

THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

VOL. 4, No. 6.]

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

NEW YORK WEEK ENDING MARCH 28, 1863.

(\$2 50 PER YEAR,
In Advance.)

[WHOLE No. 162]

TO WRITERS AND READERS.

1863. 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."

Whisperings to Correspondents

"TO ALL WHOM IT MAY CONCERN."

D. B. D. EAST HADDAM, CONN.—The "Oracle" is received, and will soon be examined.

H. S. WATERDOWN C. W.—Your remittance reached us safely, and a receipt was sent you to No. 208.

S. AND H. D. PINE ISLAND.—Your friendly words are welcome. May the blessings of peace dwell by your fireside in the far western home!

J. T. MOUNT UNION, O.—We cannot very well make use of the series of communications at present.

W. A. ZANESVILLE, O.—We do not think that a substance should be sought by any species of chicanery or double-dealing.

W. T. H. ST. LOUIS, MO.—We should be happy to receive and publish your article concerning the German philosopher.

H. S. CANADA WEST.—Your views on the "Divine Incarnation" are accepted for publication.

J. T. MOUNT PLEASANT, CHINESE CAMP.—Many thanks for your fraternal sentiments and kindly suggestions. Your poetry is on file for examination.

G. B. H. JANEVILLE, WIS.—Please tell the broken-armed, not broken-hearted, "angel," that "Good is a good doctor, but Bad is sometimes a better."

B. B. NORRISTOWN, PA.—Your poem, "Then and Now," is received and awaiting publication. We will bear in mind your request when the "shadows" have appeared.

J. W. MINERAL BUREAU COUNTY, ILL.—We are not able to spare sufficient time for the proper examination of your subject. Your remittance is credited to you on subscription.

R. G. HATFIELD, MASS.—Our present duties will not admit of any attention to the case of your friend, but he might doubtless be aided by some practicing clairvoyant physician.

DUDLEY WILLITS.—We wish you success in the noble effort to awaken your countrymen to the fact that "Slavery is the cause of our American troubles; and that the Proclamation of Liberty is based upon Justice and Right."

IRA P. CRIMKA, MICH.—Thanks for the kindly regards of the "grieving" one and the "prudent" one. The article on "Harmonical Education" from the "knowing" one shall receive early attention.

MRS. M. L. KENDALL, OF DAVENPORT, IOWA, says: "Mrs. Cora L. V. Hatch has been here and lectured two evenings to crowded houses; and, judging from the frequent applause during the lectures, gave general satisfaction. Both lectures were very interesting, and must result in much good."

M. A. C. GRANVILLE HILLS, PA.—Guardian spirits sometimes endeavor to impress the mind in sleep, but succeed only partially on account of a disturbed state of mind or body, and thus the dream is confused. It would seem that an attempt was made to impress upon your mind the necessity of correcting a fault in your disposition.

ELIZA BLOSSOM, OF MIDDLE GRANVILLE, N. Y., sends us a communication in which she testifies that spirit-photographs of her departed husband and mother were taken in the rooms of Mr. Manner, and that she is perfectly satisfied as to the resemblance of the pictures to her well-remembered friends.

J. H. H., OF TERRA HAUTE, IND., writes: "Say to Brother Finney that we are sorry that circumstances were such that he could not be with us. We hope he will be speedily restored to health, and that wisdom may soon indicate that he shall fulfill his promise, as there is a great anxiety for his return."

S. G. GRAVESVILLE, N. Y.—The present course of Lectures on the Summer-Land will be published in some form. Tract No. 3, entitled, "Death and the After-Life," which is the best for general distribution among the "world's people," has not appeared in the HERALD. Your letter concerning the deceased persons has been placed in the hands of a true seeress, who will soon report.

Theodore Parker on Spiritualism.

There are few professed believers who would be capable of furnishing a more comprehensive statement of the essential principles, the benign influences and ultimate aims of Spiritualism, than this from Theodore Parker. If the author had not received sufficient evidence to establish the claims of Spiritualism in his mind, he was nevertheless too just to misrepresent them. We commend his example to the clergy:

This party has an idea wider and deeper than that of the Catholic or Protestant; namely, that God still inspires men as much as ever; that He is immanent in Spirit as in space. For the present purpose, and to avoid circumlocution, this doctrine may be called Spiritualism. This relies on no church tradition, or scripture, as the last ground and infallible rule. It counts these things teachers, if they teach—not masters; helps, if they help us—not authorities. It relies on the divine presence in the soul of man—the eternal word of God, which is Truth, as it speaks through the soul as matter to the sense; thinks that canon of revelation not yet closed nor God exhausted. It sees Him in Nature's perfect work; hears Him in all true Scriptures, Jewish or Pagan; feels Him in the inspiration of the heart; stoops at the same fountain with Moses and Jesus, and is filled with living water. It calls God Father, not King; Christ brother, not Redeemer; Heaven home, Religion Nature. It lives and trusts, but does not fear. It sees in Jesus a MAN, living man-like; highly gifted and living with blameless and beautiful fidelity to God—stepping thousands of years before the race of men; the profoundest religious genius God raised up; whose words and works help us to form and develop the native idea of a complete religious man. But he lived for himself and for himself has worked out his own salvation, and we must do the same; for one man cannot live for another, more than he can eat and sleep for him. It is no personal Christ, but the Spirit of Wisdom, Holiness, Love, that creates the well-being of men, a life at-one with God. The divine incarnation is in all mankind. The aim it proposes is a complete union of man with God, till every action, thought, wish, feeling, is in harmony with the divine will. It makes Christianity not the point man goes through in his progress as the Rationalist, not the point God goes through in his development as the Supernaturalist, but Absolute Religion, the point where man's and God's will are one and the same. Its source is absolute, its aim absolute, its method absolute. It lays down no creed, asks no symbol, reverences exclusively no time nor place, and therefore can use all time and every place. It reckons forms useful to such as they help. One man may commune with God through the bread and the wine, emblems of the body that was broken and the blood that was shed in the cause of truth. Another may hold communion through the moss and the violet, the mountain, the ocean, or the scripture of suns which God has written in the sky. It does not make the means the end; it prizes the signification more than the sign; it knows nothing of that perille distinction between reason and revelation; never finds the alleged contradiction between good sense and religion. Its temple is all space, its shrine the good heart, its creed all truth, its ritual words of love and utility, its profession of faith a divine life, works without faith, within love of God and man. It bids man do his duty and take what comes of it, grief or gladness. In every desert it opens fountains of living water, gives balm for every wound, a pillow in all tempests, tranquillity in every distress. It does good for goodness' sake; asks no pardon for its sins, but gladly serves out the time. It is meek and reverent of truth, but scorns all falsehood, though upheld by the ancient and honorable of earth. It bows to no idols of wood or flesh, of gold or parchment, or spoken word; neither Mammon, neither the Church, nor the Bible, nor yet Jesus; but God only. It takes all the helps it can get; counts no good word profane, though a heathen spoke it—no lie sacred, though the greatest prophet had said the word. Its redeemer is within, its salvation within, its heaven and its oracle of God. It falls back on perfect religion—asks no more, is satisfied with no less. The personal Christ is its encouragement, for he reveals the possible of man. Its watchword is, BE PERFECT AS GOD. With its eye on the Infinite, it goes through the striving and the sleep of life, equal to duty, not above it; fearing not whether the ephemeral wind blows east or west. It has the strength of the hero, the tranquility of the saint. It makes each man his own priest, but accepts gladly him that speaks a holy word. Its prayer is words and works, in feelings, in thought, in this: "THY WILL BE DONE." Its church that of all holy souls, the church of the first-born, called by whatever name.

Let others judge the merits and defects of this scheme. It has never organized a church—yet in all ages, from the earliest, men have more or less freely set forth its doctrines. We find these men among the despised and forsaken. The world was not ready to receive them. They have been stoned and spit upon in all the streets of the world. The "pious" have burned them as batters of God and man; the

wicked" called them bad names and let them go. They have served to feed the swords of the Church, and feed the fires of the Protestants. But flames and steel will not consume them. The seed they have sown is quick in many a heart—their memory blessed by such as live divine. These were the men by whom the world opens wide the mouth and draws out the tongue, and utters its impotent laugh; that they received the fire of God on their hearts, and kept living its sacred flame. They were the forlorn hope of the race; but they were a wall of fire about them, and holds the shadows over their heads in the day of trouble. The battle of Truth seems often lost, but is always won. Her enemies build the blood-stained wall where the workmen of God go up and down, and with divine hands build wiser than they know. When the scaffolding falls, the people will appear.

Laws and Systems.

Who is armed who hath his quarrel just—
Who is naked, though locked up in steel,
Whose conscience with injustice is corrupted.

Jurisprudence.

For the Herald of Progress.

ADMINISTRATION OF JUSTICE.

It would be a curious speculation, and perhaps as useful as curious, to consider how far the moral nature of man is affected by the organization of society, and to what degree his predominant qualities depend on the nature of the government under which he lives. If it be in the power of a bad government to render men worse than Nature has made them, why should we say it is not in the power of a good one to render them better? And if the latter be capable of producing this effect in any perceivable degree, where shall we limit the progress of human wisdom and the force of its institutions in ameliorating not only the social condition, but the controlling principles of man?

Among the component parts of government, that whose operation is the most direct on the moral habits of life is the administration of justice. In this every person has a peculiar isolated interest, which is almost detached from the common sympathies of society. It is this which operates with a singular concentrated energy, collecting the whole power of the State from the community at large, and bringing it to act upon a single individual, affecting his life, reputation, or property.

If, therefore, we would obtain an idea of the condition of men on any given portion of the earth, we must pay particular attention to their judiciary system.

A judiciary system is designed specially for the maintenance of the government that frames it, the executioners of the ordinances forming an efficient army, all sworn to support the power from which they derive their official character. Our system of jurisprudence is taken from, and is of the same character and effect as those of European monarchies. Can it be supposed that a system designed for the support of monarchy is a safe and proper one for a democracy? The Judiciary, being the active and effective department of government, wielding the sword of the law which the legislator puts into its hand, it seems that our government, being the reverse of monarchy, should frame a jurisprudence upon dissimilar principles, calculated for a defense of the people's interest, and not merely for the aggrandizement of a few legislators and administrators of the law. The jurisprudence of a nation forms the moral character of the people, and so long as we adhere to any part of monarchical systems, we shall be exposed to the corruptions produced by that system. That our Judiciary system is rotten and unfit for our Republic is demonstrated by the frequent amendments, furnishing our Legislatures with abundant business, the lawyers with study and amusement, the Judges with fat salaries, and the people with poverty and ignorance. Who among the business classes can know anything about the laws that are altered at every session of the Legislature? We protest against amendments. The people should understand the laws by which they are to be governed. Throw away the old concern, and frame a new system—a plain, common-sense jurisprudence that everybody may understand. There would be, as we believe, no difficulty in framing a good code of laws were all privileges excluded, and the recompense of labor duly apportioned. We cannot perceive any just reason why the man who works with his hands should be turned off with less pay, for purchasing the enjoyments of animal life, than he who works with his head, appropriating to himself a large amount of the benefits of his labor, from the opportunity he enjoys of cultivating his intellect and enlarging the boundary of his mind. The fatigue of manual labor precludes the workers' gathering intellectual

treasures. It is true that our systems of government are administered with a little more modesty than European monarchies, but we imitate them too much for the advancement of moral virtue. The difference between head and hand-labor is not fairly apportioned, where, in some instances, the officers of government have two thousand dollars' salary, when the average pay of hand-labor is not over three hundred. This, certainly, is not fairly proportioned, as business should be. It is creating unnatural distinctions—confining one to a situation where industry and economy can do little for the improvement of his condition, or inspire a cheering hope of ever rising above the pressure of present wants, while the other is placed in a position to seize upon all the luxuries of life without consulting economy.

There cannot be a doubt in the minds of sound-thinking people that human happiness is derived from moral nature, and not from magnificence, show, and splendor, or the gratification of physical propensities; therefore the aim of government should be, to give all a fair opportunity for improving their moral nature. But this requires the conditions in life to be brought as nearly equal as Nature admits; and the administrators of the laws must be temperate and moral themselves if they would have the people to be so. The first concern of government should be to appropriate efficient means, and to extend moral instruction to every individual in the community; and, further, to equalize conditions, so far as is essential to the enjoyment of life, not infringing upon individual rights. This would preclude every rational motive or pretense for larceny, and many other misdemeanors. While there is such wide, unnatural distinctions among men, we must expect crimes and vices to increase with the increase of population.

Whoever would attempt to annihilate a vice by a law of force, is a madman, fool, or ignoramus, that never studied human nature or the history of past ages. Sanguinary laws have served no other purpose than to increase the evil, which, in appearance, they were designed to prevent. The Maine Liquor Law is of this character, and originated either from ignorance or malice.

We shall proceed and give our opinion of the evil tendencies of our judiciary system, and after which propose some method of framing a substitute. OLIVER OLD-SCHOOL.

The Spirit's Mysteries.

"And the angel said unto them: 'Fear not; for behold, I bring you good tidings of great joy, which shall be to all people.'"

For the Herald of Progress.

A Spiritual Experience.

BY F. T. LANE.

A lady medium—well known to the Spiritualistic public—passed to the higher life some two years ago. Soon after her apotheosis she gave to the writer impressions, which were published in the HERALD, under the title of "Tidings from the Summer-Land." Her psychical influence confirmed the preconception of my mind, that physical disease gave intensity to the abnormal state, by imparting an undue susceptibility to the mental faculties. Many spirits do not act wisely, particularly those not clairvoyant, who in many cases have unwittingly hastened the early dissolution of their diseased subjects. There is a class of spirits intensely active and desirous to communicate, but their honesty of purpose does not remove their ignorance of spiritual laws; their verbose platitudes are extremely trying to the patience of intelligent, well-balanced minds. I detected the evil effects of abnormal conditions in the personal presence of my spirit-guest, but I did not discover at the time how they disturbed her relations to the spiritual world. Months have flown since the interview, but the long silence is now broken by her unexpected return, whereby I am enabled to learn a new lesson of Divine truth. She is no longer a spiritual invalid, but full of rosy health. Her very presence seems like a beautiful memory. I am not clairvoyant or clairaudient, hence I was externally a "deaf mute" in the presence of my spirit-guest. Clear seeing and hearing depend upon the harmonious unfolding, illumination, and action of all the faculties. The want of such development is the cause of much pseudo-mediumship, which beholds "trees as men walking," and mistakes common vibratory undulations for the harmonies of heaven.

Through intuition and reason I was brought into spiritual contact and intelligent communication with my spirit-friend, whereby I read

the unspoken thoughts of her soul. I also perceived that true friendship is immortal, and that the associations thereof bud and blossom into heavenly uses beyond the tomb. Indeed, all the important truths which I had attained through slow, patient investigation, and careful analysis, seemed focalized in the mind of my heavenly visitor. I sought an explanation. It came as follows: "Truth is the expression of the Deity—the still, small voice, sounding throughout infinitude." "Ideas, sentiments, feelings, and emotions, are incarnations of the truth." "In man's endless progression, there is no truth in Nature, however abstract or impersonal, that shall not find a vital, living representation in the character of men or angels." "Those who perceive the truth, as it exists in Nature, are qualified to witness that truth as personified in angels." "Behold in this the key to other revelations, and work and labor for the dawning of the Better Day."

The Teachings of Nature.

"Perfection and truthfulness of mind are the secret intentions of Nature."

Existence of the Deity.

A PHILOSOPHICAL ARGUMENT.

(Concluded.)

We will take our next inductions from the science of ASTRONOMY, which is only another name for sublimity itself.

For countless centuries, the stars, high and mysterious, had shone on in the blue vault of immensity, and ignorant man knew nothing of the nature of their movements—could not divine even what they were. But although knowledge may sleep, the eye of curiosity never closes while the heart of the human race seeks one beat. And so the eager question was repeated in every age, and over all lands—"What do these lights mean?" But neither to Magian on the plains of Shinar, nor to the prince of philosophers in the "city of the violet crown," came forth any answer from the silent solitudes of the sky.

At length a little boy was born. His dark eye inherited some rays from the light of the stars, and flashed with wild meaning from his childhood; and as he grew up, he became a gazer at all things beautiful, and a questioner of all things dim. He saw all eyes turned to those "isles of light" that gem the sens of the upper firmament; and he heard all lips repeat the earnest inquiry, "What do these lights mean?" But he heard no whisper in reply. He looked at them with his naked eye, but the God's type of their far-off letters could not be read so far. He ruminated on the mystery day and night, and either waking or sleeping, he dreamed of the power of lenses, and then set about constructing glasses to read the riddle of the lofty stars. He succeeded; for there are no impossibilities to patient attention—there never was a bar unconquerable to the will that dares all things! And then for the first time the veil of Egyptian Isis was lifted up, and the secret of ages was out. The stony eyes of the Sphinx melted with tears of joy!

What a miracle is this of the telescope! Never a poet lived, but in his heart wished for pinions to soar and mingle with the stars. Lo! Here are the plumes. The telescope gives not the wings to us; but it ties them with lines of light to the stars, which thus fly down to us, and tell us all their hidden laws!—there anything in the golden dreams of fable—in all the tales of fairy enchantment, to be compared to this sublime result, evolved by mathematical reason?

Next came the great Kepler, and erected his triangular pyramid of the three laws, on the summit of which Newton stood, to fix forever the true theory of the universe.

Let us glance a moment at these laws.

1. All the planetary orbits are regular ellipses, in the lower focus of which the sun is placed.

Propose the problem to yonder intelligent school-boy. Tell him to trace on the paper, with his pen, an elliptical curve, and dot the two foci. Can he do it? Come sage-skeptic, with all your boasted reason, can you do it yourself? The planets are masses of blind matter. Who then will dare assert that such may trace, perpetually, for thousands of years, mathematical lines, with a regularity that no college professor can ever hope to equal?

2. The times occupied by any planet, in describing any given arcs of its orbit, are always as the areas of sectors, formed by straight lines drawn from the beginning and end of the arcs to the sun, as the center.

Let no one attempt the solution of this problem, in any specified case, unless he be a thorough mathematician. God solves it for all the planets.

3. But the third law of Kepler is still more astonishing. Hear! The squares of the periods of the planets' revolutions vary, as the cubes of their distance from the sun. What wonderful operations are these, to be the work of unthinking masses of matter! What music

is this among the stars, to be sung by tongueless atoms!

Well might the inspired old man exclaim, "I have stolen the golden secret of the Egyptians. I triumph. I will indulge my sacred fury. I care not whether my work in this world, or by my ministry, I can afford to wait a century for readers, when God himself waited six thousand years for an observer!"

Some cold critics have called this insanity. The man must be insane to say so! I never perused the passage without tears. It is the language of reason and imagination, which at their sublimest depths are but one.

We will not speak of chances here. We may not even think of them, unless we might pierce the algebra of the morning star!

PROMISCUOUS INDUCTIONS.

1. Some years ago it was keenly debated whether the sea was not receding and the dry land gaining ground; and the general opinion of scientific men leaned strongly in favor of such an hypothesis.

At length a Swedish astronomer struck out a novel method of settling the controversy. He cut down a large pine tree that grew at the water's edge on the Gulf of Bothnia, and on counting the concentric circles, found that it was five hundred years old; and consequently during all that time, the ocean must have remained stationary. This was decisive. And yet how wonderful the fact! Millions had lived and died; nations had flourished and fallen; genius had sung its flame-songs, and love had breathed its burning sighs, and all had passed away—and still the forest-born grew on, buffeted by tempests, and chilled by freezing frosts, but nurtured also by genial summers, and led on silver-singing rivers, listening to the bird-music in its branches, till half a millennium is gone; and still all that time it had kept an exact account of its age, never losing a single year, all noted in beautiful circles, and the fine web of its own fibers. It is so with every cone of wood in the wide world. And again we ask, can aught but reason trace circles or reckon the count of passing time?

2. But let us select a last example. If anywhere we might suppose the absence of mathematical motion, we would expect to find it in those air-fleets that often desolate whole countries—the hurricanes of the tropics.

But modern science teaches us "that hurricanes are only whirlwinds on a larger scale. That they all have a regular axis of rotary motion, which axis is itself progressive, like a planet in its orbit, tracing an elliptical or parabolic curve. Sometimes the vortex of storm covers an area of over five hundred square miles, and sweeps over distant seas, for hundreds of leagues; but over this dual motion is preserved. Aye—beyond all question, the hand that launches the tornado, and girds its dark bosom with thunder, is the same that originally "weighed the hills in scales, and the mountains in a balance," and not poor, blind, and utterly impossible chance!

Thus it is plain that all motions in Nature are mathematical.

But the skeptic may object:

The proposition is not proven. For although we may admit that such a truth holds within the sphere of our actual observation, still what right have we to extend the predicate beyond the limits of that sphere? What right can we show to carry it back to the everlasting ages of the eternity without a beginning, and down to the incalculable years of that time which shall never end? What right have we to break over the impassable limits of the sense of sight, and assert a law that we know only to appertain to a little segment of the circle of infinity, of all the untrodden fields that may bloom with worlds, like flowers in the unexplored spaces, of which we behold but a twinkling point?

We have stated the objection in its full force; because it is much easier to answer than to state it.

We reply thus: All the forms of matter must be, of necessity, mathematical, simply because it is matter; as all its motions must likewise be so, for the reason that matter is inert.

We ask the reader to pursue the second scholium to the nineteenth proposition of the fourth book of *Legende*. He will there find, that all the figures possible in space are resolvable into the triangle, and of course must be mathematical.

Then let him turn to *Arnold's Elements*, where it is demonstrated that all motion must be in a straight line, unless controlled by some interfering force, when it takes the direction of a curve. So all motion must be mathematical or not be at all.

The simple answer that demolishes the whole objection is this. We see nothing but mathematical harmony in all the motions that occur within our own sphere—we can conceive of nothing but mathematical harmony in any other sphere. We see the unequivocal footstep of a God within our sphere; and every fresh gush of light from the remotest sun, adds to the evidences that it is so everywhere else in the wide universe. And this is enough. We are not called upon to roam over all space, and ascend the heights of all eternity, merely to answer a supposition destitute of even a shadow of proof, and verging close on the confines of absurdity! If we have a God ourselves, that is sufficient, if we but pay him the proper adoration. We need not stop to inquire whether some little mote or molecule of sand does or does not gyrate without a God, somewhere in the vast void of immensity!

Now let us put together syllogistically the two propositions heretofore demonstrated, and note the logical result.

1. Nothing but mind can work mathematically.

2. All the motions of Nature are strictly mathematical.

Then must it follow, as a conclusion utterly unassailable, that every effect in the universe, is produced by the immediate agency of mind.

To this, however, a plausible but false objection may be made. It was put against my argument last winter, by a distinguished Pantheist of Boston.

It may be said, that although it be demonstrated that matter cannot geometrize, still we are not entitled thence to infer that mind alone can; since there may be other substances in space beside matter and mind. What right, the objector may say, have we to assume quality only in substantial existence? It is true that we are acquainted within our own sphere with nothing but these. But our sphere is scarcely so much as an infinitesimal fraction of the whole universe. The entire concavity of the sky is a mere point, dotted in a space of inconceivable extent. The totality of

our historical time is not a second in that eternity without bounds, which expands both behind and before us. And how can we know but beyond this paltry sphere there may exist millions of substances, that are neither material nor mental, but of an altogether different, nay, contradictory nature? And even as to that, we are limited in our own fragmented sphere, by the solid wall of impassable sensation, that shuts us up as in a cage or prison of iron bars, in this our little world of feeling and appearance. For aught we can say to the contrary, here, where we now dream our philosophical reveries, perhaps no loftier than those the oyster excoiates in his shell; yea, immediately here, in the very space occupied by this poor grain of earth, and yonder evanescent bubbles of air and sky, there may be now substances indefinite in number, the very opposite of matter and mind, and with which we have no sense fitted to converse! To deny this, says the skeptic, were as unreasonable as for the animalcules in the dew-drop to assert that there is nothing but insects in the whole creation.

We cannot forbear remarking, what a marvelous amount of credulity it implies, to put with a grave face such objections. The skeptic refuses to credit the existence of the God who made him, though the splendor of the divine attributes shines on the face of all Nature brighter than the blaze of the myriad suns; and yet he finds no difficulty at all in affirming the reality of innumerable beings, the impossible brood of a wild imagination, as devoid of all proof as the fables of Scottish fable—the veriest of all moonshines.

And yet even scientific men of eminent fame have entertained such vagaries, and gravely intimated them on the printed page. Dr. John Mason Good was absurd enough to give the hypothesis a place in that strange medley of fact and fiction, so pompously denominated "The Book of Nature." I cannot but attribute such crude inanities to the general neglect of logic, mathematics, and true metaphysics among the moderns.

No person the least acquainted with logical analysis ever could have seriously started such an objection. It is founded on the sheerest ignorance of division. We showed, at an earlier stage of this inquiry, that the *absolutum infiniti* always exhausts the subject divided. Everything in the whole compass of thought must be either a tree or not a tree. It is so with matter and mind. We define mind, that which possesses reason; and we define matter, that which does not so possess reason. And it is evident to a school-boy that every object that ever was, or will be, or possibly can be, must either possess reason or not possess it. He who fails to see this distinction may rest assured, that whatever may be his talents, the faculty of logical investigation is not to him an attainable accomplishment.

For surely, unless reason itself be a dream, and insanity the only wisdom, every substance must be either active or passive, have intelligence and volition, or not. And, therefore, matter and mind are two logical categories that encompass all thought and exhaust all Nature. We demonstrate, then, 1. That matter is passive, and consequently cannot be supposed to originate its motions. 2. That no effect in Nature can possibly occur without motion. We must, therefore, seek for causal force in the category of universal substance, or nowhere. We find it in mind; and this is confirmed by our own inner consciousness, which assures us by the exercise of our voluntary activity, that the mind within us can and does produce motion, and cause effects as astonishing as they are beautiful. We next demonstrate that nothing but the reason, which perceives its own operations, can possibly work mathematically. And then we show by inductions, as wide as the generalization of science, that all natural motions are mathematical. Hence, they must be produced by a cause possessing reason. And the calculation of chances proves most conclusively that to deny this is an absurdity a thousand times worse than the ravings of utter madness.

As to all that exuberant sophistry about the impossibility of predicating anything out of our own actual sphere, we may observe that it is but a common trick of skeptics when driven from the field of fair argument. They assume a feigned humility, meekness that the most pious believer. Creation becomes a mere point, and life the flutter of a leaf in the sunbeam. They claim affinity with the blind worm and droning beetle, and can do nothing but shiver with awe at the immensity above and beyond them. They ape all the ignorance of the child, without any of its trusting confidence, its ardent, innocent love, or its eager, soaring hope.

We admit the grandeur of eternity—we wonder at the infinitude of space; and we freely confess our own littleness when compared, not with those mighty masses of moving matter that wheel on high over our heads, but with that Omnipotent Being who guides them in their courses.

For although our life is as grass, and our globe but a dot on the map of the universe, we have thought that wanders throughout eternity, and "before creation peopled earth," even now "rolls through chaos dark," and with a glance dilates o'er all to be in the vast fields of futurity, and climbs with winged feet the golden ladder of all the stars. Nothing material can do that—not the beam of light, shot from equatorial suns—not the lightning, which darts from heaven to earth in a moment. May we not assert, that although we be as nothing in the presence of that God "who wheels his throne upon the rolling worlds," yet one human soul of the countless millions of our species is superior to all the worlds that God ever made or can make? It inherits the divine attribute of reason. They never knew the sublime "geometry of their own evolutions!"

But it is utterly untrue that we can predicate nothing beyond the sphere of our own sensation. That is one of the follies of exploded materialism. Do we not know that everywhere a triangle must have three and only three angles? Can we not affirm this truth as certainly of the space a million leagues beyond the orb of solar day, beyond the farthest star that twinkles in blue ether, as of the little figure on the paper but six inches from our eyes? Must not the radii of every circle in the universe be equal? Is not the whole everywhere greater than any of its parts? Can there be any phenomenon without a cause?—in any, the wildest of the wilderness?—in any, the remotest cycle of eternity? Can love be a crime, or murder virtue, in any conceivable sphere of existence? Can truth become a lie for any being to whom atheism is not reason? All spheres alike belong to the soul, when it puts on its beautiful wings, and goes forth through

the open door of universal faith to universal triumph. Then the stars beckon it to their bosom, and legions of angels fly down to meet it. Then it becomes a note in the eternal anthem of spheres-melodies that "pass the universal Father; and in affirming God, it compasses even death, and is already one of the immortals!"

But again, it may be objected, that although no mass of matter can be supposed to have it self, yet two masses or elements, when brought sufficiently near, may move each other.

But this is too shallow for a serious answer. For how shall the given masses or elements, or separate atoms, be ever brought near, without first of all moving? And what can they move them? Not other matter, for that we have to shift the difficulty without success. Such are all the arguments of shallow materialism, that are their own refutation—such as that a modest monkey, were it gifted with speech, would blush to utter!

Another and very common objection of scientific skeptics may be expressed thus: It is true, say they, that we are irresistibly forced by our intellectual constitution to affirm a Cause for this vast-flowing stream of the material events that together constitute the universe. But we find that Cause in Nature, it is Nature which does all this. She builds up and tears down her own systems. She solves at once the life and the death which are but two different phases of one and the same fact, or as the opposite sections of an axis, where the universe plays as a pendulum betwixt birth and dissolution.

See how easy it is to use words without meaning. The shadows of language do so, and we are misled—do not imagine, so to speak, at all, when they have lost the substance of ideas that gave them soul.

Let us ask the objector—tell us seriously, what do you mean by the term Nature? Is it a reality, or only a relation? Has it a substance? and if so, that substance, we have seen, must be either matter or mind—must possess reason or not. And if it be without reason, how doth its mimicry of God contribute so far transcend all known or conceivable difficulties? The difficulty loses nothing of its force, in predicating Nature as the cause of any conceivable operation. The question still comes, how can this exquisite harmony which intellect alone could order? That will not do. In the ending of a lifeless word—that will not be saved by the art of a juggler that merely shifts a penny covertly from one hand to the other.

All men of sense now agree that Nature is but a general term—a mere abstraction—means but the totality of phenomena that satisfies the mind. It is this very great fact which the sophist to account for—nothing more. It is an ideal exponent, a symbol in the mind's algebraic notation for all the motions of the universal whole. It does not and cannot give the unknown X which lies beneath them.

It is the same with the phrase, "laws of Nature." No philosopher, since the publication of Bacon's *Organon*, has regarded these as anything other than the very facts themselves generalized. They are merely classifications of observed phenomena. How difficultly admitted is it, then, to use the word law to account for the facts that constitute the law, and without which it were not. It is a law of Nature that the sun rises in the morning. But that is nothing more than a general assertion of the particular fact; and to say the fact is so because it is a law of Nature, is precisely equivalent to the identical proposition, "the sun rises because the sun rises?"

Nor is the case at all different, if we use the word *property* instead of the word *law*. For recollect, that matter and mind are the only two substances possible, even in imagination. And when you affirm that a certain property in our body causes motion in another, before you look wise and raise a shout of gratulation at the fancied success of your own ingenuity, pause a moment, and ask yourself the short, simple question—what is property? Is it matter, or is it mind? Is it an entity, or an abstraction? Has it color and form, or hands and feet? Has it consciousness and a will? And above all—for that will touch, as with a ray of electrical light, the secret heart of the matter—be sure and ask, "has the given or supposed property reason, and does it understand mathematics?"

But we feel that on this part of our argument among these skeptical objections, we have wandered far from the sunlight of the common earth and air, into a dim world of empty abstractions. A cold wind breathes in our faces, like "the difficult air of the lead mountain tops, where the birds dare not build, nor insect's wing dits o'er herbless granite," or rather like the stifling vapors of sepulchral vaults, where shadows come and go, as in a dance of mocking wild-fires. Never mind; let us proceed. The children of the mist will vanish before the torch of Reason, and the firmest pillars of the capital of atheism melt away into mere negation.

For although an objection to the mathematical argument, urged in a private conversation, by an eminent atheistical writer of Boston, during a recent visit to New England.

He said, "It is true I cannot pretend to answer your demonstration by laying my finger on a palpable logical law in the reasoning. But I can do more. I can show that it must be false, since it contradicts the evidence of the senses. You undertake to prove that one body cannot move another. Every man's eyes behold the contrary. Yonder is a barrel of gunpowder. Let a spark fall on its surface, and the whole detonates instantaneously, with a deafening explosion, producing light, heat, and sound."

To this we reply, that in such cases as these, and all others of sensible motion, our eyes truly see nothing but the visible phenomena. We behold the appearance, not the power which produced it. The surface is plain enough to view; the solid center eludes our vision. Yet we know there is a producing power—we believe with absolute certainty in a center. We cannot help doing so, unless we would turn ourselves. The visible atheist does the same. Ask him what causes the gunpowder to detonate on the application of a spark of fire? He will not answer, unless in the last stage of lunacy—"there is no cause for it in good sooth." That would be too much for even an atheist of the modern Athens. He will respond, "there is a secret property in the spark to ignite the powder, and therefore it must be ignited," and then to one he will launch boldly into a learned dissertation concerning the chemical composition of the powder, and the hidden qualities of fire, showing with consummate ingenuity, how well suited they are to be joined in wedlock—how much they desire to be married, and what a flame-progeny they must necessarily beget between them! Now ask him what is that secret property in the spark, which evokes such results? He will surely respond—"It is the unknown cause, which has the power of production." One more question and the problem is solved. Is that property or cause matter or mind? Doth it know what it doth? Hath it a will to originate motion? Can it move itself? And so still on and forever, there can be but one solution for the universal enigmas, and that alone is afforded in the infinite reason. We can never hope to meet with action, save that which is essentially active. The purely passive cannot furnish it.

But finally, as a last resort, the skeptic flies to a sudden panic, and here, from his own objection, and takes refuge in blasphemy. "If there be a God," says he, in the maddened language of Shelley, "that God must be the author of all evil; and such a proposition is more revolting than the worst forms of atheism. I would rather," he continues to urge, "credit any absurdity, or commit any conceivable folly, than acknowledge a creed like that. Can we suppose that a God of infinite reason and unlimited power, would voluntarily create such a universe as this? Would he give life to beings, only to confer on acquaintance with its equal abjectness, and then almost instantly take it away? Would he plant in quivering hearts, not only those burning tortures, which are of the very essence of hate, but those sorrow-stings that follow the rosy feet of gliding love also? Tell me that God made some other world, where perfection is the order of Nature, and where, perhaps, believe you. But ask me not to admit a divine origin for such a desolate sphere as this. Somewhere else, for aught I know or care, there may be harmony. Here I behold nothing but sin and disorder. Pleadance and famine—volcanoes and devouring war—tempest and earthquake alone reign around us. A wild, wailing howl of agony resounds throughout all lands; and even brute instinct echoes the appalling cry of the human. Vainly is written in the letters of ruin, even on your stony shores, where pale suns burst in shivered bubbles, and vanish away. Urge not that a Deity day, in void space, this universal spectacle—haunted alone by the ghost of mourners, by the incalculable millions. Say that it is the work of some dreadful demon, and I may entertain the proposition!"

Such blasphemies are horrible to hear. But sort of a heart must be own, who dares utter them? I confess, with sorrow, I have no charity for the atheist who attempts to propagate such opinions. I can listen with the poor Pagan, who honestly bows the knee to his idol, painted with blood, though it be. I can sympathize with the Polytheist, who beholds a separate god in every object of beauty and of wonder. I recognize a brother man struggling through the deep gloom of superstition, striving to reach the light. But I recoil instinctively from the chill breath of an atheist. I realize the fearful presence of some dark spirit of a different order. My heart shudders at the glare of his eye, and I shrink from contact with the white foam on his lips, as if it were the juice of hemlock!

But let us trace the objection seriously, according to the strictest rules of logic. We remark, in the first place, that it is not an objection to the argument as such, but a mere trident thrust against the conclusion established. And even as to this, it is wholly irrelevant. It lies, if it be of any worth at all, not against the being, but the attributes of the Deity. The presence of evil may, or may not, furnish a valid reason for pronouncing as to the moral character of a power. It certainly does not touch the question of existence at a single point whatsoever. The dullest intellect must perceive this at once, without illustration, on the bare statement. The problem of the origin of evil has positively nothing to do with the proposition that God is. It belongs to a very different category—the inquiry as to whether God is good.

The problem of evil has been professedly solved in many opposite ways. Every creed presents its own solution. Free will, predestination, optimism, the fall of man, transitive progress, and several minor theories, are so many methods of explanation. We shall not presume to attempt an account of it. Such a tentative, however ingenious, can at best be but pure hypothesis. Nay, it is demonstrably insoluble without a direct revelation from heaven; and for the obvious reason, that the existence of evil is a contingent, not a necessary truth, in the metaphysical sense. It is not based upon any principle of eternal reason, from which it may be deduced and expressed in analytical formulas. It is, on the contrary, a fact of experience, the origin of which can only be comprehended by actual or historical survey. But when, or where, or how it originated, nobody shall declare? The true question, embodying the whole difficulty, is this—"Why did the Deity purpose to permit it?" or to cause it by the working suit you better? And this, beyond all controversy, no one in the universe, not the oldest seraph of knowledge, can possibly tell, unless the Deity see fit to reveal it to the creature.

For this cause, all metaphysical solutions of the origin of evil must ever continue to be mere hypothesis, and as such, founded on very meager data. We have not framed such; we have essayed to do better—to demonstrate their insufficiency, and unfold the reasons why they are so. But with this frank admission to back it, the objection, even as to the divine attributes, remains as futile as ever.

We cannot judge the moral character of the Deity, from one manifestation of his power alone, unless we are thoroughly familiar with the whole compass of its design. The act reveals the attribute only in connection with the purpose that put forth the act. This is evidently true of even the finite fellow-creature. Suppose that the history of some ancient nation simply informs us that "Zanoni killed Uelika," and informs us nothing more. Can we, therefore, pronounce with unerring, or even probable certainty, that Zanoni must have been a man? Assuredly not, unless we know also in addition to the fact, the cause and motive of the killing. Uelika may have been a traitor to his country, and Zanoni put him to death, as a minister of the law. The slaying may have been in self-defense, or in open and honorable war. Nay, on some glorious field of victory, where the heroic patriot fought for the redemption of his race, and to protect the hearth of his home and the wife and children of his bosom. It may have been, for anything we can allege to the contrary, an act of the loftiest virtue, rather than one of the worst criminality, or indeed of any guilt at

all. Thus we reason in relation to our finite fellow-men. Wherefore, then, apply a totally different sort of ratiocination to the ways and purposes of the infinite Father?

He may have permitted evil as a condition of the greatest good. He may have suffered it in order to the necessary display of that wondrous mercy which could be revealed alone through its partial or general prevalence. Nay, he may have ordained it, in order to enhance our everlasting happiness hereafter. The shooting pang of this fleeting moment of life may form the point of comparison by which to reckon the raptures of the whole eternity. In fine, a thousand suppositions may be conceived to avoid the follies of atheism and the sins of blasphemy. Doth the skeptic get rid of evil, by denying God? On the contrary, he affirms its endless perpetuity—the utter impossibility of its termination. He does not circumscribe its boundaries—he cures not one pain in the bleeding bosom of humanity; but he extends the grizzly terror into all other spheres of existence; since, what blind matter, and crude, unconscious force has accomplished here, it must accomplish everywhere and forever!

But the shuddering horror we experience at the bare idea of God's willing evil, for its own sake, is proof positive of the divine benevolence, which has thus constituted our inner nature, to love virtue and abominate vice, even were such vice possible, in Deity himself!

Besides, we know innumerable evidences of Infinite goodness around us. In the boundless beauty, that ever lives from age to age on the earth below, and in the splendors of the firmament above us, we see and feel it. We behold it in the ecstasies of youthful love, in the serene joys of friendship—in the cherished sympathies and endearing recollections of sweet home. It bubbles up even in the gratifications of sense, and mingles with the coarse luxuries of animal instinct. We hear it in the songs of birds and the evening hum of the bee-hive. Sickness adds a new zest to convalescence. Never is the light of heaven so enchanting as after a night of cloud and tempest. And even the grave itself is sometimes sought after by philosophy as well as religion, as a not unwelcome bed of repose. It is only the sin that has wrought its own keenest sufferings, which throws such gloomy colors on the features of Nature. The little innocent children, and all true poets, as well as enlightened Christians, and the great mass of mankind, love this same Nature so well, that they are very loath to bid her farewell, even for the revealed bliss of life everlasting!

We will notice only one more objection, and speedily bring our argument to a close. It is not an atheistical objection, but one that is doubtless made by many intelligent and pious Christians, to one idea expressed in our conclusion, and demonstrated, as we cannot but deem most fully, in our whole course of reasoning. The idea is the immediate ever-present agency of the Deity, in all the phenomena of Nature. One class of writers on natural theology view the universe of worlds as a grand machine, that was, to be sure, originally put together by the divine hand and set in motion, since which time it continues to run of its own accord, like other mechanical contrivances of a similar kind, though under the general superintendence and control of Providence.

Such is the mechanical conception of the universe, as opposed to the dynamic or atheistical. It allows the presence and agency of God: 1. At the period of creation; and 2. His occasional intervention at the periods of miracles. It allows, too, his general supervision to keep the machine of Nature from falling into pieces. But it denies altogether that every phenomenal evolution of matter—every motion produced, either in molecules or masses, is the immediate effect of a present volition of the Divine mind.

This conception prevails to a considerable extent among scientific men; and is embraced, perhaps, by at least one-half of the Christian world.

We have no doubt that the almost material, certainly sensual philosophy of Locke, contributed mainly to this result in the first instance—a result still farther strengthened by the strictly mechanical argument, presented with such admirable clearness, in Paley's *Natural Theology*. The exceedingly eloquent writings of the late lamented Dr. Chalmers also aided the advance of this general tendency.

We are compelled to regard the prevalence of such an opinion as injurious, though not designedly so, to the general interests of religion and science both; while we must feel that it strips Nature of her most highly poetic ornaments, and reduces her most gorgeous works to the condition of mere lifeless contrivances. We have no sympathy whatever for "celestial mechanics." Indeed, it seems to us that the word is a strange misnomer, when applied to the magnificent creations of the Deity, either on the earth or in the sky. To render this evident, let us consider the meaning of the term when used in reference to the works of human art.

In such structures, we do not create any new material, nor any new force. We simply apply the old to the new purposes, by giving them a new direction. It is a settled law in mechanics, that no arrangement of parts can possibly, under any combination of circumstances, add one particle of power to the original stock of Nature. The screw, the lever, the wheel and axle, always lose in time exactly what they gain in intensity. And thus it is true, beyond all controversy, that the mightiest art of man can neither create a single new atom of matter, or add to the universe one iota of active force. It merely plans special collections of existing forces. Thus it prepares the stream, where the revolutions are performed by an ever-present power. Thus is human mechanics an arrangement of means, where the human intellect cooperates with the uniform motions perpetually evolved by the divine volition.

Now, we may be permitted to inquire, in what sense can the Deity be said to fabricate such contrivances? He is the direct Creator, not only of the matter and collections, but of all the forces whatsoever. He cannot possibly, then, adapt arrangements of means to the action of pre-existing forces, which is the sole meaning of the word mechanics with us. Thus is the conception of a mechanical Deity as false in theory, as it is, in our humble opinion, degrading to the proper idea of God, which is that of an infinite free activity, the cause of all conceivable effects which are not the voluntary products of the finite activities created and preserved by him.

The mechanical argument is also defective as a mere piece of reasoning, for—

1. A machine doth unquestionably prove a machine-builder, if it be granted that the given structure be indeed a machine, and that it was actually created. But deny this—deny that a given apparatus ever began to be at all, and until the fact of its beginning be proven, the argument opens a hiatus that no extent of ingenuity can possibly bridge over.

This is the first and radical defect in the reasoning of Paley. It is based on the postulate, (not proven or attempted to be proven, in his treatise,) of an actual historical creation. The moment the question comes up—"But what if this earth and yonder heavens be from eternity?" the argument of Paley can furnish no answer, but silently crumbles into pieces. Atheists never were logicians, and they have, therefore, all failed to notice this raincoat flaw in Paley's Treatise. The piercing sagacity of Dr. Chalmers detected its existence, and he essayed to supply the desideratum by considerations deduced from the facts of geology. It might, perhaps, be difficult to say whether he did or did not partially succeed. One response, however, to all his eloquent dissertation, renders it utterly impotent to work conviction in a thoroughly logical mind—that if *present* physical powers can now form the individual organized vegetables or animals, the present opinion is strong that *past* physical powers may primarily have created the genus and the species. To this there can be no answer.

2. But in the second place, an equally fatal defect in the argument of Paley is, that it affords no shadow of even presumptive proof of the present existence of God at all! His favorite example of the watch demonstrates this so clearly that we need refer to no other.

No watch ever constructed by the art of man can possibly furnish the slightest proof of the present existence of its maker. It may continue to keep the record of passing time with the most admirable regularity and precision long after the hand that wrought and arranged its springs and wheels had moldered into dust. He may have ceased to be for a day, a year, a millennium of ages, and it still beat on, ticking its metallic teeth, but telling no news of him who first polished them, nor of the very fingers that wound up its slender chain but yesterday. May it not be so with the world, with all worlds, on the mechanical hypothesis? God may have exhausted his power in the creation, for aught a cold machine may say to the contrary. He may have ceased to exist six thousand years ago; nay, the very moment he rested from his labors, and we be none the more apprised of the fact by the utterance of all the mechanical suns and systems which, as to this point, are dumb as the coarsest clods of inorganic matter.

Nothing can prove *present* power but *present* motion, or the unequivocal signs of its *present* being.

But no such objections hold as to the mathematical and rational argument, of which we have presented the brief outlines in the foregoing pages. It appeals only to the past, as witnessed in grand biographies, seen at the present hour, enshrined on the limestone of the mountains, and engraven in the soft wood of every tree in the forest, and written among the silken curls of all the flowers of the fields.

For the most part, our argument appeals to present motions—the sublime evolutions that are each moment being manifested before our eyes. It points to the past, and proves that a God was. It turns to the present, and demonstrates that He is now. It calls to mind the eternal uniformity of Nature, and infers with indubitable certainty that he will continue to be forever. It leaves no *desideratum* to be wished for by its friends, and no weakness available to its foes. By its application of the doctrine of chances to the mathematical equations which Nature presents in ever recurring series, this argument renders the creed of atheism impossible, without actual insanity.

And viewed in this radiant light, how wondrously luminous and beautiful doth the face of the universe become! We behold the Deity enthroned in splendor everywhere, and on all things alike. We see his love-smiles on the petals of flowers and the wings of birds, as well as in the brightness of the sky and deep azure of the ocean. We hear his voice in the octaves of all our music, pealing in the deep bass of our Sabbath-organs, out-parching all our priests, and tolling the bell of thunder, hung in clouds that float higher than the Andes. He weaves the fibers of the oak, he twines the gleaming threads of the rainbow, he vibrates the pendulous sea-waves, he calls to prayer from the heart of the storm. But sweeter, oh sweeter far than all, so fit and clear, and without ceasing in our own souls, for ourselves, and those whom we are permitted to love as dearly as ourselves, he whispers infinite hope and life everlasting.

All this follows from the admission of the immediate and universal agency and providence of God throughout all the realms of Nature. Despair can fling no dark shadow on the soul in the presence of that sunshine which glides all things. There is no room for doubt when faith fills immensely. Atoms and worlds alike become transfigured in the new and cryptic light, which beams out as from beneath a transparent veil, in objects the most insignificant, in scenes the most unpoetic. Even the cold eyes of death ray ineffable effulgence, like stars rising upward to their zenith. Pale fear, appalled at his own shadow, flies over the confines of creation, and leaves all hearts alone with love and joy. We know that we cannot be lost out of the bosom of God; for the root of the soul is in God, and therefore cannot die. The iron chain of necessity releases its coil around the world, and its clanking links of dark circumstance melt away in receding mists, as in the presence of a sun shivered into spangles of glory. The tears of sorrow turn on the faded cheek of the mourner into priceless pearls; and prayer and praise breathe out among blooming roses on white lips quivering with agony. The old familiar faces of the "long, long ago," the loved, the lost, the long lost but never forgotten, are around us once more.

"Their smile in the twilight doth wander by,
Their breath is near in the wind's low sigh—"

In music's divinest tone. The endless ages are crowded into a luminous point. There is no past or future. The faith that asserts God proclaims all things present to the soul. We repose on the bosom of our Father with a confidence nothing can shake. Friends may band cold and change around us; enemies may band together for our destruction; lovers may fly away and leave us, like sunny birds when the cloud lowers, and the voice of thunder is heard remote. But we have one immortal

friend who stands between us and all foes, encircling our souls in his arms of everlasting love.

For shall not he who preserves, and blesses, and beautifies all things, take good care of all these, his human children, especially created in his own image of power, wisdom, and love? He paints the wings of the little butterfly. He glides the crimson flower-cups where the tiny insect sips honey-dew at morn. He launches every beam of light. He adorns plumes to every wandering zephyr. Every sparrow that falls from its leafy boughs with a chill-pain in its dying heart, falls to sleep on his kindly breast. Never a grain of sand, nor a drop of dew, nor a glimmer of light, has been lost out of his embrace of infinite tenderness since the beginning of time, nor will be while eternity rolls on. Shall he, then, lose me? Can I lose myself?

Then "will I trust him though he slay me?" On the summit of this exalted faith, which is certainty, I rest secure. Nothing can move me more. The sensuous world has vanished from beneath my feet. I live already in the Spirit-Land. The immortal dead are around me. I hear them holding high converse in the transcendent clouds. It is no night-vision, although brighter than all dreams. I am become a king, for I am now a son and heir of the universal empire. My throne stands on a pyramid of mathematical principles as old as God himself. I have ascended a demonstration that carries me into the heavens. I have bid adieu to fear. What is there to harm me in the presence of my Almighty Father in a universe of brethren? There can be nothing more to desire. Other want is impossible. I have found God, who owneth all.

Here, then, will I take my repose. The vessel in which I am embarked may drift whithersoever it will on this immeasurable sea of being. It may run riot on the giddy waves; lightning and tempest may rend every sail, and leave its masts bare. Impenetrable storms may hide every load-star in heaven; the angry spirit of the waters may shriek till the whole world is deaf. What care I? Let the storm howl on—God guides it! And on whatsoever shore the wreck is thrown, he is sure to be there, with all my loves and hopes around him; and wherever he is, there is the open gate of heaven—for there is the everlasting love, which is heaven!

Theological Investigation.

"Fair Truth! for thee alone we seek!
Friend to the wise, supporter to the weak,
From thee we learn what's right, and what's wrong;
Credits to reject, professions to disown,
Farms to despise, pretensions to deride,
And, following thee, to follow naught besides."

For the Herald of Progress.

Ancient Glimpses of the Spirit Land.

NUMBER FIFTY-EIGHT.

As the more developed of the ancients outgrew their mythologies as veritable histories, they turned them into allegories—the water into wine. So did some of the Gentiles by the word of Homer; so did some of the Hebrews by Moses and the prophets. Pythagoras and Plato had words for the initiated of the Heathen brethren, and thus turned aside the cup of Socratic hemlock, the gall and vinegar of "the letter that killeth." Philo-Judeus, a little before the Jesuit era, sought to extract the word from the rinds of the old Jewry tree, thinking that, if rightly tapped, there might flow therefrom an allegorical or a spiritual molasses for the sweetening of the soul—"which things are an allegory," as says also St. Paul. Some of the Christian fathers, as Origen, sought refuge from "the letter that killeth to the spirit that giveth life," and in our own day so great has become the bitterness of the letter "written with the finger of God," that some fly to one city of refuge and some to another, while poor Hugh Miller, fleeing to the mountains, was struck by a Sabbatarian boulder from the "Rock of Salvation," letting out his soul to a wider field in the Spirit-Land, where he might go in and out, and find pasture beyond the scope of the old Jewry school.

But the very Mosaic rock which fell upon Miller and squeezed out his soul, Bishop Colenso finds to be a mere conglomerate of cobble-stone daubed with untempered mortar, which falls easily to pieces when skillfully hammered. It might have been supposed that so excellent a stone-mason as was Hugh Miller should have known how, when, and where, to apply the whack, row-de-down, to such a piece of Mosaic work, but the creeds had valled him, and so the truth escaped him, while the "Right Rev. John William Colenso, D.D., Bishop of Natal," had his "visual nerve purged with euphrasy and rue" to the seeing of the unvarnished of God's Word to old Jewry—especially in matters of arithmetic concerning the housekeeping of some two or three millions of people on the bare Rock of Sinai, the Rock of our Salvation, where the Word came down in thunder as "when two black clouds come rattling on over the Caspian," meet, and discharge their word with lightning. But the good Bishop is very pitiful and of tender mercy as he, charm by charm, unwinds that which grooved our idol, and we see the Fetich and Gree-Gree worship of our Church-theologies. The good father realizes how weak we have all become, so long bandaged in the old swaddling-clothes, and dragged through mud and slime till they are as revolting to healthy sight as the modern fashionable skirts which hedge the fashionable religion. He sees how severe the trial when all the enfeebled staves and corsets are removed from the flabby, lifeless muscles of the priest-fed soul, trained "in the nurture and admonition of the Lord" upon skim-milk, are the efforts at first to walk by a more muscular Word, and so he kindly and tenderly seeks to lead his children from the old nursery to more strengthening fields and pastures new, where they may stand upon their own healthy muscles, and no longer be mis-stayed within the suffoca-

ting circumscription of the Hebrew old clothes. He sees that to confine us to the plane of old Jewry for the Word of God, is to fix us to the status of present Heathen Africa; for he says:

"That the phenomena in the Pentateuch, to which I have drawn attention in the first instance, and which shows so decisively its unhistorical character, have not yet, as far as I am aware, been set forth, in this form, before the eyes of English readers, may, perhaps, be explained as follows:

"Some of these difficulties would only be likely to occur to one in the same position as myself, engaged as a missionary in translating the Scriptures, and, therefore, compelled to discuss all the minutest details with intelligent natives, whose mode of life, and habits, and even the nature of their country, so nearly correspond to those of the ancient Israelites, that the very same scenes are brought continually, as it were, before our eyes, and vividly realized in a practical point of view, in a way in which an English student would scarcely think of looking at them.

"Such studies as these have made very little progress as yet among the clergy and laity of England; and so the English mind, with its practical common-sense, has scarcely yet been brought to bear upon them. Add to which, that the study of the Hebrew language has, till of late years, been very much neglected in England in modern times." &c

What, then, are we to think of that wisdom that would fetter us to old Jewry by pulpit and Sunday-school?—what of that wisdom that teaches that the old Jewry Word was exclusively and infallibly of God, when it is only level with the Heathendom of African civilization?—"vividly realized in a practical point of view in the very same scenes." In Jewry there was a manifestation of the Word by jealous waters, but not suffering a witch to live, &c., as vividly realized by Da Challa in Central Africa—thus showing that corresponding variations present corresponding religions.

Attempting to subordinate the nineteenth century cultors to the plane of God's Word as spoken by them of old time, we have priestcraft, slavery, and civil war. The good Bishop well asks: "How is it possible to quote the Bible as in any way condemning slavery, when we read, 'Jehovah's tribute of slaves, thirty two persons?' And surely the Lord-theology of most of our pulpits has been nothing behind the chiefest of old Jewry.

It is said that "Jesus increased in wisdom." It is time that our civilization had increased beyond the pasteboard barriers of the Bible—not discarding the true and beautiful therein—for whatever is of truth will live forever; but we may enough much of the grosser letter to the increase of the more beautiful spirit. Of the various books of the Bible, from our infancy drilled into us as being God's Word, the Bishop says: "We need only consider well the statements made in the books themselves, by whomsoever written, about matters which they profess to narrate as facts of common history—statements which, every clergyman, at all events, and every Sunday-school teacher, not to say every Christian, is aptly bound to examine thoroughly, and try to understand rightly, comparing one passage with another, until he comprehends their actual meaning, and is able to explain that meaning to others. If we do this, we shall find them to contain a series of manifest contradictions and inconsistencies, which leave us, it would seem, no alternative but to conclude that main portions of the story of the Exodus, though based probably on some real historical foundation, yet are certainly not to be regarded as historically true."

Father Colenso then proceeds to scan the old Jewry lessons in arithmetic, and he finds that the cyphering is of a piece with the rest of the Word "written with the finger of God." There is found no lack of "ample room and verge enough" in the figures—indeed, so figurative as to show an enormous breach between the figures and the facts they represent, as when the children of Israel were "summoned solemnly by the direct voice of Jehovah himself to assemble at the door of the Tabernacle of the Congregation to witness the ceremony of the consecration of Aaron and his sons to the priestly office."

Supposing, then, that "all the congregation" of adult males in the prime of life had given due heed to the Divine summons, and had hastened to take their stand, side by side, as closely as possible, in front, not merely of the door, but of the whole end of the tabernacle, in which the door was, they would have reached, allowing eighteen inches between each rank of nine men, for a distance of more than one hundred thousand feet—in fact, nearly twenty miles!

It must be confessed that this and many other similar aspects of the Word are rather wide in their range; but it must be recollected that all the congregation were about as many as the present people of London—some two or three millions having a squatter sovereignty on the bare Rock of Sinai—the Rock of Salvation. Thus bottomed on such a basis, it is not to be wondered that "all the congregation" thought themselves the "Broad Church," and though they did not stretch out to the crack of doom, but only twenty miles, yet the "voice of the trumpet exceeding loud, so that all the people within the camp trembled"—as per Bible—and was "heard to the extremity of the universe"—as per Philo, a father in Israel—was a blast quite equal to that through the ram's horn which leveled Jericho, and doubtless as "exceeding loud" as the trumpet which "Gabriel is going to blow by-and-by."

It appears that the encampment was "a movable city of twelve miles square"—something after the order of the New Jerusalem as witnessed by the revelator, John, "in the spirit on the Lord's day." But in the Sinaian

encampment, Aaron would have to perform labors equal to Hercules in cleansing the Augean stable; for Aaron, according to the Word, would have to carry "a distance of six miles" the "skin, and flesh, and head, and legs, and intestines, even the whole bullock." So great a luggage for so great a distance to be toted by Aaron, "or one of his sons," must be considered as rather a heavy burden of the Lord.

This very "Broad Church," thus rooted and grounded on the Sinaian rock, had 2,000,000, of sheep, and "very much cattle." These also must have fed on manna, as there were only the rock and a "waste, howling wilderness" in the natural order for food. The good Bishop finds craggy rocks and the "waste, howling wilderness" a hard road to travel for "a movable city twelve miles square"—a city of London with 2,000,000 of sheep and "very much cattle," and when, according to the reckoning, "every mother of Israel must have had on the average forty-two sons," and Moses born when his mother "must have been, at the very least, two hundred and fifty-six years old," faith almost staggers under the overwhelming burden of the Word.

By a variation of the Word, Moses is born when his mother (who was also his aunt) was seventy-eight years old, but both stories may be received as apt Mosaic work, to be wrought as regular bricks into the Mother Gooseeries of the Broad Church; so, also, those eminent Hebrew women, who, by "extraordinary blessing of God, might have brought forth six children at a time," as suggested by Bishop Patrick. Even Kurtz, whom Father Colenso often cites as believing all things and taking down numberless whales with open mouth and shut eyes, at length leaves the gorge at some aspect of the Word, and exclaims: "We must candidly confess that our faith will not reach so far as this!"

What an exquisite piece of Mother Gooseerie for the nineteenth century Sunday-schools and pulpits is the following mouthful from Colenso: "The very pigeons to be brought as sin-offerings for the birth of children would have averaged, according to the story, two hundred and sixty-four a day; and each priest would have had to eat daily more than eighty-eight for his own portion 'in the most holy place'!"—equivalent to Mother Goose's

"Robin O'Dublin, that old fat hen,
Ate more victuals than three-score men."

As ninety thousand of these pigeons were in the yearly sacrifices, they were, doubtless, caught by the miracle of "putting fresh salt on their tails," as part of the training of the children of Israel in the nursery of Mother Goose; hence the aptness of the same teaching in our pulpits and Sunday-schools of today.

Father Colenso concludes his present volume by some quotations from the Heathen, showing beautiful moral and spiritual insight—who "had no Pentateuch or Bible to teach them, but who surely learned such living truths as these by the direct teaching of the Spirit of God." Thus showing the truth on Heathen as on Christian ground.

Let us deal justly by all. We only lessen the spiritual and moral worth of the Bible by insisting that its mythological stories are infallibly the Word of God. We are indebted to the ancients for spiritual and moral beauties of surpassing excellence. Father Colenso admits all this of the Bible without setting it up as an exclusive idol in his heart, with all its Mother Gooseeries and *Pe-fan-fums* as the highest inspirations of the Holy Ghost. He is ashamed of the religious confidence in the letter of the old Bible, but his mind is of that objective, matter-of-fact cast, that does not readily spiritualize by allegory—the apt drapery of the oriental mind. The author of "Christ the Spirit" is more at home in spiritualizing—of turning the water of the letter into the wine of the spirit. This comes of that subjective, imaginative cast of the brain, which is able to receive the spirit through the death of the letter. Frothingham's sermon, which so much pleased Gerrit Smith, was preached from this standpoint; but the whole matter is far more elaborated in the two volumes said to be by Gen. Hitchcock, and entitled: "Christ the Spirit." This work is quite suggestive and ingenious in many respects in following the mystical interpretation of the Word as concealed under the gloss of the ancient letter in the Hebrew and Gentile initiations. It traces Christianity to the Masonic Brotherhood of the Essenes, a kind of Hebrew and Pythagorean Shakers; who received and kept the Word of the school-master on his first going abroad out of Ur of the Chaldees. There is no difficulty in receiving the Trinity on this mode of interpretation, because Christ, as the Supreme Spiritual Principle, and not a person, would be the same as God, Holy Ghost, Father, Word, or whatever name you please to give the impersonal Soul in whom we live, move, and have our being—the Christ or Lord in flowing and shed abroad in the soul—the Word of the Gentile Mystics hundreds of years before the Jesuit era, though the Jesus of the four Essene Gospels stands the fullest in the spiritual and moral beauty of the mystical culmination. He is said to embody it as initiate and representative, and we all likewise embody it according to our receptivity of influx. Says Philo, the Platonic Hebrew, before the time of Jesus: "If any one were to call it universal light, he would not be very wrong." This is the same as the "light" of the Evangelist John, the mystical Essene, or therapeutic initiate, who had been taught the Word in the Mysteries as the "Light that lighteth every one that cometh into the world," and was the same as the Higher Law in the conception of the Heathen Cicero.

Surely in our day there is no lack in the various aspects of the Word. Bishop Colenso and General Hitchcock turn the "seamless coat" the seamy side out, and hang it up before the Lord in the sight of all Israel and the sun; while Ambrose Sawyer, whose engineering we have not seen, presents himself with a "Reconstruction" of "God's Word." Surely with so much scope of the Word, there is room for all to go in and out and find pasture, as in the Word of Mother Goose:

"Jack Sprat could eat no fat,
His wife could eat no lean;
So 'twixt them both they clear'd the coast,
And lick'd the platter clean."

And thus the old Jewry platform has been "licked clean," on the outside and on the in, ever since the "original Jacob" "cleared the coast" of his brother Esau's pottage.

But while the modern more open revelations embrace us to the endearing humanities of the Spirit-Land and raise us from the grosser circumscriptions of the old Word, we may yet discern, even in this, much of a beautiful pathway leading unto the resurrection and the life.

C. B. P.

Philosophical Department.

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

For the Herald of Progress.

Neuro-Magnetic Spheres.

EDITOR HERALD: The following is a communication to the New York Psychological Society, elicited by the eleventh of the series of questions drawn up by said Society, and recently published in your columns. By a vote of the Society I am directed to ask the favor of its insertion in the HERALD.

Yours, &c., Wm. Fishbough,
Secy N. Y. Psychological Soc.

PHILADELPHIA, Feb. 17, 1863.

In the HERALD OF PROGRESS of the 8th inst. I find a series of questions propounded by a Committee appointed by the Psychological Society of New York, accompanied with the request that persons who are not members of the Association will furnish written essays on such questions embraced in the series as may suit them. Perhaps I should not be included among those invited, as I am not "accustomed to put my thoughts on paper," still I feel inclined to make a trial. If I succeed in presenting a thought or two which may tend to shed light on one or more questions embraced in the list, I shall be satisfied.

It appears to me that a solution of question eleven in the series will furnish the key to a correct understanding of several others in the list:

"What is the true doctrine of neuro-magnetic spheres, or *auras*, and what are their peculiar potencies?"

I think this is a very important question. It is generally conceded that all forms in Nature, animate as well as inanimate, are surrounded by an "aura," or "sphere," but the rationale or philosophy of spheres, and the relation which they sustain to each other and to man, is not well understood. I will commence by saying that the sphere of a form is composed of emanations from the form itself. This sphere not only surrounds the form, but pervades it. The surrounding portion of the sphere is less refined than the matter composing the form, while the pervading portion is more refined than the particles of matter composing the form. This interior or pervading portion connects the form with that which is above its own plane of elevation, while that which surrounds the form unites it with that which is below its own degree of elevation.

Man is also surrounded by a sphere. This sphere is composed of emanations not only from the body as an organic structure, but also from the various organs contained within that structure. The interior sphere of the physical form of man is composed of emanations from the vitality of the various organs. This sphere is much more refined than the particles of matter composing the various organs; it being an emanation from the vitality it serves to connect the material form with the spiritual form of man. Now I do not believe this *spiritual form* is an emanation from the material body, or that it is matter refined, as many suppose. I regard it as a *thought of the Divine Mind* incarnated in the flesh, and through the material body as a medium it is brought into association or communication with the eternal world. This archetypal form of the Divine Mind is a dual-force—a body *per se*. It also has its exterior and interior spheres. The exterior sphere of the spirit connects it with the body by blending with the interior bodily sphere, while the interior spiritual sphere connects the spirit with the inner-life, or spirit-world. Consequently the plane of interior life with which man is connected depends entirely upon the degree of harmony existing between the spiritual and physical forces, and his degree of advancement will ever depend on the state of the forces existing in the interior spiritual sphere and in the spirit, and in the exterior spiritual sphere.

From this it will be seen that, whilst man is connected with the physical body, the spirit and its spheres cannot be elevated in harmony to a degree far in advance of the physical body and its spheres, although the physical is always lower in the scale of harmony, and is ever controlled by the spirit.

These spheres of both spirit and body are capable of indefinite harmonization and expansion. As they become harmonized and expanded, the spirit of man is brought into relation with material Nature's interiors through the spheres of the physical body, while from the expansion of the spiritual spheres the spirit is brought into communion with the spirit-world. Hence it is evident that all the

Impressions upon the spirit must be made through these spheres, and the truthfulness of these impressions will depend entirely upon the elevation, harmonization, and expansion of the spheres of both spirit and body. Now, it appears evident to me that all impressions from the spirit-world must be made directly on the interior spiritual sphere, and not through the channels of the external senses; while all impressions from external Nature are also made on this sphere through the avenues of the external senses. Now, from what I have said, it will be perceived that spheres, or auras, have an important bearing on the investigation of Psychology, as well as in the study of Nature in any of her departments. Yours &c.,
PETER OSBORN, 920 Green street.

Garlands Woven in the Summer.

BY M. K. T.

Come, beautiful sunshine, glorious creature of God! I love to adore my Creator, and thine, through thee. I would that I might be rapt, whirled, transported away, in blissful adoration, up, where blessed thought alone can climb. Beautiful, generous one, to come in through my parted blind and bathe me in such floods of splendor. And thus thou comest to every misery-worn face, to manly brow, to youthful beauty, to gleesome childhood, and to angel infancy. The blue lights above are all alight with thy glory, and the laughing foliage, and the glittering grass, and the dingy, trodden earth, even, smile back with almost dazzling lustre.

Father of all light! let me sit here in thy beams and worship. There is no such emblem of our Creator in all the wide expanse of earth or heaven. Where were all the beauty, wisdom, love and power, that enrich this orb of ours, and make it so beautiful a home for mortals, but for thy life-imparting floods? Surely chief minister art thou of Him whom I adore! Inspiration is in thy light. Often, often hast thou embraced me in thy wondrous spell and blessed me. Beauteous creations, more lovely than earthly forms—things of love and wisdom that live and shine for us all in eternal being—flitted in and out the windows of my soul on soft, swift wing. Oh, the balm and beauty they exhale—only to be felt—not named, not compared! We shall be winged and free some day, and find our way to their radiant home. There we shall see them filling air and sky. They will come and nestle in our eager arms, dispel each line of care, and kiss the languid lip and eye to life—to heaven's life.

And some of your generous showers rained boughs and buds of living bloom about my feet. They linger with me yet in this vapory clime—they live in every nook of home and heart. Sometimes I scarcely see them, for the mists, but I look again, and they are here—real, imperishable.

Give us from your countless beams one little golden thread, and let its touch impart a magic to our fingers, for we would weave a chaplet of immortality—one that we may, perchance, find and wear again in their native gardens.

Dreams of the Beautiful.

BY CORA WILBURN.

Where in their towering grandeur, wild and free,
Uprise the mountain-shrines of liberty,
Respond the solemn voices of the sea,

Glistening afar my snow white castle-wall;
O'er my Paradisean home-reveries fall
The benediction of the Lord of all.

Falls in a shower of plenteous blessings there—
Of sunlight-inspiration, music-player,
And flowery soul-forms of things pure and fair—
The heart-dower of the patient and the blest;
Gained the home-altar of the spirit's rest—
Of Summer-Land—a tardy, welcome guest.

And yet it seems of this bright earth a part,
That vision of the blissful, dreaming heart,
Set from the turmoil of the world apart.

Dim forest-shades, where Contemplation dwells,
Weaving eternal Hope's prophetic spells,
Bidding to world wrongs victor Truth's farewells,

Arcades of beauty, flower-gemmed paths that wind
Past poet-fanes, bright temples of the mind,
Swift, passing gleams of glory undefined!

Entrancing melodies, that upward sweep
From the cerulean bosom of the deep,
Like Naiad lullabies that woo to sleep,

And sweetest heart-dreams; from o'er-arching spheres,
Responds the music-joy of ceiling years—
The Beautiful the Soul of Love reveres.

Over the land the starry banner waves,
That in earth's storm-time drooped o'er myriad graves,
The emblem of the Freedom-love that saves.

There sacred Truths, with sun-bright splendors fragrant,
Beckon from thicket shrines of angel-thought;
And smile fulfillment of the glory sought.

In that dear Summer-Land, enthroned above
Life's petty cares, the spirit's seeking dove
Finds the divine, eternal rest of Love.

I know not it is dream, foreshadowing bright
Of the Hereafter, with rare gleams of light—
Supernal, inexpressible delight!

That thrills my soul-life with its vivid glow
Of outspread contrast to the night of woe
Resting upon the pilgrim-world below.

Or are those gleams of truth awarded me
Prophecies of earth's future ministry,
When sanctified the inner life shall be?

I know not; but my castle-walls arise
From consecrated sites of Paradise—
My soul's ideal land before me lies.

Shrines of pure worship ocean's tribute lavies—
High o'er head the starry banner waves,
Enfolded by the potent love that saves.

The True Republic and the love-lit home
Blossom in beauty 'neath that sapphire dome—
Triumphant music bids the wandering come.

Where in their towering grandeur, wild and free,
Uprise the mountain-shrines of liberty,
I hear of life and immortality!

PENK, Ill, March 4, 1862.

Herald of Progress

ANDREW JACKSON DAVIS, EDITOR.

NEW YORK, SATURDAY, MAR. 28, 1863.

TERMS OF SUBSCRIPTION:

TWO DOLLARS FIFTY A YEAR, PAYABLE IN ADVANCE.
ONE DOLLAR TWENTY-FIVE 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 \$1 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. 410 Broadway.

THE SUMMER-LAND LECTURE, which was designed for this paper, will appear next week. It will treat of the naturalness of the life after death.

OUR FRIEND AND CO-WORKER, Selden J. Finney, has commenced his labors in New England. Until further notice, he may be reached by mail if addressed at "Hartford, Conn." We congratulate the citizens of that beautiful city on the advent of so faithful and talented a Brother among them. He ought to be kept constantly in the field, for his mind is then more impressive to the influence and influx of ideas.

THE SPIRITUALISTS OF NEW HAVEN desire us to request speakers who may be passing through that place to give them a call. The use of their rooms, No. 100 Orange street, is tendered for lecturing purposes. New Haven presents an interesting field of effort for Reformers, and the friends there will spare no pains to make such labors profitable. Letters addressed to Henry S. Banning, No. 98 Orange street, will be promptly attended to.

Lectures next Sunday.

"TRUTHS, MALE AND FEMALE," is the subject of the Editor's Lecture next Sunday morning; in the evening, at the usual hour, the "SITUATION OF THE SUMMER-LAND IN SPACE."

The European Fund.

Spiritualists have exercised their benevolence but very little in the direction of Education for the unknown millions of distant lands. Now they have an opportunity. (See the correspondence on fifth page.) Let the response be universal, prompt, and worthy of the sublime truths which they have the blessed privilege of feasting and enjoying. We will acknowledge through our columns all sums received for the purpose of advancing the principles of Progress in Europe.

Contributions of Books to the Children's Lyceum.

Although the Children's Library contains over two hundred and sixty books and pamphlets, yet we want "more" to increase the variety of useful Tales, historical Romances, Parables, Travels, Stories with plain, wholesome morals, Pictorial Primers, Fairy Tales for little folks, Scriptural Stories (if free from theology and the Atonement error) and all books treating upon Nature and the Beautiful in life, society, art, morals, and virtue.

Contributions of books, primers, pamphlets, &c., may be either laid on the desk at Doughty's Hall every Sunday, or directed to A. J. Davis, at the office of this paper. By such donations you may do a great deal of good.

Success of a Progressive Invention.

The following, which we take from a Troy, (N. Y.) paper, is particularly gratifying, since the gentleman who invented so perfect an article for both Horse and Rider, is a faithful friend of Progress:

For some time past the manufacture of saddle-trees for the United States Government, by Mr. E. Waters, of this city, has been an important branch of enterprise—engaging the service of a large number of artisans. The process of manufacture adopted by Mr. Waters has been peculiar, and the articles made by him have been of a superior character. It must be premised that a tree embodies the entire frame of a saddle, its seat, pommel, and back, with the mountings, hooks and stirrups—everything in short, but the outside leather covering. Upon the manner in which the saddle-tree is designed and constructed, depends the comfort of the rider and the usefulness of the horse. Mr. Waters has recently received the gratifying intelligence from Washington that his style of saddle-trees has been adopted as the army standard, and that those made at every other workshop must, in future, conform to his style. In accordance with the instructions from headquarters, Mr. Waters has made ten sets of model saddle-trees—one of which has been forwarded to each of the nine arsenals in the Union, and the tenth is to be retained in the department at Washington. These specimens of work have been beautifully finished, and illustrate in a very excellent manner the peculiarities of the "trees" made upon Mr. Waters' plan. A comparison between one of them and a similar piece of work that came from the Allegheny arsenal, shows the rough character of the lat-

ter, and its comparative unfitness to resist the warping effects of constant use. Mr. Waters recently sent the different boxes to the address of Gen. Ripley. It is certainly a high compliment for a Troy manufacturer and the mechanic in his employ, that his work should be selected as a model for adoption in every section of the Union.

AIR-LINE DISPATCHES

TO THE
Herald of Progress.

LAST GASP OF SLAVERY.

State Rights and the Conscription.

ATTACK ON MOBILE AND SAVANNAH.

Politicians against the Proclamation.

FORCES OUT OF PLACE.

The New Army for Freedom.

THE MISSISSIPPI ALMOST OPEN.

THE DYING MONSTER.

"The domestic institution" is dying while expressing every sign of a long life! It puts on symptoms of the greatest vital energy—desperate and mighty in its final throes—deceiving hundreds of politicians into the belief that the Government will not triumph. Peace and power are in the hands of the loyal. The Government was never stronger nor more capable of killing Slavery than it is to-day. The inhabitants of higher territories look down with beaming countenances upon the free triumph of Freedom on this favored continent. The War Department has just appointed Commissioners to examine and report upon the condition of the Negro, both in Slavery and in Freedom.

THE CONSCRIPTION ACT IMPENDING.

The enrollment and organization of loyal men for the prosecution of the war will soon commence. The question of State rights, to which the wants of the General Government are supposed by Democrats to be subservient, will not avail in presence of the greater question—Whether America shall be ruled by Freedom or by Slavery? A militia in the loyal States will be developed soon to battle with the dying monster.

CHARLESTON AND MOBILE.

Rebel soldiers in Fort Sumter have been ready to mutiny every day during the past month—"only waiting" for the Union ironclads to make their appearance in sufficiently large numbers. But General Hunter and Commodore Dupont have at length aimed their plans and guns at a more distant city. They think that Mobile can be quickest captured; after which Savannah and Charleston; and they are not far from the right plan of proceeding. The ball is now rolling on to victory.

THE RIGHTS OF THE STATES.

The politicians of a certain school, who hold that State-rights are paramount to the rights and liberties of the immortal human soul, are exerting themselves to create a *furor* against the President's Proclamation of Emancipation. By it they pretend that a serious blow has been struck at fifteen States in the Union. These politicians are they who advocate the perpetuity of the Southern domestic institution because it is "blended with the social fabric" of the people of those rebellious States. This argument for the continuance of Slavery is worthy of the inhabitants of Sodom and Gomorrah.

A MISPLACEMENT.

Gen. Weitzel's position at Berwick's Bay is considered the misplacement of a very able power. He could render most necessary assistance had he his Division in connection with General Banks, while an unimportant officer, with fewer Federal forces, could keep the Confederates in check about the Bay. In this misplacement is seen the probable defeat of our troops under Gen. Chickering.

THE FIRST OF MAY.

The Administration is moving at a snail's pace in its efforts to supply the places of soldiers whose term of enlistments will soon expire. This seeming apathy is part of a great end. Half a million more men will be called for! and more than twice that number will suddenly arise, but with different complexions and with other weapons than swords and guns. Let the time roll on a few weeks longer; the new armies will enter the field without bargaining for bounty; and then, as never before, you will know of wars and rumors of wars.

GOOD NEWS FROM THE GULF.

The progress of the Federal forces under Gen. Banks is cheering. New Orleans, under Gen. Sherman, is quiet, and, save a single band of secret secession thieves and a few plotting friends of the rebellion, the whole city is rapidly growing loyal. Farragut's victorious fleet is plowing the Mississippi, and the Yazoo Expedition, save its misfortunes among the old trees in the channel, is working grandly for the cause of Freedom. Port Hudson, which was practically within our grasp five weeks ago, has been made stronger than Vicksburg. But both these cities will be made too hot for the rebels. Look out for fire and flood.

"Spasm of Prudery."

The *American Baptist* offers the following indignant protest against Gail Hamilton's "Spasm of Sense," in the *Atlantic*:

"The second article in this number is odious, immoral, and disgusting. How it obtained a place in any decent publication we are unable to conceive. We are loth to copy even a sentence to indicate its character, but must do so if we would not be unintelligible:

"Children must be taken care of, but it is altogether probable there are too many of them. . . . There ought to be no more children than can be healthily and thoroughly reared, as regards the moral, physical, and intellectual nature both of themselves and parents. . . . The ragged, filthy, squalling, unearthly little wretches, that walk before the poor man's shanty-door, are the proof man's shame and curse."

"Are our literary reviews to become mediums for the introduction and defense of French vices?"

We sympathize so deeply with the suffering of the poor Baptist, that we shall, "to be intelligible," copy the article entire next week.

A Good Institution.

A society called the "Industrial Aid Association," is in existence in Boston, of which Mrs. O. W. Holmes is the leading manager. They have a house in No. 3 Otis place, where Mrs. H. is found six days in the week, from nine o'clock till two, superintending the employment of a thousand women, three-fourths of whom belong to soldiers' families. They have secured a contract with the Government for soldiers' shirts, and they pay twice the sum given by other contractors for work, and in that way save multitudes of families from starvation as well as worse calamities. The rooms serve also as a sewing-school for adults, and the moral influence in many other respects is highly beneficial. Each woman receives a dollar's worth of work per week, and a hundred thousand shirts have been made already.

"Great care is taken to supply the really needy. Some few do not accomplish the whole amount allowed, so that the expenditure reaches only \$860 per week, of which four of five hundred must of course be supplied by friends who are interested in the soldier and in an who are eager to work. It is a temporary relief which does not make pauperism, but prevents it."

Bishop Colenso and His Critics.

Bishop Colenso, aroused by the bitter attacks which have been made upon him since the publication of his work on the Pentateuch, writes to the *London Athenaeum* a note inclosing letters from German scholars who approve his labors. He declares that "when so much has been said on the other side, it seems to be only fair and right that English readers should have an opportunity of knowing what is said about the book by real scholars," especially Dr. Hupfeld, who fills the chair of Gesenius at Halle. Dr. Hupfeld writes in warm terms of the Bishop's book, and begs him to "go on undauntedly." Doctor Kalisch acknowledges his indebtedness to the Bishop's "lucid and fearless criticism," and Professor Ewald speaks in a similar strain. Dr. Colenso, therefore, while he endures great animadversion from the Established Church and receives pointed requests from the English clergy to refrain from preaching in their parishes, has the consolation of sympathy from learned men whose studies have taken the same direction as his own. In a note to the *London Herald* the Bishop announces his intention to return to the diocese in Natal, as soon as he completes the business which took him back to England.

The Sanitary Commission.

Mrs. M. A. Livermore, of the Chicago *New Covenant*, writing to that paper in defense of the Sanitary Commission, against the charge of misappropriation and peculation, has the following:

"We have been identified with the Sanitary Commission from the beginning, and for the last few months have devoted almost our entire time to the work, have visited, since the beginning of the war, forty thousand sick and wounded men in hospitals, and have lived in hospitals for weeks, and in but two instances have we ever detected any misuse or perversion of the Sanitary stores. Those who have been most in hospitals, and have had the largest experience among our sick and wounded soldiers, have had ocular demonstration that the hospital stores sent by the generous and patriotic people of the North, do reach those to whom they are sent; and that, but for the never-ceasing bounty of the Commission, fed by thousands of rills flowing from every part of the loyal North, our brave men pining in hospitals, must have suffered more severely, and the deaths been a hundred-fold greater.

Let no one be discouraged by the wild and idle rumors concerning the perversion of the Sanitary stores, which prevail more or less in all communities—as every one who has had opportunities, and has made a careful investigation of the facts in the case, will certify to their falsehood."

Cause for Grief.

The Jonesville (Mich.) *Independent* has the following:

"We have lost a subscriber since our last issue for the reason that we recently connected ourself with a religious society in this place called the 'Progressive Union.' The person who did this is—so far as we know—a very respectable man, though his religious prejudices are quite prominent. He is a member of the Presbyterian Church, and, we understand, objected to the employment of the Rev. Mr. Childs (the very excellent pastor of that body), because he wore a white vest."

"A Griswold for an Alabama."

There is a beautiful thought in the address of the ladies of England, in reply to Mrs. Stowe. "You have sent the Griswold for the Alabama." Not a "Roland for an Oliver," not fit for fat, but good for evil. Let it pass into a saying in our mother tongue, "a Griswold for an Alabama," when good is returned for evil.

An Inward Principle.

How easily and naturally—in spite of theology—Henry Ward Beecher occasionally rises to the declaration of a great and simple truth. In a late sermon he says:

"Some people think that religion is to a man what a stove or a furnace is to a house—something that is not the building, but that, being put into the building, diffuses its heat throughout all the apartments thereof. But religion in a man may more properly be compared to the correct working of a machine. It is the right conduct of the whole man upward, outward, downward, in every direction. It is the true carriage of his whole being. It is not something infused into him."

The Spiritual Church.

We learn that a number of our citizens have formed a religious association, to be known as "The Spiritual Church of Buffalo," and have leased the late Niagara, Street Methodist Church, and will open the doors next Sunday morning for the discussion of religious and scientific topics. Regular service will be held each Sunday, in the morning and evening. Seats free.—*Buff. Com.*

A Touching Gift.

In a bale of promiscuous clothing lately received in Manchester for distribution among the distressed operatives, from some place, the name of which is not given, there was found a boy's Scotch cap. In the cap was a letter addressed, "For an orphan or motherless boy." On opening the letter a shilling was found enclosed, and the following touching epistle: "May the youthful wearer of this cap meet its owner in Heaven. He was beautiful and good, and was removed from this world by an accident to a better. A weeping mother's blessing be on the future wearer of her bright boy's cap."

Preaching Politics.

Henry Ward Beecher opens a discourse on the text Matt. xx., 25-28, as follows:

"It is sometimes said that ministers must not preach politics. I should like to know how they are going to preach from that text without preaching politics. They would have to hop, skip, and jump through two-thirds of the Bible if they did not; for there is not another book on the face of God's earth that is so full of commerce, and business, and government, and the relations between the governing and the governed, as this same Bible."

Fulfillment of a Dream.

The Manchester (England) *Examiner* publishes the following curious story: About five weeks ago Mr. John Brough, of Bolton, in the North Riding, suddenly disappeared, and all efforts to find him proved unavailing. A few nights ago, it seems, a Mr. Smalles, a neighbor of the missing man, dreamed that his dead body was lying in a quarry about three miles distant. He mentioned his strange dream to many, but all were unwilling to accompany him to the place; but the circumstances were so deeply engraven on his memory that he ultimately resolved to set off alone. He, however, took his dog with him, which, on nearing the place, ran forward, but quickly returned, as if in alarm. On reaching the place Mr. Smalles found the body of Mr. Brough with the head almost severed, and considerably decomposed. It is inferred the deceased committed suicide fully five weeks ago.

THE friends of Human Progress in Troy, N. Y., have made permanent arrangements for meeting in the future.

Frank L. Wadsworth has lectured for them the last two Sundays, and reports them in a healthy working condition.

Mrs. E. A. Bliss will lecture to them next Sunday afternoon and evening.

New Publications.

THE HERPESIAN, a monthly magazine of some sixty pages of reading matter, comes to us regularly from San Francisco, where it was formerly edited by Mrs. Day, now by Mrs. E. T. Schenck and Rev. J. D. Strong. It is embellished with engravings of various kinds; and its contributors—among whom is our well-remembered friend, Fanny Green McDougall—are writers of no ordinary ability. We always greet with pleasure this genial visitor from the Pacific shore.

PRE-ADAMITE MAN—A book entitled "Pre-Adamite Man, The Story of the Human Race, from 35,000 to 100,000 years ago, by Griffin Lee, of Texas," has been laid upon our table by Sinclair Tousey, publisher. The work will undoubtedly interest our readers, and we have made arrangements to supply all orders. A notice of the work will appear soon. 400 pages 8vo. Price \$1 25—postage 20 cents.

THE ATLANTIC FOR APRIL.—The opening article is "On the Vicissitudes of Keat's Life," by Joseph Severn, an artist of Rome and early friend of Keats, the poet. "A Spasm of Sense," which will appear in our next paper—is an essay, reading like Gail Hamilton's, on the trials of mothers.

The "Country Parson" has an essay on "Resignation." "Wet Weather Work" is the first of a series, "by a Farmer." Donald G. Mitchell (Ik Marvel); "The Golden Wedding," by M. D. Conway; "The Silurian Beach," by Agassiz; "Sojourner Truth," a sketch of negro life, by Mrs. Stowe, giving curiously enough the history of Mr. Story's celebrated statue "The Libyan Sybil;" "Personal Reminiscences of the late Henry Thomas Buckle," by Charles Hale; and a political essay by Francis Wadley, Jr., entitled "No Failure for the North." Poetry is represented in this entertaining number of the *Atlantic*, by "The Flag," by Mrs. Howe; "Coralie," by H. T. Tuckerman; "East and West," by Theodore Winthrop; "Cavalry Song," by E. J. Cutler, and a few well-written anonymous stanzas entitled, "My Ship."

Brief Items.

When Gen. Hooker was examined before the War Committee, the first question propounded was to what cause he attributed the failure of the movement on the Peninsula. He replied: "As I am on my oath, I must answer the question. The failure of that movement was owing to the incompetency of the commanding General."

It is reported that a large storehouse, containing millions of dollars worth of supplies, was burnt at Richmond, and that the loss was so serious that none of the newspapers ventured to mention it.

The Charleston Courier of Feb. 25, says: "The bakers of this city have raised the price of bread to 25 cents for a half pound loaf. Flour is selling at \$65 per barrel. An enormous sin in the eyes of God."

In the Kentucky State Union Convention at Louisville, an Indiana Copperhead Congressman was forcibly ejected for the utterance of treasonable sentiments.

The New Covenant (Universalist) publishes an obituary notice, in which is mentioned the fact that "an appropriate address (through spirit influences) was delivered by Miss Belle Sougall, of Rockford, Ill."

The women of Madison, Wisconsin, have formed a Union League, in order that they may afford "more efficient moral and material aid to our brave army."

Delaware has repudiated lotteries. A bill to legalize a scheme under that name was recently defeated by a decisive majority. It is probable that a further reform will be made by making lottery drawing a penal offense.

The Evening Post intimates that Ex-President Buchanan's rope business—he has gone extensively into flax raising—is a penitential dodge, signifying his readiness to facilitate the hanging of his old friends.

The total valuation of property of Cook county, Illinois (Chicago), is \$32,943,527, of which \$26,761,905 is real and \$6,181,622 personal.

A woman named Green, living in the village of Fitchfield, England, has just been compelled by an adverse jury to pay more than five hundred dollars for the physic furnished by her doctor. It came out on the trial that she had taken 2,677 doses, none of which did her any good. Whereupon the presiding judge, Baron Bramwell, remarked, "he would really recommend the defendant in future to buy her physic in the wood!"

The N. Y. Times correspondent writes from Washington: "A great deal of feeling has been excited in military circles here, by the transpiration of the fact that Gen. McClellan, after the battle of Williamsburg, telegraphed to the President for authority to place Gen. Heintzelman and Sumner under arrest for misconduct in that action. Mr. Lincoln replied that the people would not let him put his feet upon the necks of those two officers, if the President and his Cabinet backed him in the act."

An English house doing an extensive business in this country, has just given evidence of its confidence in the character of our government securities. Instead of remitting at the rate of exchange, the New York representative has been instructed to invest about \$75,000 in United States six per cents.

Prentiss thinks President Lincoln has knocked too many into cocked hats, and too few out of them.

It is reported that Gen. Fremont is to have an honorable employment, and that Gen. Sigel is to be induced to remain in the service and to be treated decently. No such reports can be believed. Absolute appointments and entrance on service only can justify it. It would be done against the bitter and unprincipled opposition of General Halleck. General Halleck is verging toward a place as the successor of McClellan, in the minds of great numbers of men, and not without great reason.

G. B. Swan, colored, was elected Trustee of the town of Potsdam, St. Lawrence county, New York, at the recent election.

A writer in Fraser's Magazine says: "We have heard one who had had large experience in the temperance cause declare that he never yet had known a reformed female drunkard, though he could point to multitudes of men who had been rescued."

At a Sunday School, in New York, a bright looking little fellow was asked, "What is conscience?" He answered very properly "An inward motion." And, "What is a monitor?" "Oh, one of the iron clads." Exactly so. It would be hard to prove that the conscience or "inward monitor" of some men was not an "iron-clad." The boy may have been not so far out of the way after all.—*Rock. Express.*

A Masonic Lodge at the West thus records the departure of a member of that order: "Whereas it has pleased Almighty God, the supreme Architect of the universe, in His wise providence, to call from labor to refreshment our esteemed brother."

The number of widows' pensions applied for thus far during the present war is 15,000, and the number of invalid pensions during the same period, 9,000.

In a speech at Manchester, N. H., the other day, the Hon. Wm. A. Howard, in alluding to our national debt, and the products of our dairy, set down in the census at \$125,000,000 a year, remarked that in ten years our women can churn this debt all out!

Women are not permitted to appear as public lecturers in France. One Mademoiselle Roger, who essayed to "improve the minds of the people" by addresses from the rostrum, has been thrown from pillar to post for two or three months, seeking in vain for the official permit, without which nothing can now be done in France, and has finally been informed by the Imperial Council of Public Instruction that her request cannot be granted.

Dr. Windship, the strong man of Boston, is now able to lift 2,500 pounds. His strength continues to increase, and he expects to be able to raise 3,000 pounds, within a "reasonable period."

Do not indulge in a cynical temper. "I tread on the pride of Plato," said Diogenes, as he walked over Plato's carpet: "Yes—and with more pride," said Plato.

Pride and ostentation may kiss in the morning as a married couple; but they are likely to be divorced before sunset.

FOREIGN ITEMS.

The entry of Princess Alexandria into London was made the occasion of a festive day on an unexampled scale. The London Times asserts that during the whole history of London she has never seen such a day, and the cause of the demonstration is the pride entertained by the nation for the moral eminence of the royal family, raised by the virtues of its head.

Princess Alexandria was married in a lace dress which cost eight thousand dollars! The same night, poor girls were starving in London.

The Prince of Wales starts life with a clear capital of three million dollars, and a regular annual income of five hundred and fifty thousand dollars besides.

Rev. Chas. Kingsley has been chosen by the household. The others are Dr. Stanley, canon of Christ church, Oxford; Rev. H. M. Birch, and Rev. C. J. Tanver. All these clergymen are known as "Broad Churchmen."

The Paris correspondent of the London Herald says:—"The prevailing opinion is that there is great danger of war. Popular journals publish exciting appeals for Poland. Men of business regard the prospect with alarm."

The comments on American affairs in the journals are unimportant.

The King of Belgium has accepted the arbitration between Brazil and England.

Bishop Colenso declines the suggestion of his brother Bishops, that he should resign.

It is stated that the English and French Governments were quite agreed as to the tenor of their notes to Russia regarding Poland. Regret is expressed for the various partitions to which Poland has been the victim, but they are regarded as things of the past, and not to be remedied. Both Governments, however, speak as earnestly as diplomacy allows, of their hopes for the fulfillment of the solemn promises made to the Poles, by granting liberal institutions.

Among the warlike incidents of the Polish insurrection, the battle of Wengrow furnishes one of thrilling interest. On the 5th of February a large force of Poles fought themselves surprised by the Russians in numbers, but in a much more favorable position. A retreat of the Poles was as necessary as it appeared impossible. At this juncture two hundred nobles, most of them young men of twenty years, offered to sacrifice themselves for the good of all; they came to their horses and charged furiously upon the twenty guns of the Russian column. For fifteen minutes they kept the attention of the enemy occupied; at the end of that time a charge of Russian infantry settled their fate, and it is said that every man of them perished or was captured. But the main body had meanwhile made good their retreat; and when the enemy had again time to look about them, the Polish force had reached a place of advantage, from whence their fire kept the opposing army in check.

Daniel Hume, the Celebrated Medium.

Malakoff, the Paris correspondent of the New York Times, has the following interesting letter respecting Hume, the medium:

"What a singular history is that of Daniel Hume, the medium! Here is a young man, who, without illustrious birth, and without other merit than that of practicing brilliantly an acknowledged imposition, has jumped suddenly to a familiar association with monarchs and with the very highest nobility of Europe. After creating for himself a name in the spirit-world of America, Hume came to Europe, and we first hear of him in a prominent way at Florence, where, in a little circle of artists and literary people—of whom Hiram Powers, Mr. McKim, the Brownings, and the Martinis, were members—he performed feats which rendered his name at once familiar to all the reading world of Europe. It was there that he met Count Kouchaloff, a Russian gentleman, whose sister he afterwards married. The Count brought Hume to Paris, and among other distinguished persons of Paris society whom he invited to his house to witness Hume's wonderful performances, was the Count Bacchiocchi, a relative of the Emperor, one of the Chamberlains of his Majesty, and charged specially with the direction of the theatrical and other amusements of the Court. Whether Mr. Bacchiocchi became a convert to Hume's power, or desired to fulfill faithfully his office of Court amuseur, I do not know; but he introduced Hume at the Tuilleries, and at the first sitting, at which only their Majesties and Mr. Bacchiocchi were present, Hume was fortunate enough to accomplish some of his most astounding feats. From that day Hume has been a 'pet' of the palace and of the Court people generally.

His relation to the Emperor and Empress is that of an intimate friend, and he enjoys the extraordinary privilege of being admitted, as a matter of course, to all the soirees, of whatever character, at the palace. As early as two years ago he had already gained such an influence with the Emperor, that he sought him as he would a near friend for not coming to see her when she was in London on her way to Scotland; and when Hume objected, that he feared to disturb her in the state of mind she then was—The Duchess of Alba had just died—he replied that it was just because she had need of his 'soothing sympathy' that she had desired to see him. These two words, in fact, disclose more than all others the secret of Hume's power. He is rather tall and slim, has sandy hair and moustache, pale face, and blue eyes. To great elegance of person and distinction of manners, he unites a mildness and tenderness of expression which those who come within his influence call angelic, and which sheds about him a sort of dreamy, unearthly charm, scarcely powerfully enough expressed by the words 'soothing sympathy.' There is something mysterious in the man's organization, which binds to him, as by a spell, other organizations peculiarly endowed. There is something in his look, in his presence, in the very atmosphere of his room, which imparts happiness and sunshine to those about him. Ladies of the highest birth sit on a stool at his feet, and gazing into his magnetic eyes, receive comfort and consolation from his lips. He calls them 'my child,' and gives advice like a father-confessor.

In an early and more superstitious period of the world's history, he would have passed for a being of divine origin, and would have had his disciples ready to suffer martyrdom in his defense. Now, what is the explanation of this wonderful power? Is it a higher order of

animal magnetism, or is it adroit swindling? Hume protests that he is ignorant of the source from whence he derives his power; that it is not a study, but a gift; that it is an involuntary accompaniment of his being, from which he could not separate himself if he would. The persons who fall within his influence do not pretend to give a reason for their hallucination; they say that it does them good—that it renders them happy—to come within the circle of his power, but they cannot tell why. Hume lives in the Place Vendôme, as a guest in the family of the Count de —, where he receives visits, presents, and invitations innumerable, from persons of the highest rank in society. He is preparing for publication his personal memoirs, or, rather, his autobiography, for he is said to be fast declining with consumption—the same disease which lately killed his wife. He has a child, a wonderfully precocious boy, who is said to see and hold daily communication with his deceased mother, and who is thus growing up as much in the knowledge and affection of his mother as if she were still living and always present."

The European Harmonial Publishing Fund.

AN APPEAL TO THE FRIENDS OF EDUCATION.

At a recent informal meeting of the Friends of Human Progress in the City of New York, it was resolved to take measures for the formation of a Fund for the Introduction and Advancement of the Harmonial Philosophy in Europe. Several volumes on the subject (mostly the works of A. J. Davis,) have recently been translated into the German language by Mr. Gregor Constantin Wittig, of Breslau, Prussia. He cannot publish them himself, and the publishers of Germany do not accept his most generous offers. (See his letters subjoined.) It is therefore proposed to call upon the Friends of Progress in America for sufficient means to commence the great work in Europe, to strengthen the hands of the noble translator, and send light and spiritual truth to thousands in the Old World. The following Committee was duly appointed to superintend, &c.:

WILLIAM GREEN, C. M. PLUM, H. SCHLARBUM, ELIZA W. FARNHAM, MARY F. DAVIS.

New York, March 20, 1863.

The Committee would respectfully call the attention of the Friends of Progress and Spiritualism to the following correspondence, which sets forth, far plainer than we can do, the condition of the Cause in Germany, and the objects for the accomplishment of which the present effort is made:

FIRST LETTER FROM THE TRANSLATOR.

We translate the following from the *Revue Spirituelle* (Paris) June 1, 1861:

The principal works of A. J. Davis have just been translated into German by the joint labors of two learned admirers of their author. One was the President of the Royal Academy at Berlin, the celebrated botanist, philosopher, and physicist, Eesenbeck (recently deceased); the other translator is Mr. Gregor Constantin Wittig, of Breslau, a friend of the former, and the continuator of his labors. France, which is not in possession of a single translation of the Spiritualistic works of America, is probably about to possess the chief work of Mr. Davis—*The Great Harmonia*. A Russian, a child of the great slavonian race, which is so highly distinguished by its mystical tendencies, and its fondness for spiritual facts and questions, has lately declared to us his intention to present France with a translation of *The Great Harmonia*, a work which he highly appreciates. We are in hopes that this enterprise, towards which he has already taken some steps, may soon be carried out.

By the following extracts from a letter received from Mr. Wittig, it will be seen that the labor of translating the *Harmonia* and *Revelations* into German was far advanced two years ago:

BRESLAU, JUNE 28, 1860.

Your *Revelations* reached me at Breslau, through a dear friend and patron whom I can never forget—the President of the Imperial Leopold Academy of Physicians, at Berlin—the celebrated botanist and natural philosopher, Prof. Christian G. N. Eesenbeck—having been sent to him, in the latter part of the year 1856, by the hand of some unknown friend in Bremen. It was destined to solve the last days of his laborious life with the fulfillment of his anticipations and hopes for the progress of natural science and the free religion of Humanity. The profound importance of Magnetism and its flower, Clairvoyance, for the future advance of the mind—an importance which he had long before anticipated and proclaimed—was in this work disclosed to him in all its fullness. Moreover, as a physician he was acquainted with your *Physician*; as an instructor he prized your *Teacher*; as a prophet of a fairer future for the German people, through political and religious unity, he appreciated your *Seer*; and his daily increasing enthusiasm he shared with me, who enjoyed the confiding intimacy of his last remaining days, and was his true disciple in philosophy and religion.

In the advanced years of this gray-headed man of science, it had become impossible for him to execute alone so great a work as the *German translation* of the three volumes of your *Great Harmonia*, and he therefore chose me for his assistant, and, dying, confided to me the completion of the enterprise. Until the day when he retired to the couch of his last sickness, with eyes dimmed with age, he labored upon his portion of the sublime philosophy of God—when the Angel of Death bore him to the higher vision of the Duty on the 16th of March, 1858. In this last period of his life, in consequence of political persecution for his intercourse with the leaders of the Free Religious movement in Breslau, I lived in banishment in the town of Striegau, seven German miles from that city.

There I finished the manuscript left to my care by my friend, as well as my own translations, when, near the end of the year 1858, by marriage with a lady who is a free citizen of Breslau, I regained my privilege of residence there. In my present situation, as secretary of a judicial functionary, I still find

leisure for the performance of my favorite and self-imposed task of translating all your remaining writings of which I may be able to become the possessor.

With feelings of unchangeable regard, I remain benevolently,
Your true and most devoted
GREGOR CONSTANTIN WITTIG.

MR. WITTIG'S LETTER TO H. SCHLARBUM.

BRESLAU, August 16, 1862.

ESTEEMED FRIEND AND BROTHER: When you wrote me in September last, you probably did not expect to find me so negligent and tardy a correspondent. But in this I represent our beloved Fatherland, which, as is well known, is slow in many things, but is none the less certain to reach the goal.

Your friendly letter has the old charm for me, as it brings me news of the person who has for five years so deeply interested me, for whom I have so strong a sympathy, and whose spiritual rays are destined to bless all nations with light and knowledge. You are fortunate that you are so near him. Do not imagine that the regard I feel for him is a transient excitement, and therefore exaggerated in expression. His Philosophy is that golden treasure of the enchanted land of which I was wont to dream with such yearning, when a boy, among the hills of my native village, and with which I longed to gladden the hearts of my poor parents. At last I have found it. But I long to dispense it with full hands to my friends and acquaintances and the German people. Of the "Divine Revelations" I have translated sections which I have styled "Cosmology" and "Geology" and its "Principles," "The Physician," "The Teacher," "The Seer," and "The Reformer," are translated and ready for the press. The smaller works are nearly so, viz.: "The Philosophy of Special Providences," and "Free Thoughts on Religion," or, "Nature versus Theology." The "Chart of the Approaching Destiny of the Human Race" is sketched out, and the "Magic Staff" begun. Do you not think here is wealth to make the lasting happiness of our German world? But, alas! I am in want of the gold and silver in which to set my sparkling gems, and without such setting I cannot entrust them to the hands of others. Is it not hard to think that the "Harmonial Philosophy" has been compelled to go begging among German publishers for two years? But I have adopted a plan which will, perhaps, meet with success. I intend to prepare a Prospectus, at my own expense, of all Mr. Davis's works which I have translated, and to circulate it among all the principal establishments, through a dealer here. I may thus obtain a publisher, that will enable me to publish them myself. This would be the best plan, but it would, at the same time, be for me the most difficult. Where can the generous heart be found that would voluntarily tender thousands of dollars for so useful and noble an enterprise? Such hearts there are, but how can they be found? I would gladly renounce all reward for myself, if I might but obtain a wide dissemination for these glorious truths.

BRESLAU, Sept. 4, 1862.

I had written thus far August 16th, when I was prevented from bringing my letter to a conclusion. I am still alone in my enterprise for the publication of my translations. But the printed Prospectus dispatched to you with this letter, will show you the exertions I am making. The time has come when I must find a publisher at any cost. But I hope to find one. If I possessed the means, I would myself have the teachings of the Harmonial Philosophy printed in golden letters upon silken sheets. My views on this point I have set forth at greater length in my Prospectus, and also in an article for the *HERALD OF PROGRESS*, sent with this letter to Mr. Davis. It is two full years since I have written him. During this period ten of his works have been translated, and the manuscript is ready for the printer. "The Philosophy of Spiritual Intercourse" has already been taken in hand for the new series, and will be ready in October. Thus I continue to labor at my great and beautiful task, striving after my glorious ideal, though I know I shall never reach it.

Your valuable letter of September 8, 1860, contains so many interesting particulars, that I cannot but desire to hear farther from you. You say: "To see the works of Davis, Edmonds, Tuttle, and others, translated into German is my ardent desire; should your future labors take that direction, you may rely upon my sympathy and assistance." I accept this friendly offer, and would thank you, in your next, to give me such information in regard to the works mentioned as will enable me to obtain them. Read Davis's works. I have taken up the excellent treatise of Mr. Partridge on "Spiritualism," and am not disinclined to translate other good works into German, after completing those of Mr. Davis. Everything from the Beyond seems to me as home-like as a greeting from some fairer German Fatherland.

And yet how much that is mournful has occurred within these two years in your now disunited States! I await with trembling and fearful expectation the final issue. Now, for the first time, the disasters of war seem really to have fallen upon the armies of the North. May the spirit of Freedom grant them the courage and the power for a most glorious victory! It is for your country to deal the death-blow to Slavery, and brutality, and the old order of things generally. France has not sent her legions to Mexico without a purpose, and if the Union fall, the new French Emperor would in Europe tread us, too, beneath his feet. Yet I know that the Redeemer for the people of Freedom is already born, and that he will rule over all nations. Wisdom, the flower of Reason, by means of this terrible struggle of human passions, will prescribe the laws of her eternal state to the purified Union. Only is the fundamental principle of all natural and political life, and this unity is the Divine law of movement for all struggling forces. The thought of unity with us in Germany, too, is again awakened, and finds expression in the Schiller and Fichte Festivals, and the Rife and Turner Unions. Who knows what may happen here among us even, in the course of one short year?

Your friend,
G. C. WITTIG.

P. S.—My address is: "An den Privatgelehrten und Secretair Herrn G. C. Wittig zu Breslau, Buttenstrasse, No. 28."

MR. WITTIG'S LETTER TO A. J. DAVIS.

A. J. DAVIS, ESTEEMED FRIEND AND BROTHER: Almost two years, and very eventful ones, have passed since my reply to your letter of July 20, 1860. The reason that I have not written before, and have not communicated with the *HERALD*, is partly explained in the following Prospectus for the first series of translations from your works. I have labored diligently to produce something that might be acceptable to the world and meet your approval. The greater and more difficult portion of my task is already completed, and I look forward to the future with a more cheerful heart; but the most important thing yet remains to be done—to find a proper publisher. I have made efforts in various directions, but have not thus far succeeded. Though I have been severely disappointed in this, my firm purpose is not shaken. I know that I am in possession of inestimable spiritual treasures, the fairest pearls of truth, and that it is but a transient ignorance that can pass them by as worthless pebbles. An extreme prejudice prevails here against Clairvoyance, because, perhaps, it has been nowhere else so connected with charlatanry. It would have been desirable to find a publisher in Breslau, but at present it seems impossible. To facilitate my operations in other localities, I had the inclosed Prospectus printed, and have to-day dispatched a copy to the publishing house of F. F. Weber, in Leipzig (Saxony). I am confident that the dissemination of your works in Germany will be secured, if any publisher will but take the trouble to study them. I offered Weber the publication of all your works, but suggested that, as a feeler of the public favor, the "Magic Staff" should be first published, because this biographical sketch contained, in brief compass, all that is more fully developed in other works. I am convinced that this book cannot fail to open a glorious career to the Harmonial Philosophy in Germany. I shall continue my efforts to secure a publisher, and I hope soon to be able to inform you of my success. In the event, however, of being disappointed in all my expectations, I have taken some steps toward undertaking the publication of your works on my own account, which would necessarily be attended with heavy sacrifices at first.

But enough of these business matters, which only exhibit to you my cares and anxieties, which it were far more agreeable to see transformed into the fulfillment of our highest aspirations and expectations. But it is well that our patience be tried. The realization of our hopes cannot but come, if it were useful and good.

My heart is more in America than at home. The great, gigantic struggle for Freedom has burst forth, as you a few years since predicted. All Europe, with longing and trembling, awaits the issue! How fearful the birth-throes! The sorrows of your country painfully oppress the children of Freedom, who love her. Certainly celestial spirits cannot be less affected by the tragic spectacle. Would that tyranny and brutality might be at last completely vanquished by the bloody sacrifice of so many noble men! Would that a new Union might be born in the spirit of the Harmonial Philosophy! May your *HERALD OF PROGRESS* lift up its voice, that passion may be allayed, and Wisdom assume the reins of dominion. Germany learns with pride how gloriously her sons strike for American liberty. Popular sympathy is for the Union, for the influence of France is feared, and the slaveholding South is detested. A wondrous contest it is, which reminds one of Christ and Anti-Christ. Germany is again profoundly stirred with the great thoughts of Union. The Harmonial Philosophy will soon be the religion of the best and noblest of our people.

I am still engaged in the translation of the "Philosophy of Spiritual Intercourse," which I hope to complete early in October. Though I have still five other works of yours before me, I cannot but inquire what else you have given to the world during the last two years. May I not hope to have a response from you upon this point? Has the sublime Philosophy given you been farther developed, or have the more practical interests of your suffering country engaged your attention? Has the publication of your *HERALD OF PROGRESS* prospered, or have you been compelled to struggle with embarrassments arising from the sad effects of the war? It is not curiosity, but sympathy, that prompts me to make these inquiries.

Be so good as to remember me kindly to Mr. Partridge. I am translating his valuable little pamphlet, which I intend to add as an introduction or an appendix to your "Philosophy of Spiritual Intercourse," to render the subject more intelligible to many German readers. My sincere thanks are due to this gentleman, who has provided me with so many beautiful things, and, above all, brought me in connection with yourself.

I close this letter with the expression of my sincere desire for your continued prosperity and happiness. Do not forget in the pressure of your various engagements to respond in a few lines to Your devoted Brother,
GREGOR C. WITTIG.

AN APPEAL TO GERMAN PUBLISHERS.

Allow me, dear friend and brother, to present you a brief survey of the tendency and bearings of your Harmonial Philosophy, as given in my letter to Weber, in Leipzig, and which may, perhaps, obtain, with my Prospectus, a wider circulation by publication in the *Illustrirte Zeitung*. It is as follows:

"A new Philosophy opens its victorious career in the writings of Mr. A. J. Davis, which, in the consciousness of its own harmony, does by no means seek to exalt itself by pride and contempt over the philosophic systems of other nations, but seeks to render them all fruitful, fall upon their closed calices like the pollen of flowers. That this is true, that this Philosophy really possesses the sublime quality of universality, is shown by its severe and beautiful simplicity, and its endeavor to give to Nature, Reason, and Intuition their highest scientific value, thus securing to itself the stamp of the standard system for all time. In order, however, to reveal this character of spiritual perfection, it was necessary that its expounder should bring to bear more improved means and instruments of thought than had hitherto been within reach of philosophic minds. With the German mind speculation had already won its highest triumphs in Kant, Fichte, Schelling, and Hegel. The power of the merely logical faculty had in the last-mentioned philosopher attained its most varied culture, and the materialism of the

senses had thus reached its highest development. German speculation also had already reached the limits of the profoundest problems, and the search for the interior essence of things—the so-called things in themselves—had been pushed to the utmost in their investigations. But the speculation of logic and the senses could not pass its own sensuous limits; it was like the unarméd eye, to which the wonders of the universe, of great and little magnitudes, that are unveiled only by the telescope and microscope, remained concealed, from deficiency of vision and a lack of the power of discrimination.

This philosophic telescope and microscope of a faculty that penetrates the innermost being deeper than the senses, is now found in the gift of magnetic clairvoyance, and in that spiritually-perfect rational intuition and illumination which have raised the author of the works named, to be the philosophical Galileo of our day. He directs his clairvoyant glance as an inquirer to the wonders of the outer and inner worlds that are still concealed from us, and makes us revelations, which, to the expanded conceptions of intelligent minds, certainly appear as the most glorious fulfillments of expectations long cherished in the silence of the heart. Our author has ventured upon the solution of the most difficult and the darkest problems, and he has accomplished his task with the most surprising success. The existence in the human body of an independent (individual) soul—its immortality—the spiritually-clarifying process of death, and the truth of an endless life and of spiritual progress, have been proved by him for the first time most satisfactorily with scientific and mathematical accuracy. That this demonstration could not be effected without profound investigation of the laws of all Nature, visible and known, is abundantly evident; and to such investigation it is that we owe the Harmonical Philosophy, or the new revelation of the natural, spiritual, and celestial Universe.

It was natural to suppose that so vast and overwhelming a theme would transcend the powers of a single individual, and even the highest endowments of genius. But that of our author is comprehensive and inexhaustible, and overlooks the field of science with an eye that sees it as a whole. Every new work by him discloses to us new ideas and richer and more glorious revelations from the profoundest depths of spiritual being. Through him and his Philosophy, American Spiritualism, which has been by us in Germany so misunderstood and so much derided, has gained for us an interior substance and value, by a profounder exposition of its phenomena, which were at first inexplicable, because apparently transcending all previous knowledge of Nature. But, according to the teachings of our author, there is nothing outside of and above Nature, but all phenomena are guided and directed by her great principles and laws. And the kingdom of Nature in his view is wider than that of the corporeal senses. The realm of Nature is compassed about by a spiritual heaven; and the knowledge of the spirit-world is involved in a knowledge of the laws of Nature.

It would lead me too far to attempt to show how efficiently and with what transforming influences the revelation of so many glorious truths must act upon the life of humanity at large. The author indicates in his works the course of the new Spiritual Reformation in spheres of science and practical life. I think I need only refer to the Prospectus of the works translated, to make myself understood.

From what has been said, it is evident that we have here nothing whatever to do with American Spiritualism, but with an essentially scientific effort, which aims at the most varied development of our rational knowledge. There is offered to the world in these works something quite new, and of the most thrilling interest. These books form, as it were, a new Gospel of Wisdom, the teachings of which will be seized upon with avidity, and even with transport; for they are addressed to the most interior and secret thoughts and emotions of the human mind, and stir with quiet power that endless yearning for knowledge, which we see so gloriously embodied in Goethe's "Faust."

The translation has been confined as closely as possible to the beautiful and popular style of the original. The manuscripts which are completed need only publication in the next style which they would receive from the care and attention of an unprejudiced publisher."

MR. SCHLARBUM'S LETTER TO A. J. DAVIS.

NEW YORK, Sept. 26, 1862.
A. J. DAVIS, DEAR SIR: I have translated for you the letters of Mr. Wittig. He is full of energy for a good cause. Our duty, it seems to me, would be to take hold of these facts as they present themselves, and make the most out of them for the best of our German brethren. Wittig is thoroughly imbued with the importance of your writings. And the opposition he everywhere meets has made him both earnest and anxious. German booksellers are no enthusiasts, but calculating business men. They care not for truth, but for money; if they can get both, so much the better—but the latter is the most essential to them. I know this description of gentlemen sufficiently to predict that good Wittig will find none amongst them to risk the thing.

Two years ago, when I got the first letter from Wittig, the thought struck me that the dissemination of works like yours should not be made to depend on the motive of mere tradesmen whether they would sell or not—that a society of generous Americans should lend a helping hand, and bless the rising and future generations with them. Humanity needs it. Since then we have had the war, but Wittig went on translating; and, now, with a better time dawning for us, we should not wait any longer. Who can tell how soon the storm may begin over there?

I think your HERALD should lay the matter before American men of Progress. Let a "European Publishing Association" for your works be formed; let its Committee regulate and prepare matters; let a call for means—\$1,000 to \$1,500 is enough to begin with—go through the world; let us all do our best—then the poor, hard-working Wittig can be assisted just in such a way as will serve best for a happy issue.

What is money, even now? Whether we pay for volunteers to the war or pay for and heed Harmonical books, the effect will in the end be very nearly alike, only there is less harm in the latter. My cousin, Col. Rosa, just returned

from the battle-field seriously wounded, tells me that one-quarter of our army is of German descent! Much hard, bloody work, is now done by the immigrated people; let us, therefore, make a glorious gift to that freedom-loving nation—the people of Germany.

It would not be necessary to have either your name or your influence conspicuous in the matter, if you dislike it.
Yours truly,
H. SCHLARBUM.
No. 300 BROADWAY, N. Y.

A. J. DAVIS'S ANSWER TO THE COMMITTEE.

NEW YORK, March 20, 1862.
TO WILLIAM GREEN, H. SCHLARBUM, MRS. ELIZA W. FARNHAM, AND OTHERS OF THE COMMITTEE.

MY FRIENDS: I am grateful to you for the interest you have taken in the cause of General Education—to substitute Ideas for creeds, and to put the Truths of Nature in place of expensive errors in popular religions and philosophies.

It seems to me that the translation and publication of the Harmonical Philosophy in Europe would be attended very soon with the happiest results. The cause of all human progress would be promoted by such Truths as are so abundantly imparted by the various Spiritual volumes, and it would be especially noble and fraternal for the Friends of Progress in America to send to their Brother, Mr. Wittig, of Breslau, the means necessary to begin the work among his and our brethren on the continent of Europe.

In the Translator's abilities and devotion to the new truths I have the most perfect confidence, and nothing would give me more pleasure than to know that his self-sacrificing efforts were to be materially supported by the public-spirited and generous Progressives of America.

I therefore hope that you of the Committee will make all landable and consistent efforts to obtain a few hundred dollars to aid the good work in the Old World. The cost of publishing books there is not as great as in this country, so that a considerable start could be made in Germany even if you should raise not more than a thousand dollars—indeed, I think that after the European public obtain access to such pamphlets and portions of volumes as Mr. Wittig proposes first to issue, the income from their sale would be sufficient to publish the complete volumes without further aid from the generous of America.

Believing in the triumph of Truth, and praying that success may crown your appeal to Spiritualists, I remain, as ever, faithfully,
ANDREW JACKSON DAVIS.

Arrangements will be made to transmit such sums as may be collected for the purpose, so as to avoid loss by the present high rates of exchange. Deposits of American securities with reliable parties will, if the necessary amount is contributed, insure the publication of at least one volume of the series.

The present is the first opportunity ever offered to American Friends of Progress to contribute to the work of enlightening the people of the European continent.

All amounts sent to this office will be duly acknowledged and retained, subject to the order of the Publishing Committee.

By order of Committee.

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.

NEW BOSTON, Ill., Feb. 25th, 1863.

DEPARTED: From earth life to the Spirit-Land, Feb. 20th, 1863, from his residence in this place, JOSIAH MAXFIELD, aged fifty years. He leaves a wife and three children to mourn his loss. Mr. Maxfield was a truthful, honest, and industrious man. For several years he has been a true Spiritualist. On the day previous to his departure he requested his wife to open the door; for he said that his friends were outside. After she complied with his request, he told her that the spirits would come on the following day and take him away, and strange to say, the next day between twelve and one o'clock his spirit took its flight for the Better-Land. S. B. H.

New Publications.

PROGRESSIVE TRACTS.

NUMBER ONE:
DEFEATS AND VICTORIES,
Their Benefits and Penalties.

NUMBER TWO:
THE WORLD'S TRUE REDEEMER.

NUMBER THREE:
DEATH AND THE AFTER-LIFE.
LECTURES.

BY ANDREW JACKSON DAVIS.

These most important Discourses, recently delivered at Dedworth's Hall, are now issued in convenient tract form, for wide circulation. They will be found most valuable publications for gratuitous distribution.

Number Three, "DEATH AND THE AFTER-LIFE," is the first of the series of Lectures on the Summer-Land, and has never before been published.

Each Tract comprises 24 pages, 12mo, and will be furnished at the following rates:
By mail, postpaid, single copies 8 cents. 12 copies 75 cents. 17 copies \$1.
By express, 12 copies 60 cents; or to Dealers, 100 copies \$4.

A TALK WITH MY PUPILS.

BY MRS. CHARLES SEDGWICK.

CONTENTS: Life's Preparatory Period. Daughters and Sisters. Relations with the Poor and Friendless. Relations with Servants. Manners. The Love of Nature. Traveling. Teaching. School Government. Marriage. Maternity. Parental Weakness and Folly. The Shams of Society. *et al.* versus Truth. Days of Mourning. Prejudice and Harsh Judgments. Moral Courage. Patriotism. Published and sold for the author, by John Hopper, New York. Price \$1.
For sale at this office. Postage 15 cents.

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 Harmonical 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 SEEKER. \$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 Penetrals: Being Harmonical 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 Harmonical 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 15 cents.

Answers to Ever-Recurring Questions from the People. A sequel to the "Penetrals." 420 pages, 12mo, cloth. (Just published.) \$1; postage 15 cts.

Rational and Philosophical.

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

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

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

The Medium; or, The Universe Without. By Wm. Flinbaugh. Paper, 50 cents; cloth, 75; postage 12.

The Positive Philosophy of Auguste Comte. Translated by Harriet Martineau. Royal octavo, with portrait, 533 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 Medium Mysteries. By Andrew Jackson Davis. Cloth, 75 cents; paper, 50; postage 10.

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 beliefs. 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 2.

Answer to Charges of Belief in Modern Revelations, &c. By M. and Mrs. A. E. Newton. 16 cts. My Experience; or, Footprints of a Presbyter on 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 2.

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. T. Hallock. 18 cts.; postage 2.

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; postage 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 AMERICAN CRISIS;

OR,
TRIAL AND TRIUMPH OF DEMOCRACY.

BY WARREN CHASE.

This little work is the friend to the working man or woman, and the defender of true Democracy. Should it chance to fall into the hands of an aristocrat, he or she is kindly requested by the author to hand it to the hired man or woman. Price 20 cents; postage 3 cents. For sale by
A. J. DAVIS & CO., 274 Canal St., New York.

The Spiritual Magazine.

PUBLISHED MONTHLY BY F. PITMAN, 20 PATERNOSTER ROW, LONDON.
For Sale at the Herald of Progress Office
Price 20 cents. Postage 3 cents.

THE BIBLE EXPOSED.

BY ERASMUS.
Just published, in one volume, octavo, 258 pages. Price \$1. Sent by mail, postpaid.
Address A. J. DAVIS & CO.,
274 Canal St., New York.

ANOTHER NEW BOOK

JUST PUBLISHED.

ANSWERS

TO

Ever-Recurring Questions

FROM THE PEOPLE.

(A Sequel to the Penetrals.)

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 'pen'."

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

300 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 personal 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 it?
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.
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.
Counts, 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, 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 it?
Dreary, Why the Mind May Not.
Deity, Personality of.
Death 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, Seeds 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 Use of.
Fast Days and Acts of Humiliation.
Funeral Occasions, Ceremony for.
Freedom of Truth, What is it?
Free Convention, How to secure a.
Friendship and Love, Difference between.
Frolovism and Spiritualism.
Filibustering, 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 it?
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 Shakespeare.
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 Senses.
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.
Peculiar and Individuality After Death.
Punishment, The Nature and Purpose of.
Parental Obligations and Duties.
Pride of Intellect.
Polygamy, A Divine Law Against.
Pyrometrical 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.
Unthought 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.
Worship about the Devil.
Which—Reverence or Forgiveness?
Which is Best—Constitution or Revolution?
Young Writers of Poetry.

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 'pen'."

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

300 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 personal 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.

Animals in the Spirit World.
Accidental Death and Suicide.
Apparition, What is it?
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.
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.
Counts, 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, 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 it?
Dreary, Why the Mind May Not.
Deity, Personality of.
Death 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.

ANSWERS TO QUESTIONS is printed on good paper, and well-bound,

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 gratefully advertise. For the convenience of lecturers, it is desirable that all traveling lecturers on Spiritualism and Reform keep on constantly supplied with their engagements and permanent post-office address.)

APPOINTMENTS.

J. M. Peckham, Battle Creek, Mich., last two Sundays in each month.
Mrs. M. S. Townsend will speak in Providence during April; Philadelphia during May.
John McQueen will speak at Bethel, Mich., last 5. Address: Milldale, Mich.
Mrs. Augusta A. Gardner will lecture in Boston on last Sunday of April; Troy, N. Y., Sunday of May. Address: Lowell, Mass., box 815.
Mrs. S. E. Warner is engaged to lecture two Sundays in each month in Berlin, and Orono, Wis. Will answer calls to go elsewhere the remainder of the time. Post office address, box 14, Berlin, Wis.

Mrs. Anna M. Middlebrook will lecture at Bridgeport, Conn., during March; Lowell, Mass., two first Sundays of April; Portland, Me., last two Sundays of April and first two of May. Address: box 422, Bridgeport, Conn.

Mrs. L. E. A. DeForce Gordon will lecture in Chicago, Mass., Sunday, March 29. Those desiring of securing her services along the route of the Great Western Railroad, O. & N. Y., for two weeks of April will address as above, immediately.

Miss Emma Hardinge will lecture in Philadelphia the three last Sundays of March, and through April; in Providence, R. I., in May; Portland, Me., in June. Address: Leavenworth avenue, second door above 523 street, New York.

Miss Martha Lewis Beckwith, Trance-Speaker, lectures in Somers, Conn., March 29; Stamford, Conn., April 5th and 12th; Williamstown, Conn., 19 and 26; Quincy, Mass., June 7 and 14. 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.
S. J. Finney may be addressed, for the present, Hartford, Conn.
Mrs. C. M. Stowe, Milwaukee, Wis., care of T. J. Freeman, Esq.
J. S. Loveland, care Bela Marsh, 14 Bromfield street, Boston.
Mrs. Fannie Burbank Felton, Worcester, Mass., care James Dudley.
Mrs. Sarah A. Byrnes, 57 Spring St., E. Cambridge, Mass.
Mrs. M. J. Wilcoxson, Hammonden Atlantic Co., N. J.
Mr. and Mrs. H. M. Miller, Elmira, N. Y., care of Wm. B. Hatch, or Ridgebury, Brad. Co., Pa.
John Mayhew may be addressed, through March, McGregory Landing, Iowa, care Ross Gay.
Mrs. E. C. Morris, 599 Broadway.
Mrs. E. O. Myzzer, box 166, Buffalo, N. Y.
John Brockley, 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.
E. S. Caswell, Allen, Erie Co., N. Y.
A. H. Davis, New York.
Rev. Stephen Fellows, Fall River, Mass.
E. J. Butler, Hopkinton, Mass.
Isaac P. Greenleaf, Lowell, Mass.
N. B. Greenleaf, Lowell, Mass.
Mrs. E. A. Bliss, Springfield, Mass.
Annette E. Simmons, Woodstock, Vt.
Mrs. Mary Macomber Wood, W. Killingly, Ct.
Mrs. A. A. Banks, Newbury, Conn.
Mrs. Amanda H. Spencer, New York.
Miss Belle Scavall, Rockford, Ill.
Abram and Nellie Smith, Three Rivers, Mich.
A. B. Whiting, Albion, Mich.
Rev. J. B. Fish, Gages, Allegan Co., Mich.
K. Graves, Harveyburg, O.
W. K. Ripley, box 505, Bangor, Me.
Mrs. H. F. M. Brown, Waukegan, Ill.

Educational.

New York Kinder Garten
AND ENGLISH AND FRENCH
FAMILY AND DAY SCHOOL
FOR YOUNG LADIES & CHILDREN.
No. 79 East Fifth Street, New York.
Mae 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. LEWIS has charge of Education. 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 has marked out the way. Many eminent teachers are pursuing it with the most excellent results."—D. H. HAZEN, 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 at the Second Commencement of "Lewis's Normal Institute," by J. D. PULLISER, Esq., Superintendent of the Public Schools of Boston.

STRANGERS' N. Y. CITY DIRECTORY

SPIRITUAL MEETINGS.
DUNWORTH'S HALL, 806 Broadway, Sunday, 10th A. M. and 7 1/2 P. M.
CHURCH'S PROGRESSIVE LECTURE, Dunworth's Hall, Sunday, 2 1/2 P. M.
LAWARTON HALL, cor. 20th St. and 5th av. Sunday, 10th A. M. Conference every Wednesday 7 1/2 P. M. The Union Harmonical Chorus hold a Conference Sunday, 2 1/2 P. M. at 105 Bowery.

PUBLIC MEDIUMS.
Mrs. W. R. Hayden, 66 West 14th St., west corner 6th Avenue.
J. B. Conklin, 322 Broadway. 9 A. M. to 10 P. M.
Mrs. M. L. Van Housen, 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 Impassional Medium, 21 West 13th St., between 5th and 6th. Hours from 9 to 12 and 6 to 8. Circles every Thursday evening.
Mrs. Sarah E. Wilcox, Test and 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. 32d Street.
H. C. Gordon, 211 Sixth Avenue, cor. 14th St. Circles Monday and Wednesday evenings.

Mrs. E. Lyon, Writing and Trance Test Medium, 183 Eighth Avenue.
Mrs. Fitch, Clairvoyant and Trance Healing Medium, 303 Fourth Street, New York.
Mrs. Lawrence, Healing Medium, 132 Spring Street. 9 A. M. to 9 P. M.

MAGNETIC & ELECTRIC PHYSICIANS.
Dr. P. Schullhof, Magnetic and Psychometric Physician, may be addressed at this office, or seen daily from 11 to 12 M.
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.
Mrs. F. A. Ferguson, 152 East 32d Street.
Dr. Clark, Electric, Magnetic, and Homoeopathic Physician, 84 West 26th St.
Dr. R. B. Newton, 54 Great Jones Street.
Mrs. M. C. Scott, 93 East 28th Street, near 3d Av.
Dr. I. Wheeler, 175 W. Eleventh St. 8 1/2 to 11 A. M. 1 to 5 and 7 to 9 P. M.
Dr. Alan D. Olding, 238 Greene St.
Dr. F. A. Correll, Medical Clairvoyant and Electric-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, 930 Sixth av. bet. 54th and 55th Sts.
Dr. L. Mosley Ward (Electric) No. 10 Adams St., cor. Concord, Brooklyn.

MEDICAL CLAIRVOYANTS.
Dr. Reynolds, 24 First street. Office hours 2 to 4 P. M.
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, 336 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. Delafalle, 110 Sixth Av. near Ninth St.

AGENTS FOR THE HERALD OF PROGRESS.
GENERAL AGENT—SARAH TUCKER, 121 Nassau St., New York, is our regularly constituted Agent, and will supply news dealers in all parts of the country with the HERALD OF PROGRESS on favorable terms.
BOSTON, MASS.—Bela Marsh, 14 Bromfield street, Boston, will fill all orders for this paper, or books on our list.
CLEVELAND, O.—Mrs. H. F. M. Brown, 288 Superior street, is duly authorized to act as our agent in Ohio and the West.
PUNABURGA.—SAMUEL DARTY, southwest corner of Fourth and Chestnut streets.
LONDON, ENG.—The Herald of Progress and Books in our list may be ordered through the house of W. TWEEDIE, 237 Strand, W. C., London.

LOCAL AGENTS.
Akron, Ohio, J. Jennings.
Appleton, Wis., J. E. Harriman.
Auburn, N. Y., G. W. Hyatt.
Baltimore, Md., James Cooper, M. D.
Buffalo, N. Y., T. S. Hawkes.
Clarkston, Mich., N. W. Clark.
Columbus, Wis., F. G. Randall.
Fond du Lac, Wis., N. H. Jorgensen.
Fort Madison, Iowa, George W. Douglass.
Glen's Falls, N. Y., E. W. Knight.
Iowa City, Hugh Smith.
Kalamazoo, Mich., G. D. Sessions.
Lowell, Mass., Benjamin Blood.
North Collins, Erie Co., Walter Wood.
Norwich, Chenango Co., N. Y., G. L. Rider.
Oregon City, Oregon, E. S. Holland.
Pekin, Wis., John Sterling.
Ripon, Wis., Mrs. Eliza Barnes.
Rome, N. Y., S. J. D. Meyer.
San Bernardino, Cal., T. N. Smith.
Santa Cruz, Cal., Mrs. G. B. Kirby.
Siloam, Madison Co., N. Y., Geo. W. Ellsworth.
St. Louis, Mo., A. Mittenbrger.
Springfield, N. H., T. S. Vase.
Stratford, Conn., Mrs. M. J. Wilcoxson.
Waukegan, Ill., W. H. Sloan.
Waukegan, Wis., L. Branch Lyman.
Waverly, Bremer Co., Iowa, Edna S. Rater.
West Walworth, N. Y., Hicks Halstead.

Medical.
CONSUMPTION, DYSPESIA, AND FITS.
DR. O. PHILIPS 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 Obstructions, by Herbal Remedies, prepared from the choicest gums, balsams, nervines, exhilarating tonic, 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. PHILIPS BROWN, 61-2
DR. R. T. HALLOCK.
Eclectic and Homeopathic Physician,
79 East Fifth Street, New York.
Magnetism and Electricity used when indicated, and Clairvoyant examinations, either personal or by letter, made when desired.

Medical.
CONSUMPTION, DYSPESIA, AND FITS.
DR. O. PHILIPS 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 Obstructions, by Herbal Remedies, prepared from the choicest gums, balsams, nervines, exhilarating tonic, 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. PHILIPS BROWN, 61-2
DR. R. T. HALLOCK.
Eclectic and Homeopathic Physician,
79 East Fifth Street, New York.
Magnetism and Electricity used when indicated, and Clairvoyant examinations, either personal or by letter, made when desired.

Medical.
CONSUMPTION, DYSPESIA, AND FITS.
DR. O. PHILIPS 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 Obstructions, by Herbal Remedies, prepared from the choicest gums, balsams, nervines, exhilarating tonic, 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. PHILIPS BROWN, 61-2
DR. R. T. HALLOCK.
Eclectic and Homeopathic Physician,
79 East Fifth Street, New York.
Magnetism and Electricity used when indicated, and Clairvoyant examinations, either personal or by letter, made when desired.

Medical.
CONSUMPTION, DYSPESIA, AND FITS.
DR. O. PHILIPS 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 Obstructions, by Herbal Remedies, prepared from the choicest gums, balsams, nervines, exhilarating tonic, 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. PHILIPS BROWN, 61-2
DR. R. T. HALLOCK.
Eclectic and Homeopathic Physician,
79 East Fifth Street, New York.
Magnetism and Electricity used when indicated, and Clairvoyant examinations, either personal or by letter, made when desired.

HARBINGER OF HEALTH.

(SEVENTH 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 FOUR-HOURLY CLAIMANT 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., paper, and well bound. Price only ONE DOLLAR! A liberal discount to the trade.
When sent by mail, 18 cents extra for postage, seven cents additional required, if sent to California and Oregon.
Address A. J. DAVIS & CO., Publishers,
274 Canal St., N. Y.

CONSUMPTIVES.
Try It! Prove it for Yourself!

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 does not at once take hold of and dissipate. Night-sweats, nervousness, 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.

JERIEL W. STEWART, Healing Medium, for all diseases to which the human family is subject. 50 Delevan Street, Rochester, N. Y.
J. A. MITCHELL, M. D., late Mrs. J. A. Johnson, Clairvoyant Physician, 431 Pine Street, Philadelphia. Invalid travelers entertained and treated if required, on reasonable terms. 140ft
DR. R. B. NEWTON'S place for healing by magnetism through the hand, and for Indian magnetic remedies, is 54 Great Jones Street. Hours from 10 to 3. For satisfaction, see his Circulars, to be had at his office.

MRS. METTLER'S MEDICINES.
J. B. Price, 179 Sixth Avenue, New York, has been appointed agent for the sale of Mrs. Mettler's medicines. A constant supply may be found there. 74ft
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.

THE VERY BEST
Methods that are known for the most rapid improvement of Verbal Memory, thereby rendering language most fluent and practical. Also the very best and simplest means of preserving the Teeth from decay and decay. Sent by mail for 30 cents. Address J. P. S., Box 302, Ravenna, O.

GEORGE C. MUNSON,
DENTIST,
18 East Thirteenth Street, first house east of Fifth Avenue, New York.

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 treats in a normal state, but with spiritual aid.
A few boarders treated, or patients in the city visited. Terms moderate. 52-64

CAUSES AND CURE OF DISEASES OF THE FEET.
With Practical Suggestions as to their Clothing.
By C. H. CLEVELAND, M. D., Illustrated. Price, in paper binding, 50 cents; in muslin, 75 cents.
Address Dr. C. H. CLEVELAND, Cincinnati, O.
This work is approved by the Sanitary Commission, and highly commended by all. For sale at this office. Postage 10 cents.

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.

AYER'S SARSAPARILLA

Is a concentrated extract of Para-Sarsaparilla, so combined with other substances of still greater alterative power as to afford an effective antidote for diseases Sarsaparilla is reputed to cure. Such a remedy is surely wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure most prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found in the following complaints:
Scrofula and Scrofulous Complaints, Eruptions and Eruptive Diseases, Ulcers, Pimples, Blotches, Tetter, Salt Rheum, Scald Head, Syphilis and Syphilitic Affections, Mercurial Disease, Dropsy, Neuralgia or Tic Dolorous, Debility, Dyspepsia, and Indigestion, Erysipelas, Rose, or St. Anthony's Fire, and indeed the whole class of complaints arising from impurity of the blood.

This compound will be found a great promoter of health, when taken in the spring, to expel the humors which gather in the blood at that season of the year. By the timely expulsion of these many rankling disorders are nipped in the bud. Maladies can, by the aid of this remedy, spare themselves from the endurance of foul eruptions and ulcersous sores, through which the system will strive to rid itself of corruption, if not assisted to do this through the natural channels of the body by an alterative medicine. Cleanse out the vitiated blood whenever you find its impurities bursting through the skin in pimples, eruptions, or sores; cleanse it when you find it is obstructed and sluggish in the veins; cleanse it whenever it is foul, and your feelings will tell you when. Even where no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood. Keep the blood healthy, and all is well; but with the pulsation of life disordered, there can be no lasting health. Sooner or later something must go wrong, and the great machinery of life is disordered or overthrown.

During late years the public have been misled by large bottles, pretending to give a quart of Extract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and has become synonymous with imposition and cheat. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has virtues which are irresistible by the ordinary run of the diseases it is intended to cure.
Prepared by J. C. AYER & CO., Lowell, Mass. Price \$1 per Bottle; six Bottles in one package, \$5. Sold by all Dealers in Medicines everywhere. 54-71low

Progressive Publications.

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.
Dominion of 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.
The Teachings of Intuition—By F. T. LANE.
Hindu Realities—By MARY F. DAVIS.
The Pride of Housekeeping—By Mrs. C. N. KENYON.
A Plea for Children—By C. M. PLUMER.
The Truly Consecrated—By A. J. DAVIS.
Shall we Unite in Prayer?—By C. M. PLUMER.
Association of Spiritual Teachers.
Physiological Rules—By A. J. DAVIS.
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.
Hindu 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.

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.

LEGALIZED PROSTITUTION;
OR,
MARRIAGE AS IT IS AND AS IT SHOULD BE,
PHILOSOPHICALLY CONSIDERED.
By CHAR. S. WOODBRUFF, 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 225 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., New York.

TWELVE MESSAGES FROM THE SPIRIT OF JOHN QUINCY ADAMS,
THROUGH JOSEPH D. STILES, MEDIUM, TO JOSIAH BRIGHAM, OF QUINCY.
CONTENTS.—Message 1.—The Past 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 Penitence and Error.
This volume is embellished with facsimile writings of the hand-writing of John Quincy Adams, Abigail Adams, George Washington, Alexander Hamilton, Richard Henry Lee, Stephen Hopkins, Thomas Jefferson, Samuel Adams, Lafayette, 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.

SHORT-RAND.
A sheet containing list of the best works on Photography, Terms for Instruction, Recommendations of Photography, &c., will be sent upon application. Address ANDREW J. GRAHAM, 274 Canal St., New York.

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 ENCLOSURES.
Gateways, Iron Piers, Horse Posts, Managers, and Lamp-posts. Cast Iron Lintels, Sills, Doorways, Columns, Capitols, and Store Fronts.
IRON FURNITURE.
Bedsteads, Cradles, Cribbs, and Lounges. Settees, Chairs, Hat Stands, Towel Racks, Table Stands, Shave 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 & Ingalls' Improved Atmospheric Churn, which, by means of a mepheric agitation, separates the butter globules from all the putrescent 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, N. Y., or H. B. INGALLS, Groton City, Tompkins Co., N. Y.

THE PRINCIPLES OF NATURE, OR DIVINE REVELATIONS, AND A VOICE TO MANKIND.

BY AND THROUGH
ANDREW JACKSON DAVIS.
The Publisher takes pleasure in announcing the appearance of an edition of NATURE'S DIVINE REVELATIONS—the earliest and most comprehensive volume of the author—issued in a style the work merits.
Printed on good paper, and handsomely bound, with a FAMILY RECORD attached.
One large volume, octavo, 800 pages. Price only \$2; postage 40 cts.
To California and Oregon, 40 cents additional for extra postage. All orders should be addressed to
A. J. DAVIS & CO., 274 Canal St., New York.

SUPERSTITION DISSECTED
In a series of investigating letters between a Free Thinker and his Deacon Brother-in-law, comprising a variety of brief and familiar Rationalistic Discourses on the most prominent Traits and Incidents of Holy Writ, designed to invite scrutiny and remove indifference, and to insure greater depth of thought and research into the value and reliability of Scriptural evidence.
CONTENTS.—Nativity of Jesus Christ; The Genealogy; The Temptation; Angels; The Lord's Prayer; Casting Out Devils; Feeding the Multitudes; Lazarus raised from the Dead; Devil and Hell; Catholic Encroachments and Corruptions; The Pharisees; Talmud; The Sabbath; and a large variety of other subjects of a deeply interesting character, for the consideration of people of reflective minds.
The work is printed on fine paper, large 12mo, library size, handsomely and durably bound in embossed covers, and contains 465 pages.
Price \$1, which includes postage. Sold by S. E. LENT, Agent, No. 142 Grand Street, New York. Orders from a distance should mention the town, county and State.
Also for sale at this office.

LEGALIZED PROSTITUTION;
OR,
MARRIAGE AS IT IS AND AS IT SHOULD BE,
PHILOSOPHICALLY CONSIDERED.
By CHAR. S. WOODBRUFF, 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 225 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., New York.

TWELVE MESSAGES FROM THE SPIRIT OF JOHN QUINCY ADAMS,
THROUGH JOSEPH D. STILES, MEDIUM, TO JOSIAH BRIGHAM, OF QUINCY.
CONTENTS.—Message 1.—The Past 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 Penitence and Error.
This volume is embellished with facsimile writings of the hand-writing of John Quincy Adams, Abigail Adams, George Washington, Alexander Hamilton, Richard Henry Lee, Stephen Hopkins, Thomas Jefferson, Samuel Adams, Lafayette, 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.

SHORT-RAND.
A sheet containing list of the best works on Photography, Terms for Instruction, Recommendations of Photography, &c., will be sent upon application. Address ANDREW J. GRAHAM, 274 Canal St., New York.

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 ENCLOSURES.
Gateways, Iron Piers, Horse Posts, Managers, and Lamp-posts. Cast Iron Lintels, Sills, Doorways, Columns, Capitols, and Store Fronts.
IRON FURNITURE.</

Wholesale Agent for Herald of Progress
Newdealers will obtain their supplies from the
House or its Agents.