



dented in this country. Driven from their old moorings of criminal indifference and still more criminal relations, men are looking around them, questioning principles and practices, and their natural effects and results on the prosperity and happiness of a nation. And the greatness, the resources, and the possibilities of the nation, in which they have been born or which they have adopted as their own, brought into conspicuity by the terrible conflict in which it has been involved by the advocates of principles and practices adverse to human rights, have largely and widely inspired a sentiment, deep and before unfelt, of patriotism—love of country mingling in many a noble soul with the higher and diviner sentiment of world-patriotism, love and sympathy for universal man. Hence the conviction that the principles now in arbitration are intimately connected and freighted with the rights and enfranchisement of all the nations and governments of the wide earth.

To meet these exigencies of the hour, by the inculcation and practice of truth, is the mission of the reformer and philanthropist. And how is this to be done? what practice is to be recommended and encouraged to aid in the world's progress, and secure the triumph of inalienable rights? Can we secure a better rule than that each work and act according to his and her measure of attainment, keeping the mind open continually to the reception of more light—the perception of higher principles? To my mind, Love, as exemplified in the practice of Jesus and others, is the highest and most potent principle in human actions—the true and only permanent basis for institutions, religious or civil. It is the great characteristic of the pure gospel of Christ—that is, of the truly anointed. It is the halo surrounding the truth in which we are called to walk, and by which we are to be blessed now and forever. It takes its kingdom, not by violence, but by entreaty and suffering, and keeps it by brotherly kindness and universal distributive justice.

But has war no mission in the government of the infinitely wise and benevolent Parent of the universe? War is a terrible evil. All evil is terrible. But has it not also its use? If it has not, can we suppose it would have been permitted in the economy of Infinite Goodness and Wisdom? Can infinite God be disappointed?

Thunder and lightning, tornadoes, volcanoes, and earthquakes, are terrible and fearful convulsions of Nature. But they purify the atmosphere and advance the earth in refinement and in its adaptations to progressive man, in his temporary pilgrimage to the brighter spheres beyond. The tornado of passion, the hot lava of wrath, the earthquake of cruelty, burying in one horrible sepulchre all the tender feelings of human nature and all recognition of the rights with which the Creator has vested universal man, are terrible convulsions of the mental world, and lead to the resistance of opposing energies. And the instrumentalities employed in this resistance will needs be such as the assailed are in a condition to recognize as adapted to check the aggressions of injustice, cruelty, and wrong.

Here comes in the conflict and work of war—horrid war! But does not God's providence extend to these, as to all other events? Are not the immortal spirits of the belliegars objects of his unceasing regard and notice, in common with all his human children? And cannot he who controls the earthquake and the storm, and makes them minister to the advancement of unconscious Nature, cause the terrific convulsions of conscious and social Nature minister to the advancement of human society?

It has pleased the Supreme Intelligence to arrange all things, both in the physical and mental creation, on an ascending scale, commencing with the *germs* of being—the most imperfect condition of things—and ascending from lower to higher, from inferior to superior, to consummate perfection. All these evils—which, for the present, are not joyous, but grievous—obviously grow out of the condition of matter and mind. In the physical world, as we have just seen, convulsions of earth, and air, and water, take place, attended with destruction of life, from the lowest order of animated beings up to conscious God-like man. In the mental or intellectual world occur exhibitions of similar convulsions, growing out of the imperfect perception of right principles, or the non-application of them.

Every violated law has its penalty for the transgressor. But it is given to us reflecting immortal beings, to learn obedience by the things we suffer, and to perceive that *evil is temporal—good eternal*: and that, amid the infliction of evils, works the hand of an omnipotent Providence, conferring the important qualities of discipline, advancement, and appreciation of good, and consequent happiness; that, surrounding the myriad host of evils operates also a Divine law of perfect compensation.

Are not such data worthy of God and worthy of man? And if we want more to imbue our spirits with adoration, thanksgiving, and praise, and to enlarge our hearts in love to suffering humanity everywhere, is it not found in the fact, recognized by seers and illuminated minds, that such are the characteristics of the human spirit—such its relation to the Infinite—that the privilege is ours to be "workers together with God?" in the reformation, the advancement, the perfectibility and glorification of the race. And as God's Providence never can be absent from any of his immortal children—as his great heart sympathizes with them, however sunk in error or vice, or however mistaken or infatuated in the means they adopt to accomplish ends, or

however adverse to divine principles the ends sought to be accomplished—so the duty is ours, as coworkers with him, to use to the utmost the power with which we are endowed to bring all, of every class and grade, from the error of their ways, and restore them to harmony with the divine perfections; harmony with the divinely-implanted principles of their own natures, and, consequently, into harmony with regenerated or divinely-regulated humanity everywhere.

This achieved is essentially the kingdom of heaven that is to be found within, and to grow from within outward, till it fills and blesses the world. And does not the fact open to us, casting our view down the bright vista of the future, that, in the progress of divine agencies, all the disturbing, hurtful elements of even the outward creation, will be at rest—when the world shall literally lie down with the lamb, and Love shall reign triumphantly throughout the world of mind, and all the human sympathies find their appropriate mission in reciprocal offices of universal beneficence. Let it then, be our endeavor to be wise in regard to the "exigencies of the hour," and faithful in the fulfillment of what our hands find to do. Thus shall we be in a condition to receive the consoling award of our consciences, and the still higher award of the Divine Arbiter of conscience: "Thou hast been faithful in a little; I will make thee ruler over more: enter thou into the joy of thy God!"

With regard and affection, I remain your friend,

THOMAS MCCLINTOCK.

#### LETTER FROM ALFRED H. LOVE.

PHILADELPHIA, Sixth Mo., 2d, 1863.

FRIENDS OF HUMAN PROGRESS, WATERLOO, N. Y.: If I cannot give my presence in answer to your invitation to the fifteenth anniversary, here, at least, is my spirit, and an earnest voice of encouragement to go on with the noble work of practical righteousness as the acme of individual and national worth and the main pillar of patriotism and Christianity.

You are accomplishing wonderful results. The spirit of love, purity, justice, and liberality which you exercise, is indoctrinating our kind and our country. There is need for it in this trial hour. Although we witness a sadly distracted country, an open battle against the old demands of slavery and oppression, we may take heart that it is but the result of deep iniquity on the one hand, and our own teachings for a higher morality, a more extended justice, and a purer religion on the other. But while we know that minds unprepared and uncontrollable see nothing higher or better for the settlement of convulsions growing out of a disturbance of wrong-doing by the overwhelming power of the right, we will feel strengthened to go on and contend for the right by all the moral forces of our being, by argument and appeal, by prayer and petition, by example and even martyrdom. Thus we will let the lesson work. Upholding as a principle worthy to stand with a pure practical Christianity in opposition to slavery and caste of all kinds, to intoxicating drink and to tobacco, and to the mere form without the substance, that of a sincere Christian, like non-resistance by carnal or brutal means. And while we maintain this as among the highest virtues of our being, and can regard with charity all those, who, from the convictions of their own hearts, act up to their fullest development of duty in uniting with the army of the United States, we trust never to lose our faith in the purity and saving power of peace principles and the necessity of all to embrace them.

Your meeting of this year is the most important ever held. Weigh and measure, ponder and impress your noble principles with such fervency as was never exercised before.

This government for three-quarters of a century has been under the slave power. It is dying—our nation, thus far, is dying. Start not. We may take hope that the new birth of the nation will be fully glorious, and a resurrection await us that will be worthy the great gift of our Heavenly Father—of life and light, beauty and beauty. There is but one power that can save the nation—that is virtue, public and private, sincere and thorough.

You, friends, understand the vast debt we owe to humanity—the poor oppressed nation of Africa. You can fully comprehend the high crimes of our government and the sins of our people. You know the law of retribution.

There will surely be a reaction for wrongdoing. Study, then, the needs of the hour; and, full of prayerful devotion to the cause of heaven, as represented in faithfulness to man, approach and fulfill your solemn and divine duties.

With friendly and earnest solicitude,

ALFRED H. LOVE.

#### LETTER FROM C. A. HAMMOND.

PETERBORO, N. Y., June 1, 1863.

TO THE MEETING OF FRIENDS OF HUMAN PROGRESS: Glad would I be to be with you this year at your annual gathering, but circumstances forbid. To a large extent I sympathize with your aims and objects; to a larger extent, perhaps, than when I was able to meet with you three years ago.

I agree with you (though a minister of religion) in discarding the authority of churches, creeds, and sacred books. The fact that the church, the creed, the Bible teaches any doctrine, does not prove that doctrine *true*. The attempt to base any reform on any such authority as even the Bible is unwise and suicidal; for to make such attempt successful, the authority must first be proved. And no man can prove the whole Bible to be God's word. That it is his word is always assumed, never proved.

It is much easier to prove any true reform by directly appealing to first principles—the known and admitted laws of Nature, which are the *laws of God*. We can prove slavery to be a monstrous outrage and a most horrible crime by a much simpler and far more certain process than quoting texts of Scripture. Ask any man who knows what slavery is: "Would you be a slave?" and, if honest, the response, "No," is prompt and decisive. And that he has no right to do to another what he would not, under similar circumstances, have that other do to him, is self-evident.

The question of temperance, of the rights of woman—indeed, of every reform—is settled with equal facility by an appeal to well-known laws of human nature. Whence, then, the *necessity* of an infallible, miraculous revelation of the Divine will? I can see none. Men have been able to find out very many of the hidden secrets and laws of the material world without miraculous revelation—nay, in opposition to supposed miraculous revelations. And it is really so much more difficult to find out what are the laws of human nature than to ascertain the distances, dimensions, and revolutions of the planets, or the structure of the solid globe? The difficulty has been, men have always been looking away from themselves and the laws of their own bodies, minds, and souls, to find out religion. When they will obey the injunction of Jesus—"And why, even of yourselves, judge ye not what is right?"—and look within to find out God as well as upon all his works without, we may expect deliverance from soul-withering superstitions, and the blessings of a true, pure, reasonable religion.

I hope you may see that *prayer, vocal, social prayer, if intelligent and hearty, is not founded in superstition, but is natural*; also that *divorce is not called for by any real necessities of society*. Perfect equality between the sexes is imperatively demanded by all the interests of man. Respectfully, CHAS. A. HAMMOND, Pastor of the "Church of Peterboro."

#### Rights of Human Nature.

"Know thyself. 'Tis the sublimate of man,  
Our noon tide majesty, to know ourselves  
Parts and proportions of one wondrous whole!  
This fraternizes man—this constitutes  
His charities and his bearings."

#### For the Herald of Progress, Plan of a New Currency and a New Credit System.

NUMBER ONE.

The war which now convulses the nation has rendered a gigantic expenditure necessary. To provide the means of meeting this expenditure—some three or four millions a day—new financial plans and measures have to be resorted to, which had they been proposed at any other time, would have been declared utterly extravagant and impracticable. We see the Government issuing a paper currency from five cents upwards, not by the millions, but by hundreds of millions, making it a legal tender, and everywhere taking the place of gold and silver; we see the specie currency entirely withdrawn from circulation, and not a single dime used in the various operations of trade. Now such experiments as these must demonstrate to the most conservative, even, that great innovations in the currency are quite practicable and possible. We shall propose in this and the articles which follow, the plan of an entirely new currency, or circulating medium—one which will produce a great and beneficent change in the banking and credit system—effect important improvements in industry and commerce, and save in interest and usury millions on millions to the country. Without preliminary explanations, we will enter on our subject, remarking merely that it is a dry one, and will interest probably only those who are accustomed to analytical speculation.

It is the universal opinion that gold and silver are the natural currency of mankind, and that any departure from them is a departure from the only true standard of value which man possesses. They even who advocate a paper currency, consider it an extension merely of the specie, devised to replace gold and silver wherever wanting. Thus the legitimacy of the two metals is admitted without question.

Now we hold and shall endeavor to prove that gold and silver furnish an imperfect and false currency; that they were resorted to as a currency in the early period of human history, when man could not discover and establish a true currency; and that a true medium of exchange, resting on a scientific basis, remains to be discovered and introduced.

We could, we think, prove these assertions *a priori*, by adducing a law which governs the progress of the human race; but as such a proof will satisfy a few minds only, we will resort to practical demonstrations. Nevertheless, we will mention the law, as it may have some weight.

Man, endowed with reason, with the power of intellect, reason, and assimilated in this respect with the Supreme Intelligence, must discover and create for himself the various means and instruments which he employs in his labors, material as well as intellectual. His progress, his mental elevation, his character as an independent intelligence, depend on his creating for himself all the instruments which he employs. The animal, on the contrary, is supplied by Nature with whatever is necessary to its existence; it is supplied, for example, with natural clothing, composed of hair, fur, etc.; it digs its hole, it builds its nest, constructs its cell by instinct, without the aid of thought and science; it makes no progress, no improvement; it is not a creator nor an independent intelligence. Nature,

somewhat in the same way, supplies man in the beginning of his social career, and before he is able to discover and perfect instrumentalities for himself, with certain resources to aid him in his development. She furnishes him, for example, with the horse, the ox, the camel, as a means of travel and transportation, and from the simplest effort of reason he makes roads on the surface of the ground. At a later period, when he has sufficiently perfected the mechanic arts and the sciences, he creates the locomotive and the railway—*i.e.*, the scientific horse and road—thetraffic and the tractile plane of his own creation. This rule applies to all the instrumentalities which man employs: Nature furnishes or instinct suggests to him rude and simple instruments, which suggest for a time. Instinct suggests, for example, the canoe; science, or the accumulated thought of successive ages, creates the steamship; the former suggests the war-club and the bow and arrow; the latter discovers the minigun and the rifled cannon; the former suggests the dial, the latter creates the watch; the former the sickle, the latter the reaping-machine; the former the needle and the flail, the latter the sewing- and threshing-machines.

Now the same law applies to gold and silver as a currency. They are the currency furnished man by Nature, before he has arrived at a state in which he can discover and create for himself a true currency, based on scientific principles.

As society has progressed much more slowly in political and social matters than in the mechanical arts and some of the sciences, man still uses the metallic currency furnished by Nature; he has not perfected the currency, or the representative sign of wealth, as he has perfected the means of transportation and travel by sea and land.

A slight deviation from the metallic medium is to be found in our modern paper money and in bills of exchange; but they do not constitute a new and true currency; they possess all the imperfections of the metallic, with some additional abuses.

They who can follow laws and principles, and have confidence in them, may be convinced by the fact alone that Nature has given man gold and silver as a currency, it cannot be the true and ultimate one; he must create one for himself; if he did not he would fall to the rank of a creature of instinct. This kind of reasoning will, we are aware, be but slightly satisfactory to most persons; it must be supported by clear and practical demonstrations. We will prove, then, practically, that gold and silver are a false currency—first, by pointing out the evils and abuses which they produce, and second, the conditions which a true currency should fulfill.

Among other defects of the specie currency we shall show that it is a *monopolistic currency*; that it gives to capital the control of labor, to commerce the control of the exchange of products, to banking the control of credit; that it is an interest-drawing and usurious currency; and is, in short, the master and tyrant of industry instead of its aid and servant.

In entering upon our subject a few preliminary remarks, relating to the following points, are necessary: 1, The nature of money: what it is; 2, Its function; 3, The substances of which it may be made; 4, The difference between it and real wealth. These points will occupy but a few paragraphs.

1. Money is a sign used by common consent to represent the various products, the labor and services, which men wish to exchange with each other. Briefly defined, it is the representative sign of products and the medium for effecting their exchange. It is also a standard of value, the measure by which products are compared with each other and the relative values determined. Money in itself has no value; it is only a standard of value and an instrument of exchange. The real values are labor and its products; there were no products to be exchanged, money would have no use. Gold and silver, it is true, have, as metals, an intrinsic value, but when coined into money they lose it.

2. The function of money is to facilitate the exchange of products. As a direct exchange of products cannot be effected without great difficulty—a bale of cotton, for example, for horse—some sign or symbol which represents all products and into which all can be converted is absolutely necessary. The owner of the horse may not want the cotton, but some one wants it, and exchanges the common sign—money—for it, with which the owner of the cotton can purchase the products he requires.

3. Any article may be used for and serve the purposes of money which is recognized and accepted as such by a community or people. It is a thing of conventional and artificial creation. As proof, we see that a great variety of objects have in different countries and at different times been used as money. Among savage tribes, arrows, furs, and shells are employed as the representative sign of the few products which they have to exchange. In ancient Greece, before gold and silver were introduced, it is probable that the ox was the standard by which the value of other products was estimated, and was, in fact, the money of the Greek people. Their earliest gold coins bears the impress of an ox's head, and were called an ox; the new and more convenient standard, in taking the place of the old, took its name also. In Tartary, as Adam Smith states, pressed cakes of tea, and in Abyssinia salt, are used as money. In ancient Rome copper bars were the currency.

As men progressed in industry, and different countries began to exchange with each other, some more convenient sign became necessary. Gold and silver came into use and became the general currency. They were selected simply because they were the best substances that

could be found in Nature; they were not perishable, not subject to rust or deterioration; they were malleable, and divisible into small parts; and, above all, they were scarce, so that the quantity could not be suddenly or arbitrarily increased. It was these qualities, not any mysterious attributes, that fitted them for a currency; it was convenience, not predestination, as the worship of gold would lead to suppose, that induced men to employ them. As further proof that any material may serve the purpose of money, we see that, at the present day, paper is extensively employed, and in the United States almost exclusively.

These few examples demonstrate that man can create a currency, and of any material he pleases; that it is a thing which is based on general assent and acceptance.

But to create a *true currency*, one which shall fulfill properly its functions, the laws which govern money must be known—if not, a currency will be created which will destroy itself. Gold and silver possess certain qualities which fit them to be used as money, and prevent certain abuses in an industrial system: for example, they are, as we remarked, scarce, and obtained with difficulty, so that the quantity cannot be suddenly or greatly increased. By this means order, regularity, and equilibrium, are maintained in the circulating medium—the first and great point to be secured.

Nature prevents any artificial expansions or inflations, and the consequent derangements and disorders to which they give rise. She puts a restriction on man's ignorance, while the theory of a true currency is undiscovered.

4. As money commands and obtains all products, it is looked upon as *real wealth*, in fact, as the universal wealth. This is a superficial error; real wealth consists in the products of labor—mental and physical—which are necessary, or minister to man's wants, comforts, progress, and elevation. Money satisfies no *essential* want. The exchange of real wealth, which it facilitates, is a secondary and collateral function, dependent on the creation of products. Some sign called money, must be used; but any sign may be employed as money which receives the assent of those who have products to exchange. It is thus a thing, as we remarked, of conventional and artificial creation. As it is created by the common consent of the community, and by law and usage, it costs nothing, and therefore has no real value, or what Adam Smith terms *value in exchange*. It is common property, being a common creation; in fact, it has no more real value or value in exchange than a law which is passed by a people and accepted by them. Gold and silver have, it is true, a value in themselves as metals, as they can be used for plate, jewelry, and other purposes; but when they are coined into money, they lose that value, and possess no more than the pieces of paper on which bank-notes are printed and which replace the coin.

The four points to be borne in mind in studying the important problem of the currency are then the following:

- 1. Money is a sign used to represent products—labor and services.
- 2. Its function is to facilitate the exchange of products by furnishing a sign that represents them all, and a measure of value by which they can be governed.
- 3. It may be made of any material that is

go forth, the representatives of evils they have created, hating and hating pilgrims to their journey's end. Were equal rights their object they would use no other means than love and a conscientious regard for the welfare of all would suggest. Then would there be no brawling tyranny that seeks to hide itself by denunciatory harangues while it all the more shows the selfishness of its aims.

I can but pity that man who aspires to the position of office and who will use the means necessary in this country to secure it. And doubly lost to a true sense of humanity is that woman who would enter the political arena and pollute her pure spirit in the sloughs of political contests, yielding the nobler means of love and reason to correct the evils that exist. It is bowing down to the old idols of hatred and cruelty called legal force. It is casting all the Godlike from a noble nature, and its effects can but be destructive in every sphere of society. Go not to the law to redress grievances, but to the great fountain of love and truth, and there drink and call upon the thirsting world to drink also of the elixir of life that flows from Divine intelligence.

Reform must commence at the fountain. Purify the great springs of humanity, then will the streams be pure, and the ocean of love and good will bear on its tide all that is beautiful; with the steady tide of charity every bark will come at last into a port of safety. But so long as you, with passionate motives and means, battle against wrongs, you produce somewhere, and mostly in yourself, some equal or greater evil. I never knew any class of reformers who opposed earnestly any giant wrong but were liable to be influenced by passion or selfishness and soon become guilty of some other, if not, indeed, the same feeling which produced the evil they were combating. The only safe weapon is Universal Love and its soft, persuasive influence.

J. D. S.

### "Stonewall" Jackson.

GERRIT SMITH TO HENRY WARD BEECHER.

PETERBORO, May 20th, 1863.

REV. HENRY WARD BEECHER, MY DEAR SIR: I have read in *The Independent* your column on the late "Stonewall" Jackson. I honor him for his earnestness, sincerity, and devoutness. I grant that he was a deeply religious man. But I cannot agree with you that his religion was of the real Christ-type.

How can it be in the light of your own admission, that he was "the champion of slavery"—the champion of that system which denies all right to husband, wife, child; all right to resist the ravisher or murderer; and which works and whips and markets men as beasts? How can it be in the right of your admission, that "he was fighting against the natural rights of man"? Nevertheless you declare him to be "a rare and eminent Christian." I readily admit that even these enormous crimes against justice and humanity are compatible with high religiousness. But I cannot admit that he who is guilty of them is grounded in the Christ-religion and is "eminent" in its graces. For the Christ-religion is simply a religion of justice. It does as it would be done by. It is for, and not "against the natural rights of man." For it is simply the religion of Nature.

I do not wonder that the Churches regard Jackson's as the Christ-religion. For the bundle of dogmas, Trinity, Atonement, Resurrection of the Body, Miracles, etc., which they make up and hold to be essential to salvation, he deeply believed in. I say not whether these dogmas are true or false—originating in fancies or in facts. I but say that they are no part of the Christ-religion. Natural justice towards God and man—so earned and entire as to fill the heart and life with its presence and power—and this alone is the essence and the all of that religion. Think not that I look for such justice where the Divine Spirit is not at work to produce it. In order to attain to it, depraved man—man who has run away from his nature—must be "born again."

Jackson had the religion of a Church. But he certainly had not a large share of the religion of Christ. Christ was opposed to all theologies—for he said that they all stand in the way of the one true religion—the religion of Reason and Nature. A theological or common Church religion is a traditional religion, authenticated by miracles and other outward testimonies. At the best it is but a history—and full of all the characteristic uncertainty of history. Moreover, if parts of the history or of its accepted interpretation should prove false, then, as is held, the deceived disciple is lost. Such is the untrustworthy plank on which men are urged to embark their all. But Christ's religion is no historic nor external thing. It cometh not from the past, and it "cometh not with observation." It is within us. It is written by the finger of God in the moral consciousness; and every one who will listen to God's voice in his soul will know this religion, or, in other words, will know what is right. "And why," says Jesus, "even of yourselves judge ye not what is right?" Instead of sending his hearers to Moses he sends them to themselves. Instead of bidding them go to priests to get religion interpreted, he tells them to interpret it for themselves. Instead of making religious truths a mystery, which only the wise and learned can unravel, he thanks his Father for having "revealed them unto babes." Instead of teaching a religion as fluctuating and uncertain as human testimony is fluctuating and uncertain, he teaches a religion founded and fashioned in human nature, and therefore as unchangeable as human nature—a religion the same in all climes and ages, because human nature is the same in all climes and ages. Instead of teaching a cabalistic and conventional religion, whose rules are hard and impossible to be understood, he teaches the natural and reasonable religion which has but one rule—and this rule so obvious and simple that all know it and need nothing but honesty to apply it. All know how they would be done by; and hence all know what to do to others.

I am amazed that you make so much account of Jackson's theological bundle and of his being "an active member of the Presbyterian Church of which he was a ruling Elder."

These in your esteem suffice to carry him straight to heaven. I had supposed that your strong common sense and large intelligence had long ago lifted you up out of the superstitious faith that any such thing can carry any man to heaven. I had taken it for granted that you believed that it is his character, however induced—whether by himself or by Christ

or otherwise—that alone qualifies a man for heaven; so obvious is it in the light of reason that every man must go to his own place, and that what shall be his place must be determined not by his theology but by his character. But I was mistaken. For in the same breath in which you send Jackson to heaven you argue for him a thoroughly base and abominable character—even, to use your strong and eloquent words, a "comprehensive and fundamental degradation of heart and mind and soul!"

So, since it cannot be in virtue of his character, it must be in virtue of his theology and ecclesiasticism, that you send Jackson to heaven. Or, am I again mistaken? Perhaps you believe that the death of the body works moral changes; and that though Jackson died with a bad character he woke up with a good one.

But notwithstanding I believe that our character in this life is that with which we begin the next, I have hope for "Stonewall" Jackson. And this hope for two reasons. First, I do not believe his character to be as bad as you make it. In many an instance slaveholding does not deprave and debase the whole soul. Unconsciousness of its criminality and a kindly exercise of its despotic power are among the things which leave room for the growth of self-respect and other high virtues. Second, the Christ-religion will be more clearly seen and more justly judged in the next life; and mistaken and guilty, though still largely noble souls, like the "Stonewall" Jacksons, will hasten to exchange the miserable theologies for it. Nay, I trust that our Christ-misled hero already begins to see more beauty and preciousness in the simple doctrine of doing as we would be done by than in all the dogmas and prayers and rites of his corrupt and corrupting Church.

But I must stop. I meant to write only a few lines. How long, oh how long, my great-souled brother, must we still wait for the open enlistment of your large powers against the theologies? I confess that you preach the religion of Jesus, and that you preach it with rare force and beauty. But alas, how is this preaching counteracted by your preaching the theologies also! The cause of truth cannot afford to have Henry Ward Beecher continue to mix up traditional trash or even traditional sweetmises or sublimities with that religion. She needs him to be wholly and not but partly on her side.

With great regard, your friend,  
GERRIT SMITH.

For the Herald of Progress.

### To Socialists.

Having long felt the antagonism of a mass of incongenial minds compelled to dwell in the same locality, I have hoped to witness the inauguration of a better state of society. Ten years ago, my thoughts by day, and dreams by night, were of a harmonious unitary home. But experience and observation have somewhat changed my youthful ideas of life, and the nature and needs of men and women. At present I am content with the isolated household, and only aim to bring into the same neighborhood a number of congenial minds—men and women with clear heads, warm hearts, strong arms, and willing hands—men who think noble thoughts while engaged in honest healthful labor; women who are not afraid of the bright and beautiful sunshine, but would even gather the fruit of their own planting, still aspiring to the beautiful in Nature and Art.

I only ask the attention of the independent, reliable, and self-supporting. Not those who, tossed upon the sea of life, without rudder or compass, would rush into any kind of social movement; in search of ease and pleasure. I feel more the need of sympathy, social and intellectual, than the saving of labor by combination; yet let there be co-operation according to attraction.

My husband and myself have bought a few acres on the southwestern side of Staten Island, in full view of Raritan bay. We have planted a variety of fruit trees and berries; also started a tinsop, and doing a good business, which can be enlarged so as to give employment to a number of good workmen.

Land can be purchased in the vicinity at moderate prices. There is a large house some rods from our place, that I think can be bought or leased, suitable for a "CURE."

Staten Island is certainly a desirable location. I have been in a number of the eastern and western States, but have never found a place so combined beauty of scenery and health of climate with a productive soil, adapted to the cultivation of small fruits and berries; also rare facilities for market.

Further information may be obtained by addressing MRS. C. STAHL HOWARD, Tottenville, Staten Island, N. Y.

For the Herald of Progress.

### Home from the War.

CHAGRIN FALLS, O., June 1st, 1863.

DEAR EDITOR: Permit me to say through the HERALD OF PROGRESS that in consequence of impaired health I have been obliged to resign my position as surgeon in the army, and in exchanging the excitement, bustle, and fatigue of the camp, for the quiet ease and comfort of home, presuming it may not be uninteresting to many of your readers, will avail myself of this opportunity in speaking of some things connected with an active campaign of nine months, I deem worthy of note in this connection.

During a portion of the winter our regiment was well nigh buried beneath the snows of Kentucky, guarding and protecting the Louisville and Nashville R. R. against the sudden incursions of the rebel John Morgan and his predatory band of lawless marauders, who were then infesting Kentucky to the no small consternation of all worthy and loyal citizens.

February I accompanied the fleet down the Ohio and up the Cumberland, of which so much has been written and said,

Sixty majestic steamers laden to the water's edge with men and munitions of war, piling their way up this splendid river, with banners flying and music playing, was no ordinary sight. The spirited fight at Donelson, and constant expectation of being attacked from the high bluffs and numerous turns in the river, from guerrilla bands,arming through the country, our passage to Nashville was rendered quite an exciting one.

I have traveled and marched hundreds of miles over what was once the fairest portion of the so-called Sunny South, but war and

its desolating track marks in graphic lines the course of victorious armies; fences gone, extensive fields uncultivated, negroes fed or joined the federal army; houses, mules, and live stock, as far as available, taken possession of by our forces, the country stripped, and its inhabitants left to mourn and lament over the waste and desolation their own hands have so improvidently brought upon themselves.

Before another twelve months pass, and even starvation must be the fate of thousands, unless fed by the hospitality of the North. That the South in many parts is humbled and subdued there can be no doubt. I have conversed with hundreds of the most worthy and influential inhabitants, and they almost universally declare that they are heavily sick and tired of the war, and are willing to have peace on any terms whatever, even if it be at the sacrifice of their loved and darling institution, the cause of all their misfortunes and woes. If at any previous time since our national rupture I have had any doubts of the final triumph of our cause, and the ultimate establishment of our country on a solid basis, all such doubts are now fled and gone, for I have no more question of the final restoration of this Union and the supremacy of its laws than I have of the sun continuing to shed light and heat upon the earth. Just how soon this rebellion may be put down, and universal peace reign supreme, with the stars and stripes waving over every part and portion of this vast territory, I cannot say; but that happy time will come sooner or later.

Hoping for the best, with sentiments of patriotism, I remain etc., A. HARLOW, M. D.

across the field that lay between the hotel and his home.

Now Joe Thompson's wife, who happened to be childless, was not a woman of saintly temper, not much given to self-denial for others' good, and Joe had well-grounded doubts touching the manner of greeting he should receive on his arrival. Mrs. Thompson saw him approaching from the window, and with ruffling features met him a few paces from the door, as he opened the gate and came in. He bore a precious burden, and he felt it to be so. As his arms held the sick child to his breast, a sphere of tenderness went out from her, and penetrated his feelings. A bond had already corded itself around them both, and love was springing into life.

"What have you there?" sharply questioned Mrs. Thompson.

Joe felt the child start and shrink against him. He did not reply, except by a look that was pleading and cautionary, that said, "Wait a moment for explanations, and be gentle?" and, passing in, carried Maggie to a small chamber on the first floor, and laid her on a bed. Then stepping back, he shut the door and stood face to face with his vinegar-tempered wife in the passage-way outside.

"You haven't brought home that sick brat?" Anger and astonishment were in the tones of Mrs. Joe Thompson; her face was in a flame.

"I think women's hearts are sometimes very hard," said Joe. Usually Joe Thompson got out of his wife's way, or kept rigidly silent and noncombative when she fired up on any subject; it was with some surprise, therefore, that she now encountered a firmly set countenance and a resolute pair of eyes.

"Women's hearts are not half so hard as men's."

Joe saw, by a quick intuition, that his resolute bearing had impressed his wife, and he answered quickly, and with real indignation: "Be that as it may, every woman at the funeral turned her eyes steadily from the sick child's face, and when the cart went off with her dead mother, hurried away, and left her alone in that old hut, with the hot sun not an hour in the sky."

"Where were John and Kate?" asked Mrs. Thompson.

"Farmer Jones tossed John in his wagon, and drove off." Kate went home with Mrs. Ellis; but nobody wanted the poor sick one. "Send her to the poor-house" was the cry.

"Why didn't you let her go, then? What did you bring her here for?"

"She can't walk to the poor-house," said Joe; "somebody's arms must carry her, and mine are strong enough for that task."

"Then why didn't you keep on? Why did you stop here?" demanded his wife.

"Because I am not apt to go on fool's errands. The guardians must first be seen, and a permit obtained."

"There was no gainsaying this.

"When will you see the guardians?" was asked with irrepressible impatience.

"To-morrow."

"Why put it off until to-morrow? Go at once for the permit, and get the whole thing off your hands to-night."

"Jane," said the wheelwright, with an impressiveness of tone that greatly subdues his wife, "I read in the Bible sometimes, and find much said about little children—how the Savior rebuked the disciples who would not receive them: how He took them up in His arms and blessed them; and how He said that whosoever gave them a cup of cold water should not go unrewarded. Now, it is a small thing for us to keep this poor motherless little girl, for a single night; to be kind to her for a single night; to make her comfortable for a single night."

The voice of the strong, rough man, shook and he turned his head away, so that the moisture in his eyes might not be seen. Mrs. Thompson did not answer, but a soft feeling crept into her heart.

"Look at her kindly, Jane; speak to her kindly," said Joe. "Think of her dead mother, and the loneliness, the pain, the sorrow that must be on all her coming life." The softness of his heart gave unvoiced eloquence to his lips.

Mrs. Thompson did not reply, but presently turned towards the little chamber where her husband had deposited Maggie; and pushing open the door, went quietly in. Joe did not follow; he saw that her state had changed, and felt that it would be best to leave her alone with the child. So he went to his shop, which stood near the house, and worked until dusky evening released him from his labor. A light shining through the little chamber window was the first object that attracted Joe's attention on turning towards the house; it was a good omen. The path led him by this window, and when opposite, he could not help pausing to look in. It was now dark enough outside to screen him from observation. Maggie lay a little raised on a pillow with a lamp shining full upon her face. Mrs. Thompson was sitting by the bed, talking to the child; but her back was towards the window, so that her countenance was not seen. From Maggie's face, therefore, Joe must read the character of their intercourse. He saw that her eyes were intently fixed upon his wife; that now and then a few words came as if answers, from her lips; that her expression was sad, tender; but he saw nothing of bitterness or pain. A deep drawn breath was followed by one of relief, as a weight lifted itself from his heart.

Entering, Joe did not go immediately to the little chamber. His heavy tread about the kitchen brought his wife somewhat hurriedly from the room where she had been with Maggie. Joe thought it best not to refer to the child, nor to manifest any concern in regard to her.

"How soon will supper be ready?" he asked.

"Right soon," answered Mrs. Thompson, beginning to bustle about. There was no asperity in her voice.

After washing from his hands and face the dust and soil of work, Joe left the kitchen and went to the little bedroom. A pair of large, bright eyes looked up at him from the snowy bed, looked at him tenderly, gratefully, pleadingly. How his heart swelled in his bosom! With what a quicker motion came the heartbeats! Joe sat down, and now for the first time examining the thin face carefully under the lamp-light, saw that it was an attractive face, and full of a childish sweetness which suffering had not been able to obliterate.

"Your name is Maggie?" he said, as he sat down and took her soft hand in his.

poetry, you remember, it is said that an aged parent through the colored robes, worn loosely about, his mind receives will not be the experience of the old Protestant, however in company passed to every and self-conceit. And there is a large reservoir property in the various forms of the sons of Protestantism, portion will certainly go back to the old and the Mother-Church. But there also a large portion of spiritual property in Protestantism that will as certainly expand into broad fields of free and independent growth. Such will step upon the blossoming platform. And then the mighty world will present a new phase of development, religious Catholicism at the lower or negative

sets of Pennsylvania in the middle of the Hudson. Philately at the upper positive sets of the battery. Catholicism in the ascension of the spirit after

in the command of angels, and in the expanse of soul. We will return to the vocation of the spirit after death, in the expanse of soul, and will be more perfect in our soul, and more perfect in our body.

and the resurrection of the spirit after death, in the expanse of soul, and more perfect in our body.

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and

JUNE 27, 1863

ANDREW JACKSON DAVIS, EDITOR.

NEW YORK, SATURDAY, JUNE 27, 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 preferred, if possible.

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

Sample copy: 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 matter 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 &amp; CO., PUBLISHERS,

274 Canal Street, New York.

Office Hours, 9 A. M. to 4 P. M. Publication Office located a few doors east of No. 416 Broadway.

A WEEKLY RECEPTION.—Friends wishing to make arrangements for a weekly reception, are invited to meet at Mrs. M. C. Scott's, 23 Fifth Street, on next Thursday evening.

DR. R. T. HALLOCK'S LECTURE at Dodworth's last Sunday morning was full of practical philosophy and of religion founded on fact. It was listened to with marked attention. Next week we shall furnish our readers with a synopsis of it, so that thousands may read what a large congregation heard.

## Air Line."

The invasion of Pennsylvania and Maryland was designed to cover a march upon Baltimore and Philadelphia. It is, however, an idle dream. The capture of Washington is more practicable. Our army of the "Potomac" is concentrating upon a Gap in old Virginia, which will prove to the rebels "a deadly pass"—cutting Lee's army into many pieces, and doing the work that, for fifteen months, has been the prayer and the hope of every northern loyalist. It is the darkest about an hour before daybreak.

## Lectures Next Sunday.

Mrs. Eliza W. Farnham will address the friends of Progress next Sunday morning, at Dodworth's Hall, on "Man and Woman Considered in their Relation to the World's Development;" in the evening, at the usual hour, the Editor will continue his course on "Sad Scenes in the Summer Land."

## Convention of Groups.

The second Convention of Groups in the Children's Progressive Lyceum will be held next Sunday afternoon at 809 Broadway, commencing at half-past one o'clock. It will be a rare opportunity for parents and friends of the young to see for themselves the workings of the Progressive School. Speaking, Recitations, Dialogues, Marching, Singing, &c., will be included in the programme. The public are invited to enjoy this beautiful occasion.

## Progressive Conventions.

These Conventions are coming up on every hand. The people flock to them with the love of truth warming and expanding their hearts. Perfect love of great principles is casting out all fear of public opinion. Sectarian opponents are fast subsiding. They are silent in the presence of progressive truths. It is folly for them to oppose the laws of Nature—the voice of the living God—as seen and heard by reason, intuition, and experience.

Progressive Conventions, if conducted in an orderly manner, are powerful agents of good to the masses.

## Be in Earnest.

How heartily does the soul of every true man and woman respond to those inspired words of the poet Longfellow:

"Life is real, life is earnest,  
And the grave is not its goal:  
'Dust thou art, to dust returnest,'  
Was not written of the soul."

*Life is earnest, indeed.* True, we should have our hours of relaxation in which to recuperate the wasted energies of body and mind; but even this recuperation is *real* only as the reward of exhaustive labor. Active and useful industry should command mainly our time and attention. Men and women are not the creatures of an hour destined to flutter for a moment in the sunlight, then to perish with their works, but are possessed of undying natures, capable of unlimited improvement. This thought should inspire every heart and direct every life. Thou art, O man! endowed by thy Creator with powers different in kind and higher in degree than any being of earth aside from thee. All time is thine, and all things animate or inanimate are thy servants. Canst thou then consent to waste away existence in sluggish inaction or in the pursuit of frivolous pleasures? Rouse thine energies! Take advantage of the opportunities that surround you. Do honor to the exalted nature of which you are the fortunate possessor. Believe in the dignity and fitness of earnest labor. Fix your mind upon the attainment of some one worthy life-object, and whatever you do, do it well, remembering that

"He longest lives who thinks most,  
Feels the noblest, acts the best."

## Life with the Contrabands.

In spite of the fears and efforts of Conservatives, the present rebellion is steadily bringing the African into notice—not necessarily as an element of the struggle itself, not always as a political power, but as a character and a problem. The negro is receiving a degree of considerate attention long denied him on account of his color and station.

Now is this growing familiarity with the personal peculiarities, habits, needs, and tendencies of the colored people, confined to readers of the more radical journals. Hundreds of war correspondents and writers, who never before wasted a dozen thoughts on the African, other than to declare him a trouble and a nuisance, now have the manifold, serious, and complicated questions connected with their treatment as slaves, as freemen, and as that strange, mongrel character, neither slave nor free, but contraband, daily and hourly thrust upon them.

As a consequence, their pens are active in bringing the case of the negro before the northern public. Conservative dailies and religious weeklies turn with letters of incident, narratives, and earnest essays, on the condition and character of the blacks.

Our eye has just rested upon three closely-printed columns in the Daily Times, under the heading we have used, containing the experiences of an educated man acting as superintendent of two South Carolina plantations.

The writer states with great candor and earnestness, and with interesting detail, the difficulties connected with the education, direction, or control of these people. On the whole his account is exceedingly full of encouragement to the friends of humanity.

The profound importance of the questions involved is manifest in the fact that such men as Robert Dale Owen abandon positions of honor and profit to devote their entire energies of mind and body to their solution. An article from the pen of Mr. Owen appears in the Atlantic for July, which we are assured merits wide attention.

We repeat, the southern "fire-eaters," in their mad ambition to humble the African and rear the frail fabric of an American aristocracy, are powerfully contributing to the enlightenment and freedom of the black.

## Miss Turner's Concert.

The occasion of Miss Emma Turner's benefit, on Monday evening, the 16th, proved a rare treat for those who assembled at Dodworth's Hall. In the haste of going to press last week we omitted to mention the Concert, but the lapse of time has not dimmed the pleasant recollections of the evening.

The large and appreciative audience gave but one expression, and that was enthusiastic satisfaction with the entire programme. Every part of the entertainment seemed to be in complete harmony with the tastes and wishes of the assembly, and each of the several performances was truly artistic and successful.

We regret the want of time and proper musical education for such a critical and extended notice as the several pieces deserved. Of Miss Turner's songs it is enough to say that they surpassed her ordinary efforts, which have given such satisfaction and delight to the Friends of Progress at Dodworth's. The friends who lent their aid on this occasion are entitled to equal credit for their generous support and the excellence of their efforts.

Prof. A. H. Wood, as a pianist, has a standing second only to Gottschalk, and his inspired and skillful execution won enthusiastic applause.

Miss Turner was equally fortunate in securing the assistance of so accomplished an artist as Prof. J. J. Watson, whose masterly handling of the violin gave new proof of the wonderful capacity of that instrument. His *Souvenirs d'Amérique* was loudly *encored*.

The vocal assistance rendered by Messrs. Campbell and Gross added in no slight measure to the excellence of the entertainment. It is not often that a single concert affords so rare a combination of musical talent, or has two voices so rich as those of Miss Turner and Mr. Campbell. Indeed, the concert, instead of lessening the obligation of the Dodworth's Hall congregation to Miss Turner, has rather increased it. Still we hope her sweet voice may long be heard at our meetings.

## The "Independent" at Bay.

We have joined somewhat in the criticisms passed upon the *Independent* for its encomiums upon that "rare and eminent Christian," Stonewall Jackson, and had not supposed that journal would look to the HERALD OF PROGRESS for justification. The following, clipped from the last *Independent*, we hope indicates that, in a tight place at least, the *Independent* will not ignore the truth of possible change after death:

"This journal has been considerably criticised for its obituary notice of Stonewall Jackson. We have been charged with speaking too well of that brave man. But if some recent intelligence be true which we hear reported from the other world, our remarks stand abundantly justified. The HERALD OF PROGRESS, a Spiritualist paper of this city, says that Stonewall Jackson has become an abolitionist since his death, and has joined John Brown's phalanx of phalanthropists. What will our critics say now?"

"It will be seen, by a reference to our advertising columns, that Dr. J. A. Neal has now room according to his strength, and is prepared to receive patients at his own house for board and treatment.

Mrs. Phebe Ferguson Tower, so well known in this city for her healing powers, will spend the summer at Saratoga Springs, in the practice of her profession.

## Infant Salvation.

We observe that orthodox Christians are declaring more and more boldly their belief in the final salvation of all children dying in infancy.

Mrs. Conant, one of the correspondents of the *Independent*, a week or two ago called attention to the fact that Christianity gives us the assurance that the eternal interests of all little children withdrawn from this world are safe. Dr. Fisher, of Hamilton College, recently preached the same doctrine. Indeed we hear it on all sides, and the man who should now preach that infants are damned to endless hell torments would be regarded as little better than a heretic.

In view of this concession by Protestant Churches, the *Christian Ambassador* (Universalist) inquires after the remains of the Calvinistic doctrines of original sin, total depravity, election, &c., &c., and adds:

"If all children dying in infancy are to be saved, then our orthodox friends should look upon the early death of their children as an infinite blessing. Instead of weeping as they ought to rejoice. Were these little ones to live a few days or months longer they might be lost. Parents should pray God to take their children away in infancy. To live and grow up would be attended with infinite peril to them."

"It is infinite cruelty in God to allow any child to live and come to years of responsibility. Their early death would insure their salvation, and this is the only ground of our confident trust."

"Cannot people see that when they adopt the pleasing faith that all infants dying in infancy will be saved, they have only taken the first step toward a much broader and more satisfactory conclusion?"

## A Fearful Record.

An army officer writes from Louisiana to the *Boston Transcript* that the camps of the Black regiments in Gen. Banks' army are models of neatness and order, and that but one man in the whole command has been punished for misconduct. Never were men seen to fight with more dauntless courage and devotion than these raw recruits. He adds:

"Every man presenting himself to be recruited strips to the skin, to be surveyed by the surgeon. We do not accept one-half that offer. On Tuesday, out of 82, only 39 were accepted. I have directed my surgeons to keep accurate lists of the causes of rejection. They report to me that *not one in fifteen is free from marks of severe lashing*. More than one-half are rejected because of disability arising from lashing with whips and the biting of dogs on their calves and thighs. It is frightful. Hundreds of them have welts on their backs as large as one of your largest fingers. I intend to have these memoranda collected and published with certificates of surgeons."

## The Women's League.

The Women's Loyal League held a meeting on Friday afternoon last, at the Cooper Institute, Mrs. Elizabeth Cady Stanton presiding.

A resolution was adopted, urging literary men and women to use their pens in writing tracts for publication by the League. Addresses were made by Miss Anthony, Mrs. F. D. Gage, Mrs. Stanton, and the Rev. Mr. Norris. The League proposes to prosecute with energy its work of procuring signatures to emancipation petitions.

Those of our readers who can interest themselves in this work of procuring names, may obtain blank petitions by addressing the Secretary, Miss Susan B. Anthony, No 20 Cooper Institute, New York city.

## Women Delegates.

In the published proceedings of a Western New York Universalist Association, we observe that at least three women appeared as delegates. True they were in each case accompanied by their husbands, also delegates, and none of them were given places on any committees, but they were present as delegates duly accredited. We therefore make a note of it as indicating progress in the right direction.

## Curious Patriots.

The Peace Democrats of Pennsylvania passed resolutions denouncing the war policy of the Government, but failed to denounce the armed invasion of the State by the rebels.

They also denounced the employment of negroes, while at that very hour stout negro arms were building, within sight of the place where this Convention met, fortifications for the defense of the capital, and a company of colored citizens from Philadelphia, embracing men of character and means, were asking at the hands of Gen. Couch permission to fight for the preservation of the lives and property of these very "Democrats."

## The Copperhead.

At a speech delivered recently at East Norwalk, Ohio, Hudson Tuttle thus graphically described the Copperhead:

"When the insidious serpent of Slavery wound its way northward, coil on coil in a winding fold, fresh from its repast where it quenched its fiery thirst with the tears of mothers and orphans, and its all-consuming hunger with the limbs and mangled carcasses of bondmen, its fangs oozing poison, its breath a withering pestilence blasting everything around, it met the blind, slimy worm, the bastard progeny of mammon and ignorance, gendered in the sloughs and moral cesspools of northern cities, where wickedness and abominations unnameable are crowded and heaped together and ferment in nauseous rotteness."

"The two affinities, and from their incestuous union, springing of the worst and vilest characteristics of each, with none of the good, born that insidiously, loathsome, and most depraved of all creatures that the infinitely good God suffers to exist—the Northern Copperhead."

## Too Bad!

A religious exchange says:

"Dr. Bushnell is preparing a theological work on 'The Work and Offices of Christ.' A very large circle of readers and thinkers will receive the book with eagerness."

We protest. If the record is correct, Jesus Christ worked hard for thirty years some centuries ago, and must have had pretty full employment since, listening to orthodox prayers. To begin to lay out and define his "work" and number his "offices," is to say the least, quite ungenerous on the part of Dr. Bushnell, and some friend ought to object.

## Another Donation.

AURORA, Cal., May, 1863.

MESSRS. DAVIS & CO.: I send to your care the inclosed sum of twenty dollars for the benefit of the German Publishing Fund, and I feel a pleasure in contributing my mite to so noble a purpose. May the time soon come when the wealth of earth shall be turned from its present corrupt channels of selfishness to those purifying and gladdening streams of benevolence, which would, ere long, make earth as beautiful and peaceful as heaven.

Fraternally yours, MRS. L. H.

## Another Free Hall.

Dr. James Cooper, of Bellefontaine, in a recent letter, says:

"Spiritualism still continues to occupy the minds of the people on my circuit. The audiences increase in number at each visit, and a much better class of minds have taken the seats formerly occupied by the curious. Brother Jonathan W. Bond, of Cadiz, Henry County, Ind., has under roof and ready for the plasterer a meeting-house corresponding in size to Uncle Seth Hinshaw's Free Hall at Greensboro. Brother Bond is building it at his own individual expense, and expects to have it ready for our next quarterly meeting, which will be held on the 31st of July and 1st and 2d of August. He was determined that the good spirits should have a better place to teach in than a dilapidated school-house. God and the angels bless Brother and Sister Bond!"

## Electricity and Hygiene.

Dr. Edwin V. Wright has opened an office at his residence, No. 1 New Street, Newark, N. J., for the application of Electricity to the cure of disease. This is another physician who opposes the drug system.

Spiritual Meeting near Akron, O.

There will be a Grove Meeting of Spiritualists and Friends of Reform on Sunday, July 5th, at Northampton Mills, five miles north of Akron, and two west of Cuyahoga Falls, Summit Co., O., commencing at 10 A. M.

H. SMITH, L. PARDEE, and others, Committee.

Will our correspondents please remember that, while United States postage-stamps and currency are valuable to us, internal revenue stamps are of little use, and troublesome to dispose of. Don't send revenue stamps.

## Brief Items.

The Atlantic telegraph is in a fair way to be completed in the year 1864.

A Lady correspondent of an exchange paper suggests to tax assessors and collectors that they print at the head of every tax bill, notification, or assessment paper: "This tax you have to pay because three hundred thousand slaveholders chose to rebel against the Union."

It is reported that the rebel gunboat—iron clad—called the *Fingal*, has been destroyed by two of our monitors.

Jennie June says: Men never so entirely worship women as when they are surrounded by the wondrous folds of a delicate, semi-transparent muslin dress. They may respect them in calico, they may admire them in velvet, but they *love* them in muslin.

Marshal Kane, of Baltimore, whose "arbitrary arrest" and confinement in Fort Lafayette excited so loud sympathy from Peace Democrats, has left his bail bonds and joined the rebels, by whom, it is reported, he has been made a major-general.

The expedition against the hostile Indians of the Northwest assumes considerable importance. A column embracing three full regiments of infantry, a battery of six pieces, and a regiment of mounted rangers, is about to be put in motion.

J. Sella Martin preached on the subject of "Spiritualism" to a crowded assembly in the lecture-room, Bromley-by-Bow, London, on Sunday, May 24. He attempted to show that the interview of Saul with the witch of Endor afforded no support to the pretensions of modern Spiritualists, and referred to his own investigations in the United States as supporting this conclusion.

The manager of a Louisville theater recently announced to his audience that the orchestra was about to play a national air, and that whoever chose to do so might retire before the music began. Whereupon some twelve or fifteen ladies thought it pretty to leave the building, with much rustling and demonstration of disgust. When at the door they were all hospitably received by the provost-guard, and, in spite of indignant protests, taken to the guard-house for contempt of the law.

A captain in the army writes to the *Boston Transcript* that Major Winthrop, killed at Great Bethel, was shot by a negro. The writer says: "I have it from a member of the Wythe Rifles, of Hampton, Va., who was present at the fight and saw Winthrop fall, that he was shot by a negro, at the suggestion and command of the captain of the rifles, who had said to him, substantially: 'These Yankees will take you to Cuba and sell you. If you wish to stay with your wife and children, drive them out of Virginia.' The negro fired, and, unconsciously to him, there fell one of the earliest and best friends of the race to which he belonged."

## Employment.

Our readers have doubtless observed an advertisement in another column headed "Employment at Your Own Homes?" The character of the business there advertised is so unexceptionable that we do not hesitate to give the advertisers the benefit of an editorial notice.

By "employment at your own homes" the advertisers do not mean literally within the doors of your own house, but in your own village, neighborhood, city, state, or country—no necessity for going to Europe or Australia.

"Profits 100 per cent?" This is true of purchases in large quantities; for small lots, profits rather less. "Demand staple as flour?" Candor compels us to say that we think this is an extravagant statement, and had we observed it before the advertisement was in print, we should have insisted on striking out this paragraph. Advertisers should confine themselves to the truth.

Now in the leading sentence—"thousands can realize a hundred dollars weekly?"—there is a rigid adherence to the naked truth. No extravagance, even, in the statement. It is unusually moderate and modest. We have no doubt that even a single thousand enterprising agents could clear one hundred dollars a week, for that would be ten cents each, and a single sale of a card-photograph, costing fifteen cents and selling for twenty-five, would give just ten cents profit, not counting the "two postage-stamps?" If the sentence had read one hundred dollars *each*, we could not so highly commend its truth. Who has not heard of the story of mosquitoes, many of which would weigh a pound? C. M. P.

## Recent Publications.

PLAIN GUIDE TO SPIRITUALISM; A Handbook for Skeptics, Inquirers, Lecturers, Mediums, &c. By URBAN CLARK. William White & Co., Publishers, 158 Washington Street, Boston.

A number of years ago Rev. Thomas Whittemore wrote a "Plain Guide to Universalism," in which the teachings and biblical expositions of that sect were set forth in plain language, and was, therefore, widely acceptable among "skeptics, inquirers, clergymen, and believers," &c., in and about that better faith.

A similar mission may be performed by this interesting volume, which proposes to guide the inquirer into the paths of Spiritualism, by means of "plain facts, direct appeals, positive evidences, common sense, and unvarnished arguments." The author proposes to provide the people with "weapons capable of being used on every occasion of attack," so that they may "always be prepared to give a reason for the hope that is in them, with meekness and fear," or, rather, with wisdom?

The author (on page 111) declares his aim in this Plain Guide is to present all the pro and con, in a style adapted to the appreciation of the humblest minds." He makes no effort to "appear very profound, scientific, or philosophical, in any technical sense." He is moved to think that "many attempts to explain and defend Spiritualism have been altogether too elaborate, speculative and metaphysical," and very rationally adds that "something more than fine-spun theories, or lofty flights into the unknown, or long, elaborate speculations, are needed."

He thinks (page 221) "some lecturers and writers are continually firing over the heads of the people." Exactly so. "This strain, after the grandiloquent, the scientific, the philosophical, is like straining at camels and swallowing goats." Exactly so. "An unsophisticated old gentleman, bearing a lecture speak of the 'ubiquity of God,' wanted to know if 'ubiquity' was something good to eat?" (The unsophisticated old gentleman was, no doubt, in a hurry to get home for dinner.) The expression, "Jesus wept," is given as "one of the most sublime sentences," by the simplicity of which Spiritual Lecturers may be "guided" in their public efforts. Exactly so!

We agree with the author in most of his criticisms, and like the general effect of his counsels. The volume is really an excellent work for the masses of the people. In preparing his Plain Guide, the author has gone in many directions over a large field, but does not "find room for an extensive elaboration of some topics deemed important." He, happily, has not "fired over the heads of the people." He has made "an honest effort to sum up evidences and opinions, leaving individuals and the public to judge." He has made no attempt to dodge any of the issues of the age. "Spiritualists," he says, "have long felt the need of some Text-Book, Handbook, or Plain Guide, embracing all the facts, science, philosophy, religion, and reform of Spiritualism."

This work is really a book for those who want to know what has been said, pro and con, on the phenomena and teachings of modern Spiritualism, but the author has wisely avoided the discussion of the underlying principles of the present world-wide movement. So far as the facts, arguments, objections, and expositions, of phenomenal and social Spiritualism are concerned in aiding the world's religious progress, he has done the cause much handicraft. It will do good to put this volume in the hands of the prejudiced, and superficial reasoner against the facts and influence of Spiritualism. It is adapted to do much missionary work among "the world's people," and should be widely circulated on that account. For sale at this office. Price \$1; postage 16 cents; pamphlet bound, 75 cents; postage 12.

A REVELATION FROM JESUS, THE CHRIST, COMMUNICATED TO JOHN, THE EVANGELIST; Being a correct Translation and Exposition for a True Understanding of the same. By JOHN D. LAWYER, A. M. Albany: S. R. Gray. 1882. Single copies, 20 cents.

This pamphlet opens with an account of the difficulties which have been met with by Bible commentators, chiefly Dr. Clarke, concerning the "Revelations of John the Evangelist." The "Translation from the original Greek" follows.

It occurs to us that if mankind have lived thus long without understanding these misnamed "Revelations," it can very well do without them henceforth; and that, as the whole, Mr. Lawyer (assuming that he has cleared up the unrevealed Revelations in a manner satisfactory to their alleged Divine Author) would have "made by it," everything considered, had he allowed the "original Greek" to have remained "Greek" still.

OUR COUNTRY—ITS PEACE, PROSPERITY, AND PERPETUITY. A Thanksgiving Sermon by JOHN D. LAWYER, Minister of the Gospel, Coeymans, N. Y. Published as above at 15 cents per copy.

Aside from the ministerial manner which pervades this discourse, we discover that Mr. Lawyer has presented some really quite liberal and just thoughts. As "elements which are at work in our beloved country calculated to disturb its peace, retard its prosperity, and undermine its perpetuity?" the following are enumerated: First, a vain-glorious boasting of our national privileges; second, abuse of the right of suffrage. Under this head he remarks: "There are thousands of young men without wealth and in their non-age, and thousands of intelligent, high-minded women in our country, better citizens, and better qualified to discharge the duties of a voter, than the illiterate and bloated ruffian, with all his birth, and wealth, and age. According to the census of 1850, Indiana contained 69,445 persons over twenty years of age unable to read or write. The following are some of the examples of native white citizens over twenty years of age who can neither read nor write, as taken from the statistical table of the census of 1850: Tennessee has 1 in every 4; Virginia, Georgia, and Kentucky, 1 in every 5; South Carolina, 1 in every 8; Ohio, 1 in every 15; Pennsylvania, 1 in every 21; New York, 1 in every 56; Vermont, 1 in every 28; Massachusetts, 1 in every 40. \* \* \* He who wields the ballot," the speaker adds with great truth, "should at least be a free and intelligent citizen."

The third "element" mentioned is, the spirit of partisan politics. The fourth, the restless, aggressive, and rebellious spirit of the slave power. \* \* \*

THE USE OF LEGAL TENDER NOTES UPON THE PACIFIC COAST. By CONRAD WIEGAND, Assayer of United States Mint, San Francisco, Cal.

This is an argument addressed to Secretary of the Treasury, urging upon him the necessity of paying the employees of the United States on the Pacific coast in gold. The aim of this pamphlet is important to those whom it concerns. \*

John S. Harris, of the firm of Harris, Hart & Co., commission merchants, Milwaukee, Wis., has favored us with a copy of the FIFTH ANNUAL STATEMENT OF THE TRADE AND COMMERCE OF MILWAUKEE." Reported to the Milwaukee Chamber of Commerce. Published by Jernam & Brightman, 1863.

From this comprehensive Report we learn that the total shipment of wheat from Milwaukee in 1862 "was 18,472,705 bushels, an increase of nearly two millions of bushels over the shipments of 1861. \* \* \* Taking our whole trade together, Milwaukee has done during the last year a larger business than any other city of the same population in the Union."

The responsible office of Treasurer of the Milwaukee Board of Trade is, we observe, still occupied, as it has been for several years past, by J. C. Montgomery, the enterprising and successful Insurance Agent. \*

TENTH ANNUAL REPORT OF THE TRUSTEES OF THE CALIFORNIA INSANE ASYLUM FOR THE YEAR 1862.

According to this Report, 5 out of 301 cases of insanity were caused by "Spiritualism."

WESTERN HEALTH JOURNAL. (Monthly.) Drs. JONES, WOODBURY & CO., Editors and Proprietors, Wabash, Ind.

We are in receipt of the June number of this enterprising magazine. Terms 75 cents per year in advance, or 8 cents a number. \*

THE ATLANTIC MONTHLY for July has the following contents: An interesting article by Dr. Holmes, on Photography, under the title, "Doings of the Sunbeam;" Professor Longfellow's poem, "The Wraith of Odin;" Gail Hamilton has No. 2 of "Gala-Days;" a historical paper "The Fleur-de-lis at Port Royal," by Francis Parkman; "Her Epitaph," a few stanzas by T. W. Parsons; an article by Nathaniel Hawthorne, called "Outside Glimpses of English Poverty;" the conclusion of "Paul Bickerdyke," by the author of "Life in the Iron Mills;" a poem by J. T. Trowbridge, "By the River;" "The Growth of Continents," by Professor Agassiz; "The Musician," a story by Miss L. P. Hale; "English Naval Power and English Colonies," by G. Reynolds; a sketch of General Butler's rule in New Orleans, under the title, "Our General;" an elaborate though condensed paper by Robert Dale Owen on "The Claims to Labor and Service;" and a variety of reviews and literary notices.

## Pulpit and Rostrum.

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

Roman Catholicism in Opposition to Progressive Spiritualism.

LECTURE BY A. J. DAVIS, AT DODWORTH'S HALL, SUNDAY EVENING, MAY 2, 1863.

PHOTOGRAPHICALLY REPORTED BY ROBERT S. MOORE.

upon FACTS. Yet we have the largest freedom in matters of opinion. We have persons among us who firmly believe in "a trinity." Others in our ranks believe all sorts of things with reference to a personal Deity, and with reference to good and evil spirits in the other world, and with reference to churches, and Bibles, and religions in this world. And so, indeed, do we find persons in the Summer-Land still believing in multitudes of dissimilar doctrines, as I have shown during this course of lectures concerning that Land.

Therefore, Father Smarius cannot justly describe Spiritualism as based on any "exploded notions"—unless the spiritual *facts* and fixed *axioms* of human nature can be classed among exploded notions. The history of man's spiritual nature and development is complete and perfect. These facts are received: that there is a *life* within man superior to the animal; that such life eventually lifts him above the lower world; that it causes him to yearn for and aspire after immortality; that he seeks "eternal life," not only for himself, but also in his relations to mankind—in Literature, in Arts, in Poetry, in Science, in Mechanics and Philosophy—and so looks calmly upon death and triumphs over the grave. Such a person is a Spiritualist, no matter whether he be in the Christian or in the Heathen Church. Wherever a man intuitionally and intellectually triumphs over the idea that physical death is the end, there a Spiritualist is born. But we have, I repeat, a variety of minds among us who draw very different conclusions from the *facts* of Spiritual intercourse that come to their knowledge. We advise and encourage the largest freedom in matters of opinion.

Father Smarius cannot attack Spiritualism as he might criticise the Protestant Church—from a few speculative principles and premises that have not been demonstrated. He might logically trace mere speculative principles to their certain conclusions, and then say: "These conclusions are false; therefore the premises are false." He might take a creed, a theory, and show that the miracles and alleged facts on which it is based are fictions and "pious frauds," and thus prove that the conclusions logically deduced from the false premises are invalid and worthless. But there are certain facts—for instance, that the two halves of a thing are equal to the whole—about which there is no chance for a dispute. The logical conclusion, like the fact itself, is immovable.

So with Spiritualism. It is not based upon the philosophical disquisitions or speculative opinions of Judge Edmonds or Andrew Jackson Davis, nor upon the authority of any individual either in or out of the body. The Roman Catholic father traces New England Protestantism up until it is merged into Spiritualism. We, on the other hand, trace Protestantism down until it is lost in unsound Catholic roots. We stand at the opposite extreme of this religious controversy. The Roman Catholic Church is at one end, Protestantism is at the other, of which fact-paved Spiritualism is a part. There are about fifty-six sects of Protestants, and as many gradations of faith, based not upon knowledge, but upon the speculative opinions of certain individuals as religious leaders, who had each a different mode of reading and interpreting the Bible. Every such religious man, who was possessed of the ability to throw from his intellectual powers the positive magnetic force of genius into his new theology, inevitably drew around him the minds that entered into the nucleus of a new sect, and such new sect, as Presbyterianism, for example, in the course of years grows strong, gathers financial power and great respect, begins to develop a literature of its own, and, by the aid of the pulpit and press, is enabled to exert an immense influence upon families and entire communities. Such is the brief history of every important sect. Each of the sects was the outgrowth of honest speculative opinions and logical conclusions drawn from identical premises, viz., the Old and New Testaments, neither of which are authenticated as reliable disclosures from God.

Now we do not take any such speculative and untenable course. We do not start from the Testaments. We begin with the established scientific fact (1) that "man is a spirit;" next, (2) from the certain discovery, or fact, that "man does not and cannot die" with the dissolution of his body; that, (3) as an individual, "man goes to the Summer-Land;" and, (4) as an individual, "man can and does return to earth, making palpable demonstrations of his personal identity."

On one point we need have no controversy with the "Mother Church," because we agree with her that Protestantism is "a go-between," or sort of connecting-link in the progressive developments of Theology and Religion, as the zoophytes are links between submarine vegetation and early forms of animal life. Protestantism is a theological stratification between two great developments.

Bishop Colenso comes forth from behind the fictions of authority and applies the reason with which the eternal Father has endowed him. By the gravity of his analytical judgment he drops down through the Pentateuch and lands on the granite foundations below, viz., the solid stratum of common sense, which the Father had established before Genesis was written. Here is a bishop who has carved his way through the adamantine fortifications of prejudice. He has battled bravely. When the world begins to blaze with this "War of Theology," it will be a bitter war indeed, not wholly inseparable from the conflict of swords. In the midst of it Protestantism will be cut in twain, as was the personal devil described by the gifted Milton. In

the poem, you remember, it is said that, as the sword passed through the celestial rebel, the wound instantly closed up. But such reparation will not be the experience of the divided Protestantism, because it is bitterly opposed to unity and self-restoration. And there is a large reversionary property in the religious faith of the sects of Protestantism. This portion will certainly go back to the old heirs in the Mother-Church. But there also is a large portion of spiritual property in Protestantism that will as certainly expand into the broad fields of free and independent growth. Such will step upon the Harmonial platform. And then the religious world will present a new phase of development, viz., Roman Catholicism at the lower or negative end—no sects of Protestantism in the middle—and the Harmonial Philosophy at the upper or positive pole of the battery. Catholicism will believe in the ascension of the spirit after death, in the communion of saints, and in the forgiveness of sins. We will believe in the ascension of the spirit after death; in the communion of sinners as well as saints; and that sin is never forgiven, but only outgrown—as much in the next as in this world.

So Catholics and Harmonialists will be Brothers and Sisters. We shall certainly stand upon a platform of facts, and upon the testimony of the natural intuitions, which have climbed up through ignorance until they touch the truths of the unfolded heavens.

When these opposites in authority shall gain an elevation sufficiently conspicuous to be seen by intelligent men and women, the result will be a rapid destruction of the present variety of sects—indeed, the entire destruction of all existing forms of sectarianism—followed by the resolution of all Protestantism into "Authority" under the Roman Catholic system, or into "Freedom" under the sway of the principles of immortal reason and progress. The Roman Catholic Church is retrogressive in its very instincts; the Harmonial Dispensation is progressive in its very instincts. The Roman Catholic Church believes in the authority of an "organization," the Harmonial Philosophy believes in the authority of "facts" as recognized and systematized by reason. The Roman Catholic Church takes old-time religious experiences and bottles them up, and labels them with Latin terms, and puts them on the shelves of authority, and feeds them to the hundreds of thousands within its pews. The Harmonial Dispensation, on the other hand, takes these old-time spiritual experiences, harmonizes them with modern facts, and spreads them broadcast over the people, upon whom they fall like manna from the free heavens. Thus freely and lovingly the people are fed and nourished, and unconsciously they grow higher and higher out of their creeds, out of sectarian bondage, into the glorious light and liberty and happiness of the sons of Progression.

I think Father Smarius is doing the people an excellent service. He is bringing up a controversy which he cannot put down. All such agitation is what is necessary for the onward growth of the religious world. It is said that the majority of Father Smarius' congregation are women. What is the significance of this fact? Why do more men attend? Because there is a class in society who are determined to take up free thought. Most men in these days take no interest in such needless theological questions as are debated in the evangelical pulpits. Unthinking girls and their female relatives go to the churches, but men do not so willingly support clergymen or pulpits that carry on a war in opposition to the doctrines of eternal Progression. Some men have worked and lived out of doors long enough to have grown physically strong and morally independent. As a general thing men will not be guided by the leading-strings of the old systems. The women of all communities are differently situated and differently influenced. They dwell within the inner circles of custom-bound society. Those inner circles touch them and fashion them on every side. A woman cannot move without being watched and pressed by this neighbor, criticised by that neighbor, and misinterpreted by the other; and so, by and by, each female is molded into the shape of that society within which she must make her home. Women must dress and go to church, and sing, and pray, and do all things according to the prescribed rules of society. Children and their mothers are thus unfortunately in bondage to custom. Men, for these reasons, do not form a large portion of Father Smarius' congregation. Men are free to go where they can hear an earnest discourse or a lecture on Sunday. They feel at liberty to go where there is something worth hearing—food for thought. They begin, in advance of women, to cultivate the spirit of independence. But there are noble women, happily, who are strong and brave in freedom.

What has brought about this change among women? Why are so many of them becoming free? Nothing but this dispensation of Spiritualism can explain the fact. The Quakers started with the idea that women should be spiritually at liberty to speak. Therefore, women dared to speak in Quaker meetings whenever "the spirit moved." The spiritual position of mother Ann Lee, whatever Protestant slander has done in the way of blackening her history, looms up in the vital part of a religious movement, as an example. Ann Lee was of course bounded all through the world by both Catholics and Protestants. Priests and ministers were not willing to have the people taught by a woman. In the first place, it was unfair to the man's right to the pulpit; and, in the next place, it was contrary to the opinions of Paul. She must be anathematized, and she was accordingly. She survived

it, however, and is now an inhabitant of the Summer-Land, hale and hearty and happy because she did her duty, notwithstanding the many absurd things she may have thought or uttered. She spoke and wrought out of the fullness of her inspiration, and now experiences the peaceful satisfaction which springs from conscious honesty and unwavering integrity.

The spirit of this new dispensation is calling all women to ascend the platform of free thought. The spiritual platform has expanded and deepened until it reaches humanity, and down into the hearts of the people. It everywhere welcomes woman to the fields of usefulness in education. Woman, therefore, is gradually seeing the golden rays of celestial light that are heralding her emancipation from cramping and dwarfing influences. She is to be redeemed from that tyrannical society that makes her a mere automaton, and a slave to false and foolish customs. She sees the time coming, rapidly approaching. The Catholic Church dreads it. The Protestant Church dreads it. True, Protectors' ministers permit their wives and daughters, and their female members, to go way down in the basement of the church and talk "out loud" in conference meetings, in Bible classes, and in prayer. Yes, women are allowed to pray! Ministers don't object to so much cooperation. But when woman is seen standing where the ministers stand, in the pulpit—thus openly infringing upon the patent right which the ordained clergyman is supposed to have long since received from the kingdom of heaven—they concentrate their prejudices and their words against her, and then it is that Spiritualism opens to her the free future, and declares to her the glorious possibilities of complete emancipation. Colleges and public schools are being established for her, and already she begins to take a position equal to her brother man in many if not all the spheres of private and public life. The result is, that they move harmoniously and beautifully together. The liberal religious sects—the Unitarians, the Universalists, the Quakers, and the Shakers—are friendly to woman's progress. But the other sects of Protestantism, including the old Mother Church, look down upon it all with concentrated prejudice and profound contempt.

But the "Newness" is upon us. The Summer-Land has been revealed. "The winter of our discontent" in theology is certainly passing, and human existence is made a thousand-fold more precious and glorious by perpetual revelations from the Summer-Land. There is today an influence in the world which is moving and molding the masses. They know not exactly what it is, nor whence it comes. But thousands of people, for some impalpable reason, are believing less and less in the old doctrines of Church and State. It is because the time has come for the culmination of the faith that man is a child of the Father and Mother-of God and Nature—and that, as their child, he is to live after physical death in a "house not made with hands"—full of Mansions, Spheres, States, Districts, Territories, and Provinces. All this good news is what has come to mankind. Is it fanaticism? Is it pantheism? Is it something that was "exploded 1700 years ago"? No man who interiorly knows anything of religious history, who comprehends the natural workings of the human soul, could ever stand up in the presence of an intelligent congregation, and say what Father Marquis said against these truths. No wonder the priest had "but a sprinkling of men," and a "great congregation of women" to listen to his tirade against modern Spiritualism. Men who know the history of theology, of fanaticism, and of Roman Catholicity, have no interest in such one-sided and shallow controversies.

But yet there are ignorant men to the number of hundreds and thousands, and, therefore, the work must go on. The upheaval, the revolution, and the division, must take place. A great theological warfare must be waged, and it might as well commence when "the rebellion is crushed" as at any other time. It cannot commence until this political convulsion has very nearly exhausted itself in the minds of the loyal people. Then the flame of religious interest will be kindled, and it will burn like wild-fires on the broad prairies. Then will come a new and a higher pentecostal experience. Then the people will be singularly excited. They will not be able to repress their awakened anxiety to know definitely about the future. They will say "Give us knowledge as well as faith." "Give us a basis for our hopes?" Then they will accept the basis of Reason. Reason will rest and be grounded on facts, being harmonious with intuition and informed by experience.

From the Summer-Land this theological revolution, and this great disunion and division of the sects, has been many times announced. It was first definitely announced to me in 1861. It was then made very clear that Protestantism was to be divided; that the Roman Catholic Church was then to have a great accession of persons and of power. Distinguished Protestants will return to the old authority. Rome at one end, Reason at the other. Conservatism, in the shape of religious dogmatic authority, in one place; Progression, in the shape of enlightened experience and advancing reason, in another. The Conservatives will be friendly to Music, and Art, and Science, only so far as these divine agents administer to the advancement of Church interests. The Progressives will be favorable to and supporters of all things and influences that can aid in advancing the cause of civilization and the onward development of the whole people toward harmony in society and justice and freedom in government. These

two parties and positions will be distinctly unfolded by the on-working laws of Progress.

The atmosphere and the very life of the Summer-Land is filled with individual private experiences. These experiences are frequently reported to those who are called mediums. Private details are interesting to those only who have been the subjects of such experiences. But the finest evidences and the best things in Spiritualism cannot be divulged to a promiscuous audience. Neither can such evidences be made plausible to the reader of a newspaper, because no speaker or writer can paint all the convincing items of conditions and the scenery which pertained to and accompanied the demonstration. Only the general fact can be given to a hearer or a reader. Because a third party cannot see the minutiae, the narration seems trite and many times unsatisfactory. Hence we say, "Go seek for yourselves." Individuals in the Summer-Land come back to relate their private experiences; to say in touching language what they think of the dear ones remaining; to tell how often they have watched over their loved ones on earth; to narrate how many times they have endeavored to exert an influence in the way of guardianship, and government, and protection; to regretfully inform the beloved how often they have failed, or to joyfully tell how many times they have succeeded. They tell us these things over and over again, and we have accumulated unmistakable proofs of the truth to your neighbor—only the skeleton of the experience; but all the *internal interest* can be conceived and treasured up by no one beside yourself. Hence the basic facts of Spiritualism can never be spread by propagandists. You cannot go about and preach the mere external facts into the reason and intuitions of people. Spiritualists are believers because of the incontrovertible evidences which they have received or obtained by investigation.

I have shown you that the Summer-Land is filled with countless varieties of persons, and that these persons, instead of being in antagonism with each other, as sects are here, are in harmony with the great plans and designs and moral government of the Divine Mind. The higher minds almost never return to earth. They do not find language adapted to the expression of their finest thoughts or richest experiences. They therefore turn their backs to the planet from which they sprang and go onward, knowing that you and I, as we ascend the ladder of experience, will see and feel and know what they have felt and seen and known. Hence revelations from the most frequent visitors from the Summer-Land are not often high, intellectual displays. They are not manifestations of moral and intellectual archangelhood. They are, on the contrary, expressions purely social, pathetic, and unsophisticated, coming from persons who are mostly under the influence of affection, and not often under the control of high forms of thought and contemplation. The old philosophers, and the men who were in this world interested in the various Sciences, and those who were influential in the formation of Literature and Art and Governments, are the very men who now take the *least* possible part in the special thoughts and private interests of mankind. They interest themselves chiefly in the grand movements which are carried forward by the hundreds and thousands of lesser persons, who feel that they must communicate to mankind frequently in order to enjoy the social life of the existence which is bestowed upon them.

Some of the inhabitants of the other world do not seem fully to realize that they have certainly thrown off their relations to the earth, but keep leaning and yearning earthward, facing this way, their affections pouring into the channels of their terrestrial friendships. Others are interested in mere material property left behind. Of course these spirits are not comfortable. The Roman Catholic Church, in its earliest conceptions of this thing, said: "There is purgatory." Yes—there is a state of mind that is next to the grave—just the other side of it—which faces its tenants earthward far more than skyward; which causes its inhabitants still to feel that they have not thrown off all connections with the low earth.

These spirits are the ones that are affected favorably by such communications as the mediums are enabled to make; they are often lifted, through the "satisfaction" which such communications give, and, for the time, are raised to a higher and a pleasanter sphere of feeling.

Now, these are some of the facts in Spiritualism; and they are accepted as true by the Catholic Church. These religious opposites will meet one of these days. When they meet, they will shake hands. I have met Catholic bishops face to face; I have talked with them. They are, generally, what the world styles "educated persons." Many of them have been more pleasant and courteous and agreeable to me than have the same number of Protestant ministers. They differ with me in this, that reason has nothing to do with the dogmas and discipline of the Church. The Bible itself is not so important to the Catholics as the authority and principles of the Church. We must take either their Church or individual Opinion. Reason is apart of the individual. It is also the instrumentality by which individual opinion is manufactured into practical forms. They say, "The Church, or individual Opinion." They take the Church, and that is a finality with them. What it teaches in religion, "is from God;" what it does not teach or permit, "is from the devil." Thus the argument is closed up forever.

We say that the Church is an accumulation

of merely human experience, human authority, and plans of human discipline; and that experience and reason, and the inspirations of the intellectual, moral, and social faculties, are the "latest revelations from God;" that when a man or woman, owning these inspirational and inspired faculties, is filled with an earnest desire to use them rightly, then comes the power to do as well as to be good; and with that comes progress, and from progress harmony, and out of harmony comes happiness. When there is a harmonious blending of heavenly with earthly influences, and when the spirit in man meets the spirit of God, then the two are indissolubly wedded, and at the nuptial ceremony of such a union Truth and Justice officiate as the ordained priests of heaven and eternity.

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N. B.—It can be given without the knowledge of the patient.

74-7

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82\*

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72-75

### Public Speakers.

(For the completeness and correctness of the following lists of Speaker's appointments and addresses, we must rely upon the prompt and constant attention of the Compiler, who is graciously advised. For the convenience of Lecturers Committee, it is desirable that all traveling Lecturers on Spiritualism and Religion keep us constantly supplied with their engagements and permanent post-office address.)

### APPOINTMENTS.

S. J. Flinner will speak in Lowell, Mass., during June and July. Address, George Walker.

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

Mrs. Mary M. Wood will speak Sunday, June 12, at Quincy, Mass.; Sept. 6 and 13, Stamford, Conn.

E. Whipple will lecture in South-west Michigan during the summer and fall. Address Mattawan, Van Buren Co., Mich.

Mrs. Anna M. Middlebrook will lecture in Troy, N. Y., Sundays of June; Springfield, Mass., September, Oct., Nov., and Feb.

Mrs. S. A. Burton will speak in South Reading, Vt., June 28; in Ludlow, July 12; Bridgewater, 19, and continue to speak in the above places once in four weeks until further notice. Address Brandon, Vt.

Miss Emma Hardinge lectures in Portland, Me., in June; Bangor, Me., in July; Quincy, Mass., the first of August; in the West in the fall and winter. Address Mrs. Rose-Cross, Belvoir P. O., Burlington, Vt., N. J.

Miss Martha Lewis Beckwith, Trance-Speaker, lectures in Springfield, Mass., June 26; Stamford, Conn., July 5 and 12; Willimantic, July 19 and 26; Cheshire, Conn., during August; Providence, R. I., during September; Taunton, Mass., Oct. 4 and 11; Lowell during December.

Dr. A. Pierce, Trance Speaking, Healing, and Developing Medium, of Newburyport, Mass., will speak in Plymouth, Sunday, June 28. He will answer calls to lecture four Sundays of July. Address care of Hotel Metropole, Newburyport, Mass.

Dr. James Cooper will speak at Chesterfield, Marion Co., Ind., July 25 and 26; Hartsburg, 27 and 28; Mechanicsburg, 29 and 30; at Quarterly Meeting at Cadiz, Henry Co., July 31 and Aug. 1 and 2. Subscriptions taken for HERALD OF PROGRESS, and books for sale by him.

### ADDRESSES.

Mrs. Lazarus Force Gordon may be addressed on June 1, Vt., care of O. A. Hallenbeck, during June; Providence, R. I., during July; Bangor, Me., August; Chicopee, Mass., September; Springfield, Mass., October.

Dr. John Mayhew designs spending the summer in Iowa and Eastern Minnesota. May be

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**SPIRITUAL MEETINGS.**  
DODWORTH'S HALL, 808 Broadway, Sunday, 10½ A. M. and 7½ P. M.  
CHILDREN'S PROGRESSIVE LYCEUM, Dodworth's Hall, Sunday, 7½ P. M.  
LAMARTINE HALL, cor. 29th St. and 8th av., Sunday, 10½ A. M. Conference every Wednesday 7½ P. M.  
THE UNION HARMONICAL CIRCLE hold a Conference Sunday, 2½ P. M. at 195 Bowery.

**PUBLIC MEDIUMS.**

Mrs. W. R. Hayden, 44 West 28th St.  
Mrs. A. C. Doubleday, Clairvoyant and Impressionist Medium, 66 W. Fourteenth St., west cor. Sixth Av.  
Mrs. Abbott, Developing, 3 W. 41st St., or 6th Av.  
Mrs. R. A. Beck, Test, Clairvoyant, and Remedial Medium, cor. 7th St. and 3d Av., over the Bank, opp. Cooper Institute, Entrance 7th St. 9 A.M.-10 P.M.  
H. G. Foster, 30 Bond Street.  
Miss Irish, 300 Fourth Street.  
Mrs. M. L. Van Haughton, Test and Medical, 55 W. 28th St., or 6th Av., 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 Impressionist Medium, 98 W. Houston St. Circle every Thursday evening.  
H. G. Gorham, 211 Sixth Avenue, Circles Monday and Wednesday evenings.  
Mrs. E. Lyon, Writing and Trance Test Medium, 183 Eighth Avenue.  
Mrs. Fitch, Clairvoyant and Trance Healing Medium, 394 Fourth Street, New York.  
Mrs. Lawrence, Healing Medium, 132 Spring Street, 9 A. M. to 9 P. M.  
Mrs. S. E. Leavenworth, Medical Clairvoyant and Test Medium, 110 Washington street, near Prospect, Brooklyn. Hours, 9 to 12 and 2 to 4.  
John Jackson, Test, Clairvoyant, and Impressionist Medium, may be seen at any hour through the day or evening at 17 McDougal St.

**MAGNETIC & ELECTRIC PHYSICIANS.**

Dr. P. Schatzel, Magnetic and Psychometric Physician, may be addressed at this office, or seen daily from 11 to 12 M. Residence 91 Chrystie St.  
James A. Neal, 34 West Fifteenth St. Hours, 9 A. M. to 5 P. M. and 7 to 9 P. M.  
Mrs. P. A. Ferguson Tower, 152 East 33d Street.  
Dr. Clark, Electric, Magnetic, and Homeopathic Physician, 84 West 26th St.  
Dr. R. B. Newton, 54 Great Jones Street.  
Mrs. Alma D. Giddings, 100 West 27th St.  
Mrs. Lawrence, 64 Stanton Street.  
Dr. A. C. Cornell, Medical Clairvoyant and Electro Magnetic Physician, 98 W. Houston St.  
Mrs. Hamblin, 159 Forsyth St., one door from Irvington, 9 A. M. to 5 P. M. Evening, 7 to 9.  
Mrs. M. C. Scott, 23 Fifth Street. Patients accommodated with rooms.  
Mrs. Sarah E. Wilcox, Magnetic Physician and Test Medium, 80 W. 33d St.  
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Mrs. L. Mosley Ward (Eclectic) No. 157 Adams St., cor. Concord, Brooklyn.  
Mrs. Hibert, Magnetic Physician, 117 High Street, Brooklyn.

**MEDICAL CLAIRVOYANTS.**

Mrs. W. R. Hayden, 44 West 28th St.  
Mrs. Mary A. Fish, 97 St. Mark's Place.  
Mrs. L. Johnson, 27½ Division St.  
Mrs. James Bradley, Medical Clairvoyant and Physician, 108 Green Street.  
Mrs. Belafonte, 110 Sixth Av. near Ninth St.  
Mrs. Sawyer, Clairvoyant and Medical Medium, 84 High St., Brooklyn.  
Mrs. Cara Doyal, 117 West 15th St., between 6th and 7th Avs. 9 A. M. to 6 P. M.  
Mrs. C. E. Dorman, No. 11 (old No. 8) New Street, Newark, N. J.  
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## Apotheosis.

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

For the Herald of Progress

**Departed:** From earth to the spirit-land, JESSIE WAKEMAN, infant daughter of Adam and Susan Wakeman, aged one year and eight months. She was a bright bud of promise, maturing very fast—too fast, as some thought, for earth. She was a dear little pet with all who knew her, and though she is missed and mourned by the household, yet they are not inconsolable, for they believe in the presence of spirits and ministry of angels. Twice has her little spirit-form been seen since her change.

Although she departed very suddenly—not being sick twenty-four hours—the inhabitants of the invisible world had tried to prepare the minds of the parents for her transition some months before. A Mrs. Howard, an impressionable medium, once wrote: "Thy child is an angel bud. The little bud of immortality may be plucked before the autumn frost shall cause the forest leaves to fall. When you look at your child think of her as a drooping favorite house-plant, subject to be cut down at any moment."

Soon after this was written (which is only a part of the communication) I was visiting at their house, and had been delineating characters from letters, when Mrs. Wakeman handed me the communication, requesting me to write my impressions concerning it, not telling me anything of its nature. Immediately I wrote: "Should she come, we will welcome her to the sunny skies of the better land. No tear need fall from sorrow's eye, for the spirit of the pure and innocent have no stain of guilt to wash away, no fears to quell, no hopes based on a false idea to be erased; and with such an one there is no time lost in undoing what ignorance has previously done. Be faithful to a true mother's trust, and leave the result with that Wisdom which controls as best it can. There are certain things which have caused us to put upon your guard by intimating that a change was possible, and have thus early sought to prepare your minds for it, so that it might not come suddenly or seem an avoidable circumstance. Rest assured everything that can be done for you and yours will be most cheerfully done, and we yet have hope to avert the calamity."

She was not well at that time, but afterwards recovered, and grew finely, and her prospects for a long life upon earth seemed to average with any of us. But suddenly and surely the messenger came, and bore her away to that realm where we must all sooner or later go. Then why mourn the early departure? We shall meet again.

HETTIE BISHOP.

MENDON, Mich., May 11th, 1863.

## Departure of Robert and De Vere Vining.

[It is with pain that we record the early decease of these youthful brothers. One of them, Robert, nobly yielded up his life in the service of his country; the other, De Vere, has endeared himself to the readers of the HERALD OF PROGRESS by his many poetical contributions, indicating not only unusual talent, but a sincere love of Reform. From the sad-hearted father we have received the following record of his bereavement. May the loving beneficences of these ardent spirits descend upon the stricken household, till both father and mother realize that "there is joy in grief when peace dwells in the breast of the sad."—Ed.]

LIBERTY MILLS, June 3d, 1863.

A. J. DAVIS, DEAR FRIEND: On the 2d of May last I returned from Louisville, Ky., after an absence of ten days, having, while gone, buried the remains of a loved son, Robert E. Vining, whose obituary, written by De Vere, I send you.

To-day, June 31, I returned from Elgin, Ill., after an absence of four days, during which time I have followed to the grave the remains of another of my loved ones. Will you, therefore, please publish, also, the following obituary notice?

**Departed:** From the residence of his uncle, E. W. Vining, in Elgin, Illinois, May 30th 1863, DANIEL DE VERE Vining, of Liberty Mills, Jackson Co., Mich., aged twenty-three years. Of his worth and many virtues I will leave others to speak; of our double sorrow I cannot speak. In his vest-pocket, while dressing him for the grave, I found the following lines. I cannot help believing he intended them as a last word to all who mourn his early departure.

C. W. Vining.

## Consolations.

There's not a night so dark but morn will come,  
There's not a grief so great but joy'll succeed it.

There's not a soul so lost but there is some  
Bright cord of love by which the Lord doth lead it.

Weep not, oh sad one, for the dear departed,  
Mourn not for those whose troubles now are over;

Happy are they whose fond hearts ne'er are parted,  
Where griefs and sorrows fill their hearts no more.

**Departed:** From the United States Hospital at Louisville, Ky., April 28th, 1863, in the 18th year of his age, ROBERT E. Vining, son of Cornelius W. and Zipporah Vining, of Liberty Mills, Mich.

In the pride of youthful manhood he left us for the home of the angels—the beatuous Morning Land.

To those who knew him, his many noble, chivalrous qualities, need not be recounted. They will ever live fadeless in the garden of his themes; that he sometimes uses words in ac-

Memory. From the promptings of a generous, unselfish patriotism, he enlisted in the army of his country to help put down the rebellion, and died from disease contracted in her service. His self-sacrificing devotion to the cause he loved resulted in his untimely death. He scorned to complain or make known his true condition to his friends until it was "too late."

At the terrible battles of South Mountain, Sharpsburg, and Antietam, he was foremost among the brave—and who has not heard of the reckless daring of the redoubtable "Stone wall boys"—the Michigan Seventeenth? Having served his country as long as permitted, he was "transferred" from the armies of life, where men contend with weapons of death, for the preservation of justice and right, to those celestial armies above who contend with weapons of love and mercy only, and whose fields of battle are ever bloodless.

An anguished father was permitted to be with him in the last sad hours, to minister to his many wants, and to bear back his dying words to a bereaved family.

Angels of love stood by in the "dread hour" to cheer him through the gathering gloom to the portals of light beyond. May that peace be with him evermore which the clang of arms and the battle-shock of earth's armies cannot disturb.

Sleep, brother, sleep! for your last march is ended—

Youth's morning star has in midnight descended; Sleep 'neath the flag which your valor defended.

War's battle-drum shall awake you no more; Rest from the griefs that assail us each morrow, Yours is the peace that we vainly would borrow.

Yours is the joy of a voyage safe o'er.

Yours was the beauty and freshness of morning; Hope's laurel-wreaths were your forehead adorn-ing.

When the dread sound of the Death-angel's warn-ing.

Called you away from the armies of Life. Folding your tent, as the flowers at even Close up their leaves to the night-dews of hea-ven,

Silent, like thanks from a sad heart forgiven,

You passed from earth's blood-crimsoned val-leys of strife;

Passed from its desolate regions of sadness, Passed from its scenes of contention and madness. From its lone vales where the fountains of glad-ness.

Are ruffled betimes by the gales of despair— Passed to the land of the spirit's fruition,

Passed to the gardens of beauty elysian,

To the bright goal of life's glorious mission,

Passed on to heaven to wait for us there.

Brother, though lonely, we would not recall you Back where the legions of sin can enthrall you, Back where life's phantom of woe can appal you—

Better we seek of your glorious gain;

But we would think that you ever are near us, Glorified spirit, to comfort and cheer us—

Still that you honor, and love, and revere us,

Smile in our gladness and grieve in our pain.

Though for a few passing days we must sever, Yet do we know that it is not forever,

But that again o'er death's turbulent river

We shall rejoin you some beautiful eve;

Join you where loving hearts never are parted,

Join you where sorrow-tears never are started,

Join you where none ever live broken-hearted,

Join you where anguished souls never can grieve.

Farewell, till then! May the tears we are weep-ing

Keep fadeless the flowers of love o'er you sleep-ing;

May Mem'ry, bright angel, her lone vigils keep-ing;

Off whisper of you in Time's on-coming years!

Still will we cherish your name as a token

Of the bright love-chain the "spoil" hath bro-ken;

How much we miss you can never be spoken

Save through the heart-gushing language of tears.

DE VERE Vining.

## A Book to Engage Thought.

Under the singular and quite inexpensive title of "Substance and Shadow," which one might easily take to be the fanciful designation of the last new novel, Mr. Henry James has published a most profound and masterly essay, which is likely to stir the intellectual world not a little. But we must look to his second title to find what it is about, namely, "Morality and Religion in their relation to Life; an essay on the Physics of Creation." In plainer words still, Mr. James has undertaken a vindication of philosophy, which, he thinks, under the handling of the recent schools, and particularly of Kant and Sir William Hamilton, has been emptied of all significance and turned into a mere chase of ghosts. His own views are conformed to the spiritual principles of Swedenborg, whom he regards as having done more to give sanity and constitution to the intellect than any other writer; and who alone enables us to rescue religion from a sanguine and degrading ritualism, and philosophy from a skeptical or pantheistic science.

Of the penetrating and exhaustive argument of Mr. James we have now no time to speak, deferring what we may have to say to a more formal notice of the book; but of the wonderful originality of his volume, the depth and earnestness of its thought, and the impressive eloquence of the style, we must bear this preliminary witness. Mr. James has three remarkable characteristics as a writer not often found in conjunction; first, a very subtle power of metaphysical analysis, which enables him to pierce with the quickness of intuition almost to the very core of every body of thought, and detect at once its weak points; second, a strong and beautiful rhetoric, which renders his pages most delightful, even when the reader does not agree with his conclusions; or, perhaps, does not understand them; and, third, a remorseless invective when he chooses to excoriate and denounce the systems of error that he happens to encounter in his path.

"I had," said he, "often made appointment with Lord Lyttleton, that whichever of us died first should appear to the other; but death was by no means in our minds when we parted in London, for to Mr. Pigeon's house we parted at a little after eleven o'clock; and as I lay in bed, wide awake, Lord Lyttleton, dressed in his yellow night gown, opened my curtains, and in a mournful tone cried, 'Ah! it's all over, Andrews.' I jumped up, and are you there, you dog?" said I, running to the door, the only door, and locking it. When arrived at the stairs' head, and hearing the upper servants putting away the things, I called the butler, and inquired of him when it was that Lord Lyttleton came, and what trick he

had been playing to fright me. The man, astonished, said he was not come. "Oh yes," replied I, "that he is assuredly; for I have him safe now in my bed-chamber under lock and key. The house-keeper was next summoned, and we entered the chamber together; but no Lord Lyttleton was there, nor any human creature but ourselves."

"Well, sir," said I, "were you quite sober?" Peter Andrews. "And do you yet believe you saw him bodily?" Why, now, 'tis many years ago, you are aware, and I feel glad that Mr. and Mrs. Pigeon and their upper servants bear witness to the tale." But you do think you saw and heard him speak?" "O yes, and shake his head most piteously?" "And you are sure he had his yellow gown on?" "I am sure."

"Then really, sir, if you have been so favored of Heaven, you ought not to disregard such warning, but live a life much more comfortable to one who has had a sort of peep into the world of spirits," &c., &c. A loud laugh finished my intended preaching; and the two stories are well worth recording.

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