MRS. A. POST

THE HERALD OF PROGRESS.

LOVE. WISDOM. LIBERTY.

Devoted to the Discovery and Application of Truth.

VOL. 3, No. 51.] {A. J. DAVIS & CO., 274 Canal St.} NEW YORK, WEEK ENDING FEBRUARY 7, 1863. {TWO DOLLARS per Year.} [WHOLE No. 155

TO WRITERS AND READERS.

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

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

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

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

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

Whisperings to Correspondents

"TO ALL WHOM IT MAY CONCERN."

☞ Medical whispers may not be expected for the present.

☞ All communications relating to the Spirit-Photographing, will not be published until we obtain some further external testimony from investigators at headquarters.

C. B. P.—"Ancient Glimpses," No. 57, is received.

C. C., CLEVELAND, O.—No person by that name, at the Astor House.

R. N. F.—"A Word to Mr. B. H. Brown," is received.

G. B. S., ROCHESTER, N. Y.—Will remember you when the "time" arrives for another voice.

J. M. P., BATTLE CREEK.—We have on file your communication on "Answering Sealed Letters."

C. R., HOLLEY, N. Y.—"The Book Notice" will be published soon. Thank you for putting "your hand to the plow."

W. H., NEW YORK.—The information imparted by your letter, marked "private," is important concerning the person and his peculiar theories.

J. E. H. R., ADAMSVILLE.—The high price of paper prevents publishers from making favorable arrangements for clubbing as formerly.

REV. R. N. F., WILMINGTON.—We have your "Answers to Mr. K. Graves." They will shortly appear.

ISAAC MCD., RUTLAND, VT.—We have no leisure for private correspondence on the interesting subject. Perhaps you will get information by addressing the lady, Mrs. A. A. Currier.

P. G., ST. LOUIS.—It certainly is time, Brother, for the Friends of Human Progress in St. Louis to once more pledge themselves *openly* to the great truths of Spiritual freedom and growth. Meetings for the advocacy of the New Dispensation are kindling up in nearly all the Eastern cities. What shall we record of the Brothers and Sisters in your city?

W. C. WATERS, FRIENDSVILLE; MRS. F. ATWOOD, LOCKPORT; O. BOWEN, VOLUSIA; MRS. C. C. GWIN, NEPTUNE; and P. DAVIS, GRAND DETOUR.—Your several remittances were received, and the subscriptions of the two first renewed, and books of the others sent, the two last after some unavoidable delay.

Medical Miscellany.

"Out of Sorts."—When you feel physically "out of sorts," leave off eating, and instead of seeking something "to take," seek something "to do."

"Don't Eat too Much."—The celebrated Abernethy once remarked to a friend: "I tell you honestly what I think is the whole cause of the complicated maladies of the human frame; it is their gormandizing, and stuffing, and stimulating the digestive organs to excess, thereby creating irritation. The state of our minds is another cause—the fidgeting and discontenting themselves about what cannot be helped—passions of all kinds; malignant passions and worldly cares, pressing on the mind, disturb the central action and do a great deal of harm."

"Counter-Irritation" means the application of a corrosive substance or liquid to any part where disease is supposed to exist, which irritates, burns, and destroys the skin, and sometimes the muscles underneath; thus a new disease is created, more powerful and inflammatory in its action than the one which is internal, and therefore it may be said to *counteract* it. This frequently gives temporary relief; but it is liable to objection, because a new disease is thereby introduced, and the patient has then to contend against two maladies instead of one. A blister, for instance, will take effect on every part of the body, and on any constitution, whether healthy or unhealthy; so will tartar-emetic ointment, cantharides, &c.

"Take Care of your Grandmother."—A physician, in speaking of the frail constitution of the women of the present day, remarked that we ought to take great care of our grandmothers, for we should never get any more.

"Hereditary Impulse."—A boy, nine years old, afflicted with a monomania for incendiarism, has been arrested in an Austrian town in the act of commencing his tenth fire. At his examination he said that at certain hours of the day he felt such a desire to set fire to something that his "heart burnt in his body until he had done so." In one of these fits, on the 16th of June last, he attempted three times to set on fire the residence of his step-father, but without success; he, however, effected his purpose on the following day, when thirty-six houses and a synagogue were destroyed.

"Snuffing the Morning Air."—Snuff-takers are the ones who are really "led by the nose." They have been known to pinch themselves for the necessaries of life in order to give their noses the accustomed pinch. It is no unusual thing to see an aged couple closing a life of usefulness by degenerating into a *pair of snuffers*, and finally snuff themselves out. Hamlet's father must have been an inveterate snuff-taker, for when he became a ghost he "*snuffed* the morning air."

"Man is a Dissatisfied Mortal."—When poor, he sighs for wealth, which gained, he longs for freedom from the cares imposed by riches. In health, but perplexed by business embarrassments, he persuades himself that relief from care would be cheaply purchased at the price of a lingering illness, and then, when sickness comes, he prates like a priest of the inestimable value of health, as superior to all other blessings, and wisely believes he would value it above everything else of earth. And thus all through life our desires are invariably at enmity with our conditions and professions, and we are never really satisfied.

"Muscular Christianity."—To conform the regimen of the nursery and the school to the established truths of modern science—this is the desideratum. It is time that the benefits which our sheep and oxen have for years past derived from the investigations of the laboratory should be participated in by our children. Without calling in question the great importance of horse-training and pig-feeding, we would suggest that, as the rearing of well-grown men and women is also of some moment, the conclusions indicated by theory and indorsed by practice ought to be acted on in the last case as in the first. Probably not a few will be startled, perhaps offended, by this collocation of ideas. But it is a fact not to be disputed, and to which we had best reconcile ourselves, that man is subject to the same organic laws as inferior creatures. No anatomist, no physiologist, no chemist, will for a moment hesitate to assert that the general principles which rule over the vital processes in animals equally rule over the vital processes in man. And a candid admission of this fact is not without its reward, namely, that the truths established by observation and experiment on brutes become more or less available for human guidance. Rudimentary as is the Science of Life, it has already attained to certain fundamental principles underlying the development of all organisms, the human included.

Happily the matter is beginning to attract attention. The writings of Mr. Kingsley indicate a reaction against over-culture; carried, as reactions usually are, somewhat too far. Occasional letters and leaders in the newspapers have shown an awakening interest in physical training. And the formation of a school, significantly nicknamed that of "Muscular Christianity," implies a growing opinion that our present methods of bringing up children do not sufficiently regard the welfare of the body.

For the Herald of Progress.

Parlor Gymnastics.

It begins to be understood that the highest degree of saintliness is not incompatible with proper care of the body. Indeed, so far from mortifying the flesh and reducing the physique to emaciation, some assert that, for the sake of the imperishable dweller within, one should earnestly and persistently endeavor to keep the body pure and perfect, strong, active, flexible, able to do the behests of its natural lord and master, the spirit.

To do this well, it is best to adopt some regular system of efforts, and I know of none better adapted to this purpose than the new and attractive Parlor Gymnastics taught by Mrs. Plumb.

Social, beautiful, useful, and healthful, as a recreation, as a remedial agent, those who practice faithfully affirm that it is doing them good physically and mentally; that it is pleasanter swinging the dumb-bells than swallowing pills; that the wand is the magic one of the good fairy Hygeia; and the rings devices of the Graces for the beautification and perfection of their devotees.

If any one doubts it, let him test the matter by joining a class. C. N. K.

Pulpit and Rostrum.

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

Reported for the Herald of Progress.

Liberty and License.

A SERMON, BY REV. O. B. FROTHINGHAM.

1 COR., viii: 9.—Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak.

1 PETER, ii: 16.—As free, and not using liberty as a cloak of maliciousness.

These two warnings, of the same purport and to the same effect, are given to members of different departments of the Apostolic Church by the men who represented the two opposite parties into which the Church was divided—Paul cautions his own converts in the city of Corinth against the practical abuse of the liberal doctrine he had taught them: Peter cautions his converts against the immoral consequences which might and probably did follow from the doctrine inculcated by Paul. What was this doctrine, whose practical inferences and results were so conspicuously seen in the Church that two Apostles felt obliged to take notice of them? What was the doctrine, the moral dangers of which were so deep and so palpable that the very author of it himself, the man who first broached it, who steadily taught it, who was to the end of his life associated with it, was constrained by his conscience to lift up a voice of alarm, of menace, of entreaty? The doctrine was the doctrine of the Spirit—it was the doctrine of soul-freedom, it was the liberal Christianity of the Apostolic age. Paul taught men that they were to follow their inner light—the spirit in their souls. He said, "The law of the spirit of life has made me free from the law of sin and death"—the righteousness which the law requires is fullfilled by us who walk not after the flesh—that is, after the letter—but after the spirit. In Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith, which worketh by love. Walk in the Spirit; if ye be led by the Spirit ye are not under the law. The Spirit beareth witness with our spirit that we are the children of God.

This, you see, is the doctrine of liberal Christianity; it is the spiritual faith; it is the grand transcendentalism which emancipates from the authority of Church and Tradition; the doctrine of the soul—ancient, but ever new. The opponents of the doctrine characterized it as dangerous to good morals. They said: It relaxes the constraint of law; it loosens the bonds of public opinion; it saps the foundations of authority; it leads men to set up their wild fancies against the wisdom of accepted faith; it deifies instinct; it makes every man a law to himself. And what could that result in but anarchy, libertinism, demoralization, a sink of iniquity, an abomination of depravity? Precisely the warning, you observe, that the enemies of liberal Christianity have raised in our time, and that the friends of liberal Christianity have found themselves here and there, in occasional despondency or momentary panic, earnestly and sorrowfully echoing. It was in vain that Paul illustrated the glory of his doctrine by the holiest, the purest, the noblest, the most devoted, self-sacrificing, saintly of lives; it was in vain he protested and showed that the deplorable results flowed, not from the doctrine well understood and fairly interpreted, but from old superstitions and errors not yet repudiated or outgrown, which showed their fruits openly the moment the hand of repression was taken off; it was in vain he insisted that the fruit of the Spirit was love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; it was in vain he pointed to the inspiring effects of the doctrine on those who intelligently received and faithfully practiced it, to the noble enthusiasm it kindled, to the broad humanities it nurtured, to the tender charities it fed, to the intimate communion it established among believers, to the beautiful aspirations it prompted, and the profound reality of the worship it encouraged—the old prejudices were too strong for him to overcome, and the actual abuse of the doctrine in the corrupt cities of Asia and Greece, by abandoned men and women, whom tyranny and superstition had rendered incapable of apprehending a spiritual idea or of living by a moral principle, forced him sometimes to administer a stern rebuke, and in so doing to seem to take ground against himself.

It is something, my friends, to occupy in a great conflict the same position that was occupied by a man like Paul. It is something, in the same cause, to stand side by side with such a champion, and to feel that the very same questions we are grappling with were grappled with by him before. I invoke his earnest, pure, believing, enthusiastic spirit, while I attempt to say my word on this old theme of Liberty and License; the alleged connection between liberal opinions and loose life; between free thought and free morals; between spiritual beliefs and fleshly behavior; between transcendental doctrines and ethics of the pit.

The distinction between liberty and license is here: Liberty is simply the free condition under which human nature exercises thought and action; license is the carnal use that is made of that condition. License is not an undue degree of liberty; it is not liberty carried to excess; it is not *more* liberty than is wise to have; it is the abuse of liberty in matters of conduct. There may be license with one degree of liberty as well as with another; with a grain of liberty as well as with a pound of it; and there may be perfect liberty and yet no license at all. No amount of liberty entitles one to call liberty license; there is no such thing as licentious doctrine, licentious theory, licentious opinion; it is only and always licentious life under any doctrine, theory, or opinion.

Now as we look at things on the surface—I beg you to note that I say *on the surface*—as we look at things on the surface, we see, or seem to see this—most people who see only what is immediately under their eyes see nothing but this—viz., that moral intensity is associated usually with a certain narrowness of mind. Just as a stream becomes deep, strong, impetuous, according as it is confined between closely approaching banks; just as without the banks it spreads out into a marsh, so the moral life of man seems to be the most eager when it is most shut in by walls of organization and belief. Take away those walls, and it settles away into stagnant pools of indifference and corruption; and precisely as men make artificial banks for the stream when they wish the water to turn their mill-wheels, so they fence in the soul, in order that its energies, collected in a strait channel, may work the machinery of their practical religious life.

Narrowness and earnestness are popularly supposed to go together. The man of small intellect, taught to hold a single small idea, and to hold that fixedly; the man who can see nothing but that one small idea, is the very man to become a *fanatic*—to be a Peter the Hermit, a Francis Xavier—is the very man to spend his whole life in battle with some windmill, whose sails he fancies to be the waving wings of Satan. The demagogue first finds this man a ready tool to his hand; the Jesuit enrolls him gladly in his order; the champion of some special agitation, the crusader against some local iniquity, takes him into his company, and is certain that he will toil and suffer to the death in the cause; that the native hue of his resolution will never be sicklied o'er by the pale cast of thought, but will be kept true to its mark by the impossibility of seeing any duty beyond that one.

Witness the earnestness of men who hold to the exclusive creeds. Believing that they are right and that all others are wrong; assured in their minds that such beliefs, and such beliefs only, are justified by reason, sanctioned by Scripture, and sealed by the authority of the Church; fully persuaded that if men are to be saved from hell, they must accept these dogmas, and none others, their zeal in the work of rescuing their fellow-creatures is beyond all bounds. They are never weary of their well-doing in behalf of the souls of their brethren. They preach, print, proselyte, act as colporteurs, go out on foreign missions, dive down with tracts into the sinks and sewers of the city, labor with the drunkard, wrestle with the unbeliever, warn the heedless, plead with the foolish, drag the poor out of the gutters to put them in the mission-house, reach forth a hand to the Magdalen, and denounce the terrors of the wrath to come against the voluptuary, the debauchee, the betrayer. The austere Puritan, with his terrible Blue Laws copied from the Old Testament, was creed-bound to an extent we can hardly believe in. The severity of his moral enactments was exactly proportioned to the exclusiveness of his doctrinal code.

In the same way, and on the same principle, the narrow churchman is a zealot in conduct. I believe that the converts from Protestantism to Catholicism—and more especially the converts from the more liberal forms of Protestantism to Catholicism—distinguish themselves by the austerity of their lives, the exemplariness of their behavior, the loftiness of their self-denial, the ardor of their charity, the singleness of devotion with which they work to bring into the Church—into the bosom of God—into heaven—the weary, the wretched, the sinful; the entire abandonment with which they renounce all for Christ. The contraction of their Church is the concentration of their energy. The most tightly-compressed organization is the most powerful organization. The most terribly earnest and effective Society that ever was formed—the Society of Jesuits—took away all liberty, and made it one of its first maxims that the member should be "*perinde ac cadaver*"—precisely like a corpse. Whenever the members of a Church feel that the power is slipping from them, that they are becoming lukewarm, indifferent, apathetic; that their force is undeveloped or is running to waste, the first proposal always is, to restrain something of liberty, to contract the creed, to reaffirm the authority, to recover the sacramental faith and observance, to set a limit to free inquiry—in a word, to revive the sectarian, the denominational, the ecclesiastical spirit. An inveterate habit of the mind causes a return to bigotry as a security against vice.

For see, men say, not only how intense the narrow are, but how cold and careless are the wide. The man of large intelligence, who keeps open doors to knowledge, and exercises the most generous hospitality to new and strange ideas; the man who allows himself to entertain foreign opinions, under the persuasion that in all error there is a soul of truth; the man of liberal culture and reason, who reads all books, converses with all companions, and lets all men whisper their doubts in his ear; the man who is convinced that men and women may be saved in one set of theological opinions as well as in another, or at all events may be saved, even though not quite as well; the philosophical man; the speculating, critical, skeptical man, folds his hands, you see, and is willing that the world should go on in its own fashion. His soul has no passion in it; his heart has no enthusiasm; his conscience has no heroism; his will gets no momentum or start in the direction of grand labor. In vain the age breathes on him its fiery spirit of progress; in vain his country thunders in his ear its call to arms; in vain humanity makes to him its appeal. His sense of duty is so beset by considerations of expediency; is so perplexed by questions of practicability and utility; is so tangled in meshes of casuistry, that it knows not which way to turn. He sees so many things to do; he sees so many difficulties in the way of doing anything; he sees so many things done stupidly, unwisely, effectually rather for evil than for good, that he resolves on doing nothing. So he becomes lazily tolerant of abuses he ought to correct, and of evils he ought to denounce. Possibly he goes further than this; says a good word for the abuses, and apologises for the evils as incidental mischiefs, "of which it is quite a bigotry to think harm." Perhaps he goes even further than this; even to the point of lampooning the patriots; denouncing the zealots, the devotees, the reformers, as pestilent people whose earnestness only makes their folly the more dangerous; and openly preaching the "let-alone policy" as the wisest at once, and the safest.

Our attention is called to the fact that the Sadducee of every age has a stone where his heart should be. Caiaphas, the Sadducean high-priest, thought it was better that Jesus should be put to death than that the peace of the community should be disturbed. Goethe, the Sadducean high-priest of literature, saw the German patriots rush to arms to gain their country's independence, but quietly went on writing his poems and plays, as if the uprising of a noble people was a thing of no consequence. Now is it not better to have the patriotism than the play? and if the wide thought makes the narrow soul, is it not better to keep the wide soul, and let the thought be narrow?

The popular charge against liberal Christianity—the charge which is always made most triumphantly—is that it has no moral nor spiritual enthusiasm; it does not animate the heart with genial charities; it does not fire the breast with high resolves; it gives no inspiration to duty; it neither furnishes the soul with wings by which it can soar into the empyrean of prayer, nor does it furnish the feet with wings by which they can fly to the rescue of erring and lost humanity. It substitutes philosophy for faith, and substitutes decency for devotion. It relaxes the stringency of its creed, and thereupon relaxes the stringency of its charity; it abandons the close communion, and straightway loosens the

bond of love. Its members gradually drop out from the Bible, Tract, and other Societies which have in view the salvation of men; they intermit their contributions of money and labor for religious purposes, and seem to discharge themselves from all accountability for the spiritual welfare of their fellow-men. Worthy people, proper people, exceedingly well-behaved people, amiable, kindly, friendly, cheerful, hopeful, they are still not EARNEST. That is the charge. Like every popular charge, it is pushed to a very violent extreme. The vulgar mind associates liberal opinions not only with moral indifference, but with moral enormities. The Free Thinker is assumed to be a Free Lover. The impression that still prevails in regard to the depravity of Voltaire, the heartlessness of Hume, the brutal drunkenness of Paine—impressions which no amount of information avails to correct or wipe out—attests the closeness with which liberty and license are connected in the common thought.

People point to the terrible demoralization of the western cities, to the abominable vice that rots out personal character and eats out the heart of society, in Cincinnati and Chicago, and say behold here the results of infidelity! See here the legitimate and inevitable effects of free thinking on the subjects of religion. This loose behavior comes from loose believing, and from nothing else. The Unitarian minister, says the *New York Express*, tells his people, in defiance of the teachings of Jesus, to omit the duties of charity, and to do nothing to help the poor. He tells the poor, in defiance of the literal command of God, to fall on the ground before their fellow-man, and render him the homage due to God alone. What better, asks the *Express* could you expect from infidelity? Such misrepresentation as this, however, is merely the frenzy of dark and bitter minds. None but the superstitious or the unprincipled thus graft mendacity on ignorance.

Let us leave these extremes of opinion, which I mention only for the purpose of sharpening my thought, and come back to our main argument. The assertion is that liberty leads to license—that liberal thinking involves loose morals; that free thought is fatal to spiritual earnestness and spiritual devotion. I might meet this assertion by the counter-assertion that servitude does not always secure purity; that narrow thinking does not make loose morals impossible; that thought limited and constrained is no guarantee of nobleness. I might remind you that liberty is not the only thing that has served as a cloak for maliciousness, but that servitude has also had its capacious gown and cowl for the same end. I might remind you that the licentious, so far from being found always among the free, are oftener, perhaps, found among the servile; that austerity and impurity usually go together. I might recall to you the black and gloomy fanaticism of the narrow mind, the fury of the bigot, the cruelty of the churchman, the uncleanness of the priest; I might exhibit to you vices, immoralities, enormities even, which are incidental to the *shut* mind, the *shut* mouth, to the *close* creed, the *close* system, the *close* Church, that are far from encouraging to the belief that the strait-jacket is conducive to sanctity, that cells are healthy places to live in. We at least, in view of the hideous disclosures of Southern licentiousness by General Butler and others, should be the last people to admit that the strict system under any form is favorable to immaculate virtue. The truth is, that dungeons always have slime on the walls and vermin on the floor—that irresponsible authority and exclusive privilege manufacture the largest and heaviest cloaks that maliciousness ever puts on; and if human nature cannot be trusted to keep itself out of the mud when it has the free use of its eyes and feet, it can still less be trusted to keep itself out of the mud when its eyes are bandaged and its feet are tied. License assumes many shapes, but not the most angelic or delectable shape is that which it assumes under cover of mystery, superstition, and tyranny, in State or in Church.

But let this pass. It would be a long story to describe all the chambers of imagery, where the ancients and elders in the dark, each with his censer in his hand, stand worshiping before the idols painted on the walls, and bow down to every form of creeping thing and abominable beast! We will let the cloak lie over the maliciousness "which is perpetrated in the gloom of ignorance and austerity," and lift it from the maliciousness which liberty is said to encourage. I admit that there is a license which is incidental to liberty; I admit that liberal opinions are frequently associated with moral indifference; I admit that free thought and spiritual earnestness are not as closely identified as they ought to be; I admit that the cultivated, the intellectual, the speculative, the studious, the critical, are too often wanting in fervid zeal for the well-being of their fellow-men. Why are they? Why is liberal Christianity frigid? There are many reasons why. The subtlest of them I will not mention—let me speak of two or three of the broader and more obvious ones.

1. In the first place, earnestness of moral impulse, purpose, will, endeavor, has been from time immemorial associated with strict theories in matters of society and religion. It has been persistently taught and steadfastly believed that moral obedience, truth, veracity, honesty, purity, humanity, the virtues of the personal character, the virtues of domestic, social, and public life, would break down if opinion were relaxed on the old points of faith. It has been diligently inculcated that men and women must hold fast to the ancient rigorous systems of thought, if not because they were true, then because they were expedient and necessary to the spiritual health of society; because to unsettle belief in the creed would be to loosen the foundations of character. Doubt the verbal inspiration of Scripture! It is to throw down Conscience from his seat. Question the authority of the Church! It is to release the passions from the control of Reason. Explain away the emblems, the symbols, the rites, the formulas! It is to pulverize the rock on which the heart builds its allegiance. Where would be the fires of noble conviction if the flames of hell were damped down? men cry. Where would be the motive to self-denying endeavor if the Devil with his poisoned fork were not supposed to be pressing hard on our rear? Noble Dr. Cheever, with utmost urgency and a zeal which almost burns the paper he writes on, contends for the authenticity, the genuineness, the supernatural authorship and Divine authority of the text of the Old Testament, because, in his judgment, with the loss of confidence in that, away goes the confidence of the soul in justice; away go the principles of high and saintly living; away goes pity for the poor, redress for the wronged, rescue for the oppressed. What is the result? The result is, that, as these old doctrines are doubted and abandoned in lapse of time, and the increasing intellectual activity of the world outgrows and leaves behind the ancient landmarks of faith, these great sanctities of virtue will for the moment disappear with them in the sea of skepticism, and will remain out of sight till the force of human nature shall detach them from the sunken wreck and let them rise naturally to the surface of existence. But who is to blame for their temporary disappearance? Is it he who moves on with the advance of knowledge, and would fain carry these great principles on with him? Or is it not rather he who fastens them to an immovable buoy, so that as the tide of knowledge rises they must be submerged? If the prisoner cannot see when he comes out of his dungeon into the light, it is not the fault of the light, but of the dungeon. Virtue, by the ethereal nature of the spirit that is in it, will float on any waves of opinion if it is only allowed to float freely.

2. In the next place, this temporary association of liberty with license is due to the transition period, which must always elapse before people can securely and wholly pass from one state of opinion, or belief, or existence, to another. There are very many in the long, struggling march of thought, who are under the rule of neither dispensation; who belong neither to the old school nor to the new. They are neither orthodox nor heterodox, neither Churchmen nor Congregationalists, neither Materialists nor Spiritualists, neither believers in the priesthood nor believers in the soul. They are not monarchists—neither are they republicans. They are not aristocrats—neither are they democrats. Of course this uncertainty of opinion creates an uncertainty of conviction, of resolution, of action. Belonging to neither dispensation, they have the principles of neither dispensation; they recognize the duties of neither dispensation; neither dispensation finds them cordially working in its ranks. They are war-democrats, whose policy is to embarrass the Administration. They are in the condition of a person who finds himself, by an unhappy conjunction of events, astride between two detached vessels, which are slowly moving away from each other. He cannot walk; he cannot stand still; he cannot throw his weight securely on either side; he must even drop into the water, take his little turn at aquatic exercise, bear his sousing as well as he may, and save himself from drowning by manfully swimming to one boat or the other. No definite principle is possible without definite faith; to act earnestly, men must act with singleness of belief—otherwise the conscience will be as irresolute as the opinion, and the continuity of moral being will be torn with all the distractions of the mind.

If liberal Christianity is cold, dry, undevout, unenthusiastic, it is because it is not yet liberal Christianity pure and undefiled. The old leaven is not worked out of it. There are opinions, dogmas, traditions, from which it is not liberated. It is so far out of sympathy with the old system that it is unable to adopt either its ends or its methods: it is not enough in sympathy with the new system to adopt its fresher ends or to fall in with its original methods. The consequence is, that it pursues no ends and follows consistently no methods. It tries the ancient machinery a little while, and finds it cannot honestly work that; it tries the modern machinery, and is discouraged because its fingers are stiff from using the old. It is in a transition state, and a transition state is a state of inaction, if nothing worse.

If in the Western cities the people are fearfully dissolute and debauched, this too is because they are in a transition period. The restraints of former despotic government are taken off, and they have not learned how to govern themselves. Authority has loosed its swaddling-bands, but they have not accustomed themselves to walk on their own feet; so they scrabble, and sprawl, and crawl, always on the ground, often in the gutter. When they learn what republican liberty is, they will understand the duties and will live according to the laws of republican liberty.

Should the worst predictions of the democrat be fulfilled—should there be pauperism, demoralization, anarchy at the South, in consequence of emancipation, it will be due to the fact that the blacks will be found living under no *régime* whatever. Their condition under the feudal system is at an end; their condition under the republican system is not at a beginning. The power of their master over them is broken; the power of industry, education, civil and social arrangements, over them, has not been set up. They are neither driven to work by the whip nor tempted to work by wages. They are neither owned by the soil nor do they own the soil. They are simply dumped upon the ground. The government has made no provision for their reception into the realm of civilization, none for their accommodation therein; it has instituted no bureau to administer their affairs; it has not defined their civil, social, or industrial status; it has given them no land, no trustworthy protection even; it has opened to them no career; it has not even put them in the same category with the white man of the same degree; how then can we expect from them orderly conduct and good behavior? They cannot be good as slaves, for they are not slaves; they cannot be good as citizens, for they are not citizens; the virtues of the dependent and servile class they have no motive for practicing—as little motive have they for practicing the virtues of the independent and manly class. It is probable, therefore, that they will practice no virtues at all till they are fairly transplanted out of barbarism into civilization. License follows liberty, because liberty is not complete.

3. Finally, when we are inclined to despond because liberal opinions seem to be accompanied by a decline of moral earnestness, we must remember that it may be only a certain kind of moral earnestness, or a moral earnestness in certain directions, that declines. The liberal thinker is interested in other things. He is no longer zealous in the old familiar works of faith. Still he may be zealous in works of his own. My eye fell accidentally the other day on the programme of duties laid out for a small Presbyterian church. Every evening in the week, at least, had its allotted task. There was a prayer meeting, a conference meeting, a missionary meeting, a lecture, a circle, for every vacant hour. There was work for the deacons, for the church-members, for the society, sufficient to try the most devoted spirit. Few purses, I should think, could stand the frequency of the contributions to sectarian charities. As I looked at the crowded schedule and thought of our own meager show of religious performance, a single service on Sunday, a Sunday-School, a sewing-circle, no prayer meeting, conference meeting, Bible or missionary meeting, I said to myself, Here is a symbol of the earnestness of the old school and of the new. We certainly are not zealous in the same works; we do not care for what they hold sacred; we are indifferent to that which they urge with passionate fervor; we shake our heads unbelievingly at that which they consider involves the salvation of the world. But have we not our earnestness, too? Have we not our enthusiasm? Would to heaven it was a great deal more and a great deal mightier than it is! But is it not earnestness—an earnestness all the more earnest because it is calm, reticent, undemonstrative—because it dreads the mischiefs of fanaticism and the torrid heats of passion?

My friends, I have tried to show how it comes to pass that this charge of moral indifference is preferred against liberal opinions But I will not close till I have said one strong word in acknowledgment of that beautiful enthusiasm, that noble earnestness, that high moral devotion, great as was ever exhibited by hero, martyr, prophet, or saint, which liberty gives birth to in its true children. Touch the names of those who have fairly committed themselves in our time to the largest ideas, and memories of self-sacrifice jump to the lips. It is with real pride that I recognize the extent to which the great causes of humanity have been associated with the most liberal portion of our liberal faith. It was with a feeling of victory that I heard one say, a week or two since, that the moral convulsion which is shaking the old barbarism out of the nation was produced mainly by the liberal Christianity of the time. He meant it as a reproach; I received it as a tribute. Never was moral earnestness submitted to a severer test than by this dreadful war; and without reflecting in the least on the devotion of other schools of thought, I cannot forbear challenging comparison from any quarter with the devotion of my own. The Sanitary Commission, worked mainly by liberals in opinion, attests it; the long lines of unflinching regiments attest it; the bloody battle-rolls of the dead attest it. My heart burns within me as I tell over the names of young men who left their studies, their business, their professional and literary occupations, rushed with the purest enthusiasm into the ranks of the patriotic army, and died, martyrs to liberty—not their own, but their brothers' of another race. How many of them were Liberals, and Liberals of the Liberals! The minister who dashed with his boys into the boats at the first crossing of the Rappahannock, and who had led many a forlorn hope that the stream of existence might be fordable for his Brother, was a Unitarian; and the life he offered there is a testimony that liberty was not a cloak for licentiousness with him.

Oh, friends, it is not true that license and liberty go hand in hand together; it is not true that free thought leads to free morals; it is not true that the decline of ancient credence heralds the decline of ancient honor, purity, and truth; it is not true that the boldest thinkers of the time are the boldest blasphemers, that the eager questioners and speculators are ribalds. Still as ever it is true that earnestness is deepest where thought is deepest; that the largest ideas kindle the purest enthusiasm. If the flame of our moral devotion burns dim, it is because we do not feed it with positive knowledge. No system of belief ever held by man is calculated to stir the moral affections, to animate the moral purpose, to o'ermaster and sway the moral will, like ours. No views of God and his providence, no views of man and his destiny, no views of life and its meaning, of the soul and its capacities, of action and its issues, were ever so calculated to banish the brutal in us and to call forth the saint. If we are lukewarm or indifferent, if we falter or palter, if we doze over duty or drowze over toil, it is because we have not gone far enough yet into liberty to feel the spirit of the Lord which is in it. And our remedy must be, not to doubt our principle, but to hold it more intelligently; not to creep back into the shelter of the old system, but to rush forward into the battle-ground of the new; not to look wistfully at the things which are behind, but to press on, on, on, toward the mark, for the prize of a truly high and heavenly calling.

Voices from the People.

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

For the Herald of Progress.

TO ONE BELOVED.

BY D. R. H.

Would'st know the purest and sweetest delight
Which the rolling hours of the day bring me?
Then come to me when the shades of night
Spread their curtain dark o'er forest and lea.

Thou'lt find me sitting in pensive mood;
For these quiet hours sweet memories bring
Of the pure, the true, the gentle and good,
And I list to the song the angels sing.

They breathe on my brow with a tender care,
And fill my soul with a peace serene,
And I dream of a land more bright and fair
Than eye of mortal hath ever seen.

But my soul, imprisoned in earthly form,
Wearies of reaching for heavenly joys;
My throbbing heart is human and warm,
And a human hope my spirit buoys.

My ear no longer gives heed to the call
E'en of those who come from the Spirit-Land;
But I list for a human footstep's fall,
And long for the clasp of a loving hand.

Though I count the minutes of thy delay,
I hopefully wait for thy evening kiss;
When it comes, no moment in all the day
Is fraught with joy so precious as this.

Then I lean on thee, as on the Divine,
With a childlike heart so trusting and free,
Thanking Him that the heavenly joy is mine,
Sweet thought of love to awaken in thee.

[From the Christian Inquirer.]

Art of Life and of Happiness.

LETTER TO A YOUNG WIFE.

BY MRS. S. COLEMAN.

My Dear Young Lady: Is thy husband an artist, a poet, or a creative genius of any name, through whom the mysteries of Nature and of Art are developed and brought forth to the light of mankind? Does he study the stars of heaven—their mysterious order and arrangement? Does he search into the obscure wonders of the earth beneath for instruction and light? Because, if he is more richly endowed with powers of mind to discover, and with a genius to create and perform works of beauty and use, then he must and is expected to improve them for the highest good to his fellow man; for he is, indeed, a ministering angel or a high-priest of God, through whom the angels come and go on their mission of dispensing light, and knowledge, and all the glories of Nature and of Art. Through him the all-creating mind of God brings into outward forms things new and old. Therefore, the poet, the philosopher, astronomer, artist, and so on, through all the varieties and infinities of knowledge, and of productive art or use in him, must have a peculiarly individual life, and for this reason that he is more intimately associated with all life; therefore he belongs to the universal, by that inexplicable sympathy which is the property of universal art and knowledge.

Love, joy, sorrow, admiration, and friendship, which move the souls of other men with a passionate and overpowering vehemence, in him are harmonized into a divine, sweet, and purifying energy, which moves him continually to acts of beauty and use. He desires, above all things, to embody his affections into living pictures of harmony and of song, that all may see and feel with him how universal is the the true, the beautiful, and the good. Yes, he feels, more than all, how intimately connected is man with man, and all with God. Yet, with all these universals—these sympathies in his soul—who is so good a neighbor? who so kind a brother, so faithful a friend? who so loving as a husband, so tender as a father? who so heroic in the love of his country, so ready to sacrifice his life in its cause, in its well-being? Not a being in the human form can sink beneath his tender regard, beneath his sympathy, because he feels his relation to all men. He has suffered, has been crucified—dead and buried, as it were; but he has arisen again. Life, with him, has been no dream—no game of dice. Life, with this man, has been a living, active experience. God has been in all his thoughts and in all his loves. He is a husband and a father. Wife and children are sacred relations, eternally housed in the bosom of his love. To them he ever turns, true as the needle to the pole. Through them are all his inspirations kept active. They are the sunshine of his days, and the enchanters of his nights; for he is still a man, with all the feelings and sympathies of a man; therefore, he keeps the commandments of his God strictly—the whole commandments—and yet the moral law to him is but an outward garment or covering to a more inward and higher life. He lives in Nature, and he lives also in God. He is universal in his sympathies; and yet he is eminently a social man; therefore is he a husband and a father.

The true ideal man—I say *ideal*, not because this true, God-created man, has not yet descended upon earth, or that he cannot descend and live up to this standard I have given, and which our blessed Lord declared to the world—I am far from holding to any such skepticism; for if this were impossible, we have read the precepts of the gospel to no purpose—the true ideal man has descended, and he is now at all times presenting himself before our eyes as our Exemplar and Redeemer. Eighteen hundred years ago, Jesus of Nazareth taught his disciples to follow him; for even in that remote age he had found disciples, who were called his followers, and who were evidently striving to attain to a life in accordance with his gospel and his example. This was their ideal life, and they strove hard to become like him in their outward acts to one another; and they believed it possible to attain to this. They evidently felt the evils of sin, and longed for a diviner and purer life; and they believed it possible to attain it, but they could not at once, fallen as they were in sin and ignorance of all kinds. It required *time*. The sentiment that no man can attain to a life in accordance with the gospel of Christ has perhaps kept humanity depressed all along through the past. But Christ has come again, and is now knocking at the door of our hearts, revealing himself; and he says, "Be ye perfect, as my Father in the heavens is perfect." And again he says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest; for my yoke is easy and my burden light." These were our dear Lord's words—one a command and the other an invitation. The life of Christ was not an ideal life to his followers; but to us it has become such, partly from mistaken ideas of life. This we may learn by a close study into the laws of our being and also into Nature's laws. "Come unto me," our Savior says. And truly we must go to him to learn of the doctrines of life; and we shall find in keeping them there is great delight as well as a "great reward."

The Hebrews, Dr. Stayman, and A. J. Davis.

AN INTERESTING CONTROVERSY.

[There is published in Cincinnati, O., a weekly periodical, edited by Isaac M. Wise, "devoted to the Religion, History, and Literature of the Israelites." The editor, who is an ignorant opposer of both Christianity and Spiritualism, criticised the writings of A. J. Davis in a style so unjust and unfair, that he was addressed by Dr. A M. Stayman in the following mild, respectful, and reasonable manner. We take it from the Jewish paper, bearing date February 28, 1862.]:

DR. A. M. STAYMAN TO THE EDITOR OF THE ISRAELITE.

Dear Sir: I have had an occasional opportunity to read your journal; and I admire your boldness and freedom of speech on politics and religion, which are eminently recognized by the American people as the *sine qua non* of free institutions. Your remarks have been sometimes truly excellent and worthy of a place in the memory of every enlightened philanthropist.

But whenever any theory or philosophy comes in antagonism with your peculiar faith in religion, it must, in your opinion, necessarily be a humbug. This seems to be the case with the Herald of Progress, published by A. J. Davis & Co.—a paper devoted to the discovery and application of Truth.

Now, friend Wise, have you proved that paper to be a humbug? or the interposition of spirits in the affairs of terrestrial life? It is indeed a very easy thing to make an assertion, but not so easy to prove the assertion by an array of well-ascertained facts. This you ought to have done before you declared A. J. Davis as big a humbug as any country under the moon can produce. But what is the particular offense of A. J. Davis? It is simply this: that he occasionally writes on politics, medicine, religion, and science. You say that a man who pretends to a knowledge that all these subjects imply can be a humbug only. This kind of reasoning would involve yourself in the same category of humbugs. For I find that you claim to enlighten the world in medicine, politics, and religion. I have seen all these subjects treated by your pen.

Now, what is your opinion on any one of these subjects worth, unless you possess a general knowledge of them? When a pupil takes a course of instruction at a college, he is expected to study the curriculum prescribed by the trustees and professors. And what does it generally embrace? Mathematics, geology, natural philosophy, chemistry, zoology, the languages—Greek and Latin, sometimes Hebrew, French, Spanish, German—the moral and mental sciences, political economy, &c. According to your method of reasoning, a graduate of a literary college must be a great humbug; particularly if he assumes to methodize his knowledge in the form of books on any two or more of the branches he has studied. Whoever thought of so grand a discovery before? It is indeed true that sectarianism in all of its forms abhors the idea of lay-enlightenment—hence the policy of its votaries is exclusive knowledge. The Jewish priesthood claim this method, not only in religion, but in politics and medicine. The Jewish priests were regarded as the sole depositories of the will of God. Now, why do you claim to confine your teachings exclusively to the religion of Judaism, and disobey this Jewish custom? What right have you to dictate in matters foreign to your own doctrine, of the function of the Jewish priesthood? None. You say a man is a humbug who pretends to know medicine, politics, religion, &c. The Jewish priests and prophets claimed all embraced in your charge against A. J. Davis, if not more; hence, according to your doctrine, they must have been the most unmitigated humbugs the world ever produced. Was not Moses a legislator, divine, and priest-doctor? Were not the sick, under the Jewish economy, reproved when they applied to the physicians for aid, and not to the priests? Did not Solomon instruct the Israelites in songs of a thousand and five, and three thousand proverbs? of trees, from the cedar of Lebanon to the hyssop? also of beasts, and fowl, and creeping things, and fishes? And was he not a legislator, king, and priest-doctor? Josephus says that he compounded "remedies extremely useful, some of which had even the virtue of casting out devils." It is said also that he possessed a "*perfect* knowledge of all the properties of all the productions of Nature."

Now, according to the reasoning of I. M. Wise, Solomon must have been a most notorious humbug. How could he give instruction in ethics, botany, zoology, songs and proverbs, medicine, religion, and reign as king over Israel? It is said that Solomon was a wise man, but the reasoning of *the* Wise has made him a fool. But it is strange that you do not admit any humbug in your own teachings, for you claim to decide upon other subjects than those peculiar to your office; and of the merits of the HERALD OF PROGRESS in particular. How can you decide upon the merits of Harmonialism—the doctrine of A. J. Davis—unless you have studied its philosophy? If you have done this, you know something more than Judaism and its literature, and must be a humbug according to your teachings. If you have not investigated the claims of Harmonialism, your opinion is not worth anything, and it is only humbug to give one.

Now, the truth of the matter is simply this: A. J. Davis accepts everything in your system of religion, and all others, that is established by science, and everything that will not bear the test of this crucible he rejects. Do you do the same? Is it a vast, vulgar, and gross humbug to be guided by science? Would that your, and all other priests of a supernatural religion, were so generous, open, and free, and willing to test the truth of their religion by such an unbiased umpire. Judaism, as well as other systems of supernaturalism, would not then be so confident of exclusive infallible divinity.

You seem, indeed, to regard it as a disgrace to believe in the intercommunication of men and spirits. Then it is disgraceful to believe in Judaism. If Spiritualism were once true in the history of the world, why is it an absurdity and humbug now? Judaism claims that man had communication with God and spirits. Spiritualism has never claimed so much. Why do you advocate Judaism, when it embraces so much Spiritualism? The peculiar dogmas of Judaism are founded upon an inter-communication with God, angels, and men. Not only Moses, but Aaron, Nadab, and Abihu, and seventy elders of Israel, saw God, and did eat and drink when the Jewish commandments were written on tables of stone. And the Lord spake unto Moses face to face, as a man speaketh unto his friend on an occasion, when he sent an *angel* to drive out the Canaanite, the Amonite, Hittite, Perizzite, Havite, and Jebazite, from a land flowing with milk and honey, which was to be possessed by the peculiar favorites of God.

But where is the evidence of the exclusive divinity of Judaism? The Old Testament Scriptures claim that the world and all organic productions were created in six literal days. Geology proves by incontestible evidence that it must have taken thousands, if not millions of years, for the earth to be fitted for the abode of man. Hence science does not prove the divinity of Judaism; and hence, the most enlightened advocates of the exclusive divinity of the Jewish Scriptures have, by virtue of necessity, assumed that days in Scripture-language mean ages—an almost interminable period of years. But where is the proof of this position? The Jewish Sabbath was instituted in commemoration of the seventh day. It was a day of rest. Why should the Israelites hypocritically observe a day that had no existence? It cannot be proved from the Jewish Scriptures that they understood creation in that sense.

But again, it is well known that what are called the Jewish Scriptures, are not one, but many, and they all differ in some respect from each other. History says that the Jewish autographs number some three or four hundred. But we have not the autographs, but only the apographs, which are only transcripts made by fallible persons from the original manuscripts, or other apographs.

The *Codex Alexandrinus*, which contains both the Old and New Testaments, is said to have been written by Shecla, an Egyptian lady, a little after the Council of Nice. It differs in many respects from the *Codex Vaticanus*, which contests the palm of antiquity. Do you accept any of these documents? What evidence have we that, out of some three or four hundred different autographs, and as many apographs, the Jewish Scriptures have not been corrupted by the hand of man? Who are to decide this important question?

But where is the evidence that the Jewish priesthood, or any other priesthood, has contributed remarkably to the progress of man or civilization? Henry Thomas Buckle has collected a most stupendous array of historical and scientific facts, to prove that the great enemy to human progress, and hence to civilization, is the protective spirit of Church and State—the one teaching what we must believe and the other what we must do—and that the progress of mankind depends principally, if not solely, upon the accumulation of scientific knowledge and its diffusion among all classes of men. If these propositions are true, of what value is the Jewish priesthood, or, indeed, any other priesthood? You had better abandon a movement that has contributed so much to retard the civilization of the human race, and hereafter devote your energies to science and its diffusion—then indeed you can give an enlightened opinion on both ancient and modern Spiritualism.

A. M. STAYMAN.

THE ISRAELITE'S REPLY TO DR. A. M. STAYMAN.

Mr. A. M. Stayman, in defense of A. J. Davis, made capital hits at our humble self, and we gave him the pleasure of publishing his communication. In reply to it we must state first that we cannot believe in Spiritualism, although we did not investigate its philosophy; [what an abuse of the word—the philosophy of chimeric dreams!] In this, as in a great many other cases, we depend on the results of science, which pronounces Spiritualism a humbug. We did not investigate into the divers operation of the electro-magnetic force, nor did we follow up to the experiments and observations all the laws of mechanics, hydrostatics, pneumatics, optics, &c.; nor did we examine into all the specimens of the three realms of Nature which natural history describes; nor did we dig into the different strata and follow up all the facts of geology. We did not sit with all the astronomers at the observatories to decipher the distance, magnitude, motion, orbits and position of the stars as astronomy describes them, nor would we ever dare to write a work on any of these subjects without exposing ourselves to the indignation of professional students in those branches. Still we believe to be true whatever science accepts as such, because we know that the authorities of science are logics; mathematics, minute and repeated observation of the same object. Spiritualism is rejected by science as a humbug; it is incapable of mathematical evidence. Logic rejects its premises as being founded neither on the physical nor the moral nature of things known; the observations made with the supposed spirits only proved that certain individuals supposed that certain phenomena are caused by spirits; but just as one believes a spirit moves a table, he may believe another spirit is the cause of gravity which keeps the table in rest. The Bible repeatedly interdicts the practice or belief of that heathen superstition; therefore we reject it as a humbug. Mr. Davis, however, who teaches Spiritualism, appears to us a willful or deceived impostor.

It is not in our power to ascertain the precise knowledge of Solomon or Josephus, of the priests or rabbis of ancient times, because the historical sources are very meager on that point, and purely scientific works of theirs are not extant. But thus much we know to a certainty, since the sciences have been properly divided among the students, and one man only follows one learned profession, as the lifetime of man is not long enough to perfect himself in one; science has gained very much, society was considerably benefited, quacks and humbugs were easily exposed and disposed of. What Solomon, Josephus, or ancient priest or rabbi did or believed in matters of science has no religious import for anybody; not knowing the then condition of society, we cannot say whether he or they were lumens or humbugs in their pretensions. That, however, we know for a certainty; if a man now, after the literature of the various branches of the medical science has assumed such a stupendous magnitude of quantity, that it takes a man's entire time to have a fair reading only—regardless of the health and life of his fellow-man, writes a medical work and wants it universally advertised and praised, as Mr. Davis did, after it is known that he spends his time with imaginary spirits, lectures on them or by them, writes on all sorts of subjects and practices anything almost except medicine, such a man is a dangerous humbug, against whose impositions honest people must be cautioned. What Mr. Davis accepts as true or rejects as false, is of no consideration, nor is there any cause to comment here on the subject. A man who *believes* in holding communication with the spirits of the departed, is no judge for any reasonable man, to distinguish between truth and error; starting as he does from an absurdity he can only see the things reversed. A man who *feigns* to believe what he actually believes not, is no authority for us.

Mr. A. M. Stayman is welcome to the hits and compliments he passes on us. The *Israelite* is not intended for the defense of our humble self. We have no priests in the synagogue; this order was transferred from heathen temples to the Christian church only. The ancient Hebrews had a tribe of priests whose functions were limited to ONE temple, outside of which they were allowed no particular influence. In the synagogues we have teachers only, as their name "Rabbi," expresses.

Our critic certainly thought to have made a capital hit when he said, Judaism also is founded upon a sort of Spiritualism. God spoke to Moses and the prophets, the angels appeared to this or that person, God and angels being also spirits; hence we must admit the possibility of spirits communicating with man. We never dispute the possibility; we only gainsay the fact of Spiritual pretensions. We believe in the existence of balloons and the skill of æronauts to ascend in them; still if one should tell he touched the moon with his baloon, we would discredit his statement, because we have no other testimony for that which science contradicts, except the man's statement, whose veracity we have no means to test. For the revelations contained in the Bible we have the united testimony of the truth revealed, the whole nation of Israel, Moses, and the prophets who maintain to have received those communications. History, which testifies that the truth thus revealed upset the fictitious gods, their temples and altars, the ideas of virtue, justice and piety entertained by the heathens, and the forcible testimony of all civilized nations who believe in the divinity of these communications. What kind of evidence can Spiritualism produce? Not a single truth unknown before was communicated by the spirits. On the contrary it is frequently admitted that the spirits lie; the witnesses are a few eccentric persons who in a thousand cases contradict each other's statements; it has no history because it effected nothing; the civilized world on the basis of science rejects it as a fiction. In what particular, then, will you compare Judaism and Spiritualism?

But Mr. Stayman knows that Scriptures are of different descriptions: the Hebrew Bible, the Codex Alexandrinus, the Codex Vaticanus, and the different variations, which was arranged by the Council of Nice. Foolish talk this addressed to a Hebrew. We make you a present with all these codices, autographs, councils, priests, bishops, popes, and all those persons and institutions which you mention, and Mr. H. T. Buckle condemns as the Satan of humanity, philosophy, and freedom. Centuries before the Council of Nice and the existence of your codices and autographs, the Hebrew Scriptures were read four times a week in every synagogue, and its verses accurately quoted by ancient scholars, whose works we possess. Long before that the chapters, verses, letters, dots, and points, were counted by Hebrew scholars, and recorded, to preserve intact the Scriptural text. What do you tell us now of codices and autographs found among heathens as translations of a foreign literature? Suppose we collect all the translations of Shakspeare's works and attempt to make an original Shakspeare of it, would it not be foolish? Or does Mr. S. not know that those codices were Greek and Latin? The Council of Nice, sir, had nothing to do with the Old Testament, and the New Testament is yours; we have nothing to find in it.

We hope to have satisfied Mr. Stayman on this point and let the discussion be closed. We invite him first to study Judaism rather than to advise us what we should do.

[The foregoing reply of the learned Jewish editor to the positions of Dr. Stayman is too superficial and disingenuous to merit consideration. He sits in judgment upon the motives, doctrines, and character, like one whose prejudices and scholastic conceits had long since closed out all susceptibilitl arn new truths. If the editor of the *Israelite* is a representative of all Jews, we sincerely pity both him and them.—EDS.]

Instructive Miscellany.

For the Herald of Progress.

THE SOLDIER'S LETTER HOME.

BY MAE VIOLET.

Sweet is the breath of this Autumn time,
Touching the golden keys of dawn;
Soft is the song through this silver hush
Of the dreamy woods and grassy lawn.

The sun shines bright on this blessed day,
The church-bells vibrate the dewy air;
With eager hearts the villagers haste,
Love-crowned, to the country's call for prayer.

Like snow-drifts glimmering in the light,
Up from the sward the white tents loom;
No battle to-day; but quivering hearts
Are at home in shrouded terror and gloom.

I said 'twas the Sabbath-day, my dear;
Our men are sitting upon the grass.
Their hearts in their eyes with love enshrined,
As they watch the cloudlets homeward pass.

I close my eyes in my open hand,
I sit in this tender light and dream;
Three peerless faces smile out to me,
Through jasmine boughs their warm eyes gleam.

Our children are sitting upon my knee,
On my arm a loved head softly lies;
I read in the face upturned to me
Love's sweetest answer in wistful eyes.

My darlings will miss me of Autumn-nights,
When the cricket pipes full shrilly and long;
When the spirit of Frost from his bed of green
Looks out till it glows with passionate song;

When the long eves droop upon the hearth,
And the merry jest spins laughing round;
When the full corn pops from glowing coals
And the feathery snow lights up the ground.

When the prayers of evening the angels bear
Up to the starry altar of God,
Ye will think of the brave ones absent and dear,
Whose bones may whiten the crimson sod.

One week from to-day we battle again;
Ah, Willie and May! my precious wife!
Think if I fall I am fighting for homes;
In a glorious cause I yield my life.

Dear hearts, hope not for father's return
Till the Flag of Freedom, firm and fast,
Waves over this land now groaning in chains,
And the star of rebellion in death is cast.

The rosy lips of fair evening smile,
The pale stars twinkle with tender light;
Through our sleepy camp there's a murmuring sound
"Of a city to storm"—God bless you! good night!

Duty and Kindness.

A HOUSEHOLD SKETCH.

There was an angry frown on the countenance of Deacon Jonas Browning. There were tears in the sad face of his wife.

"He shall be sent to sea!" said Deacon Browning sternly.

There was a pleading look in the eyes of Mrs. Browning, as she lifted them to the iron face of her husband. But no words passed her lips.

"He shall be sent to sea! It is my last hope."

"Philip is very young, Jonas," said Mrs. Browning.

"Not too young for evil, and, therefore, not too young for the discipline needed to eradicate the evil. He shall go to sea! Captain Ellis sails in the Fanny Williams next Monday. I will call upon him this very day."

"Isn't the Fanny Williams a whaler?" The lips of Mrs. Browning quivered and her voice had a choking sound.

"Yes," was firmly answered.

"I wouldn't send him away in a whaler, Jonas. Remember he is very young—not thirteen till April."

"Young or old, Mary, he's got to go," said the stern old deacon, who was a believer in the gospel of the law. He was no weak advocate of moral suasion, as it is familiarly termed. He went in for law, and was a strict constructionist. Implicit obedience was the statute for him, and deviations therefrom met the never-withheld penalty.

Mrs. Browning entered into no argument with her husband; for she knew that would be useless. She had never succeeded in changing his purpose by argument in her life. And so she bent her eyes meekly to the floor again, while the tears crept over her face, and fell in large, bright drops, upon the carpet. Deacon Browning saw the tears; but they did not move him. He was tear-proof.

Philip, the offending member of the Browning family, was a bright, active, restless boy, who, from the start, had been a rebel against unreasonable authority, and, as a matter of course, not unfrequently against authority both just and reasonable. Punishment had only hardened him, increasing instead of diminishing his power of endurance. The particular offense for which he was now in disgrace was, it must be owned, rather a serious one. He had, in company with three other boys of his age, known as the greatest reprobates in the village, rifled a choice plum-tree belonging to a neighbor of all the fruit it contained, and then killed a favorite dog which happened to discover them at their work, and attempted to drive them from the garden. The neighbor had complained to Deacon Browning, accompanying his complaint with a threat to have Philip arrested for stealing.

"If you don't do something with that boy of yours," he added, with considerable feeling, "he'll end his life in the State Prison or on the gallows."

Hard words were these for the ear of Deacon Browning. Hard words, and with a prophetic conviction in them. He had not a very creative imagination; but in this instance the prediction of his angry neighbor conjured up in his mind the image of a prison and a gallows, causing a shudder to pass along his nerves and the cold perspiration to start upon his forehead. From that moment the resolution of Deacon Browning was taken.

The boy was on the brink of ruin, and must be saved at all hazards. As to the means of doing this it never entered into the heart of Deacon Browning to conceive of any other than involved harsh discipline. The Canaanite was in the land and must be driven out with fire and sword. With him the word duty had a stern significance. He had always tried to do his duty, moving steadily onward in the path of life, and crushing down all vanities and evils that sprang up by the way, under a heel shod with iron.

"He shall be sent to sea." That was the last desperate remedy. In his mind, as in the minds of many like him some years ago, a ship was the great school of reform, and when a boy was deemed incorrigible, he was sent off to sea, usually to have his evil inclinations hardened into permanent qualities.

When Deacon Browning met his son Philip, after receiving the intelligence of his great offense, it was with a stern, angry repulsion. He did not see the look of appeal, the sigh of repentance, the plea for mercy that was in his tearful eyes. A single word of kindness would have broken up the great deep of the boy's heart, and, impelled by warmer impulses inherited from his mother, he would have flung himself weeping into his father's arms. But Deacon Browning had separated duty from kindness. The one was a stern corrector of evil, the other a smiling approver of good.

From his home to the wharf where the Fanny Williams lay, all equipped for sea, Deacon Browning bent his steps. Captain Ellis, a rough, hard man, was on board. After listening to the father's story, and requests, he said bluntly:

"If you put your boy aboard the Fanny Williams, he'll have to bend or break, that is certain. Take my advice and give the matter a second thought. He'll have a dog's life of it in a whaler. It is my opinion that your lad hasn't stuff enough in him for this experiment."

"I'll risk it," replied the Deacon; "he's got too much stuff in him to stay at home, that's the trouble. The bend or break system is the only one in which I have any faith."

"As you like, Deacon. I want another boy, and yours will answer, I guess."

"When do you sail?" he inquired.

"On Monday."

"Very well, I'll bring the boy down tomorow."

The thing was settled; the Deacon did not feel altogether comfortable in mind. Philip was young for such an experiment, as the mother had urged. And now, very opportunely, a leaf in the book of his life was turned on which was written the story of a poor boy's wrongs and sufferings at sea. Many years ago his heart had grown sick over the record. He tried to look away from the page, but could not. It seemed to hold his eyes by a kind of fascination.

Still he did not relent. Duty required him to go steadily forward and execute his purpose. There was no other hope for the boy.

"Philip!" It was thus that he announced his determination. "I am going to send you to sea with Captain Ellis. It's my last hope. Steadily bent, as you are, on evil, I can no longer suffer you to remain at home. The boy who begins with robbing his neighbor's garden is in great danger of ending his career upon the gallows. To save you, if possible, from a fate like this, I now send you to sea."

Very sternly, very harshly, almost angrily, was this said. Not the smallest impression did it seem to make upon the boy, who stood with his eyes cast down, an image of stubborn self-will and persistent rebellion.

With still deeper denunciation did the father speak, striving in this way to shock the feelings of his child and extort signs of penitence. But it was the hammer and the anvil—blow and rebound. Very different were the mother's efforts with the child. Tearfully she pleaded with him—earnestly she besought him to ask his father's forgiveness for the evil he had done. But Philip said:

"No, mother; I would rather go to sea. Father don't love me—don't care for me. He hates me, I believe."

"Philip! Philip! don't speak in that way of your father. He does love you; and it is only for your good that he is going to send you to sea. Oh! how could you do so wicked a thing?"

Tears were in the mother's eyes, but the boy had shown something of the father's stern spirit in him, and showed no weakness.

"It isn't any worse than he did when he was a boy," was the answer.

"Philip!"

"Well, it isn't; for I heard Mr. Wright tell Mr. Freeman that father and he robbed orchard and hens' nests, and did worse things than that, when they were boys."

Poor Mrs. Browning was silent. Well did she remember how wild a boy Jonas Browning was; and how, when she was a little girl, she had heard all manner of evil laid to his charge.

Very unexpectedly—at least to Mr. Browning—the minister called in on the evening of that troubled day. After some general conversation with the family, he asked to have a few words with the Deacon alone.

"Is it true, Mr. Browning," he said, after they had retired to an adjoining room, "that you are going to send Philip to sea?"

"Too true," replied the father, soberly; "it is my last hope. From the beginning that boy has been a rebel against just authority; and though I have never relaxed discipline through the weakness of natural feelings, yet resistance has grown with his growth and strengthened with his strength, until duty requires me to use a desperate remedy for a desperate disease. It is a painful trial; but the path of duty is the only path of safety. What we see to be right, we must execute with unflinching courage. I cannot look back and accuse myself of any neglect of duty towards this boy, through weakness of the flesh. From the beginning, I have made obedience the law of my household, and suffered no deviation therefrom to go unpunished."

"Duty," said the minister, "has a twin-sister."

He spoke in a changed voice, and with a manner that arrested the attention of Deacon Browning, who looded at him with a glance of inquiry.

"She is as lovely and gentle as he is hard and unyielding."

The Deacon still looked curious.

"When the twin-sister of duty is away from his side, he loses more than half his influence; but in her beautiful presence he gains a dignity and power that make his precepts laws of life to all who hear them. The stubborn heart melts; the iron will is subdued; the spirit of evil shrinks away from the human soul."

There was a pause.

"The name of that twin-sister is Kindness."

The eyes of Deacon Browning fell away from the minister's countenance, and dropped until they rested upon the floor. Conviction flashed upon his heart. He had always been stern in executing the law—but never kind.

"Has that beautiful twin-sister stood ever by the side of Duty?—has love been in that law, Deacon Browning?"

Side by side with the minister stood Duty and Kindness—the firm, unshrinking brother, and the mild, loving sister—and so his words had power to reach the Deacon's heart without giving offense to pride.

"Kindness is weak, yielding, and indulgent, and forgives when punishment is the only hope of salvation," said Deacon Browning, a little recovering himself from the emotions of self-condemnation.

"Only when she strays from the side of Duty," replied the minister. "Duty and Kindness must always act together."

Much more, and to the same purpose, was urged by the minister, who made but a brief visit, and then withdrew, that his admonitions might work the desired effect.

When Deacon Browning came in from the front-door of the house, after parting with the minister; he drew up a chair to the table in the family sitting-room, and almost involuntarily opened the large family Bible. His feelings were much softened towards his boy, who, with his head upon his breast, sat a little apart from his mother. The attitude was not so much indicative of stubborn self-will as suffering. Deacon Browning thought he would read a chapter aloud, and so drew the holy book closer, and bent his face down over it. Mrs. Browning, observing the movement, waited for him to begin. The Deacon cleared his throat twice. But his voice did not take up the words that were in his eyes and heart. How could they?

"As a father *pitieth* his children——"

Had there been a divine pity in the heart of Deacon Browning for his rebellious and unhappy boy? Nay—had there not been wrath instead?

From a hundred places in the mind of Deacon Browning there seemed to come the echo of these words, and they had a meaning in them never perceived before. He closed the book and remained in deep thought for many minutes, and not only in deep thought, but in stern conflict with himself. Kindness was striving to gain her place by the side of duty, and cold, hard, imperious Duty, who had so long ruled without a rival in the mind of Deacon Browning, kept all the while averting his countenance from that of his twin-sister, who had been so long an exiled wanderer. At last she was successful. The stern brother yielded, and clasped to his bosom the sister he had lost.

From that instant new thoughts, new views, new purposes, reigned in the mind of Deacon Browning. The discipline of a whaler was too hard and cruel for his boy; young in years, and by no means as hardened in iniquity as he had permitted himself to imagine. A cold shiver ran along his nerves at the bare thought of doing what a few hours before he had resolutely intended. Kindness began whispering in the ears of duty, and crowding them with a world of new suggestions. The heart of the stern man was softened, and there flowed into it something of a mother's yearning tenderness. Rising up, at length, Deacon Browning said, in a low voice, so new in its tones to the ear of Philip that it made his heart leap:

"My son, I wish to see you alone."

The Deacon went into the next room and Philip followed him. The Deacon sat down and Philip stood before him.

"Philip, my son"—Deacon Browning took the boy's hand in one of his and looked him full in the face. The look was returned—not a defiant look, but of yielding wonder. "Philip, I am not going to send you to sea with Captain Ellis. I intended to do so; but on reflection I think the life will be too hard for you."

Very firmly, yet kindly, the Deacon tried to speak, but the sister of Duty was playing with his heart-strings, and their tone of pity was echoed from his voice, that faltered when he strove to give it utterance.

The eyes of Philip remained fixed upon the countenance of his father.

"My son"—Deacon Browning thought he had gained sufficient self-control to utter certain mild forms of admonition; but he was in error; his mild voice was still less under his control, and so fully betrayed the new-born pity and tenderness in his heart, that Philip, melting into penitence, exclaimed, as tears gushed from his eyes.

"Oh, father! I've been very wicked and am very sorry!"

Involuntarily, at this unexpected confession, the arms of Deacon Browning were stretched out towards the repentant boy, and Philip rushed, sobbing, into them.

The boy was saved. From that hour his father had him under the most perfect subordination. But the twin-sister of Duty walked ever by his side.

An Anecdotetold by Daniel Webster

Hon. Daniel Webster had an anecdote of old Father Searl, the minister of his boyhood, which has never been in print, and which is too good to be lost. It was customary then to wear buckskin breeches in cold weather. One Sunday morning in autumn, Father Searl brought his down from the garret; but the wasps had taken possession of them during the summer and were having a nice time in them. By dint of effort he got out the intruders and dressed for meeting. But while reading the scriptures to the congregation, he felt a dagger from one of the enraged small waisted fellows, and jumped about the pulpit slapping his thighs; but the more he slapped around and danced, the more they stung. The people thought him crazy, and were in commotion what to do, but he explained the matter by saying:—"Brethren don't be alarmed. The word of the Lord is in my mouth, but the devil is in my breeches."

Theological Investigation.

"Fair Truth! for thee alone we seek!
Friend to the wise, supporter to the weak,
From thee we learn whate'er is wise and just,
Creeds to reject, professions to distrust,
Forms to despise, pretensions to deride,
And, following thee, to follow naught beside."

For the Herald of Progress.

Six Questions for Bro. Weller's New Church "Crisis."

1. Mr. Weller, of the *Crisis*, alleges, from the reasonings and interrogatories of Mr. Brown and myself relative to the doctrine of the Incarnation, that we are entirely devoid of "the first gleam of a spiritual idea." Now, as this good Brother worships an incarnated Savior—as his God, or one of his Gods, was once invested with flesh and blood and bones (while it is declared "the flesh profiteth nothing"—John vi: 63,) and *my* God is not a *carnal* God, but an "*invisible*," "*spiritual*" God *only*, may I not query whether he has not placed the saddle on the wrong horse and one too far from home? And may I not brotherly suggest the good Christian aphorism: "First cast the beam out of thine own eye"?

2. If the various heathen incarnations were types or antetypes of the Christian incarnation (Jesus Christ,) as Brother Weller leads us to infer, why may not the latter be a type or prototype of the Mahommedan incarnation ("the Great Prophet")? And this of a still later incarnation in India (Bala-bemrillah,) and so on? Please answer, Brother Weller, Brother Foster, or Brother James.

3. If the numerous ancient stories of virgin-born divine incarnations "had a base of truth in the early revelations," as the devout Brother of the *Crisis* alleges, why does he in the next sentence impliedly tell us there was but one divine incarnation by speaking of "the divine incarnation itself"? Why does he not say the *numerous* divine incarnations?

4. If these stories of incarnation "had a base of truth," why did we need another incarnation in the person of Jesus Christ, and why are we told "there is no other name given under heaven whereby men can be saved" than that of Jesus Christ? and why is Jesus Christ declared to be "the only begotten of the Father," when there is a "base of truth" for numerous other reports of this kind? Is one assumed to be fiction and the other fact? If so, let us have the proof, and the two cases clearly distinguished by "discrete degrees."

5. If "the early revelations" of the pagans have "a base of truth," why are they denounced by the Christian world as "pagan superstitions," "daily sinking millions to hell," in the language of Bishop Butler?

6. If the most essential Christian "truths and doctrines" had been previously made known to the world through "the early revelations," our good friend speaks of, where was the necessity of Christ coming to reveal them over again? Or where are the doctrines or precepts in the Christian Scriptures different from or superior to those of the pagan systems? Will some of the "enlarged minds" of the trio mentioned in the 2d query point them out, and also answer all the above queries in a consecutive order, as well as those yet unanswered in a former series?

HARVEYSBURG, O. K. GRAVES.

For the Herald of Progress.

THY GOD AND MINE.

BY C. N. K.

Thy God sits on a "great white throne,"
A glorious king.
He rules in splendor all alone,
O'er everything.
His saints and angels sing and play
On golden harps for evermore;
His cherubim and seraphim
Chant hallelujahs o'er and o'er.

Mine fills the boundless universe,
Father of all.
His glories all that live rehearse,
Both great and small.
Our glorious Mother, joined with him,
In true eternal unity,
With music all creation fills,
Attunes all souls to melody.

Thy "God is a consuming fire!"
Vindictive too.
He visits nations with his ire,
And favors few.
For these he sent his Son on earth,
That they may crowns of glory win;
Procuring him a human birth,
That he might die for human sin.

My God is an effulgent sun
Of light and love,
Who blesses all he shines upon,
Below, above.
I need no consecrated shrine,
Long stupid prayers to mutter o'er;
Yet seeking ever love divine,
In spirit I my God adore.

Thy God his will to man revealed,
Ages ago!
His edicts cannot be repealed,
For weal or woe.
Millions to misery he consigns,
Cycles of ages ere their birth!
A seat in heaven he assigns
To chosen worshipers on earth.

My God inscribes his holy will
On everything.
All that their laws of life fulfill,
His praises sing.
My "sacred book" does not enthrall
Reason by its dark mystery—
Clear, comprehensible to all,
To all its holy truths are free.

THE best definition of fate is the eternal tendency of all things to perfection.

The Herald of Progress

ANDREW JACKSON DAVIS, EDITOR.

NEW YORK, SATURDAY, FEB. 7, 1863

TERMS OF SUBSCRIPTION:

TWO DOLLARS a year, payable in advance.
ONE DOLLAR for six months.
Single Copies, 5 cents.

Money sent at our risk. For all large sums, drafts on New York should be procured, if possible.

Canada subscriptions 25 cents additional for postage. Foreign subscriptions one dollar extra.

Single copies of the HERALD OF PROGRESS may be obtained of all the News Dealers throughout the country.

Sample copies mailed from this office on application.

A limited number of Advertisements will be received at the rate of *ten cents a line* for the first insertion, and *eight cents* for each subsequent insertion.

☞ All notices, advertisements, or communications, intended for publication, should be sent in the week preceding the date of publication. The earlier the better.

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 Office located a few doors east of No. 416 Broadway.

REV. O. B. FROTHINGHAM'S DISCOURSE, in this number, will awaken still more interest in the public mind toward him. He can be heard every Sunday morning at Ebbitt Hall.

A LARGE VARIETY of finely-written and highly-interesting contributions have recently found access to the Editor's drawer. As fast as possible they will be given to our readers.

CHEERING NEWS comes to us from different parts of the country concerning the revival of Spiritual Meetings and a general awakening of the public to the beautiful, purifying, and exalting Principles of the Harmonial Philosophy. It seems that there is to be another outpouring of light and power from those who dwell in the Summer-Land.

THE CHILDREN'S PROGRESSIVE LYCEUM, which assembles at Dodworth's Hall at 2½ o'clock every Sunday is largely attended. The library is already well supplied with entertaining volumes, free from religious controversies, and adapted to the moral and intellectual gratification and improvement of the Young. The musical and marching exercises are entered upon with enthusiasm by the members of every Group, and many of the adult spectators expressed themselves as desirous of joining duplicate classes next Sunday.

One More Number.

One more number will close another volume of the HERALD OF PROGRESS.

Notwithstanding the war and all the national disturbances consequent upon it, yet the prosperity of this Journal has been slowly but steadily increasing ever since the first number was issued. And now, although we have been compelled to add a penny per week to the subscription price of last year, yet already we have received abundant assurance that the HERALD OF PROGRESS is certain to go forward in the pathway of material and spiritual victory. With this blessed assurance, which renders us at once both happy and grateful, we shall labor still more devotedly for the Freedom and elevation of Humanity.

A Pamphlet of Instruction.

Next week we shall be prepared to furnish the Friends of Human Progress throughout the country with a neat little pamphlet containing "RULES AND SUGGESTIONS FOR THE ORGANIZATION AND GOVERNMENT OF CHILDREN'S PROGRESSIVE LYCEUMS." A dozen or twenty of the important, yet inexpensive messengers, to parents and teachers in our community, would be sufficient to inaugurate one of the grandest and most attractive schools for the young ever known. (Terms will be given in our next.)

New York Psychological Society.

The Committee of this important Psycho-Progressive Association have submitted, for future consideration and exposition, thirty exceedingly suggestive Questions. (See our 6th page this week.)

Two Fifty.

Our readers will not fail to remember that on and after next week's paper the HERALD OF PROGRESS will be furnished at two dollars fifty per year.

We expect a large accession to our list at the commencement of the new volume.

THE ECLECTIC MAGAZINE for February, is before us. Its embellishment consists of the Portraits of five Secretaries of the American Board of Foreign Missions in a group. Among its articles we notice, the "Mussulmen in Sicily;" "Illusions and Hallucinations;" "Syria and the Eastern Question;" "The Unwritten History of Earth and Man;" "The Reign of Terror;" "Victor Hugo's Les Miserables;" "England and the North;" "Colenso and the Pentateuch;" "Literary Miscellanies," &c. The Non-Progressive will find consolation in its perusal.

—Fitz John Porter has been dismissed from the service for crimes, which, committed on a smaller scale and with far less mighty consequences by a common soldier, would have cost him his life.

AIR-LINE DISPATCHES

TO THE

Herald of Progress.

A CHAPTER OF GOOD NEWS.

Burnside Needed at Once.

NAPOLEON'S DISCLOSURES.

Coast-wise and Texas Operations.

THE BLACKS IN NEED OF EDUCATION.

National Bankruptcy an Impossibility at Present.

REBEL FANATICISM.

Spanish Pirates out for Jeff. Davis.

A MUTINY DESIGNED IN THE REBEL RANKS.

GOOD NEWS FROM ALL SECTIONS.

From the vicinity of Blackwater, N. C., from the army under Gen. Hooker, from Texas and Louisiana, from the Missouri Legislature, from Mobile and New Orleans, great and good news may be expected every hour. Ironsides and Monitors will soon "unfold" a rough and angular "tale" along the much-vaunted coast intrenchments of the rebels. "The Pope's bull against the comet" will soon go to grass.

GEN. BURNSIDE NEEDED.

Operations in North Carolina demand the presence of Burnside. His abilities will shine brighter and more effectual in the new position he is about to accept. Upper minds cannot readily stimulate his faculties. If they could, the loyal North would this day crown him with laurel. But a military Chieftain is *not* to be permitted to appear on the stage of American history. Dictatorship is not the "Ship of State," but it is a vessel for conveying the *corpse* of a Nation. Let the politicians step carefully during this war.

YELLOW-BOOK DISCLOSURES.

The talented nephew of his Uncle, in his recent official communication to the Legislative Assembly of France, has divulged only the *glimmerings* of what the "Air-Line" has frankly set forth during the past four months. Napoleon does not divulge the secret springs of his domestic and foreign policy, but sufficient *only* for the coöperation of his Assemblymen, chief officers, and the general confidence of the people. Let no reader forget what has been telegraphed concerning the French invasion of Mexico.

SOUTH-ATLANTIC COAST.

Predictions and announcements made by "Air-Line" weeks and months since are very near fulfillment along the Atlantic coast. The immense fleet of transports, accompanied by Ironsides and Monitors, with the heaviest armament, will be felt in *three* places at once! A desperate conflict is this moment (Feb. 3) on the point of development in both Texas and South Carolina.

A SERVILE RACE FOR FREEDOM.

The government will be disappointed if it attempts to save this Union either with or without three hundred regiments of African descent. The colored people are accustomed to the white man's mastership, and they will not, for at least half a century to come, be adequate to the practice of self-government. Hence let the politicians develop laws for the *education* of the blacks in both the science of self-possession and in the art of military defense of their political rights.

IMPENDING NATIONAL BANKRUPTCY.

Dyspeptical speculators and conscience-debauched stockmongers engage themselves, between business hours, in propagating political treachery and States-Prison disloyalty by decrying the interest-bearing treasury notes and extolling the miraculous value of that perishable yellow shirt-button-and-watchmaker's stuff called "Gold" By heaven! and on the authority of knowledge superior to the books, it is now declared that THE PEOPLE AND THE GOVERNMENT OF AMERICA WILL LIVE AND FLOURISH FOR MANY GENERATIONS. Let the disloyal beware!

REBELS IN LOUISIANA.

Confederate prowlers in Louisiana and Mississippi, expect to *scare* loyal New Orleaners the moment the Vicksburg battle begins. The rebel plan to recapture the fallen city is fanatical in the extreme, as the sequel will presently show. Vicksburg might as well surrender to-day; for very soon a fight will be saved, and a Union victory won forever by the kindly interposition of the Father of Waters.

REBEL ENTERPRISE SUSPENDED.

The rebels know that the term of enlistment of three hundred thousand Union soldiers expires in the Spring, and that, as yet, the Washington Government have made no provision for filling their places in the Army and Navy. In view of this the rebel chieftains are holding back their long-arranged plans of aggressive warfare until our loyal ranks are thinned out and decimated. It is foreseen, however, that the Government of the Slave-realm will, before that day, be nowhere on this continent.

SPANISH PIRATES AFLOAT.

A new danger threatens commerce in the form of a confederate war-vessel manned and owned by Spaniards who sympathize with rebel designs upon progress and humanity. The Spanish government, of course, will promptly disavow the pirates, and so the late "insult" to one of our mail steamers will not lead to trouble with the goodly people of old Spain.

MUTINY IN REBELDOM.

Immediately on the successful approach of our gun-boats and troops to Charleston, S. C., the crews of three Confederate vessels, and the soldiers within Forts Sumter and Moultrie, have resolved to resist orders and desert to the Stars and Stripes. What cheers will be given for Union soldiers!

Poor heart-weary blacks in Charleston are praying "in secret" for the war vessels of Massa Lincoln. "Now's the day and now's the hour." Let Charleston fall as soon as Wilmington is cared for.

The New Gymnastics.

The following correspondence has come to our knowledge, and we are happy to be able to announce to our city readers a public Lecture by Dr. Dio Lewis, at the Cooper Institute, on Wednesday evening, Feb. 11, with illustrations by a class of twenty ladies and gentlemen.

NEW YORK, January 31, 1863.

DIO LEWIS, M. D., Boston:

DEAR SIR: The subscribers, having had their attention directed to your Lectures given in connection with the exercises of Mrs. Z. R. Plumb's Select Classes in the New Gymnastics, have become interested in the system of which you are the expounder. To give the public at large an opportunity of becoming acquainted with your explanation of the philosophy and laws of Physical Culture, they wish you to deliver one or more public Lectures on this important subject, at such time and place as may suit your convenience.

W. C. Bryant,	S. S. Randall,
Peter Cooper,	Stephen H. Tyng, D. D.,
J. A. McVickar, M. D.,	Gurdon Buck, M. D.,
Charles A. Macy,	H. V. Butler,
Lewis M. Rutherford,	Horace Greeley,
John F. Gray, M. D.,	L. T. Warner, M. D.,
N. P. Willis,	Hiram Barney,
John T. Metcalfe, M. D.,	Thomas Hicks,
E. C. Benedict,	Oliver Johnson,
Sinclair Tousey,	and others.

BOSTON, February 2, 1863.

MESSRS. W. C. BRYANT, S. S. RANDALL, CHARLES A. MACY, and Others:

GENTLEMEN: I accept with eager pleasure your invitation to address the citizens of New York on Physical Education. It will afford me inexpressible satisfaction to exhibit and explain the new methods of physical training, to the development of which I have devoted many years.

I feel confident that from the large and happy classes of Mrs. Plumb—the graduate of my institution to whom you refer—a score or more of Ladies and Gentlemen will volunteer to illustrate a hundred of the New Gymnastic Exercises.

Although it is difficult for me to leave Boston, I can come to your city on Wednesday, February 11th.

With profound gratitude, I am, gentlemen,
Your obedient servant, DIO LEWIS.

The Bright Side.

An officer in the army at Fredericksburgh, writing of the disappointments, difficulties, and toils of camp-life, adds:

"This is the dark side of the picture. Let me show you the other. Here it is: The good work of emancipation goes on. Dusky men, women, and children, are hourly plowing their way through the unburnt brick, on foot, on horseback, in carts and carriages. I have had the pleasure of sending many scores of the poor liberty-seekers to the Potomac by means of transportation, which I would not have dared to use two months ago.

"A colored preacher is now at work in this camp who recently ran away from Hanover Court-House, and by means of his clairvoyance eluded all the rebel pickets. His history and experience are remarkable. Perhaps I may some day find time to write them down.

"Amusing scenes occur here sometimes. Yesterday a woman was boasting to one of our officers that her negroes were so humanely treated that they could not be induced to leave her. In confirmation of her story she called a very intelligent slave and desired him to state that he wished to remain in slavery. The negro replied as follows:

"'Well, missus, dat's de berry ting I was jist coming to mention about. We has all t'ought dat subjec' ober, and has concluded to leab; and, more'n dat, we has concluded to disequalize dis property—we's gwine to take de mules and de cart.'

"The mistress began to expostulate, and, among other things, said she had no wood on hand, and should freeze to death if they left her.

"'No, no,' says the slave; 'we has t'ought of all dat, and is gwine to tote up wood to-day and to-morrow; den we leabs you sure, and we *must* disequalize de property.'

"The negroes, according to promise, are now at work 'toting' wood, and to-morrow they will most assuredly move off with the property 'disequalized.'

"As I write, a large family has reached camp, in a superb carriage, drawn by two horses and three mules. The entire cavalcade yesterday was the property of one Col. Taylor—a rebel—and one year ago was worth ten thousand dollars. Slavery north of the Rappahannock exists no more—except in its barbarous history. This is a glorious fact, and this alone renders the war a paying institution. The privations and dangers of a soldier's life are more than compensated by thus giving liberty and manhood to one hundred and fifty thousand bondmen. God and good angels, speed the work!"

Health Reform.

Mr. B. M. Lawrence, of the N. Y. Hygienic Institute, will hold Health Reform Conventions during the month of February in Northern New York, in the vicinity of Boonville. L. B. Cushman has regained his voice sufficiently to sing at the conventions.

Mrs. S. L. Chappell will probably be present and assist.

☞ W. P. Anderson's mail address is Post-Office Box, 2521. Those addressing him by letter will so direct their letters.

Health of Women.

A CHANGE FOR THE BETTER.

Jennie June, of the *Sunday Times*, writes thus hopefully of the change which is taking place in the minds and habits of American women:

For some time past even fashions have been diverging from the fantastic to common sense, and a gradual preparation has taken place in the minds of the most thoughtful and intelligent ladies in this country for some movement which would strengthen and invigorate the nerves and muscles of the female system and protect it from the utter prostration and physical imbecility which seemed to threaten it.

Fragility has been understood to be the chief characteristic of American women, and so highly have young girls valued the delicacy of appearance, which in youth accompanied it, that they have refused to exercise any part of the body, and, to avoid being vulgarly healthful, have become sallow, flat, round-shouldered, weak-eyed, thin-armed, and, in short, to a trained and cultivated eye, the very opposite of all that is beautiful and attractive in woman. Such a condition would be less deplorable if young women alone were affected by it. Had they laced, and kept late hours, and eaten pastry, and read exciting novels in hot rooms, and quietly sunk into mental and physical torpidity, without injury to anything else, friends might expostulate, but no one else would feel bound to complain. But they have married: they have filled every community with sickly, nervous, invalid wives, and have given birth to a generation of frail, nervous, twisted, consumptive, precocious, unnatural children, who are prodigies in childhood and infants in man and womanhood, if death does not claim them before they reach that age.

Intelligent and thoughtful women have felt for a long time that something must be done to alter this state of things. Letters and inquiries have come to us upon this subject from all parts of the country—not from the common, uneducated class, but from women the most cultivated and distinguished by rank and social position. Hobbies have been started and ridden—the bloomer for example—but broke down because they too violently shocked the taste, addressed themselves to only one idea, and failed to furnish sufficient motive. The first really useful and healthful innovation was the introduction of the hooped skirt. It made it possible for women to walk without being borne down by the weight of skirts. The second was the adoption of the Balmoral boots and petticoats, which swept away at once thin gaiters as part of a woman's walking attire, and, by permitting her to raise her dress from the ground, made exercise, in even stormy and disagreeable weather, not only possible but pleasurable. These improvements in dress have led the way to that passion for skating which promises to do so much for the health of young men and young women, and, in conjunction with the parlor or light gymnastics, and the system of physical culture of which it is the base, will, we verily believe, create a revolution in the appearance, formation, and habits of the coming generation.

For the Herald of Progress.

Spiritual Association in Portland, Me.

PORTLAND, Me., January 22, 1862.

MESSRS. EDITORS: At a meeting of the Association of Spiritualists of this city, held on the first Sunday of this month, the following-named persons were elected to constitute a Board of Government for one year from that time, viz.:

President, James Furbish; Vice-President, Daniel Winslow; Treasurer, Thomas F. Cummings; Secretary, M. A. Blanchard; Directors, Hon. Joseph B. Hall, Asa Hanson, Robert J. Robison, Mrs. Nathaniel Warren, Mrs. H. R. Humphrey.

At a subsequent meeting of the Board of Government the following resolution was passed unanimously:

Resolved, That the platform of the Portland Spiritual Association shall be free for the discussion of all the liberal and progressive ideas agitated by Spiritualists and other reformers of the day.

The Board of Government constitute a Lecture Committe, and after having selected by vote a list of speakers from which the Secretary may make engagements, instructed him not to add thereto without consent of the Board. The list chosen embraces all shades of opinion, and is as liberal, not to say radical, as any one can desire.

M. A. BLANCHARD, Sec'y.

Brief Items.

—The venerable John Pierpont has been made librarian of the Treasury Department at Washington.

—Mrs. Jane G. Swisshelm is coming East to deliver lectures upon the extent and atrocity of the Indian massacres recently perpetrated in Minnesota, her adopted State.

—A lady who has long resided in the immediate vicinity of the Bull Run battle-field, states, as an actual fact, that the roosters in that vicinity have abandoned all attempts to crow since the first conflict. The cause of this phenomenon naturalists must explain, if they can.

—Miss Ella K. Hays, of Great Falls, N. H., on the 21st inst., skated the whole length of Lake Winnipisseogee, twenty miles, in less than three hours.

—Edwin D. Morgan (Rep.) has been chosen to the Senate from this State.

—Wendell Phillips spoke at Plymouth Church, Brooklyn, on Tuesday evening to a crowded house. His subject was, "Our Future."

—A meeting of newspaper publishers is called to meet at Washington, to urge on Congress a reduction of the tariff on paper.

—The "American Cousin," in which Mr. Sothern has made such unparalleled success, has now run over three hundred nights at the Haymarket Theater, and Mr. Buckstone's clear profits are said to be thirty-five thousand pounds sterling (one hundred and seventy-five thousand dollars.) Mr. Sothern's weekly salary is one thousand five hundred dollars, the largest sum ever given to any dramatic artist.

Social Life and Scenes in the Summer-Land.

LECTURE BY A. J. DAVIS, AT DODWORTH'S HALL,

SUNDAY EVENING, JAN. 18, 1862.

PHONOGRAPHICALLY REPORTED BY ROBERT S. MOORE.

It does not as yet seem to be a part of human belief in matters of religion that the race should make progress as rapidly, as broadly, as completely in spiritual future realities as in science and the common concerns of a very common world. On the other hand, the idea generally prevails that the race must repose on "faith" and stand eternally still in all matters pertaining to the mysteries of God, while it is esteemed right to grow and improve in all things else and in all other directions. This absurdity has crept and crawled all the way through every creed in the religious world.

All progress in science and general education within the last century points toward the disclosures announced for this evening. All the important and refining sciences which verge on the spiritual have come up within the last quarter of a century. Our navigators have within the last hundred years plowed through all the seas of the globe, have sought knowledge of the obscure, sequestered rivers, in remotest countries, and many of them have returned to tell us faithfully of scenes and experiences. Only now and then a man has fallen upon the altar of discovery, but every such spirit has been carried through the North-West passage to a world of light. The interiors of the earth have been evoked, and in answer to practical prayers they have divulged their arcana, and their inmost secrets have become our every-day facts, "familiar as household words." Great mountains have been scaled, and distant heavenly planets have been measured; the expansiveness and perfections of the universe, above us and around, have been searched and mapped by our astronomers; and the familiar "sun" has been induced to become party to the finest pencilings, so that when we stand before the magician, coming within the field of his camera and at the focus of his mystic glass, we seem to be facing a supernatural realm. The sun instantly catches a shadow, paints your picture, and also that of a departed friend, on the susceptible surface of an insensate plate. Thus all human progress in the imitative, in the speculative, and in the absolute, demonstrate the practicability of further discoveries with reference to the great home of the spirit. We find, in searching history, that human nature has been blessed, ever and anon, with inspirations that have conveyed the elements and rudiments of truths that bloom beyond the grave. Instead, therefore, of rejecting the germs of mythology or the teachings of poetry, we are learning rapidly to receive them as signific- impoverishing ourselves by a ruthless rejection of the multitudinous productions in the art, and science, and poetry, and music of the past, we enrich ourselves with great opulence by learning that human genius, in every age, when at the moment of its incubation, projects the germs and foregleams of great truths which live beyond the tomb; so that poetry and music more especially, and the singing of birds, and the breathings of flowers, and the loving songs of laughing rivulets—and the great thoughts that come pouring into your ideality from these sturdy and grave mountains—all enter into the rudiments of that higher education in each mind which is designed to be completed beyond the stars.

I affirm, therefore, that there is no absolute imagination—that a total falsehood is an impossibility; that the finest imagination is, in essence, the nearest approach to an actual truth. However grotesque, however absurd, yet divest the absurdity and the grotesqueness from the inspiration, and you find the sweetest whispering of the eternal God.

If you will excuse me for a moment while I speak with reference to myself, I will say that I have never read a poet in my life; not, I think, more than three pages of any such writings. (I have had an object in this.) But I do not believe this will be true of me five or ten years hence, for I now intend to cultivate an acquaintance with the externals of these inspirations. For, as I grow, I desire more and more to know in the external what the writers and thinkers of the world have done; and already I feel grateful for what I interiorly see and clairvoyantly learn in the great human sphere about me. I have not read "The Epic of the Starry Heavens," by our imaginative and inspired Brother Harris, because I feared that, should I read his production, it might enter into my memory, and thus become a portion of some subjective apprehensions or open visions of the future.

As many of you know, I have had a peculiar experience; and it is well for a moment, in justice to what I shall soon say, to allude to it. There is positively *no* imagination in what I shall say, but I leave the philosophy and the science of the matter to some future occasion. My reason for affirming that it is not imagination is, that I started with the conviction that the kingdom of heaven was a beautifully walled-up city, paved with gold, with a vast throne in it somewhere; on the topmost throne the great "Father" and Creator of men, to the right side the "Son," and on the opposite side the "Holy Ghost;" while in the front, and all around, extending as far back as the limited population of the "saved" would extend—an amphitheater probably, with no galleries, but all part of one great proscenium; and that the heavenly enjoyments and occupations of the saints and saintesses consisted in an everlasting Methodist protracted meeting! No eating, no sleeping, no drinking, no amusements; but praying and singing, and then singing and praying again, and then, just for a little change of programme, *praying and singing!* While near by, just over the parapets, on the resplendent embattlements of the golden wall, one could see curling up, not the torment of segar-smokers merely, but the accumulated black clouds of misery from the greatly-crowded and over-populated region of the "Devil and his angels"!

I think this picture, or something akin, has been in your thoughts many times. This picture has been early with me. When the time came, however, to pass into the "interior" by the inductions of the magnetic process, my thoughts soon changed in this respect. Very rapidly I lost all interest in everything that I had heard on the subject of religion; and thus I remained, not desiring to acquire external knowledge. This condition lasted for some four years. At length the time came to divulge what was accumulated by the visions of clairvoyance. Clairvoyance is the mind's telescopic-power of bringing distant objects close to your mind—a positive and perfectly certain faculty—a natural power of bringing a distant scene as near as the garden just beyond the window. However distant it seemed at first, the object or scene could be, by cultivation of the faculty, brought so near as to invite your footsteps. At length I became, so to say, *proprietor* of this cerebro-telescopic faculty, which before had only been loaned to me for occasional use, as by an artificial process. When I came into full and intelligent possession of this mental instrument, then began a series of private visional experiments, which I have continued from 1847 to the present time.

And now a word concerning my habits with reference to these things—for my physical methods, I think, have a direct and important bearing upon the question. Whenever I wish to obtain these visional results by voluntary telescopic clairvoyance, I do not seek opium or hasheesh; neither Arabian, Hebrew, Bohemian, or Gipsy incantational remedies; nor do I feed up my digestive organs, nor highly stimulate my nerves; but it becomes (as Daniel expressed it,) a period of "fasting," and of constant, though not over-urgent desire. Sometimes I have been obliged to continue from four to six weeks before my nerve-system was perfectly still, my blood cool, my senses indifferent to the outer world. Then I could concentrate the perceptive faculties and the action of all the requisite organs, and, under the control of intuition, direct them upon remote earthly objects or scenes super-terrestrial. If I had taken for food what is called animal diets, or if I habitually indulged my mind in these exercises at night, I should in either case have distrusted my discoveries. But I almost never have such a thing as a *dream*.

I never attempt to get visions in the night, "when deep sleep falleth upon men." My exercises, on the contrary, are between six o'clock in the morning and twelve o'clock of the same day. If I do not obtain my clairvoyant or other experiences during those hours, they do not come that day, for I do not then seek them. But if the spirit-way is widely opened, and if I am warmed and made enthusiastic by what I have seen during those hours, and if I should feel, in my enthusiasm, that the after part of the day would be a luxurious gratification if it were similarly appropriated, I always say to myself, as a law, "Thus far, and no farther; never infringe upon the afternoon or night." Consequently I do not write anything, or dream anything, or think anything of great consequence, during the after portions of the day; but I live in a common social way from 12 o'clock, M., up to 6 o'clock on the following morning. This has been my mental and clairvoyant habit for years. I have found it to be an orderly, cool, philosophical, successful way, of getting the best results, the largest amount of spiritual happiness, and the true secret of keeping free and healthy and young in heart and body and head. I can truthfully say that I have been obliged to exercise more self-control in repressing the waves of heavenly joy and enthusiastic happiness, that have rolled over and through my mind, and the effort has more taxed my mental powers, than have all the disappointments and inevitable miseries which have come to me in the course of my history. Sometimes I have been powerfully tempted to indulge the state of clairvoyance a little too long; but I never have been able to sustain with profit and happiness more than *three* hours of such occult investigations and exalted contemplations. During those mysterious hours, however, I have acquired facts and knowledge of things that would make a large volume, even if they were written out in the lewest and poorest words; and yet, when I have come to record the scenes and facts from memory, the expression would be the coarsest shell—the mere physical precipitation—of the spiritual realities that were thus born in the mind—beautiful scenes and great principles struggling through the incarcerations of language to come in contact with the memories and to become part of the judgments of my fellow men yet in the ordinary condition. I mention these things simply because they are psychological facts, and should have important bearings upon the general question of dietetics in connection with the exercises of the mind.

I have met persons who said to me, "Why, Mr. Davis, are you not *all the time* conscious of the presence of the spiritual world?" And my answer has been, "No; I could not be and live." Others have asked, "Are you not personally and frequently in contact with spiritual beings?" And I have replied, "No. I could not be frequently in contact, and yet keep physically healthy and be mentally able to attend to the ordinary duties of my life." And again some ask: "Are you not constantly and consciously associated with ideas, and thinking of great principles?" And others seem to think that I should appear uniformly abstract, and look ghostly, like the last remains of an evangelical minister. Far from all these opinions are the facts, for I very naturally feel my feet within my boots, and my bodily sensations are strictly normal—are as solid and substantial as those of any person in this assemblage, and I am generally just as far from disease and abnormal conditions as any one can be in this world.

And yet my cerebro-telescopic experiences of the super-mundane world have been an unbroken epic—the grandest spiritual poem! Indeed, it may not be safe to contemplate the celestial picture in its boundless affluence. For now, while reverting in memory to these things, I feel a *heat* gathering on the brain and in my thoughts, like one who had realized the focal concentration of the rays of immortal light, and felt their sublime breathings upon and within every fiber and faculty of his spirit.

I will speak to you, therefore, as an *observer* to-night, and not as a "Seer." I will give you, in my own way, an account of things and places seen beyond the stars. Bayard Taylor would in like manner testify (though I shall not, perhaps, be able to use as good language as he) concerning his travels and sights in foreign climes. I shall discourse to you somewhat as does Von Humboldt in his Kosmos, giving you accounts of great mountain and valley scenes, of streams traced to their sources, of distant lands and temperatures, of different peoples, climates, and soils. And what I shall relate is as strictly in harmony with the facts of science, with the laws of philosophy, and the developments of astronomy; and I hold myself ready to reconcile what I may utter to-night with all scientific and philosophical discoveries in astronomy, or in chemistry, or in the laws of light or color, or in the nature of substances, or in the secrets of growth, or in the properties of material organization; for I do not think that spiritual truth is irreconcilable, incompatible, or out of harmony with the real discoveries of scientific men. I will leave all this, however, for another time and more fitting occasion.

The Summer-Land is a world every way as actual as this. If you had clairvoyance enough to see *into* a person when very sick, and observe when the process of recuperation began, and if you could also understand what is really meant by "recuperation," then you would instantly obtain a philosophical conception of how the Summer-Land could be developed. I believe all educated physicians know (at least all spiritual physicians receive the incontrovertible doctrine) that what we term these "physical substances" which make up the physical avoirdupois of the body, are exuded, so to express it—extemporized and emanated from the innermost of the nervous system—put out from *within*, and not laid on from without; that when a person is recuperating from disease—all day-exercises and bodily wastings result in disease, or in broken-down blood and tissue, before we go to bed—there is always a thoughtlessness of the brain and also a perfect stillness in the automatic organs. Only in such moments is the nervous system under the recuperating and up-building action of the innermost. In such moments of physical repose, the spirit, working through the life of the nerves, makes and multiplies the *tissues*, out of which the strong and heavy parts come. The tissues are built up out of the invisible life of the nervous system. But what makes the nervous system? These physical physicians can trace the nerves. But there is some hidden principle *within* the nerves, *within* the electricity and dynamic life of the nerves, *within* the mellow magnetism which covers the fine electricity—something *within* everything in you that is human and interior—a principle of recuperation known only by the *power* you feel, and by the occasional sense of immensity in your personal existence! This hidden principle lies sequestered in your least nerves, in your finest points of life and sensation. It gives you all your prodigious power of will. From it flow all your moral feelings. It throbs through all parts of your being; it eats through its magnetic and electrical vestures, acting on the nerves, breathes out and extemporizes the tissues, and ultimately and successively elaborates all the physical organs which make up the corporeal system.

Now, the principle of growth is identical with the unfoldment of the Summer-Land. I do not wish to detain you upon this point, but merely desire to fix your thoughts on the terrestrial dynamics of the planets. Terrestrial magnetisms, terrestrial electricities, and whatever else men call "imponderables," constitute the nervous system of this physical universe. The universal nervous system holds the same relation to matter as the nervous system of the spirit to the physical parts of the body. Every physician knows the first beginning of a human being is a *point* of nerve wrapped up in matter. This point of nerve is the starting-point of life. Next come the tissues, the fine thickness on the outside, then the blood begins to flow, and so on, thickening heavier and heavier, until the full equipped outer body itself is formed and ready for parturition.

The spiritual world is made from life-points sent out from the chemical copulations of the planets. Thus the Summer-Land becomes a literal truth in harmony with the nervo-astronomy of the universal system.

It may seem to your imaginations that this spiritual world is afar off—that it must be a vast and remote existence, because astronomers have not peered into it. But it is my belief that astronomers, with their physical instruments, will, one of these fortunate future days, recognize the Summer-Land, and I believe, furthermore, that astronomers will see landscapes and physical scenes there more clearly than those vague images which are now revealed through telescopes, as existing upon the moon and different rolling stars.

No, the spirit-world is not remote. We move every moment in its presence. This earthly planet itself rolls in its orbit under the observation of the inhabitants of the Spirit-Land. The vast includes the little. The Summer-Land is the comprehensive sphere. Astronomically speaking, the earth is at one side of that vast galaxy of suns and planets termed "the milky-way," and directly across this great physical belt of stars, we find the sublime repose of the Summer-Land, and this is but the receptacle of the immortal inhabitants who ascend from the different planets that belong to our solar system. These planets all have celestial rivers which lead from them toward the heavenly shores. As each organ in the human body holds its physical relation to the brain by means of nerves and blood-rivers, so these different planets in the physical universe hold a currental, magnetic, and electrical relation to the Summer-Land, which corresponds to the brain. How is it that strength rises to the brain of a man from what he eats? It is by means of circulation. And this circulation is regulated by the law of attraction and repulsion! How do spirits travel from these physical globes to their homes in the Summer-Land, and reversely, from the Summer-Land to persons and places on the planets?

Answer: By circulation. And here, too, magnetic river-circulation is regulated by attraction and repulsion! Thus the analogy may be extended *ad infinitum*.

I did not particularly notice until 1853, that different seasons of the year, and different positions of our planet in its orbit around the sun, yielded a different clairvoyant vision of the Summer-Land. But I found that an observation made in mid-winter afforded a very different scene of the Spirit-World from that which would be obtained in may, July, or November; and furthermore, in the same year, I first noticed that the position of the observer made a difference in what was visible; therefore it became necessary to adopt a method which would enable the clairvoyant to mark the particular *sections* of the Summer-Land that astronomically came within the range of vision in accordance with the different months of the year. From that time to this, I have been regulated by the fixed fact that the rolling of this terrestrial planet, in its orbit around the sun, affected the sweep of the clairvoyant sight in many instances, furnishing unexpectedly a new conception of a familiar scene, and bringing to light other territories in the heavens before unknown. The Spirit-Land has a firmament. It is round, like the earth, and is surrounded by suns and planets. Its vast firmament is filled with stars, suns, and satellites. It rolls in the blue immensity. The sky there is not without its clouds. They change very much like the clouds of the tropics in this country; yet they do not much resemble them. The changes are like those in southern skies; but the clouds themselves are very different.

Among the first scenes I observed in the Spirit-Land, was that of a river which seemed to flow across the open aerial space and pour into the far distant bosom of that heavenly world. It was a river made of various streams that flowed down from planets, which blended and widened and expanded into a great sea, and thus became the flowing element of perfect beauty in the land of spirits. That celestial river is as visible to the clairvoyant perception as the Hudson, the East River, or any other water that can be seen by the natural eye on the globe. It flows away far beyond any power that I have either to know or to trace. It seemed like a celestial Gulf Stream, "but whither it goeth I know not." I only know that it is one of the sources of unutterable melody. It seems to give out music from all its variegated margins, and to yield lessons also, because on several occasions, vast congregations were visible on the shores, learning something beautiful concerning its harmonious sounds. What they learned I know not. I only saw that after listening and conversing and reposing for an hour (or what seemed to me to be that length of time,) they then rose all at once; they seemed to be many thousands—a vast army—and then also arose their songs, and these songs, blending with the music of that wonderful water, seemed to me to fill the whole universe with melody! So full of joy was I that I lost all spiritual power either to see or hear; and so suddenly returned was I to the common state that I could not but ask the person who just then entered the room, whether he had heard that *music!* "No," he replied. "Indeed!" said I. "Didn't you hear anything?" "No." So real and so distinct was the sound I could scarcely believe my friend's denial.

In 1854 I had an opportunity for the first time, to contemplate a celestial garden. It was unlike anything I had ever seen in this world. The Garden of the Hesperides, of which we read, only vulgarly represents the beautiful fact. When I saw the immense landscape and the innumerable beauties that come up from the soil, and the labyrinth of leafage which gathered upon the vision to the right of the scene, I could not but ask, "Will some one tell me the extent?" After a few minutes a cerebro-telegraphic dispatch came into the mind and whispered distinctly, "It would reach from here to Scotland—nearly 4000 miles in length—500 miles in width. It seemed to be a far-extending avenue of flowers and beautiful trees, and there was no end to the various persons that were walking leisurely, lovingly, arm-in-arm; and oh! the thousands of beautiful children that were at play through the labyrinth of that vast and devious heavenly park!

Now let us reason for a moment. Christians believe, or profess to believe, that, "In our Father's house are many mansions." Now this faith is based in reality, or else it is false, and there is, or there is not a mansion or a house "eternal in the heavens." Is that scriptural language figurative, or is it literal? Does it mean anything? You, who so strenuously believe the Bible, say that I am an infidel. But I now ask you who is the infidel? Your Christian poetry says:

"There is a land of pure delight,
Where saints immortal reign;
Eternal day excludes the night,
And pleasures banish pain."

Now I ask every professed Christian, Do you stand prepared to repudiate the fact affirmed in your poetry? Who is infidel to-night? Your highest authority in the Church and in the Bible said, "In my Father's house are many mansions." He said also that *that* house was built without hands. Do you believe it? Do you believe anything on the subject? If you do, then you have at least the *rudiments* of an education which you ought to have perfected by this time into some reasonable comprehension of what the Father has, "without hands," spanned out for you beneath the unfolded heavens.

But to return. In the trees of that vast celestial Park I heard the songs of birds, such as I had not heard from any description of birds in this world. In 1855 the songs of these birds first caught the clairaudient ear. This power of hearing, superadded to the telescopic, gave all the more perfection and actualness to the observation. These birds resemble, to some extent, the birds of this planet under the equator. In plumage, however, they were unlike. I saw celestial birds that excluded all rays except the *yellow*. They were singularly, wonderfully yellow—quite different from the canary. It seemed as though it was composed of yellow crystalline air. I could see the nervous system of the bird—its whole physical interior—it was so transparent. Those birds, I observed, were swift in their flight. I also saw a bird which excluded all rays save that of *blue*, and that looked just like a diamond cut out of pure, ethereal immensity. I never could have imagined anything so marvelously expressive of pure, immense, heavenly love! This particular bird was a representative, I saw, of universal private affection. The yellow bird was also a representative. It had a great meaning—the mellower affection which comes from wisdom. The songs of these birds echoed from the Concilium—a place where minds who had gathered from the past, occasionally meet as in a Brotherhood for deliberations.

I inquired concerning those flowers, of which there were innumerable varieties, different from any that I had seen on earth, except one, which somewhat resembled the violet. All others were new and wonderful. There were also curious vines that grew all over very lofty trees; instead of leaves, the vines gave out countless throbbing flowers. Each corolla pulsated like a harp, and when I looked more intimately and carefully, I saw that every flower *seemed* to be conscious that it was part of a Divine life and plan.

Along the River, of which I first spoke, I saw what appeared to be *grasses*, but they were not such as I have seen on earth, and yet they were emanations from the heavenly soil. They were what might be termed mossy-grasses, but the fibers were silken, and reflected the rainbow-colors of the diamond. Their exquisitely fine fibers, composing the mossy grasses along the margins of the aerial Gulf Stream, gave off a *purple* brilliancy which was mellowed softly down, until it seemed to lose itself in a sort of atmospheric immensity of its own! As I gazed upon it, it became not only more and more a perfect grassy substance, but, at the same time, it seemed to blend and lose itself within *innumerable seas of colors!* I have tried to get some conception of the effect of that color by visiting our Galleries of Paintings; but I have seen nothing like it on canvas in the pictures of any earthly artist. Church's "Heart of the Andes"—the deep, rich, immense colors of the Cordilleras, and infinite repose expressed in the marvelous depths of that picture—seems to be the merest physicalism compared with that which, in 1855, was first reflected upon the cerebro-telescopic eye! And then, to make sure, twice in that year it was purposely seen again, and also several times since; and in every instance it only became more perfect, different only in additions—no disappearing, no transformations, no meltings away.

Sometimes I have visited the scenic transformations, as exhibited in the New York theaters. I once went to Laura Keene's, to see if I could, by witnessing the representation of fairy lands, &c., get something like a rest for the mind. I got nothing from the theater. In those dramatic representations of spirits, and in the attempted supernatural exhibition on the stage, I have never seen anything at all to be compared to what is positive reality in the other world. The dissolving views, which are exhibited on the stage as best illustrations of the spiritual, I have never seen to happen in the Spirit-Land. The magical opening and closing of flowers, for example, and spirits coming out of unfolding plants, and the elfs and little sprites which are dramatically represented, as in the myths and superstitions of Ireland and of the ancient Britons, are nothing like what is permanently represented in the

Spirit-World. Flowers never magically open there, and plants do not give off little human beings. I never saw trees changing their location or leafage; never saw anything that looked like transformations or enchantment; but instead, solid, sturdy life and progressive growth in the "house not made with hands."

There is an Island, which I first saw distinctly in 1857. I was in Buffalo at the time. I found by conversing with a Brother who had gone there—James Victor Wilson—that they called it the Island of Akropanamede. It takes its name from the purposes to which it is devoted. It was situated in a very vast body of what would be called "water" in the earth-land. There is a spring on that island which they call "Porillium," and there is a beautiful cluster of springs some distance to the west which they name "The Porilla;" and every one of these springs gives off exceedingly sweet musical sounds, which are full of unutterable significance. Those harmonious notes blend with the streamlets which lose themselves in a beautiful river that flows along by the flowery paths of the Hospitalia. This name is given to one of the temples where persons who had become attached to some particular thing in this world, so that it had become an infatuation with them, are taken to be cured. It is one of the many attractive sanitary temples of reform on that beautiful Island. The infatuation of a person is named "Toleka." When a person from earth has an infatuation so strong as to preclude his taking interest in anything else, he is taken to these springs and to the temples. The teacher-physicians who are appointed on that Island are called "Apozea." I never heard or saw such words before, and do not know whether they correspond with any earthly language or not. I obtained the orthography of the words from Bro. Wilson, who pronounced them over and over again in my listening ear. [See 5th vol. Harmonia.] There are many spirit-physicians on the Isle of Akropanamede.

In a very different portion of the Spirit-Land, seen in the year 1856, I saw an Island called "Rosalia," which is an island of great splendor in the midst of islands of less attractiveness. On that island dwelt persons who had never lived upon the planet Earth. It was said that there were on the island of Rosalia persons who were from the just maturing planets of Mercury and Venus. The description of that island, which I cannot give to-night, would interest you, because it is so entirely different from everything else that was then visible.

One of the less attractive islands near Rosalia is called "Batellos," because some educated Greeks sought its retirements, soon after their arriving in the Spirit-Land, as a suitable place to celebrate the advent on earth of Plato's doctrine of the Deity, including his theory of "Ideas."

"Poleski" is an island, seen for the first time in 1857, situated in a very different part of the Spirit-Land. It is frequently visited by former inhabitants of this earth, especially those who are still searching for "ancient wisdom," and who believe not at all in the theories and education of the moderns. They think that God's truth must be learned from those who lived in the remote past. To such that island is a favorite haunt—not the "haunt of Poets," but of those who still seek for wisdom through ancient views and old opinions.

There is another island called "Alium," intimately related to the one just mentioned, where other ancients went to form themselves into a Brotherhood, composed of persons who were born long prior to the origin of the Old Testament.

"Lonalia" is the name of an island, seen for the first time by me in 1859, which is inhabited entirely by young persons from the earth who had died as Orphans. On this heavenly spot they are introduced to those who are their parents in spirit, but of whom they were not always physiologically born on earth. In this behold a mystery.

In the Spirit-Land countless families are visible. It seems that certain spirits are even more gregarious than are people in this world. Many have strong attachments of consanguinity at first, and then, forgetting or losing such earthly attachments, they seem to dwell, like old persons, in memories, and they particularly enjoy revelations and conversations with those who have lived in the Spirit-Land for many centuries.

If you should get a communication from any one of these spirits, telling you that they have lived in a particular house, in a certain street, you might get information considerably out of the way, because, although they live in the Spirit-World, and in plain sight of this earth, yet they believe in memory only, and do not take interest in present actual things and circumstances.

The royal circle of the Foli is a Brotherhood very much resembling our American Shakers. On one occasion it was observed that the members of this Brotherhood corresponded in spirit and faith with the Shaker communities, and that they were really baptized thus with the presence of what men call the Holy Ghost, making them feel more deeply assured that they were right in religious and communal matters. From this circumstance you see that people after death do not become instantly endowed with wisdom and freedom. The Spirit-World, in short, is just like this world, on a higher plane.

There is a temple called the "Consilium," which, I believe, means the temple of affectionate thought and practical wisdom. In this Concilium are frequently and mostly heard the voices of women. They believe and teach principles different from those peculiar Greeks who gathered upon the distant islands. In this temple very cultured spirits assemble for the purpose of acquiring information concerning what is *best* to accomplish upon the planet Earth, or upon Mars, or Jupiter, or Saturn—for all those planetary populations need to be frequently visited—and there, in that beautiful temple, are gathered the wisdom, intuition, affection, hopes, love, poetry, and music, of multitudes of the sweetest, happiest, truest, most earnest and philanthropic women that have lived on the planet Earth. These women, with their companions, gather there occasionally for information and deliberation.

There is a class of persons in the Spirit-World who are great travelers. They are almost like our gipsies. They form themselves into affinitive groups, and, harmonizing with the circulating rivers between the different planets, off they go on protracted journeys through innumerable scenes, and do not return to their pavilions for years and years. Katie, my former companion, came to me last (as reported in the "Penetralia,") and said that she was then to start upon a journey; she knew not whither, nor when she would return, and she immediately began the journey, and has not yet returned, or I should have heard from her. She had joined the group of excursionists without knowing for what they were going.

Mothers have inquired to know concerning their little ones; whether children born before perfect maturity become persons in the Summer-Land. It is found that infants born six to eight weeks before Nature's time continue on in the Spirit-World, slowly and surely acquiring the personal growth they would have attained had they lived in the body the full number of years. Mothers, therefore, who go to the Spirit-World to meet their little darlings, must be somewhat intuitive to know and recognize the child that was born out of the affections. There are women who have had many children, who have, nevertheless, *never been mothers!* I was amazed when first I learned this, and I looked into the subject day after day, and persistently inquired with the greatest particularity, in order to ascertain the exact truth. In 1858 I found, to my astonishment, that there were on earth certain women and men with families *who have never yet known maternity or paternity.* I found that real mothers conceive with the whole life and love of the heart, and that real fathers produce from the vitalic energies and magnetisms of the whole brain; and that no blood-and-passion relations amount to anything to the progenitors beyond the tomb. So, as a consequence, it is seen that all your legalized debaucheries and all the offspring of blood-and-passion, are likely to be strangers to you, and the *real children of others.* So that the legalized marriage, unless it coronates the spiritual fact, melts, like all temporary error, at the door of the tomb. Your offspring, unless they be of and from your spirit, and therefore from God, *are only physiological productions,* so far as you are concerned, for they find *their true parents* in other homes in the eternal heavens. Thus those who were unmarried in this world, after death meet both their true mates and their spirit-familes.

I wish to speak a few moments more with reference to social life in the Summer-Land. I found, on inquiry, that certain kinds of idiots die like blossoms on trees that produce no fruit; children who are hybrids in their phrenological organizations—having not even the germs of a mind, but only the sanguine propulsions of the blood which gives them the instinct of the animal, causing them to open their mouths to eat, and to drivel only a desire for drink; such are but the vestiges of a worn out, miserable, passionate, but legalized marriage.

These useless offspring come from those who are permitted to be debauched by the rum-holes, cesspools of intemperance on earth, with no law or civil regulation positively to prevent the evil. Much of this pain and agony of child-bearing results in nothing; only so much human dirt and dust that must go through the chemical hopper again, and be ground up in the organization of the physical world. Such is the fate of certain kinds of idiots who come from passion and intemperance. But in the Spirit-Land I have seen hosts and groups of beautiful children that were gathered to learn lessons from birds, and trees, and rivulets, and flowing rivers. These happy children were each gathered according to a name which represented the group, and over each assemblage was appointed an "Apozea." That is just what, in a very crude way, we shall endeavor to represent in our children's meetings at Dodworth's Hall. If possible, we will have a little of the kingdom of heaven on the earth. Let us try in our "Lyceum" to make some human progress like that which is rolling in beautiful groups beyond the stars.

In the Spirit-World I noticed a vast congregation of persons who were in this world known for their philanthropy. Age is not represented in the physical aspect of a person in the other life, but wholly by the expression of the eye and the temper of the mind. "Age," as we call it, is not seen or known there. Those philanthropic persons receive delegates from the battle-fields of America. For ages those celestial Samaritans have gathered the soldiers as they came, in large p rties at a time, direct from the cannon's mouth or the bayonet's point. The new-comers are slowly introduced to a new and a different life; and this is done with such gentleness, with such beautiful and graceful methods!

But those of both sexes, who are engaged in these philanthropic labors, wear clothing of various appearance and of wondrous fashions, different from anything you would or could imagine. I have never yet seen any silken gauze or gossamer fabrics that resemble the garments there used. Many wear a peculiar flowing dress, which, in a moment, is either put on or taken off. This garment, for either man or woman, is beautiful beyond all imitation.

And then the feasting which is sometimes visible in the Summer-Land, would give you a great joy to behold. If you could just once see it, I verily believe that never a man or woman would ever partake of what they call the "Lord's Supper"—never partake of the crude elderberry wine and some very carefully prepared unleavened bread—if they could see the feasting of hundreds of thousands at the Lord's supper spread out on those islands, and along the fringed margins of those beautiful and musical rivers! I never before knew what was meant when *your* authority, and my Brother, the great Spiritual Reformer, in substance said, "Behold the lilies of the field: they do not *work;* they do not have a care about *to-morrow;* they do not spin for garments; they do not look after their *physical* necessities—but the Father provideth everything in abundance for them." The beautiful truth contained in that passage was exemplified to my mind in my first vision of the scene of a great feast in the Spirit-Land. Verily, no man, or woman, or child, in the higher life, careth for the immediate source—that is, they do not give themselves thought and great care for the food they receive and enjoy at appropriate seasons. What was called "manna" in the Old Testament is there a literal manifestation, dropping like snow from the bosom of the heavenly realm; and as it falls it covers those beautiful and mossy fibers, and slowly becomes like the purest honey distilled from the depths of the upper air. The beautiful substances made from this manna are in all possible forms and shapes, and each form and shape possesses a flavor and an odor of its own; out of the *one* substance all forms and varieties of food are made—an art in chemistry which men will discover in this world one of these future golden days. For be it remembered that the immense riches of an *apple* are not yet known, much less those of a peach or a berry. Mankind are but just learning to preserve their fruits and common berries. When we get where aerial *emanations* are granted for food, and when we know how to gather and "bottle up" the spiritual particles that float in the invisible ether amid the heavens, then we shall live the life of the "lilies."

The Spirit-World is thus brought into our actual experience, and the very life of it is seen and realized. Many of these visions of things would require most delicate descriptions to make them acceptable to the common sense of the world. But I tell you that the existence of the Summer-Land is not more mysterious than the formation and existence of a man's body out of the invisible life of his nerves. You may not see the philosophy of what I have uttered to-night, but it is as positive a science and is as literally true as that twice five make ten. And I fully believe that the existence and actualities of the next sphere will become a part of science, and that its philosophy will be as plain as the existence of such planets as Mars, Jupiter, and Saturn.

For the Herald of Progress.

Questions of the New York Psychological Society.

Editor of Herald of Progress, Dear Sir: At a recent meeting of the New York Psychological Society, the undersigned were appointed as a committee to draw up a series of questions to be presented in the form of suggestions, for the more systematic guidance of the inquiries of said Society. At a subsequent meeting these questions were reported, and adopted by the Society, with instructions to the Committee to procure their publication through some suitable channel or channels, accompanying the same with a respectful invitation to non-members as well as members of the Society, to favor us with their best thoughts upon such of the questions as they may feel competent to elucidate in an essay of suitable length to be read at one of our evening meetings.

We therefore solicit the insertion of our questions in your Journal, and would say to the many philosophic thinkers, accustomed to put their thoughts on paper, to whose attention they will thus be commended, that any essays upon either of these, or kindred questions, with which writers residing out of the city may be disposed to favor us, may be addressed to "Wm. Fishbough, Secretary of the New York Psychological Society, 54 South Third street, Williamsburgh, N. Y.;" and the MS., after being read to the Society, will be held subject to the order of the author. Writers residing within a convenient distance are invited to bring their MSS. in person to our meetings, which take place every Tuesday evening at the house of Dr. Smith, No. 105 Fourth avenue, N. Y.

The questions are as follows:

1. What is the legitimate field of inquiry embraced in the science of Psychology?
2. When and out of what conditions is the human soul born and inaugurated as a distinct personality?
3. Are human souls destined to a never-ending conscious existence?
4. What are the distinct faculties of the soul, and how are they related to each other and to the natural and spiritual universes?
5. What relations do human souls sustain toward each other?
6. Is there a distinction between soul and spirit? and, if so, what is that distinction?
7. What truth, if any, is involved in the doctrine of the *anima universi*, or the soul of the universe?
8. Does the spiritual world occupy any distinct locality in natural space?
9. Do spiritual organisms embrace in their composition any elements strictly material, even of the most subtile kind?
10. What is the connecting link between soul and body, and between this world and the world of spirits?
11. What is the true doctrine of neuro-magnetic spheres, or *auras*, and what are their peculiar potencies?
12. Is there any truth in the doctrine of a *genius loci*, or spirit of a place? and, if so, what are its philosophical and practical bearings?
13. What is the true doctrine of *degrees* in material and spiritual existence, and what are some of its more important philosophical bearings, especially upon psychological and spiritual questions?
14. Is there a science of correspondences? and, if so, what are its fundamental principles?
15. Is there a harmonic scale of the universe, applicable alike to material and spiritual existence? and, if so, what are its fundamental principles and practical bearings?
16. Is there ever an actual interposition of deceased persons in the alleged phenomena of "Haunted Houses"? and, if so, what bearings have the facts upon Psychological and Spiritual science?
17. Is there such a thing as demoniacal possession?
18. What is knowledge?
19. What is an idea?
20. Can knowledge be acquired by man while in the bodily organism on earth except through his natural bodily senses?
21. What kind of knowledge is most conducive to human progress and happiness?
22. What pabulum or influences most promote the highest good of the human soul?
23. What are health and disease, both physical and mental?
24. What is the philosophy of curing diseases, or of restoring lost health?
25. What is hallucination? and what are the means by which it is produced and remedied?
26. Do spirits, after leaving the physical body, ever suffer from the diseases which occasioned their separation from the body?
27. Do spirits in the other world live in families?
28. What influences are the facts of psychogy likely to have on existing religious institutions?
29. Have the pretensions of Psychometry any foundation in truth? and, if so, what are the bearings of the same upon psychology and general science?
30. Do recent Psychological and Spiritual phenomena afford any clue to the means by which mankind are to be united in harmony and fraternal love?

All of which are respectfully submitted by

William Fishbough,
Charles Partridge,
R. T. Hallock,
Committee.

An Important Lesson for the Married.

"TRIFLES."

The ringing of the door-bell has a pleasant sound to me, especially in my idle moods. Like an unopened letter, there is a mystery about it, and one waits with a pleasurable excitement to see who or what is coming.

Returning home one day, earlier than usual, I found my wife had gone out, and, while lounging idly over the paper, the bell rang.

I waited, expectant, till Bridget appeared with a note, containing a request from my old friend, Dr. Stearns, to ride out to his residence in the country the next day, to transact some business that had been long pending, and an invitation to bring my wife and spend the day.

I was pleased—first, because I wanted the business completed, and, secondly, because I thought I needed a day's recreation.

But the next morning everything seemed to go wrong. Alice could not accompany me, and I could not get off as early as I wished, and consequently I was peevish and fretful; and Alice reflected my humor, I suppose, as it appeared to me she had never been so unamiable.

At length, however, I drove away, though not in a very pleasant mood. It was an October day, and as I rode along, noting the brilliant tints of the landscape, memory went back to the golden autumn when I wooed and won my bride.

"How lovely Alice was then!" I thought; "and how happy we were! But that was long ago. Yet Nature is the same, though *we* are changed. Let me see: we have been married three years; is it possible it is no longer!"

And I felt a pang, as I contrasted the past and the present, to think that we could have settled down into the commonplace life we now led.

We had no serious trouble; we didn't quarrel, though when I felt cross, or things didn't go to suit me, I took no pains to conceal it, and often spoke harshly to Alice, who sometimes replied in the same spirit, sometimes with tears. Yet we were generally good friends. But the charm, the tenderness of our early love had imperceptibly vanished.

I had become careless about my appearance at home, and Alice was equally negligent. Her beautiful brown hair, which she used to wear in the most becoming curls, was now usually brushed plainly behind her ears, unless she was going out or expected company. I dismissed the subject with a sigh at the doctor's gate, with the reflection that it was the same with all married people—must be so, in fact—for how could romance and sentiment find place among so many prosy realities? I supposed we were as happy as anybody; and yet it was not the kind of life I had looked forward to with so many bright anticipations.

The doctor came out and greeted me cordially. In the hall we met Mrs. Stearns, looking fresh and lovely in her pink muslin wrapper, with her jetty hair in tasteful braids. She scolded me playfully for not bringing my wife, chatted a few minutes, and then flitted away, while the doctor, remarking that his motto was "business first and pleasure afterward," led the way to the library.

As we entered the room I noticed a vase of bright autumn flowers on the table, imparting an air of taste and cheerfulness to the apartment. I made some remark about it, to which the doctor responded,

"Yes, I am very fond of flowers, and love to see them in the house; and as I spend much time here, my wife always keeps a vase of them on the table as long as they last."

Our business was finished before dinner, and we walked out in the grounds, which were quite extensive and tastefully arranged.

There was a variety of flowers in bloom, and I noticed that the doctor selected here and there the finest, until he had a handsome bouquet.

When we reached the house, Mrs. Stearns was standing on the steps. The doctor, still continuing our conversation, gave her the flowers, with a slight bow and smile, and, holding up a spray of crimson berries, which he had broken off, she bent her head while he fastened it among the dark braids of her hair.

It was a trifling incident, yet their manner arrested my attention. Had I been a stranger, I should have pronounced them lovers instead of sober married people. All through the day I noticed the same delicate attention and deference in their deportment to each other.

There was nothing of which the most fastidious guest could complain; yet, while showing me the most cordial attention, they did not seem to ignore each other's existence as married people so often do.

I had never visited the doctor before, and was very much pleased with his tasteful home. I said so, after dinner, when we strolled out into the woods.

"Yes," he said, "I think it is pleasant; and," he added, "I believe I am a contented man; so far I am not disappointed in life."

"How long have you been married, doctor?" I asked.

"Ten years."

"Well," I pursued, "can you tell me whence the bright atmosphere that surrounds your home? Tell me how you and Mrs. Stearns manage to retain the depth and freshness of your early love, as you seem to do? I should think the wear and tear of life would dim it somewhat. I never saw a home where my ideal of domestic happiness was realized before. It is what I once dreamed of."

The doctor smiled, and, pointing to a thrifty grapevine, climbing over a neat lattice, and loaded with purple fruit, he said,

"That vine needs careful attention, and, if pruned and properly cared for, it is what you see it; but if neglected, how soon it would become a worthless thing. So the love, which is to all, at some period, the most precious thing in life, and which needs so much care to keep it unimpaired, is generally neglected. Ah! my friend, it is little acts—trifles—that so often estrange loving hearts. I have always made it a point to treat my wife with the same courtesy that characterized my deportment in the days of courtship, and while I am careful not to offend her tastes and little prejudices, I am sure that mine will be equally respected."

That night, as I rode homeward, pondering the doctor's words and reviewing the years of our married life, I was surprised at my own blindness, and I determined to recall the early dream if possible.

The next morning, at breakfast, I astonisned Alice by a careful toilette, chatted over the dinner, and, after tea, invited her to ride. When she came down in my favorite blue organde, with her hair in shining curls, I thought she had never looked lovlier.

I exerted myself, as of old, to entertain her, and was surprised to find how quickly and pleasantly the evening passed.

I resolved to test the doctor's theory perfectly, and the result exceeded my most sanguine expectations.

For all the little nameless attentions so gratifying to a woman's heart, and so universally accorded by the lover and neglected by the husband, I find myself repaid a thousand-fold; and I would advise all who are sighing over the non-fulfillment of early dreams to go and do likewise, remembering that that which is worth winning is worth keeping.

Parlor Courtship.

The following emphatic and sensible protest against one of the most atrocious of the many fashionable follies of modern society is from the pen of *Jennie June*," of the *Sunday Times*. Would that every parent could read and heed it.

"Years and years ago, 'bundling' is said to have been practiced quite commonly, even on this island of Manhattan, by our ancient Dutch ancestors, and was so respected as an old and honorable method of courting, that it was kept in countenace long after a finer instinct and more correct taste had condemned it in the minds of all intelligent people. The precise signification of the term employed we shall leave to old Knickerbockers to determine. The facts come to us only by way of tradition, and are now so completely lost sight of that it is difficult to obtain exact data upon which to base conclusions. However, it is not our object to enter into researches upon the subject, but simply show that, shocking as it may have been to fastidious sensibilities, the style of today, in the midst of the professed taste, delicacy, refinement, and culture of our best so- [illegible] less objectionable. Is this [illegible] who will dare to say it is not true?

"Careful parents will not permit their young daughters to go to balls with male acquaintances; they put an embargo, which has not, however, the slightest effect upon indiscriminate waltzing, and the next night go to bed at ten o'clock, leaving the pretty and impressible Miss Carolina alone with "dear Augustus," to indulge in tender fancies, in a darkened room possibly, until twelve, one, two, or three o'clock in the morning. Do they willfully shut their eyes to the weakness and folly, to give them no harsher names, of the proceedings which take place under such circumstances? Do they not know that, under their own roof, and while quietly sleeping, that purity and innocence of soul which they prize so much may have flown away forever? We know nothing of Mr. Augustus—he may be a very nice young man; but the chances are that the parents know just as little. American girls have such a very independent way of doing business, and consider their occupations and interests so entirely matters for their own exclusive concern, that it takes more than ordinary courage on the part of an affectionate father or mother to venture an inquiry as to the character and position of their daughter's male friends, how their acquaintance was formed, or if it has any special object.

"The usual style is for every member of a family but the daughters to leave the room as soon as a young man enters it. If it is known that the visit is intended for one in particular, all leave but that one, and the room should not be entered as long as he remains upon any account; if it is, a terrific shuffling must announce an approach. Young men would be more or less than human not to take advantage of such opportunities; and girls—well, they are foolish, afraid of giving offense, sometimes imagine themselves in love, and, altogether act in a way which, years afterwards, when they are happily married to quite another individual, they would rather not recall.

"It is strange that the shocking indelicacy of this method of courting does not taboo it at once. Why young men and young girls should be shut up together when they are what is called "keeping company," it would puzzle a Philadelphia lawyer to determine. If they desire to become acquainted with each other, it could be done better in the midst of the family circle, and surrounded by ordinary circumstances. If it is to give them an opportunity for uninterrupted caressing and endearment, then it presupposes folly on one side and wickedness on the other, which requires looking after. Parents are greatly at fault in the matter—first, in not having established sufficient control over their children to guide their actions in important affairs; and second, in frequently being so anxious to marry their daughters as to willfully shut their eyes to what are called "little follies." Men naturally dislike to have wives thrust upon them, however, and this exceeding willingness has spoiled many a good girl's chances."

Scandal is fed by as many streams as the Nile, and there is often as much difficulty in tracing it to its source.

Generosity consists not in the sum given but in the manner and the occasion of its being bestowed.

Travelers' Guide.

RAILROAD LINES.

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

HUDSON RIVER R. R.—Leave Chambers street Depot. Express Trains 7 and 9 A. M., 3:15, 5 and 10:15 P. M.

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

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

NEW JERSEY CENTRAL.—Foot of Cortlandt st., 6 A. M., 12 M., 4 and 8 P. M.

NEW HAVEN R. R.—Leave corner 27th street and 4th avenue for New Haven, 7, 8 (Ex.) A. M., 12:15, 3 (Ex.) 3:50, 4:30 and 8 (Ex.) P. M.; for Boston, 8 A. M., and 12:15, 3, and 8 P. M.

HARLEM R. R.—Leave corner 26th street and 4th avenue, for Albany, 10:30 A. M.

LONG ISLAND R. R.—Leave James slip and foot of 34th street, East River, 8 A. M., 12 M., 3:30, 4:30 and 6 P. M.; for Flushing, 6, 7, 8, 9, 10½ A. M.; 1, 4, 5, 6, and 7 P. M.

STEAMBOAT LINES.

FOR BOSTON VIA

NEWPORT AND FALL RIVER—Steamer Empire State—Monday, Wednesday and Friday; Metropolis—Tuesday, Thursday and Saturday 4 P. M., Pier 3 North River.

STONINGTON LINE—Steamers Commonwealth and Plymouth Rock—4 P.M., Pier No. 18 North River, foot of Cortlandt street.

NORWICH LINE—City of Boston and City of New York—4 P. M., Pier No. 39 North River, foot of Vestry street.

FOR ALBANY.

Steamers New World and Isaac Newton, foot of Cortlandt street, daily at 6 P. M.

Merchants' Line—Rip Van Winkle—Monday, Wednesday and Friday, foot of Robinson street, 6 P. M.

Day Boat—Armenia—Monday, Wednesday and Friday, foot of Harrison street, 7 A. M.

Day Boat—Daniel Drew—Tuesday, Thursday and Saturday, Jay street pier and 30th street, 7 A. M.

FOR ALBANY AND TROY.

Steamer Francis Skiddy—Tuesday, Thursday and Sunday. Hendrik Hudson—Monday, Wednesday and Friday, 6 P.M., Pier No. 15 North River, foot of Liberty street, below Cortlandt.

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

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

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

STRANGERS' N. Y. CITY DIRECTORY

SPIRITUAL MEETINGS.

LAMARTINE HALL, cor. 29th St. and 8th av. Sunday, 10½ A. M. Conference every Wednesday 7½ P. M.

DODWORTH'S HALL, 806 Broadway, Sunday, 10½ A. M. and 7½ P. M.

PUBLIC MEDIUMS.

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

J. B. Conklin, 20 Bleecker St. 9 A. M. to 10 P. M.

Mrs. M. L. Van Haughton, Test and Medical, 54 Great Jones St. All hours.

Mrs. E. C. Morris, 599 Broadway. Office hours 9 to 12, 2 to 5, and 7 to 9.

Mrs. H. S. Seymour, Psychometrist and Impressional Medium, 21 West 13th St., between 5th and 6th avs. Hours from 9 to 2 and 6 to 8. Circles every Thursday evening.

Mrs. Sarah E. Wilcox, Test & Healing, 17 McDougal St.

Mrs. R. A. Beck, Test, Clairvoyant, and Remedial Medium, 137 West 16th St.

Miss Irish, Writing and Rapping Test Medium, 67 W. 22d Street.

H. C. Gordon, 231 Sixth Avenue, cor. 15th St. Circles for Investigation, Wednesday evenings.

Mrs. E. Lyon, Writing and Trance Test Medium, 183 Eighth Avenue.

Mrs. Fitch, Clairvoyant and Trance Healing Medium, 393 Fourth Street, New York.

Mrs. Lawrence, Healing Medium, 132 Spring Street. 9 A. M. to 9 P. M.

MAGNETIC & ELECTRIC PHYSICIANS.

James A. Neal, 371 Fourth St. Hours, 9 A. M. to 5 P. M., and 7 to 9 P. M.

Dr. John Scott, 407 4th St.

Dr. N. Palmer, 83 Amity street.

Mrs. F. A. Ferguson Tower, 152 East 33d Street.

Dr. Clark, Electric, Magnetic, and Homeopathic Physician, 84 West 26th St.

Dr. R. B. Newton, 54 Great Jones Street.

Mrs. M. C. Scott, 99 East 28th Street, near 3d Av.

Dr. I. Wheeler, 175 W. Bleecker St. 8½ to 11 A. M. 1 to 5 and 7 to 9, P. M.

Mrs. Alma D. Giddings 238 Greene St.

Dr. A. C. Cornell, Medical Clairvoyant and Electro-Magnetic Physician, 21 West Thirteenth St.

Mrs. Hamblin, 159 Forsyth St., one door from Rivington. 9 A. M. to 5 P. M. Evening, 7 to 9.

Mrs. M. Towne, 291 West Fiftieth Street.

Mrs. L. Moseley Ward (Eclectic) No. 157 Adams St., cor. Concord, Brooklyn.

Mrs. Hilbert, Magnetic Physician, 117 High Street, Brooklyn.

MEDICAL CLAIRVOYANTS.

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

Mrs. Mary A. Fish, 212 East Twentieth Street.

Mrs. James Bradley, Medical Clairvoyant and Physician, 108 Greene Street.

Mrs. Gookin, Medical Clairvoyant and Magnetic Medium, 142 E. 30th Street.

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

Mrs. C. E. Dorman, No. 11 (old No. 8) New Street, Newark, N. J.

Mrs. Delafolie, 110 Sixth Av. near Ninth St.

TWELVE MESSAGES

FROM THE SPIRIT OF

JOHN QUINCY ADAMS,

THROUGH JOSEPH D. STILES, MEDIUM, TO JOSIAH BRIGHAM, OF QUINCY.

CONTENTS.—Message 1.—The Fact and Mode of Spirit Telegraphing. 2.—His Last of Earth and First of Heaven. 3.—The Reconciliation. 4.—Addresses and Scenes in the Spheres. 5.—Spiritualism. 6.—Temple of Peace and Good Will. 7.—Napoleon. 8.—Home of the Just Made Perfect. 9.—Washington. 10—Peter Whitney. 11.—Closing Scene of the Reception Meeting. 12.—Sphere of Prejudice and Error.

This volume is embellished with fac-simile engravings of the hand-writing of John Quincy Adams, Abigail Adams, George Washington, Alexander Hamilton, Richard Henry Lee, Stephen Hopkins, Thomas Jefferson, Samuel Adams, Lavater, Melancthon, Columbus, Cromwell, Jackson, and others, written through the hand of the medium.

It is a large octavo volume, of 496 pages, printed in large, clear type, on stout paper, and substantially bound. It is, perhaps, the most elaborate work Modern Spiritualism has called out.

Price, cloth, $1 50; full gilt, $2. Postage, 35 cents. Address A. J. DAVIS & CO., 274 Canal St., New York.

Our Book List.

PROGRESSIVE PUBLICATIONS.

The Publishers of the HERALD OF PROGRESS keep constantly on hand, at their office, No. 274 Canal St., New York, the latest and best Progressive Works, comprising all the standard publications on Spiritualism, Progressive Philosophy, and Reform.

They are also able to supply on short notice, at publishers' prices, all late publications, standard and miscellaneous works of all descriptions.

Orders from the readers of the HERALD OF PROGRESS are solicited, not only for our own books, and works especially devoted to Spiritualism and Reform, but for progressive publications of every character. All such orders will be promptly attended to.

Agents purchasing our own books for sale will be supplied with works from other publishers at the lowest possible rates.

The following list comprises a portion of those books we deem among the most valuable in the several departments to which they belong:

Works on the Harmonial Philosophy.

BY ANDREW JACKSON DAVIS.

The Principles of Nature: Her Divine Revelations; and a Voice to Mankind. 1 vol. 8vo, 800 pages. $2, postage 40.

THE GREAT HARMONIA: Being a Philosophical Revelation of the Natural, Spiritual, and Celestial Universe. In five distinct volumes, 12mo, as follows:

VOL. I.—THE PHYSICIAN $1; postage 20 cts.
VOL. II.—THE TEACHER. $1; postage 20 cts.
VOL. III.—THE SEER. $1; postage 20 cts.
VOL. IV.—THE REFORMER. $1; postage 20 cts.
VOL. V.—THE THINKER. $1; postage 20 cts.

To California or Oregon, 20 cents additional postage.

The Penetralia: Being Harmonial Answers to Important Questions. $1; postage 22 cts.

The History and Philosophy of Evil. With suggestions for more Ennobling Institutions and Systems of Education. Cloth, 50 cents; postage 10; paper, 30; postage 6.

The Harmonial Man; or, *Thoughts for the Age.* Paper, 30 cents, postage 6.

The Philosophy of Special Providences. A Vision. Paper, 15 cents; postage 3.

The Harbinger of Health. Containing 300 Medical Prescriptions for Body and Mind. 420 pages, 12mo. $1; postage 18 cents.

Answers to Ever-Recurring Questions from the People. A sequel to the "Penetralia." 420 pages, 12mo, cloth. (Just published.) $1; postage 18 cts.

Rational and Philosophical.

The Arcana of Nature. By Hudson Tuttle. Price $1; postage 20 cents.

The Philosophy of Creation. By Thomas Paine: through Horace G. Wood, Medium. Cloth, 40 cents; paper, 25; postage 5.

Physico-Physiological Researches. By Baron Charles Von Reichenbach. $1; postage 20.

The Macrocosm; or, *The Universe Without.* By Wm Fishbough. Paper, 50 cents; cloth, 75; postage 12.

The Positive Philosophy of Auguste Comte. Translated by Harriet Martineau. Royal octavo, with portrait, 838 pages. $3; postage 50 cents.

Christ the Spirit. An Attempt to state the Primitive View of Christianity. By Gen. E. A. Hitchcock. 2 vols. Each $1; postage 20 cents.

Works on Spiritualism

The Philosophy of Spirit Intercourse. An Explanation of Modern Mysteries. By Andrew Jackson Davis. Cloth, 75 cents; paper, 50; postpaid.

The Present Age and Inner Life. A sequel to "Spiritual Intercourse." 75 cents, postpaid.

Footfalls on the Boundary of Another World. By Robert Dale Owen. $1 25; postage 25 cents.

Spirit Manifestations. An Exposition of Views respecting the principal Facts, Causes, and Peculiarities involved. By Adin Ballou. Paper, 50 cents; cloth, 75; postage 12.

Woodman's Three Lectures on Spiritualism, In reply to William T. Dwight, D. D. 20 cents; postage 5.

The "Ministry of Angels" Realized. A Letter to the Edwards' Congregational Church, Boston. By A. E. Newton. 15 cents; postage 2.

A Letter to the Chestnut Street Congregational Church, Chelsea, Mass., In reply to its charge of having become a reproach to the cause of Truth, in consequence of a change of religious belief. By John S. Adams. 15 cents; postage 2.

New Testament Miracles and Modern Miracles. The Comparative Amount of Evidence for Each. An Essay read before the Divinity School, Cambridge, by J. H. Fowler. 30 cents; postage 3.

Answer to Charges of Belief in Modern Revelations, &c. By Mr. and Mrs. A. E. Newton. 10 cts.

My Experience; or, *Footprints of a Presbyterian to Spiritualism.* By Francis H. Smith. 50 cents; postage 10.

Progressive Life of Spirits after Death, As given in Spiritual Communications to, and with Introduction and Notes by, A. B. Child, M. D. 15 cents.

Spirit Works Real, but not Miraculous. A Lecture, by Allen Putnam. 25 cents; postage 3.

Scenes in the Spirit World; or, *Life in the Spheres.* By Hudson Tuttle, Medium. Paper, 25 cents; postage 7.

The Road to Spiritualism. A series of four Lectures delivered by r. R. T. Hallock. 18 cts.; po. 3.

The Worker and His Work. A Discourse by Dr. R. T. Hallock. 24 pages. 6 cents.

Twelve Messages from the Spirit of John Quincy Adams. Through Joseph D. Stiles, Medium, to Josiah Brigham. $1 50; postage 30.

The Healing of the Nations. Given through Charles Linton. With an Introduction and Appendix by Gov. Tallmadge. 550 pages. $1 50; po. 30

Tracts by A. E. Newton.—No. 1, Spiritualism Defined; and No. 2, What does Spiritualism Teach? 4 pages each. 6 cents per dozen and 33 cents per hundred. Single, 1 cent; postage 1.

No. 3, Spiritual Progression. 8 pages. 12 cents per dozen; 75 cents per hundred. Single, 2 cents; postage 1.

No. 4, Evil: Its Source and Remedy. 24 pages. 50 cents per dozen. Single, 5 cents; postage 1.

Orders from California and Oregon should provide for double postage; and on all works advertised as prepaid, single postage, at the rate of 18 per cent.

Address A. J. DAVIS & CO., 274 Canal Street, New York.

The Life and Adventures of

CHANTICLEER,

THE INTELLIGENT ROOSTER.

An interesting Story for Children. From the German, by Mrs. Louise Pollock. With eight illustrations. Price 62 cents, postpaid. Address A. J. DAVIS & CO., 274 Canal St., New York.

THE FUGITIVE WIFE.

A CRITICISM ON MARRIAGE, ADULTERY, AND DIVORCE. By Warren Chase, author of "The Life Line of the Lone One." Just published and for sale at this office, and also by BELA MARSH, No. 14 Brom field street, Boston.

Now Ready.

THE

PROGRESSIVE ANNUAL,

FOR

1863.

COMPRISING

An Almanac, A Spiritual Register,

AND A

GENERAL CALENDAR OF REFORM.

The hearty and encouraging response which the issue of the first PROGRESSIVE ANNUAL (for 1862) met from the Progressive public, has warranted the publication of the second of the series, enlarged and *greatly improved.*

The PROGRESSIVE ANNUAL for 1863 will be found an invaluable compendium of useful facts and interesting information.

The lists of Writers, Speakers, and Workers, in the different fields of human Progress and Reform, have been prepared with great care, and are the most complete ever published, comprising more than

One Thousand Names.

The ANNUAL also contains more than thirty pages of original articles, prepared expressly for this publication, and, with trifling exceptions, never before published.

The character and value of these contributions may be judged from the following

TABLE OF CONTENTS:

Prefatory Remarks.
Dawning of a New Day—By A. J. DAVIS.
A Happy New Year—By SARA E. PAYSON.
Whisperings from Beyond the Tomb—a True Narrative. By A. J. DAVIS.
My Minister—By C. N. K
The Teachings of Intuition—By F. T. LANE.
Divine Realities—By MARY F. DAVIS.
The Pride of Housekeeping—By MRS. C. N. KENYON.
A Plea for Children—By C. M. PLUMB.
The Truly Consecrated—By A. J. DAVIS.
Shall we Unite in Prayer?—By C. M. PLUMB.
Association of Spiritual Teachers.
Physiological Rules—By A. J. D.
The Circle of Twenty-four Hours.
Medical Colleges for Women.
Progressive Writers and Speakers.
Traveling Lecturers on Spiritualism, Philosophy, and Reform.
Local and Occasional Speakers,
Magnetic Operators, Clairvoyants, &c.,
Anti-Slavery Reformers.
Temperance and Health Reformers.
Social Agitators.
Woman's Rights Reformers.
Practicing Women Physicians,
Instructors in Light Gymnastics.
Practical Dress Reformers.
Trans-Atlantic Progressives.
More Women Physicians.
Calendar.
Valuable Progressive Publications.
Progressive Periodicals.
Progressive Book Depositories.

This little work should be in the hands of every reader of the HERALD OF PROGRESS, and will be found a valuable pamphlet for wide distribution, since it commands respect for its catholicity, and awakens interest by the character of its contents.

The PROGRESSIVE ANNUAL contains 78 pages 12mo, and will be sent by mail, post-paid, for fifteen cents. Two copies to different address, twenty-five cents. Ten copies to one address, One Dollar.

A liberal discount to agents and dealers.

Friends of Progress will aid the cause by giving this ANNUAL an extensive circulation. Address,

A. J. DAVIS & CO., Publishers,
274 Canal Street, New York.

[SIXTH EDITION NOW READY.]

A Book for every Household.

THE

HARBINGER OF HEALTH.

CONTAINING

Medical Prescriptions.

FOR THE

HUMAN BODY AND MIND.

BY ANDREW JACKSON DAVIS.

[Formerly known as "THE POUGHKEEPSIE CLAIRVOYANT AND SEER."]

Just published, a new and rare volume, designed as a popular *Handbook of Health*, adapted for use in the Family, Hospital, and Camp. The work contains more than

Three Hundred Prescriptions

for the treatment and cure of over one hundred different diseases and forms of disease incident to this climate.

☞ *The Author's Prescriptions are given in the light of the "Superior Condition," a state in which every organ and function of the human system is transparently disclosed, with the most appropriate remedy for the greatest variety of cases.* ☜

THE HARBINGER OF HEALTH cannot fail to awaken intense interest in the minds of the most intelligent of the Medical Profession, and will prove invaluable to the general reader, containing, as it does, information concerning methods of treatment *hitherto unknown to the world*, and imparting important suggestions respecting the

SELF-HEALING ENERGIES,

which are better than medicine.

It is a plain, simple guide to health, with no quackery, no humbug, no *universal panacea.*

Sent by Mail for One Dollar.

Published and for sale at the office of the HERALD OF PROGRESS, 274 Canal Street, New York.

Four hundred and twenty-eight pages, 12mo, good paper, and well bound. Price only ONE DOLLAR! A liberal discount to the trade.

When sent by mail, 18 cents extra for postage. een cents additional required, if sent to California and Oregon.

Address A. J. DAVIS & CO., Publishers,
274 Canal St., N. Y.

THE GROUND OF MY FAITH.

BY A STUDENT.

A large four page tract for distribution by friends of free inquiry. By the author of "*A Peep into the Sacred Canon.*"

Published for the author. For sale at this office.

Price one dollar per hundred, postage free. Fifty copies, 50 cts. For less than fifty copies, 2 cts. each.

On receipt of one dollar, with a list of fifty names, we will mail a copy to each address furnished.

Medical Cards.

JEHIEL W. STEWART, Healing Medium, for all Diseases to which the human family is subject. 50 Delevan Street, Rochester, N. Y.

J. A. MITCHENER, M. D., late Mrs. J. A. Johnson, Clairvoyant Physician, 431 Pine Street, Philadelphia. Invalid travelers entertained and treated, if required, on reasonable terms. 146tf

MR. AND MRS. DORMAN, Clairvoyant Physicians, Newark, N. J. MRS. C. E. DORMAN may be consulted daily, on reasonable terms, at her residence, 8 New street, near Broad, opposite the Park.

A small number of patients will be accommodated with board, on reasonable terms.

MRS. JANES, Traveling Healing and Medical Clairvoyant, 46 East Sixteenth St., New York. Consumption and Female Diseases cured. Hours from 9 to 12 A. M., and 2 to 5 P. M.

DR. R. T. HALLOCK,

Eclectic and Homeopathic Physician,

79 East Fifteenth Street, New York.

Magnetism and Electricity used when indicated. and Clairvoyant examinations, either personal or by letter, made when desired.

MRS. METTLER'S MEDICINES.

J. B. Fries, 179 Sixth Avenue, New York, has been appointed agent for the sale of Mrs. Mettler's medicines. A constant supply may be found there. 74tf

GEORGE C. MUNSON,

DENTIST,

18 East Thirteenth Street, first house east of Fifth Avenue, New York.

CAUSES AND CURE OF

DISEASES OF THE FEET.

With Practical Suggestions as to their Clothing.

By C. H. CLEAVELAND, M. D. Illustrated. Price, in paper binding, 50 cents; in muslin, 75 cents. Address DR. C. H. CLEAVELAND, Cincinnati, O.

This work is approved by the Sanitary Commission, and highly commended by all. For sale at this office. Postage 10 cents.

HARTFORD BUTLER,

MAGNETIC PHYSICIAN,

No. 14 Howell Street,

Near South Saint Paul Street, Rochester, N. Y.

Heals by magnetic passes and laying on of hands. (Examines and heals in a normal state, but with spiritual aid.)

A few boarders treated, or patients in the city visited. Terms moderate. 52-64

DR. NEWTON

Having arrived in this City and taken an office at

No. 54 Great Jones Street,

Is prepared and holds himself competent to successfully treat all kinds of Chronic or Acute Disease, through magnetic and electric power. The Doctor makes a speciality of the various Diseases of the Eyes, Lungs, Stomach, Liver, and Kidneys; also, Urinary, Uterine, Seminal, and Glandular Weaknesses, and Deranged Menstruation.

Consultation free, and *strictly confidential.*

Office hours from 10 A. M. to 3 P. M. Will visit patients at their residences before and after office-hours.

CONSUMPTIVES,

Try It! Prove it for Yourselves!

One bottle will satisfy you that Dr. H. JAMES' CANNABIS INDICA—a preparation from East India Hemp—is the only remedy on record that will give *permanent* relief to the consumptive.

There is not a single symptom of consumption that it does not at once take hold of and dissipate. Night-sweats, peevishness, irritation of the nerves, failure of memory, difficult expectoration, sharp pains in the lungs, sore throat, chilly sensations, nausea at the stomach, inaction of the bowels, wasting away of the muscles, &c.

Since its introduction into this country, thousands of lives have been saved from Consumption, Asthma Bronchitis, and Nervous Debility. It stimulates, but is not followed by a reaction.

It is without a rival as a tonic, and it immediately supplies electricity or magnetic force (as if it were a battery) to every part of the enfeebled and prostrate body.

P. S.—Sent at our risk to any part of the United States, by express, at $2 per pint bottle, or three bottles for $5.

Address CRADDOCK & CO., 225 North Second St., Philadelphia. 62

Obtained of all the principal Druggists generally.

Groceries, &c.

C. H. WATERMAN & CO.,

GENERAL PRODUCE & COMMISSION MERCHANTS,

118 and 120 South Water St., Chicago, Ill.

Agencies of Flour, Wool, or other commodities, solicited from Eastern Houses.

REFERENCES.

A. J. Davis, New York City.
Durand Brothers & Powers, Chicago, Ill.

CHOICE TEA FOR THE TRADE.

ROWLAND JOHNSON,

Commission Merchant and Broker for the sale of Japanese, Chinese, and East India Goods,
54 Beaver Street, New York,
119 Market Street, Philadelphia,

Is prepared to supply the trade with different varieties of choice Teas, of direct importation.

FINE ENGLISH BREAKFAST TEAS, SUPERIOR OOLONGS. A new article of pure leaf, *uncolored.* Japan, Young Hyson, and Oolong—a much better Tea, and costing less than ordinary Young Hyson. Also low-priced Teas by the chest, half-chest, or pound.

A superior article of

DANDELION COFFEE,

prepared from the *fresh roots*, by a new chemical process. This preparation will be found much superior to the best Java Coffee, both in taste and flavor, to say nothing of its great medicinal benefits.

Put up in half-pound and pound tin-foil packages and pound canisters, and in boxes of twelve pounds each. Retailed at 25 cents per pound.

Every variety of Japanese and Chinese Fancy and Staple Goods.

ROWLAND JOHNSON,
Commission Merchant and Broker,
Box 2,427, P. O., 54 Beaver Street, New York.
Box 1,039, P. O., 119 Market Street, Philadelphia.

New and Useful Inventions.

Ornamental Iron Work,

WROUGHT, CAST, AND WIRE.

Patented Wire Railing, suitable for Banks, Insurance Companies, Ships, Steamboats, and Offices generally.

Patented Wire Guards, adapted to Doors, Windows, Horse Stalls, and Heater Pipes. Coal Screens of superior quality.

Farm and Lawn Fences, Tree Guards, Flower Trainers, Stands, Baskets, &c. Fountains, Vases, and Pedestals.

Patented Composite Railing—combination of wrought and cast iron—the most substantial and ornamental made; desirable for Cottage Fences, Verandas, and Balconies, especially for

CEMETERY INCLOSURES.

Gateways, Iron Piers, Horse Posts, Mangers, and Lamp-posts. Cast Iron Lintels, Sills, Doorways, Columns, Capitols, and Store Fronts.

IRON FURNITURE.

Bedsteads, Cradles, Cribs, and Lounges. Settees Chairs, Hat Stands, Towel Racks, Table Stands, Store and Piano Stools.

ALL KINDS OF

Mattresses, Pillows, Bolsters, and Palliasses.

Illustrated Catalogues mailed on receipt of four three cent postage-stamps.

HUTCHINSON & WICKERSHAM,
259 Canal Street, near Broadway, New York,
General Agents for New York Wire Railing Company

ATMOSPHERIC CHURN.

It is a fact that butter-making may be made more remunerative, and a more wholesome and palatable article of diet produced, by using Palmer & Ingall's Improved Atmospheric Churn, which, by means of atmospheric agitation, separates the butter globules from all the putrescible properties in the milk. It secures the Butter in its natural condition. It combines economy and utility, and is simple, cheap, and durable.

Persons in search of agreeable, lucrative, and, above all, *useful* business, should immediately apply to or address M. J. PALMER, Homer, or H. R. INGALLS, Groton City, Tompkins Co., N. Y.

Educational.

New York Kinder Garten

AND ENGLISH AND FRENCH

FAMILY AND DAY SCHOOL

FOR YOUNG LADIES & CHILDREN.

No. 79 East Fifteenth Street, New York.

MRS. HALLOCK, (formerly MRS. DIETZ,) Principal.

LEWIS'S NORMAL INSTITUTE

FOR PHYSICAL EDUCATION,

20 Essex St., Boston, Mass.

(INCORPORATED IN THE YEAR 1861.)

This Institution is the pioneer in a new profession. Ladies and gentlemen of enterprise and industry will find in this field *health, usefulness, and large profit.* Three eminent medical men teach in the departments of Anatomy, Physiology, and Hygiene. Prof. LEONARD has charge of Elocution. Dr. DIO LEWIS of Practical Gymnastics and the Movement Cure. The course continues ten weeks. Tickets $75. Matriculation $5. Diploma $10. These prices are reduced 25 per cent. to ladies. Two courses during the year—the first beginning on the 2d of January and the second on the 5th of July.

For a full circular, address Dr. DIO LEWIS, Box 12, Boston, Mass.

"Dr. Lewis has solved the problem. He ha marked out the way. Many eminent teachers are pursuing it with the most excellent results."—D. B. HAGAR, *President of the American Institute of Instruction.*

"I am now satisfied that Dr. Lewis has found the true scientific process for physical development. It was my privilege to welcome Dr. Lewis at his very first arrival here, and everything since then has only confirmed my confidence in his ability to superintend the work."—REV. DR. KIRK, *at the first Commencement of the Institute.*

"I rejoice, Mr. President, that the Normal Institute for Physical Education has been established in Boston. I rejoice that it has at its head a gentleman so admirably qualified to give it eminent success. I believe that no individual has ever, in this country, given the subject of Physical Education such an impulse as has Dr. Lewis. He deserves the credit of it. (Applause.)

"I trust, ladies and gentlemen, that this is the commencement of a new era, and that the system taught by Dr. Lewis will be universally introduced into our schools."—*Extract from a Speech delivered as the Second Commencement of "Lewis's Normal Institute," by J. D. PHILBRICK, Esq., Superintendent of the Public Schools of Boston.*

Miscellaneous.

PSYCHOMETRICAL DELINEATIONS OF CHARACTER.

KNOW THYSELF.

In delineating character we present the entire traits of the person, together with their peculiar fitness or adaptation to various pursuits of life.

N. B.—Persons sending, with autograph, for a delineation of character, shall, *by request*, receive a clairvoyant examination of disease, free.

Terms, One Dollar. Address R. P. WILSON, Station D, New York City.

SEALED LETTERS

Will be answered by Abby M. Laffin, 198 East Tenth Street, by inclosing one dollar. Evenings for visitors, Tuesdays and Thursdays, from eight to ten.

JACOB COVERT,

REAL ESTATE AGENT,

200 Clinton St., New York.

PROMPT, EXPERIENCED, AND CORRECT.

BUSINESS SOLICITED.

J. H. TRENOR'S

PRIVATE DANCING ACADEMIES

ARE NOW OPEN.

65 West Thirty-fourth Street, New York, Wednesdays and Saturdays.

90 South Eighth Street, Brooklyn, E. D., Mondays and Thursdays.

Classes in the city or country attended to.

These elegant rooms to let for Soirees. Send for circular.

For the Herald of Progress.

Another Cure through the Hands of Dr. Neal.

Editor Herald of Progress, Dear Sir: I feel it a duty that I owe to humanity, as well as a pleasure to myself, to make a public statement, through your liberal and widely-circulated paper, in regard to the wonderful cure that has been effected by the power of magnetic treatment, through the mediumship of Dr. James A. Neal.

Seeing in your most excellent paper an account of Dr. Neal's successful treatment of many severe cases, I called upon him. I had been an intense sufferer since the year 1851 from liver complaint; also was a confirmed dyspeptic of the worst form—everything I ate causing great distress; had restless nights, not being able to be still half an hour at a time; in a word, I was unfit to pursue any business. I had tried various kinds of treatment, and taken great quantities of medicine, but all without any beneficial effects; and had almost despaired of ever being better—my appearance plainly showing how severely I was afflicted.

After receiving the first and second treatment from Dr. Neal, I felt even worse than ever, but determined to persevere; and after the third and fourth operation, I felt so great a change for the better, so relieved from suffering, that I was filled with joy and quite willing to continue the treatment—which I did for six weeks, all the time getting better and better. At one time I was greatly oppressed for breath; that difficulty is now entirely removed. I can eat heartily without any painful effects, sleep soundly the night through, and may now pronounce myself a *well man*, after twelve years of most intense suffering.

I make this statement trusting it may induce miserable dyspeptics, who, from long years of agony, have come to the conclusion that *their* cases are quite hopeless, no longer to despair, but go to Dr. James A. Neal, 371 Fourth Street, between Fourth Avenue and Lafayette Place, New York City. I can venture to say they will thank him as earnestly as I do. Should any one desire further information, I will with pleasure answer all inquiries at No. 89 East Broadway, where I am now boarding—my home being in Gainesville, Kent County, Mich. Respectfully, yours,

Michael Dyas.

Apotheosis.

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

For the Herald of Progress.

Departed: From earth-life to the Angel-Land, December 18, 1862, from his residence in Bethel, Mich., Lowell Rawson, aged sixty-seven years. The writer delivered the funeral discourse, in a trance state, to a large and attentive audience. Brother Rawson feared no gaping hell nor cloven-footed devils. He was a good man, a sound Spiritualist, and lived for immortality. The friends feel their loss to be his everlasting gain. The spirit left a heavenly smile upon a face of clay.

Hillsdale, Mich. John McQueen.

Departed: From Richmond, Ind., Jan. 8th. Jabez Steele, son of Mrs. Steele, (Clairvoyant Physician,) aged seven years. A remarkable child, a natural clairvoyant, and unusually intelligent. A short time before his last sickness, he said, "Mother, I am going to die," and told where he wished to be buried, etc. During his sickness (brain fever,) he frequently saw his father—who passed away three years ago—and talked with him.

The bud is transplanted to bloom in a more glorious clime.

For the Herald of Progress.

Departed: From Pontiac, Oakland Co., Mich., Januray 4, 1863, Mr. John Buckle, at the age of sixty-three. He had been for many years a firm believer in Spiritualism and a searcher for truth and progression. Mr. Buckle was born in Berkshire, Eng., and was a truthful and intelligent man. J. P.

Public Speakers.

(For the completeness and correctness of the following lists of Speakers' appointments and addresses, we must rely upon the prompt and constant attention of those whom we thus gratuitously advertise. For the convenience of Lecture Committees, it is desirable that all traveling Lecturers on Spiritualism and Reform keep us constantly supplied with their engagements and permanent post-office address.)

APPOINTMENTS.

Mrs. E. A. Kingsbury will speak in Lowell, Mass., Feb. 14 and 21.

J. M. Peebles, Battle Creek, Mich., last two Sundays in each month.

Warren Chase speaks in Providence, R. I., during January.

Miss Emma Houston will lecture in Bangor, Me., until Feb. 13.

N. Frank White will lecture in Putnam, Conn., through February; Philadelphia, Pa., through March.

Miss Lizzie Doten will speak in Chicopee during February; Lowell, March 1 and 8.

Uriah Clark will speak at Charlestown, Mass., Feb. 8. Address care Bela Marsh, Boston.

Mrs. L. E. A. DeForce Gordon will lecture in Providence, R. I., during February. Address as above.

Mrs. M. S. Townsend will speak in Marblehead, Mass., February 8 and March 1 and 8; Providence during April; Philadelphia during May.

Leo Miller will speak in Taunton, Mass., Feb. 8; in Lyceum Hall, Boston, last two Sundays in February. Mr. M. will make engagements for March in New England. Address as above.

Mrs. S. E. Warner is engaged to lecture two Sundays in each month in Berlin, and Omro, Wis. Will answer calls to go elsewhere the remainder of the time. Post Office address, box 14, Berlin, Wis.

John McQueen will speak at Jonesville, Mich., Feb. 8th, and Bethel, Mich., 15th. Address care of Easton Wilbur, Hillsdale, Mich.

B. M. Lawrence will hold Health Reform Conventions during February at Lockport, Felt's Mills, Carthage, Denmark, Lowville, Turin, Boonville, Constableville, Remsen, and Prospect. Address Boonville, N. Y.

Mrs. Augusta A. Currier will lecture in Philadelphia during February; Providence during March. Address Lowell, Mass., box 815.

Dr. James Cooper will speak at Greensboro, Henry Co., Ind., on Saturday evening, Feb. 28, and Sunday, March 1; at Cadiz the evenings of the 2d and 3d; Mechanicsburg, 6th, 7th, and 8th; Anderson, 9th and 10th; Chesterfield, Madison Co., 14 and 15; Morristown, Randolph County, 16 and 17.

Miss Martha Lewis Beckwith, Trance-Speaker, will lecture in Norwich, Conn., February 8th; in Willimantic, Conn., February 15th and 22d; in Chicopee, Mass., March 1st and 8th; in Somers, Conn., March 22d and 29th; in Stafford, Conn., April 5th and 12th. Address New Haven, Conn., care of George Beckwith. Reference, H. B. Storer, Boston, Mass.

ADDRESSES.

F. L. Wadsworth, care A. J. Davis & Co., 274 Canal Street, New York.

Mrs. C. M. Stowe, Milwaukie, Wis., care of T. J. Freman, Esq.

J. S. Loveland, care Bela Marsh, 14 Bromfield street, Boston.

Mrs. Fannie Burbank Felton, Worcester, Mass., care James Dudley.

Mrs. Sarah A. Byrnes, 87 Spring St., E. Cambridge, Mass.

Mrs. M. J. Wilcoxson, Hammonton Atlantic Co., N. J.

Miss Emma Hardinge, Lexington avenue, second door above Fifty-second street, New York.

Mr. and Mrs. H. M. Miller, Elmira, N.Y., care H. Voorhis.

Mrs. Anna M. Middlebrook, box 422, Bridgeport, Conn.

Mrs. E. C. Morris, 599 Broadway.

John Brookie, M. D., 58 Collins street, St. Louis.

Herman Snow, Rockford, Ill.

E. Whipple, Kalamazoo, Mich.

H. B. Storer, Boston, Mass.

Mrs. M. B. Kenney, Lawrence, Mass.

W. F. Jamieson, Paw Paw, Mich.

Mrs. M. J. Kutz, Laphamville, Mich.

Rev. H. S. Marble, Iowa City, Iowa.

B. S. Caswell, Alden, Erie Co., N. Y.

A. H. Davis, Natick, Mass.

Rev. Stephen Fellows, Fall River, Ma

B. J. Butts, Hopedale, Mass.

Isaac P. Greenleaf, Lowell, Mass.

N. S. Greenleaf, Lowell, Mass.

Mrs. E. A. Bliss, Springfield, Mass.

Austen E. Simmons, Woodstock, Vt.

Mrs. Mary Macumber Wood, W. Killingly, Ct.

Mrs. J. A. Banks, Newtown, Conn.

Mrs. Amanda M. Spence, New York.

Miss Belle Scougall, Rockford, Ill.

Abram and Nellie Smith, Three Rivers, Mich.

A. B. Whiting, Albion, Mich.

Rev. J. B. Fish, Ganges, Allegan Co., Mich.

K. Graves, Harveysburg, O.

W. K. Ripley, box 505, Bangor, Me.

Mrs. H. F. M. Brown, Waukegan, Ill.

Board and Rooms.

BOARD WANTED

In New York, for a lady and two children. Will require a room and bedroom. Will furnish her own rooms. Address R. C. H., 254 Carleton Avenue, Brooklyn.

BOARD, Transient or permanent, at moderate rates, No. 89 East Broadway, near Market Street.

Special Notices.

SOMETHING NEW FOR LADIES TO DO.

Will play splendidly. Call on, or address, inclosing three-cent postage-stamp, Dr. E. B. Foote, 1,130 Broadway, New York. Office hours from 1 to 8 P. M.

PSYCHOMETRICAL AND DIVINE DELINEATIONS OF CHARACTER.

YOUR NAME AND HAIR.

In delineating character we ask for a lock of hair and the full name of the person. The family name is psychometrically read, and the given translated by Divine agency, and real character given thereof.

Terms, one dollar in postage currency and three postage stamps. Address Ann Hilliard, care of Post-Office Box 3,340, Chicago, Ill. 55tf

CONSUMPTION, DYSPEPSIA, AND FITS.

DR. O. PHELPS BROWN HAS LATELY PUBLISHED A

Treatise on Foreign and Native Herbal Preparations,

which is considered one of the most useful productions of modern times. Accompanying this is a prescription for the positive and permanent eradication of Fits and Dyspepsia, which has cured everybody who has tried it, never having failed in a single case. The ingredients can be procured in any respectable drug-store. It also gives a new method of curing Consumption, Bronchitis, Asthma, Liver Complaints, Nervous Debility, Neuralgia, and Obstinate Coughs, by Herbal Remedies, prepared from the choicest gums, balsams, nervines, exhilarating tonics, gum-resins, expectorants, healing and soothing mucilages, extracted from the rarest medical plants, grown in all parts of the world, and gathered under favorable planetary influences. Both Treatise and Prescription will be sent free to all who will inclose a stamp for return postage. Address the author,

DR. O. PHELPS BROWN,
19 Grand Street, Jersey City, N. J.

WHAT IS TRUTH?

OR,

REVELATION ITS OWN NEMESIS.

"The writer leaves not one stone upon another of the Christian temple."—*London Leader.*

Large 12mo, on very fine paper, and well bound. Price $1. By mail, $1 10. Calvin Blanchard, publisher of just the books all sensible people want, No. 30 Ann Street, New York. 55-62

LEGALIZED PROSTITUTION;

OR,

Marriage as it is and as it should be,

PHILOSOPHICALLY CONSIDERED.

By Chas. S. Woodruff, M. D.

Contents.—1. Nature as a standard of Right; 2. Society—Its Customs and Forms; 3. Marriage as it is—the Love of Money an Incentive; 4. Marriage as it should be; 5. The Creative Power; 6. Conclusion.

These important subjects are comprised in a volume of 226 pages, 12mo. The work is printed on good paper, and neatly bound in cloth. Price 75 cents. On receipt of price the book will be sent by mail, postage free. Quantities at wholesale, with reasonable discount, sent per order to all parts of the Union.

Address A. J. DAVIS & CO., 274 Canal St., N. Y.

BUREAU OF CORRESPONDENCE

OF THE

PANTARCHY.

EXPLANATORY CIRCULAR.

The Bureau of Correspondence has been established, in connection with other branches of Organization, for the purpose of answering the numerous letters received at the Headquarters of the Pantarchy, in relation to the purposes, progress, and prospects of that Grand Planetary Governmental Organization. A special object of the Bureau of Correspondence will be to bring, in this manner, all the Reformers, Leading Thinkers, and Philanthropists in the world into Unitary and Co-operative Sympathies, through the knowledge of the New Methods of Organization, revealed by the Discoveries of Universology, preparatory to Ulterior Steps of Actual Organization, as they shall be gradually unfolded by the Pantarch and his Co-laborers. Other objects are to give Sympathy and Spiritual Advice to such as stand in need of either or both, during the struggling period of the birth-time into the New Order of Life on the Planet. The rapid approach of the Millennium through the marriage of Science with Religion, ultimated in Practical Life, creates an urgent demand for an extensive and varied correspondence to and from the Center of Activities in the New Movement. A Board of Writers deeply versed in the Scientifics and Spiritualities of Pantarchism have to be employed. Those who avail themselves of the benefits of the Bureau are looked to for the means of sustaining this department of expense by their generous contributions of such sums as they may deem proper, inclosed in their letters. Correspondence will be opened from time to time with new parties, *and the nature of their replies will determine the propriety of its continuance.* In each case a postage-stamp must be inclosed, in addition to any contribution for the support of the Bureau.

Make your letters of inquiry as short and explicit as possible, consistent with the necessary fullness of explanation.

ADVERTISEMENTS.

(ORDER BY MAIL.)

CONSTITUTION OR ORGANIC BASIS OF THE PANTARCHY. 15 cents.
CONSTITUTION OR ORGANIC BASIS OF THE NEW CATHOLIC CHURCH. 10 cents.
ARTICLES OF FAITH OF THE FIRST CHURCH CONGREGATION of the New Catholic Church, located in the City of New York, called the Metropolitan Church. 10 cents.
THE NEW RELIGION; two Discourses delivered to the First Congregation of the New Catholic Church. 20 cents.
PROGRAMME OF THE UNIVERSAL INTELLIGENCE OFFICE, OR BUREAU OF SUPPLY AND DEMAND. 3 cents.
THE SCIENCE OF UNIVERSOLOGY; a Circular Letter, explaining the Nature of the Science. 3 cents.
THE BABY WORLD. A Tract (for Mothers.) 3 cents.

IN CONTEMPLATION AND PREPARATION.

THE BULLETIN; Expositor of INTEGRALISM and UNIVERSOLOGY; Court Journal and Organ of the Pantarchy. Semi-Monthly. $1 per annum; 50 cents the half-year; 25 cents for three months.
AUTOBIOGRAPHY; OR, LIFE AND INVESTIGATIONS OF STEPHEN PEARL ANDREWS, Discoverer of Universology. Intended chiefly as an account of the Rise and Evolution of the Discovery in the mind of the Author; of its nature and scope, and of the relation of its Parts; and to serve as a General Introduction to the Series of following Publications expounding the Discovery, or founded upon it. Vol. 1, Octavo. $1 50.

Other publications will be announced from time to time.

Persons desiring to subscribe for the two last-mentioned publications will send their names to this Bureau.

Persons desiring to act as Agents can obtain the terms on application by letter.

All the Publications of the Pantarchy are purposely sold at prices rather higher than ordinary literature, to create a fund to aid in future publications. Address,

BUREAU OF CORRESPONDENCE,
PANTARCHY,
Box 4,789,
New York City.

ELECTRO-PSYCHOLOGY.

SCIENCE AND AMUSEMENT.

Prices of Admission Changed.

Prof. S. B. Brittan and Theophilus Fiske will give a series of Lectures and astonishing and amusing Psychological experiments EVERY EVENING during the week, at Clinton Hall, Astor Place. Persons in a perfectly wakeful state, from among the audience, will be operated upon; their voluntary motions controlled, also their sight, hearing, taste, &c. The experiments will be of the most laughable character, as well as astonishing. Single tickets, 15 cents; two tickets for 25 cents; five for 50 cents. Doors open at 7 o'clock. Lecture to commence at 7½. Classes will be formed for thorough instruction in this remarkable science, and its application to the cure of disease, every Wednesday afternoon at 3½ o'clock.

VALUABLE INFORMATION FOR MOTHERS.

Mrs. R. S. Tenney, Mapleton, Bourbon Co., Kansas, will, on receipt of two dollars, correspond with mothers relative to controlling the *sex* of offspring. Real names desired. Correspondence strictly confidential.

WANTED.—By an American lady, fully competent, with first-class references, the situation of HOUSEKEEPER where the entire management would be given, in a private family or a public institution, in the city or country. Distance no objection. Address Housekeeper, post-office box 2750, Chicago, Ill.

TO PHOTOGRAPHERS.

Artists who are anxious to advance the cause of truth, who have ever received, upon a negative, any spiritual manifestations, will please communicate with W. H. MUMLER, 258 Washington St., Boston.

A PARTNER WANTED, WITH A SMALL AMOUNT OF MEANS.

The advertiser, who is a powerful Business and Healing Medium, can satisfy any one that may feel disposed to join him of the present opportunity being one seldom met with of doing well. Address Dr. Jno. A. Flemmer, 12 Bayard street, New York, stating where and when an interview may be had. 54-57

TO THE BENEVOLENT.

Any true Reformer and Philanthropist who desires to aid a lady, with very slender means, in the formation of an Industrial Home for Poor Outcasts, is entreated to address, by letter, Alpha, Station D., P. O., New York. A large house to hire, with some garden-ground, in the vicinity of New York or Brooklyn, is required; also furniture and female apparel.

Evidences of Modern Spiritualism.

Being a Debate held at Decatur, Mich., between A. B. Whiting and Rev. Joseph Jones. Price 40 cts.

ALSO,

Religion and Morality.

A Criticism on the Jewish Jehovah, Patriarchs, Prophets, early Church Fathers, Popes, modern Church Leaders, &c.

The above work contains historical information that cannot be found elsewhere in the English language. Price 30 cents. For sale by A. J. DAVIS & CO., 274 Canal Street, New York.

ANOTHER NEW BOOK
JUST PUBLISHED.

ANSWERS
TO
Ever-Recurring Questions
FROM THE PEOPLE.

(A Sequel to the Penetralia.)

BY

ANDREW JACKSON DAVIS.

Several years ago the author of this volume wrote as follows:

"Each man is capable of rendering high service to humanity; but whether humanity gets it from him, or the reverse, will ever remain for the world to decide. . . . . Now here am I, acting faithfully in accordance with my personality and its boundaries. If you know how to use me, as my nature prescribes, I shall yield you a permanent benefit. But if, in your ignorance of yourself, (and therefore of me,) you do not put me *to the best service*, you will soon feel the penalty."

During the period which has since elapsed, a multitude of questions have been propounded to him, embracing points of peculiar interest and value connected with the Spiritual Philosophy and Practical Reform.

From this list of several hundred interrogatories, those of the most permanent interest and highest value have been carefully selected, and the result is the present volume, comprising well-considered and intelligent Replies to more than

200 IMPORTANT QUESTIONS.

"Answers to Ever-Recurring Questions" may therefore be accepted as at least a partial, and up to this time the fullest possible statement, of the use the world has made of the author—the *service* demanded of him.

It is believed by the Publishers that the friends of Progressive Ideas will find this work one of the most comprehensive and useful volumes they have issued. It invites the perusal not only of those vitally interested in the topics discussed, but of *all persons capable of putting a question.* That it will largely serve to awaken inquiry and develop thought on the part of the general reader, is their sincere conviction.

The wide range of subjects embraced can be inferred from the following table of Contents. An examination of the book itself will reveal the clearness of style and vigor of method characterizing the Replies.

TABLE OF CONTENTS.

Animals in the Spirit World,
Accidental Death and Suicide,
Apparition, What is an?
Atheism, Is the Bible the Antidote of?
Age of the Human Race,
Adam and Eve in the Garden,
Architecture of Reform Meeting Houses.
Annihilation, Dread of,
Amalgamation and Human Hybrids,
American Loyalty, Spirit of,
American War, Consistency of advocating,
American War: Love and Force.
After Effects of the Present War,
A Nation in Outer Darkness,
A Clairvoyant Morning Excursion,
Asceticism, Definition of,
Body, Soul, and Spirit, Questions Concerning
Bible, Origin of the,
Biblical Contradictions, Authors of
Book of Life, The,
Body and Mind, Training of,
Books in the Dark Ages,
Best Writers use Few Words,
Bible *versus* The Rights of Woman,
Consciousness, The Indubitable Certainty of,
Comets, Nature and Motion of,
Conflicting Testimony on Important Facts,
Can Spirits see Material Objects?
Concerning the Spiritual Vocabulary
Circle-holding, An Excess of.
Cock-lane Ghost, The,
Central Sun of the Spirit,
Council of Nice,
Christianity, Is it a Religion?
Change of Heart, Explanation of the,
Christ's Kingdom, The Advent of,
Correspondences, The Doctrine of,
Compensation, The Law of,
Compensation, Is Suffering Rewarded by,
Can Mind act without Motives?
Central and Integral Principles,
Coming of a Personal Savior,
Concerning the Six Human Loves,
Childhood—What is a True Child?
Childhood—Attributes of a Child-spirit,
Childhood—True Education and Teachers,
Dying Sensations on the Battle-Field,
Do Spirits wear Clothing?
Dream, What is a?
Dream, Why the Mind May Not,
Deity, Personality of,
Divine Spirit in all Things,
Death of an Unbaptized Child.
Doctrines of Jesus, The,
Divine Laws of Nature,
Duty of Naturalization,
Eternal Things, The Order of,
Existence, The System of,
Earth a Magnetic Machine,
Evergreens, The Perpetual Verdure of,
Eternity of an Idea,
Explanation of Swedenborg's Guardianship,
Evil, The Use and Abuse of,
Evil, What and Where is?
Evil and Sin Beyond the Grave,
Evil Spirits, The Reflex Action of,
Evil, Transient Nature of,
Errors and Evils, Seers of,
Effects of Promiscuous Conjugal Relations,
Extinction of Red and Black Men,
Frances Wright, The Spirit of,
Flowers in Wisdom's Garden,
Faith and Knowledge, Relation of,
Family Worship, The Uses of,
Fast Days and Acts of Humiliation,
Funeral Occasions, Ceremony for,
Freedom of Truth, What is the?
Free Convention, How to secure a,
Friendship and Love, Difference between,
Freelovism and Spiritualism,
Fillibustering, Origin of,
Free Speech in Times of War,
Geologic Developments, Explanation of,
Guardian Angels Universal,
God-Life in Scientific Laws,
Hand-Writing, Character in the,
Haunted Houses, The Cause of,
Hand-Communications from Spirit World,
History *versus* the Mosaic Account,
Heart, What is the?
Hell, The Probable Extinction of,
How to Live in this World,
How to become an Author,
How to Get Practical Knowledge,
Is the Universe Overflowing?
Inspiration, The Light of,
Interior Light of Shakspeare,
Inspiration and Revelation,
Individuality of Character,
Illustrations of Spirit-Attraction,
Intervention of a Celestial Personage,
Kind and Gentle Manners,
Knowledge or Faith, Which is Highest?
Looking to God for Everything,
Love to Man, Origin of the Idea of,
Law of Spirit-Gravitation,
Law of True Mating,
Liberty, Humanity, Hypocrisy, and Hate,
Light from the World of Causes,
Labor a Savior of the World,
Mind, Reason, Spirit, Soul.
Materialism of Chemical Science,
Mysteries of Memory,
Mathematical Problems, Solution of,
Moral, but not Religious,
Man's Progress toward Deity,
Manuscripts, Sacred, The New,
Motive-Power of the Sects,
Man and the Earth, Progress of,
Man's Three-fold Character,
Major and Minor Principles in Man's Spirit,
Method of Spirit Culture,
Marriage, A Child's Question on,
Marriage, An Uncongenial,
Married, Truly and Eternally,
Marriage Ceremony, Value of the,
Monogamic Marriage, Divine Law of,
Missionaries in the Summer-Land,
Natural Principles and Deductions,
Nature, No Accidents in,
Nature and Nature's God,
Nature of True Repentance, The,
National Thunder and Lightning,
Objectivity and Subjectivity,
Optimism,
Organized and Associative Effort,
Origin of the Male and Female,
Origin and Causes of Civilization,
Plants and Trees, Growth of,
Physical Organs and Spirit Life,
Providential Interpositions,
Pantheism, Is it a Natural Belief?
Prophecies in the Book of Daniel,
Passion and Individuality After Death,
Punishment, The Nature and Purpose of,
Parental Obligations and Duties,
Pride of Intellect,
Polygamy, A Divine Law Against,
Psychometrical Sketch of Abraham Lincoln,
Reproduction in the Spirit-Land,
Religious Councils Uncertain,
Religion of Nature, The,
Religious Temples, Why the Universality of,
Religion and Reason,
Right Eye and Right Hand,
Rights of Races,
Rules for a Free Convention,
Rebellious Spirit of Conservatism,
Spiritualist, Mission of the True,
Sun Rays and the Earth,
Stones and Minerals, Development of,
Storms, The Philosophy of,
Superior Condition, The,
Soul as Distinguished from Spirit,
Spirit-Land, Nearness of the,
Spirit World, Definition of,
Summer Land, The,
Spiritual Habitations After Death,
Spirit Body, Weight of the,
Spiritual Substance, The,
Striking the Spirit Body,
Speech of the Soul, The,
Spirit Facts *versus* Philosophy,
Spirit's Recuperation, The,
Spring of Human Conduct, The
Seeing and Doing Right,
Swedenborg's Dietetic Habits,
Secret Spiritual Societies,
Spiritualists in the Army and Navy,
Thought, Origin and Mission of,
Thoughts, Control of,
Theology, Religion, Morality,
Truth, The Final Triumph of,
True Glory of Man, The,
Training and Riding Horses,
Theocratic and Religious Associations,
Temperaments and Human Offspring,
Tale of the Betrayed and Broken-Hearted,
Universe, Center of the,
Unsought and Unlooked for Phenomena,
Urim and Thummim, Uses of the,
Vocal Converse After Death,
Veneration, Sincere Expressions of,
Value of Just Criticism,
Wind, Cause of the,
Why do Spirits appear in Earthly Dress?
Writing, The History of,
Word about the Devil,
Which—Revenge or Forgiveness?
Which is Best—Constitution or Revolution?
Young Writers of Poetry.

Answers to Questions is printed on good paper, and well-bound, uniform with the "Great Harmonia" and "The Harbinger of Health."

One Volume, 420 pages, 12mo.

Price $1; postage 18 cts. To the Pacific States, $1.36. A liberal discount to the Trade.

Copies will be mailed promptly, in the order of the receipt of the money. Address

A. J. DAVIS & CO.,
274 Canal Street, New York.

BOUND VOLUMES
OF THE
HERALD OF PROGRESS,
VOLS. I AND II.

Now ready. Sent by express for $3 25 per volume. Address A. J. DAVIS & CO., 274 Canal St., N. Y.