissions made at the meeting referred to are in need of powerful religious influences—no false timidity, lest something irreligious occur, should prevent giving the widest opportunity for the public to be benefited by the assail Secretary Stanton as the scapegoat, and assail Secretary Stanton as the scapegoat and scaped Stanton as the regular sessions.

The Sabbath we believe to be well adapted to

An Injurious War!

WHO SHALL TERMINATE IT ?

At the suggestion of the Governors of the Free States, President Lincoln has called for the enlistment of 300,000 more troops to bring to a "speedy and satisfactory conclusion" this "unnecessary and injurious civil war." We quote the exact words of his proclamation "this wareconvert and injurious civil war."

"this unnecessary and injurious civil war"!

Mild words, truly, for the sworn President of
a nation whose very existence is imperiled, whose treasure is swallowed up, whose com-mercial interests are staggered, and whose brave sons are being slaughtered by as vile a plot as foes of human progress ever con

the world's gladdest hope. The voice of thy youth was "Freedom!" The sun of right-cousness shone on thy beautiful fields. White-armed purity dwelt in thy heart. She breathed poetry through all thy prayers. In thy deeds of boundless liberty was the golden image of ruth.

Alas, now is the day of sorrow! Truth, like a man heavily clothed for a storm, is not seen. His strong, white, pure body, is hid from observation. Only his face and hands are visible. Fair Justice, too, walketh in masquerade. She looketh upon her friends, but they do not see her. Her clear voice is louder than the tempest, but her lovers do not hear the sound. When she speaks to them, they are deaf. They hear only the mourridul songs of the suffering. Their bosoms heave like the ocean. Like ravens on the air, their thoughts seem swift and nightly. Oh sad are they why yearn to give Freedom to all the people!

The gates of Progress is tand open, wide and free; but the people do not amire them. Hymns of the angels sound within the gates, and gardens of endless bloom, trob by the feet of the beautiful, are unfolded beyond; but the people do not regard them; 'they keep their eyes upon the low earth, and search downwards for gloyy. Sorrow and death do not enter the gates of light; but the people do not fight the regression of the low earth, and search downwards for gloyy. Sorrow and death do not enter the gates of light; but the people do not fight the first of importance and misery. Olive trees and offer importance are not to be from the little training in the temperating and the temperating as you were too ready to sue and the people do not admire them. Hymns of the angels sound within the gates, and gardens of endless bloom, troob by the feet of the beautiful the people do not content the gates of lights and the people do n

Will our northern men, our noble brothers, the very government which calls them into the field? Will they choose to enter a contest where ten blows are struck for slavery to one for freedom? We think not.

Thousands of allies capable, if not of helpstand ready to serve our cause, let us but make it the cause of freedom. So long as we First: That the Yearly Meeting commenced refuse their offered services, we persist in af-

In the light of the progressive tendencies of the universe, we believe this struggle to be a ourself, we would not lift a finger to aid a government so blind to the terrible realities of

Before Richmond.

The long interval since our last issue has included a period of intense anxiety and interest respecting the army operations on the Peninsula. The public have been subjected to the trying ordeal of a painful suspense, an agonized conviction of defeat, and at last have

every trial

Gen. McClellan's army was actively engaged by superior numbers-the rebel army probably throwing their entire strength against

demand his removal for not having furnished

destruc-satisfied lot to be ident to ink the troops? [embers all ers all whose words. do the

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"This game has been going on now for a considerable time, and it appears to us a little singular that Gen. McClellan suffers it to proceed without a word calculated to rebuke the treason and sustain the Administration from such injurious slanders. He cannot fail to see that he is put forward virtually as the leader of this factious opposition, and that his pretended wrongs are the redoubts behind which these sneaking traitors level their shafts against the bosom of the country. A warfare of this sort, being made apparently in his interest, should receive a share of his attention; and if he be not able to drive back the armed insurgents, he can at least rebuke their slanderous allies who are cooperating with them in the midst of our society.

insurgents, he can at least rebuke their slanderous allies who are coöperating with them in the midst of our society.

"In looking back upon the battles of the week, and reviewing the fruitless valor of our soldiers in connection with the sad result, it is not difficult to arrive at the conclusion that the whole campaign of the Peninsula has been a blunder. The true road to Richmond was due South from Washington, by which course an army of 250,000 men, covering the Capital as it advanced, might many a time during the last nine months have been driven in one compact mass upon the then, debilitated rebel stronghold. The division of it into parts, so that one-half might make the strategic circuit round Robin Hood's barn, with the door open and the road clear (vide Jackson) toward the North, was the most fatal error that could have been committed; and the Commanding General who consented to perform the leading part is truly responsible for the weakness of the scheme. If he did not approve of it, he should not have consented to it; if he thought his forces insufficient, his resignation would have been a more honorable and soldierly alternative than the sacrifice of the army. Being deficient in strength, he should not have located his forces amid swamps, and extended his light for the three that the sacrifice of the commandiant of the scheme amore honorable and soldierly alternative than the sacrifice of the army. Being deficient in strength, he should not have located his forces amid swamps, and extended his light for the true that the sacrifice of the command of the scheme. a blander. The tree was the control of the control

oth inst. On the 2d of June she gave birth to a daughter; her confinement was followed by puerperal fever, which, turning to typhoid, terminated fatally. Madame Susini was in her 22d year of age, having enjoyed a brief but brilliant career. She was a large-hearted and noble-minded, as well as a highly-gifted

lady.

—FATHER TAYLOR, the veteran sailor-preacher, recently offered the following prayer:

"O Lord, guide our dear President, our Abraham, the friend of God, like old Abraham. Save him from those wriggling, intriguing, politic, piercing, slimy, boring keel-worms; don't let them get through the sheathing of his integrity." his integrity.

his integrity."

—GENERAL ROUSEAU, of Kentucky, an ultra Southern man and a gallant soldier, in a recent speech, said respecting his Southern friends: "I would to-day most willingly gird on my sword, and fight for any right belonging to them, slavery included, but they must not put slavery between me and the Government and laws of the United States. I will not consent to become a slave that the nearo may be kent a

with a revolutionary movement of considerable magnitude.

—The Journal de St. Petersburg of June 18 announces that the Governor-General has determined to close the Chess Club in the Capital, which, according to the official statement, was used as the center for disseminating false reports. It has likewise been decided to shut up the public reading-rooms, on account of their proprietors distributing revolutionary publications.

—At Belgrade, Turkey, a Servian boy having been murdered by some Turkish soldiers, a sanguinary conflict between. Turks and Servians took place June 15, but the Turkish will be considered to the constitution of the Great Exhibition, has ordered the purmital properties of the Great Exhibition, has ordered the purmital properties of the Great Exhibition, has ordered the purmital properties.

—The vessels in James River have been triving sin the sunset glory; while the sunset glory; wh

military was soon withdrawn. On the 17th, however, the town was bombarded by the Turks with inconsiderable damage, and the next day the firing from the garrison ceased.

—A Frenchman named Girard has just con-

structed an experimental railway, on which the carriages are impelled after the manner of a sledge. The runners of the sledges rest on a species of hollow clogs, between which and the rails water is introduced. Thus the carriages slide on a thin layer of water, and friction is almost annihilated. It promises to be

of the Great Exhibition, has ordered the pur-chase of that number of tickets for their use.

—The Schenectady locomotive works are constructing some engines for canal boats, which are much on the locomotive principle. Machinists on the line of the canal believe that the exertions which have been made to substitute steam for horses on canals will result

in permanent success.

—A speaker in a meeting not long since,

THE HERALD OF PROGRESS.

THE HERALD OF PROGRESS.

The companion of a presence of a presence of the presence of

And the long, drear nights of her vigil follow;

The secret is safe with the woodland grass i

For the Herald of Progress.

A Bohemian Peasant. TRANSLATED FROM THE GERMAN BY CORA-WILBURN.

THE HERALD OF PROGRESS.

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into the world of action. I am about to enter service in a bailiwick; you can labor in another field that will be nearer to your wishes and experiences. Chance, that is yet so influential in our present political condition, has made of me a Count by birth, and the owner of large estates. The upper bailiff of our possessions is about to retire on his pension, and on my recommendation, my father will confide the post, which is at his disposal, to you."

will confide the post, which is at his disposal, to you."

Johann was speechless with delight and surprise; at one magic mandate he beheld the realization of his dreams.

"You have no reason to thank me," continued his friend, "for I do not present you with a sinecure, but I give to my lands a competent administrator, and the happiness of its dwellers is intrusted to a humanitarian soul. I must, however, present you to my father; do not be alarmed at the abrupt manners of that old officer. He will give you perfect freedom in the performance of the duties of your office; he troubles himself only about his regiment, that is uniformed and commanded by him, and that bears his name."

When Johann returned from the presentation, be said, gloomily, to his friend:

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"When Johann returned from the presentation, be said, gloomily to his friend:

"Why did your mother look at me so scornfully, and why did she smile so sarcastically?"
"I am glad that you observed it," replied the young count; "that proves a keen insight, and you will need it when circumstances shall lead you, as I hope they will, to spheres wherein your talents can avail much further than within the limits of a single estate. My mother was amused by your firm step, your honest glance; she saw no kid gloves on your hands, you did not wear a fashionable coat; the peasant walking over her costly carpets and sitting upon her velvet chairs appeared to her too comical."

"And do you think I would ever yield to

"And do you think I would ever yield to the silly requirements of the world?" asked Johann, somewhat indignantly.

"One must bring a light sacrifice to fashion and conventionality.

and conventionality

and conventionality."

"No, I am not of that opinion; on the contrary, one must take a position against this constraint. Why should such things rule us? He who has not the courage to withstand such hereditary prejudices, will he have the power to uplift mountains and fill up gaping precipies. 92

"My friend," said the count, "when we shall be in the land of freedom and equality, fashion will still continue its distinctions, for it is ruled over by women. For the rest, let us leave it as it is; taste and grace are guardian angels of mankind, and fashion is a constitu-tional monarch, whose behests are modified by the majorite?"

A lew days after Johann had entered on the duties assigned him, he found a letter and a package, from an unknown hand, lying upon the table in his study. The contents of the leter ran thus:

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

"Without your knowledge or consent you are a member of 'The Society of Martyrs.' Our organization has no laws, no signs of distinction, no secret meetings, no oaths, no aims dangerous to the State. You cannot thrust yourself upon us, neither can you withdraw. All that have suffered from the wrongs of society, who have been elevated through suffering, who have attained to the fervent longing of laboring for human happiness, are by that desire our members. Our efforts go no further than the desire in the individual breast, and its capacities, for which we strive to furnish approcapacites, for which we strive to furnish appropriate spheres of duty. We have obtained admittance for many a struggling spirit to the position it was qualified to fill, and in most instances the hand that bestowed the boon remained unknown. Every one is therefore at liberty, and can act according to the dictates of his own heart, which we of course have put first to the proof. The Right is easily found when the spirit is guided by a strong benevolence and glowing love of human kind. We labor, therefore, through the most rightful, lawful influences and never the way for great. We labor, therefore, through the most rightful, lawful influences, and pave the way for great reforms, and alleviate the present crushing wrongs. Each one of our disciples promulgates and dispenses truth, and good feeling, and better views, in large or smaller circles, and, as the result, love, united to reason, will sometime rule in this wide empire. Three persons in this capital hold the leading threads. They repair the incapacity of any member by the choice of such as they deem worthy, in whose principles and efficiousness they place their confidence. We move in darkness and in silence, that we may not limit our influence. You will receive, from time to time, letters of advice and exhortation, signed with a cross; these will be from the hands of the Martyrs. But you are not thereby bound to anything; examine yourself and act freely

The Point Human and its allower, that we may not limit on the state of the state of

Of Writers and Speakers.

E. Whipple may be addressed for the summer nd fall, Vandalia, Cass Co., Mich.

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

Mrs. Augusta A. Currier may be addressed box 815, Lowell, Mass.

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

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

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

Mrs. E. A. Kingsbury is at present lecturing in estern New York. Until further notice she may be Western New York. Until für addressed at Cazenovia, N. Y.

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

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

M. Tnylor speaks every other Sunday at Stockton, Me., and for other engagements may be ad-dressed at Stockton or Bradford, Me.

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

Rev. J. D. Lawyer will attend to any invita-tions to deliver six or more lectures on Doctrinal Christianity, directed to Coxsackie, N. Y.

Miss Emma Houston will lecture during July in Bangor, Me.; Aug. 24th, 31st, and Sept. 7th and 15th in Sutton, N. H.; 21st and 28th in New Bedford, Mass.

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

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

Mrs. W. R. Hayden, 66 West 14th St, west corner 6th avenue.

Miss L. E. A. De Force 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 2367.

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

F. L. Wudsworth speaks in 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.

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Apotheosis.

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

Departed : To the blest land of bright spirits above, on Sunday morning, June 1st, 1862, Frances Ann Shooter, wife of Mr. John Senior, aged 35 years and 10 months, a native of Leeds, Yorkshire, England, and for the last nineteen years a resident of the Uni-

The deceased may be classed with our oldest citizens, having lived here as far back as 1844, and again in 1846, and removing here lastly in 1852, where she has made her home until now, being cherished and respected by all who knew her. She has left her husband, seven children, and a sister here, besides numerous relatives in the South and in England, to deplore her loss, though they are not without hope, for we know that she has but entered on a glorious immortality, that with her was no myth or uncertainty, but a beautiful and lovely reality; and though she did not want to leave her children, if it could be helped, yet, at the last, when she knew that she could not stay, she was resigned to go, for her knew that our parents and her children were waiting to welcome her to their bright home, where she will be forever free from the suffering that she has just passed through. During her protracted illness there was no murmur as to her affliction, but all her thoughts were, "What will become of my poor children if I am taken away?" Let us hope that the same power that enabled her to bear the two years' struggle with disease with such Christian fortitude, will as kindly provide for her family. Mrs. Senior has been a member of St. Paul's Episcopal Church, of this city, for the latters and the two leaves, and the two leaves, all the secretary of War to respond to certain inquiries of Congress propounded at the suggestion of Hon. Mr. Wickliffe, of Kentucky, submits a very clear and slightly pungent.

The deceased may be classed with and removing here as 1844, and again in 1846, and removing here and a sister her babands as 1844, and again in 1846, and removed the more that the suggestion of the death-angel who kind unite the mere to the the coming of the death-angel who will unite the more view.

Thus lived and passed away an "Israelite the coming of the death-angel who will unite the more view.

Thus lived and passed away an "Israelite the weight of the latter. But if the shoot is allowed to grow unchecked, it will co The deceased may be classed with our oldlast ten years, and the present pastor, Mr. Foster, officiated briefly and impressively at M. A. S. K

ALTON, Illinois, June 4th, 1862.

For the Herald of Progress. Born into the Morning Land: From

Dublin, Ind., June 3, Thomas Hunt, aged 62. He was the son of Nathan Hunt, a celebra-ted minister of the Quaker persuasion, and himself held that belief in earlier life, acting as Superintendent of a "Friend's" boardingschool in North Carolina, his wife being also a teacher in that institution. He subsequently sought a home in the West, and after spending a year in Ohio moved to Dublin, Indiana,

where he continued to reside up to the period of his translation to a higher life.

During the year 1855 one of his sons attended as spirit-circle, and receiving many tests, and an outline of the Spiritual Philosophy, on his return home he presented the truths he had obtained for his father's consideration—that father who had so truly discharged the duties of a parent that it was ever his children's denerst privilege to seek his counsel and share with him their joys. To a mind as well cultured and self-sustained as Thomas Hunt's, the traths of our enlightened philosophy had but to be presented to meet with attention and respect, and from that time he began calmly, but earnestly, an investigation of Spiritualism, and finding its teachings to accord with that reason which is our highest guide, he adopted them as his rule of conduct. To him to be a Spiritualism, and finding its teachings to accord with that reason which is our highest guide, he adopted them as his rule of conduct. To him to be a Spiritualism, and finding its teachings to accord with that reason which is our highest guide, he adopted them as his rule of conduct. To him to be a Spiritualism, and finding its teachings to accord with that reason which is our highest guide, he adopted them as his rule of conduct. To him to be a Spiritualism, and finding its teachings to accord with that reason which is our highest guide, he adopted them as his rule of conduct. To him to be a Spiritualism, and finding its teachings to accord with that reason which is our highest guide, he adopted them as his rule of conduct. To him to be a Spiritualism, and finding its teachings to accord with that reason which is our highest guide, he adopted them as his rule of conduct. To him to be a Spiritualism, and finding its teachings to accord with that reason which is our highest guide, he adopted them as his rule of conduct. To him to be a Spiritualism, and finding its teachings to accord with that reason which happen and the present to the mental private and the present to t was not cold or lukewarm, but an active, witalizing principle, pervading his every act and thought. He often said "religion was doing right;" and life, in his estimation, in their plantations to welcome us, aid us, on their plantations to welcome us, aid us, with good labor and informa-"meant something more than breath—it was a great spirit and a busy heart." He ever contended that "he most lives who thinks the

whom we have only partunity been able to see and denominations.

His sickness seemed to develop his noblest and holicet traits of character. He so desired to go bence that his chief fear was that he should not wait as quietly as became a disciplined mind the "appointed time?" yet so completely did he overcome these longings, that, to, those who watched beside his bad, patience seemed, in him, to "have its perfect work." He often asserted that he wished to show the world how happily a Spiritualist could meet the hast great earthly change, and truly his entrance upon that other stage of existence was a glorious transition. On a quiet afternoon in "leafy June?" while listenting to the voices of his children as they are condensed to his part. There was no discord, no anguish—it was "music ceased," a fitting to the voices of his children as they are condensed in every form of life.

The funeral address was delivered by the writer, in fit the universalist Church, budin, land, to the largest assemblage of persons ever gathered together in that place upon a life occasion. A great humber had to stand during the wholly of the everyland that the street in the processions. The person with the processions. The proper content with the most perfect attention to an address occupying over two hours. Several clarges in the series of the contribution of the prophecies, pocket editing the was testifying the enominations were present, with their professions. The person will be consistent with their professions. The person will be consistent with their professions. The person will be consistent with their professions. The person has a complete and with the most perfect attention to an address occupying over two hours. Several clarges and the professions are proposed to the professions are provided to the professions and the professions are provided to the professions. The prophecies are not provided to the professions are provided to the professions. The prophecies are not provided to the professions are provided to the profession a

"chief corner-stone" of Spiritualism in Indiana. Verily that church seemed, for two short hours, the very "gate of heaven" to the soul of the speaker, beholding, as she did, "an innumerable company of angels"—many of them known to her on earth—come to celebrate this beautiful "second birth." Thomas Hunt' himself was there amid the spirits of "just men made perfect," and dictated, through the controlling intelligence, a message to his family and neighbors, so characteristic of himself that one of his sons (not a Spiritualist,) asserted openly that he knew the words came from his father.

fully equal to the similar regiments so long and successfully used by the sit this is the West India Islands.

In conclusion I would say it is my hope, there appearing no possibility of other reinforcements, owing to the exigencies of the campaign in the Peninsula, to have organized by the end of next fall, and to be able to present the Government, from 48,000 to 50,000 of these hardy and devoted soldiers. Trusting that this letter may form part of your answer to Mr. Wickliffe's resolution, I have the honor to be, most respectfully, your very obedient servent.

D. Hunter,

Maj. Gen. Commanding. rom his father.

Paul's Episcopal Church, of this city, for the ument is one of the most interesting called

To the first question I reply that no regiment of figility eslaves has been or is being organized in this department. There is, however, a fine regiment of persons whose late mesters are "figility refels"—men who everywhere fly before the appearance of the national flag, leaving their servants behind them to shift as best they can for themselves.

So far, indeed, are the loyal persons composing this regiment from seeking to another own, one and all, and one of the composing this regiment for seeking to another own, one and all, and of the composing this regiment for seeking to another own, one and all, and of the composing this regiment for seeking to another own, one and all, and of the composing this regiment from seeking to another own, one and all, and of the composing this regiment from seeking to another own, one and all, and of the composing the regiment from seeking to another own, one and all, and of the composing the regiment from seeking to another own, one and all, and of the composing the regiment from seeking to another own, one and all, and of the composing the regiment from him or an own, one and all, and the clothing, unity, as the necessary mew-sic to fill optimize the three the copy the last:

"Cats have hitherto had purr-mission to the to kneed the Home Journal to see it. We copy the last:

"Cats have hitherto had purr-mission to have ordens "forbids females to converse with persons outside, after dark"—such im-purr-tenences leading to needless cat-astrophes. (An un-feline article dary). The Difference.

The Difference.

The Difference.

The following item, which we describe the seed it. We copy the last:

"Cats have hitherto had purr-mission to never the fore the form of the fore of Cancer, and has been used with great efficacy in that most alarm ing disease. Unlike most Cancer remedies, tpronduces to short other purposes. The country of the prescribed for the fore of the

and supply us with good labor and informa-

It is the masters who have in every inmost, feels the noblest, acts the best;" and so consistent was his conduct, that, though an inwavering supporter of an unpopular belief, he won the entire respect of all classes and denominations.

It is the masters who have in every instance been the fugitives, running away from loyal slaves as well as loyal soldiers, and whom we have only partially been able to see, chiefly with their heads over ramparts, or, rifle in hand, dodging behind trees in the extreme distance.

Remarkable Presentiment.

At the funeral of Willie Higley, who died in this town about two weeks ago, little Johnny Barret, son of Dr. J. L. Barret, aged about six years, and a playmate of the deceased boy, took his father to the south corner of the cemetery, and told him he was going to die in a few days, and he wanted to be buried in that corner of the cemetery. His parents tried to divert his mind from thoughts of death, but he continued to talk of its near approach until last Saturday night, when he was taken sick, and died in about twenty hours.—Clarinda (Iowa) Herald.

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