

THE HERALD OF PROGRESS.

LOVE. WISDOM. LIBERTY.

Devoted to the Discovery and Application of Truth.

VOL. 4, No. 43.]

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

NEW YORK, WEEK ENDING DECEMBER 12, 1863.

[\$2 50 PER YEAR,
In Advance.]

[WHOLE No. 199]

TO WRITERS AND READERS.

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

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

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

We are earnestly laboring to pulverize all sects and creeds and to foster the spiritual affections of mankind. Will you work with us?

Whisperings to Correspondents

"TO ALL WHOM IT MAY CONCERN."

W. T. H.—Your article, entitled "My Cousin's Dream," will probably appear in our columns.

K. G. HARVEYBURG, O.—We have received your communication, and if we do not publish the same it is at your disposal.

C. R. OIL CREEK, PA.—Your questions to W. B. P. will find place in the HERALD OF PROGRESS.

J. D. SPRINGFIELD, ILL.—Your article on "Phrenology" is on file for publication.

H. S. H. KANEKKE, ILL.—The laws of Nature were always the same as now, consequently the first man could not have been "made a full-grown man."

J. R. T. HAMILTON, ILL.—We should be happy to give you the information sought, but we are not acquainted with the *modus operandi* of the "American West India Company."

L. M. PRU, IND.—Board will be high in New York this fall and winter. There is no vacancy in the printing establishment. We like the spirit of your articles, and the upward and onward tendency of your mind.

S. H. GREENSBORO, IND.—Thanks for the photographs. I have good pictures. There is no charge for the publication of which you speak. We should heartily rejoice to see all the aged equally happy.

JOSEF DE ROITH, MIHALYI, HUNGARY.—We think it would not be right to leave out the idea of immortality in translating the "Great Harmonia." We rejoice in your work, Brother, but have not time just now for a correspondence by letter.

T. MCC., PHILADELPHIA.—Clairvoyance is a natural faculty of the human mind, and ultimately it will be available to all. Its manifestation is more dependent on organization than culture or effort. For a full understanding on the subject, we refer you to the third volume of the "Great Harmonia."

Fidelity of Mr. Wittig's Translation.

NEW YORK, Nov., 1863.

FRIEND DAVIS: We have examined the specimens of translations of your "Magic Staff," by Mr. Wittig, of Breslau, Prussia, and cheerfully certify that the beauty and purity of the language, as well as the fidelity to the original work, can scarcely be surpassed.

Mr. Wittig's poetry is charming. Some of it is even classical, and would do honor to Schiller or Goethe themselves.

We, therefore, think the translation of the "Great Harmonia" could not be in any better hands; and wishing God-speed to the great good work, we remain yours, fraternally,

J. LOEWENDAU,
H. SHLEKBAUM,
PH. SCHULHOF.

For the Herald of Progress.

Sweet Flowers.

BY MAE VIOLET.

God bless thee, friend, for this most precious gift! These pansies, dear, their cooling grace impart; The roses from their nest of green I'll lift, And pour their rich wine on my famished heart.

Straightway my drooping soul shall upright stand

In the broad sunshine slowly beating in;

I feel the presence of the Unseen Hand,

And prayerful pass the walls of crystalline.

Close at the foot of Nature's altar stairs

My spirit opens to take the sacrament:

The Holy Dove broods down—all unawares

My thoughts ascend—I hear the grand intell.

And fall to praise that every earthly sense

The token wears of their significance.

True friendship.—That is a choice friend

who conceals one's faults from the view of

others, and discovers them to our own.—*Secler.*

Physiological Department.

For the Herald of Progress.

Spiritualism and Insanity.

MR. DAVIS: In my present position—at the head of an institution for the insane—I hear it often said that Spiritualism is more and more frequently the "cause of insanity," while my experience and practice convince me that much of what is called insanity is modified by a disorderly mediumship; and there are many more who are not Spiritualists who are "insane" from this cause than there are who accept the idea of spirit-influence.

I believe in the possibility of an entire "obsession," and feel sure that the facts continually occurring in our practice demonstrate this. I do not, however, apply the term "evil" to spirits whose influence is thus disorderly, or who obtain entire control.

It seems to be an evil that a person should be robbed of the orderly use of his own brain; and it seems that some of the acts of the insane, if designed by a controlling spirit, must be the result of purely malicious interference. I do not know any reason why there should not be those who like to annoy others among spirits as well as persons in the body. But I am sure that much that troubles us and resists all orderly control, is disorderly only because misunderstood.

I am now taking especial pains to collect facts pertaining to such cases, and the opinions and experiences of persons interested in this subject. I wish equally to hear from those who agree with me and those who disagree. I wish to arrive at and illustrate the truth; and the experiences daily occurring in our institution convince us that great good may be done to a class sorely afflicted.

Thousands of cases of "insanity" are at this moment curable by persons who recognize the influence of spirits, that cannot even be relieved by others. All who become insane during "revivals," and all hypochondriacs, are more or less mediums, and under disorderly spirit-influence. In many of these cases, morphine, and all similar agents, though relieving for a time, only increase the susceptibility.

We know very well that in all these cases there is more or less physical derangement, which demands appropriate care. But it will be of little use to treat the physical, and not recognize the fact that the person is a medium.

I will make any reasonable sacrifice to obtain facts or opinions on either side, or illustrations of any phase of mediumship, and will visit any peculiar cases of insanity not too distant, or give a professional opinion by letter, without any charge except for expenses. And while I have no disposition to engage in a controversy with those who wish to prove that spirits do not exert disorderly influence, I believe that our experiences with the insane fully prove that what I term the "obsession of spirits" is a fruitful cause of much that is called insanity. Moreover, many of the cases most difficult to manage by those who know nothing or admit nothing of spirit-influence, yield readily to the care of those who regard these as mediums and recognize the power of Jesus to control and elevate all that is inharmonious.

O. H. WELLINGTON, M. D.
MILTON HILL REMEDIAL INSTITUTE.

Advantages of Crying.

A French physician is out in a long dissertation on the advantages of groaning and crying in general, and especially during surgical operations. He contends that groaning and crying are the two grand operations by which Nature allays anguish; that those patients who give way to their natural feelings more speedily recover from accidents and operations than those who suppose it unworthy a man to betray such symptoms of cowardice as either to groan or to cry. He tells of a man who reduced his pulse from one hundred and twenty-six to sixty in the course of two hours, by giving full vent to his emotions. If people are at all unhappy about anything, let them go into their rooms and comfort themselves with a loud bellow, and they will feel a hundred per cent. better afterwards.

In accordance with the above, the crying of children should not be too greatly discouraged. If it is systematically repressed, the result may be St. Vitus's dance, epileptic fits, or some other disease of the nervous system. What is natural is nearly always useful, and nothing can be more natural than the crying of children when anything occurs to give them either physical or mental pain.

Probably most persons have felt the effect of tears in relieving great sorrow. It is even curious how the feelings are allayed by their free indulgence in groans and sighs. Then let parents and friends show more indulgence

to noisy bursts of grief, on the part of children as well as of older persons, and regard the eyes and the mouth as the safety-valves through which Nature discharges her surplus steam.

Childhood.

"Then later revelation! silver stream,
Breaking with laughter from the lake divine
Whence all things flow."

Self-Knowledge.

A DIALOGUE.

BY BARA E. PAYSON.

SCENE.—A SOCIAL PARTY.

Characters.—BOYS, GIRLS, MONITOR.—INVISIBLE.
IN TWO ACTS.

Gertrude. I'm glad I don't care so much what I wear, as most girls do. They are so particular how they look.

Susan. I like to see pretty dresses, but my father cannot afford to let me buy them. If I get a nice dress, I have to wear it several seasons. How pretty Alice always looks, but she doesn't spend much time about her dress. I like Alice—she is so sensible and lovely.

Alice. [To GERTRUDE and SUSAN.] Come, girls, we are going to play "Character." You go out, Gertrude, because you are so quick to guess.

Gertrude. [Whispers to SUSAN.] No, you go, Susy; it's so conspicuous, you know, for the one who asks questions, and my hoop don't hang well.

Susan. Never mind your hoop, Gertrude; nobody will notice it, if it doesn't hang well.

Gertrude. I don't care, of course, if they do, but I had rather not go. Ask Theodore.

Monitor. Don't you care, Gertrude? [GERTRUDE looks at THEODORE, and pays no attention.]

Theodore. Character, Alice? Who wants to play that? I'd rather play my own!

Monitor. Your real character, Theodore?

Theodore. Let's play something with pawns. [Looking at GERTRUDE.] Somebody will have a chance to kiss me, maybe.

Alice. Then we'll play "Magic Music."

Charles. Magic Music! Magic Music! Do you hear, boys? Now for some fun. [Whispers to GERTRUDE.] Will you redeem a pawn with me, Gertrude?

Gertrude. Not unless I'm obliged.

Charles. Why?

Gertrude. Because I don't like to have anybody kiss me.

Monitor. What was it you said, Gertrude? [GERTRUDE does not reply.]

Theodore. "Magic Music" will do well enough for girls, but "Throwing Lights" is a great deal more sensible game.

Grace. Oh! "Throwing Lights" is delightful! but you must begin it, Theodore, because you were the first to mention it.

Theodore. [Stammering and blushing.] Well, wait a minute, till I think of a word. I know. No, that hasn't more than one meaning. Let me see. [Rubs his forehead.] Oh! now I've thought of one—a splendid one—that you can't any of you guess. [Boys and Girls listen for him to begin.] I think of something that has wings—wings—and—and—it has—

Alice. [Looking very mischievous.] Hasn't it web feet? and isn't it used by a tailor?

Girls. [Laughing.] A goose!—a goose!

Alice must see that Theodore pays a good forfeit for that. Say, what shall it be, Alice?

Alice. I decree that Theodore and Gertrude hop, backward, around the room three times.

Charles. Take care you don't kiss her, Thode. She doesn't like to have anybody kiss her.

Theodore. I had no such intention.

Monitor. Why not, Theodore?

Susan. Now it is Alice's turn to throw the light.

Alice. I think of something that never was seen by mortal eye, which we wear on our feet. It makes people happier and more miserable than anything else. We always take it off when we go to bed, and yet, we cannot go to bed without it. It is obtained from a very useful animal, but no animal has it. It is commonly of a reddish hue, and ladies are very fastidious about the shape, but no one ever saw its shape or color. The finest ear cannot hear a sound from it, but it is often so noisy we want to stop our ears. It cannot move an inch unless somebody moves it. It travels faster than thought. I can touch twenty of them this minute. If you were to ask me to let you touch them, I should say, and truly, that it was impossible. [Boys and Girls look much perplexed.]

Wallace. Ally, you throw the darkest light of any girl I ever saw.

Charles. You mean from her eyes, don't you, Wallace?

Wallace. [Smiling at ALICE.] No, I don't. Richard. Do you mean to let all your light fall on him, Alice? That's too bad. [Pretends to be displeased.]

Gertrude. If it's made of split-leather, he won't like to have a great deal of it fall upon him.

Girls. The soul! the soul! How stupid we were.

Boys. Good for you, Gertrude. Now it's your turn to assign the forfeit. [ALICE pleads to have the forfeit postponed, and offers a ring as pawn.]

Richard, Theodore, and Wallace. [In a breath.] Let me be the one to redeem it! Let me!—let me!

Gertrude. [Accidentally drops the ring, and Theodore is the first to find it. He holds it up triumphantly before the boys.]

Gertrude. [To GRACE.] There's always just such a fuss about Alice, and the boys don't like any better to pay forfeits with her than the rest of the girls, but they know who is willing to be kissed. I'm glad Theodore didn't kiss me.

Monitor. Truly, Gertrude?

Alice. Now let's play something else. How many want to play "Fox and Geese"?

Gertrude. Perhaps Theodore would like to.

Monitor. Revenge is sweet, Gertrude. [GERTRUDE blushes, and tries to think of something else.]

Alice. I'll be the fox.

Theodore. Come here, Alice. I want to whisper something.

Alice. No, I shan't. You ought to be better behaved than to ask me. I begin to get tired waiting for my geese.

Richard. We're all geese when you are the fox, Alice, so I propose we have a quadrille. Thode had rather dance, he says. Will you be my partner?—that's a good girl. But you haven't been very good to me to-night, Ally.

Alice. What have I done?

Richard. You played dominoes with Charles when I wanted you to play backgammon with me.

Alice. But Charles asked me first, and there were plenty of girls to play with you.

Richard. Of course there were. There are always a plenty of them, but I preferred to play with you.

Alice. But another time, Richard, if I want to play dominoes, you may prefer to play with any other girl. It is just as you happen to feel, you know.

Richard. Why shouldn't it be, Alice?

Alice. Why should it be?

Richard. Because, don't you see, Ally, all boys are so?

Alice. Yes, I see they are; but if all girls were so, what would you say?

Richard. I don't know what I should say, but I know what I should do.

Alice. What?

Richard. They wouldn't have the chance to play with me very often.

Alice. Then you would be as bad as the girls, and it would break up all kinds of pleasure parties.

Richard. You mean to say, Alice, that now the girls are better than the boys.

Alice. I'll tell you, Richard, how it seems to me. Almost every time we girls and boys have a party, somebody gets angry about something. I make a resolution, before I leave home, that I'll be kind to every one, and not say anything to be sorry about afterwards; but I either hurt somebody, or somebody hurts me, or I get provoked, or something happens every time; and it seems to me it needn't be so if we were not selfish.

Richard. I don't think you are selfish, Alice, and I don't believe anybody thinks so.

Alice. But I know I must be, some.

Richard. Which do you think are the most selfish, Alice, boys or girls?

Alice. I think girls try harder than boys do to be good and to overcome selfishness. If I wanted one of the boys to play with me all the evening, and be impolite to the other girls, I should feel ashamed and unhappy about it afterwards.

Richard. I don't believe I should, if she was a real nice girl, and as pretty as you, Ally. I should feel very proud that I could make her play with me, when there were so many other boys who would be so glad to have her playing with them.

Monitor. Don't paint Richard's cheeks so red, for he's made up his mind not to be ashamed.

Theodore. I thought you and Alice were going to dance in the quadrille. We had a splendid dance, but it's too late to have another. Who's going home with you, Alice?

Richard. I am.

Alice. No, there isn't anybody going with me; half the party go my way, so there's no need of it.

Theodore. [To RICHARD.] I'm going to offer to go with Gertrude, and leave her before she gets home.

Monitor. What would you think of another boy, if he did such a thing? [THEODORE laughs, as if he did not hear, and goes in search of GERTRUDE.]

Richard. [To ALICE, whose eyes kindle with indignation.] Gertrude is just as bad, Alice, and it's good enough for her.

Alice. No, she isn't. Gertrude is apt to be envious, but she wouldn't do anything so unkind as that. If you will go with me, Richard, we will keep a little distance behind, and when Theodore leaves her, we'll go the rest of the way—will you?

Richard. [Hesitating.] Well, Alice, I would, only, you see, Thode heard you refuse when I offered to go with you.

Alice. You didn't offer, Richard—you said you were going. Did you mean to go with me before Theodore came to ask me?

Richard. [Blushing.] I—I'll tell you how it was, Ally—I hadn't made up my mind.

Alice. Oh, never mind to blush about it. Good night. [ALICE disappears through the door.]

(To be Continued.)

Pulpit and Rostrum.

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

For the Herald of Progress.

Voices from the Pulpits of New York.

NUMBER ONE.

ABSTRACT OF A SERMON PREACHED IN THE FOURTH UNIVERSALIST CHURCH, BY DR. CHAPIN, NOV. 23, 1863.

TEXT: Luke xviii. 20, 21.—The kingdom of God cometh not by observation. . . . Neither shall ye say, Lo here, or, Lo there, for behold the kingdom of God is within you.

This passage is the answer given, not merely to the disciples, but to all ages, to the ever-recurring question concerning God's kingdom. There have been doubts as to the true rendering of one word, some insisting that it shall be rendered, "The kingdom of God is among you"; both renderings are true in idea.

Jesus sanctioned the idea that there is such a kingdom, but he did not make it an outward one. In lowly guise it came: not with pomp and splendor, not with banners and processions, but in manifestation of mercy, in tender thought of the sick and suffering, in words of peace and comfort to the sorrowing; so it came not with observation, it set up no royal thrones, but proceeded with spiritual power, and spread from heart to heart, and, in this sense, it is still coming. In what special forms of greatness and splendor does it come now? Is it in rites and ceremonies? Is it a spirit of power that we do not see? We are often blind to the signs of events! the forces of Nature are silent in their operations. The sign of weakness is in ostentatious display, the sign of greatness is in silent, humble working. How silently the grand forces work that keep the splendor of the heavens in perfect harmony, while suns revolve and systems take their appointed place; and thus silently the kingdom of God works.

Perhaps it comes in some despised truth and works now, even as the truths of Jesus were despised in their day, but silently produced the greatest revolutions of thought. Yea, perhaps it comes in forms we fear and deprecate. When we say, Lo here, or, Lo there, we shall not find it in its completeness. To be sure, it comes in great periods of history, but not in fullness. Constantine ranged his followers under the banner of the cross and went forth to deeds of daring and blood; Luther blew the iron trumpet of reformation and roused continents; and these men thought the kingdom of God had come; but there was bigotry and intolerance still—wrong and injustice.

The thought that God works in the world is grand, and that all events carry forward his work in ways above all the purposes of evil. Out of the very evil comes its destruction. Evil, when it becomes most cumbersome, breaks from the very power of evil; it cracks up from the very core.

There is no single thing we can take hold of and say that it is the kingdom of God, and

yet that kingdom will not proceed independent of human agencies. It comes in proportion as each man is true to himself. God is not advancing it by miraculous power; the angels are not to herald it with trumpets; but only as each man is faithful to his own conscience and his own heart will it come. Its central character, its inwardness, is its spirituality.

What do we mean by the prayer, "Thy kingdom come"? do we pray for a vague, mysterious good? Every prayer should have a purpose in our minds. The mourner prays for his need for help, and his prayer has a definite purpose, and the exclamation, "O God, give me strength!" is better than a whole liturgy repeated as a vague form.

This kingdom has come in the forces of the material world; he makes his angels spirits and his ministers a flaming fire; but it has not come in the moral world. God desires not to make men obey him; he wants no subjection, but free service; he desires not to crush enemies by fear, but to subdue by love. "I will draw all men unto me," said Jesus; "by my love, by my self-sacrifice, will I draw them."

As this kingdom gains supremacy, the outer kingdom shows an advance; we have better laws, better institutions, a higher civilization. Love is its principal agent, and each man must be its minister and preacher. In the quiet posts of duty, each one can work for its advance. As the moon proclaims the laws of the universe while it rolls in majestic yet silent grandeur, shedding its soft and hallowed light, so from faithful souls proceeds the power of the kingdom of God. Each man must be faithful to his ideal.

All forms of evil are antagonistic to this kingdom; therefore if you do not tell where it is, you can always tell where it is not. Public corruption is private corruption, public sin is private sin, and each man can do something to remove it. Will it do any good to pray, "Thy kingdom come," and not strike one rampant blow against evil? As mankind grow better within, the outward will grow better; for the outer must inevitably in time correspond to the inner, and in this way the kingdom of God advances the material blessings of the world, but it works from within outwardly.

Its essential blessedness is in the soul. If you place a man with a guilty conscience on the most lovely isle, where the flowers bloom brightly, the skies are clear, and beauty expresses itself in forms of loveliness, yet will he know no real delight, for there is no joy within him. On the other hand, a man with a patient heart, loving and brave, may be placed in any circumstances, and he will find his heaven. Heaven will outwardly correspond to the condition within the spirit; but if it is not within, it cannot be found. In every victory that God's law has gained in your soul, in every wrong repressed, in faith and patience, is this kingdom advanced within ourselves.

We hear that the prisoners of war in Virginia, wearing away the weary days in loathsome prisons, dying of starvation and want, neither repine nor despair. Their devotion to their country is heroic; they do not doubt her or cherish a thought of her forgetfulness, but patiently suffer and wait, true patriots, heroic martyrs. So the soldier of God's kingdom clings with unshaken faith to his. He doubts it not and despairs not in the midst of trials.

We do not want far-away views of this kingdom: a hero is in the front of God's battle. Martyrs burning at the stake have looked with steadfast eye from the life within and proclaimed God's kingdom. Hero souls in all times have proclaimed it, and amen and amen has echoed down the ages from every earnest soul to the prayer for its speedy coming.

LISTENER.

Voices from the People.

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

Letter from Mrs. S. K. Ames.

For the Herald of Progress.

TRENTON, Ill., Nov. 15, 1863.

MR. A. J. DAVIS: As I learn, by a letter from a friend, that my name, among others, has appeared in your paper as one of those whom certain Spiritualists choose to discountenance, will you be kind enough to insert the following statement from me?

To my friends, and also to those who desire to be my enemies, I wish to say a few words. I am sorry that any one has rendered this necessary, for it does appear to me that the columns of a religious paper should be all devoted to the discussion of and elucidation of principles, instead of narrow personalities.

I labor under some difficulty in the matter of answering the charges, which, I am informed, are preferred indirectly against me, by connecting my name with resolutions condemning certain heresies in faith and practice. These resolutions repudiate the doctrine of "free-love." Well, if they mean just, either free or bound, so do I repudiate it, in belief and practice, to the extent of my ability. I hope they do no less.

As to disregarding existing conjugal relations, I claim the right for all persons to settle the question for themselves, whether to remain bound by their conjugal bands or not, and if others sit in judgment on their motives, let them remember that, "as ye judge, ye shall be judged." As for myself, I have once taken the responsibility to flee from a legal bond, to gratify an ambition, sanctified or otherwise, to escape from the revolting necessity of submitting to "unrestrained lust," and under like circumstances should do the same again. Believing that there was yet manhood and nobleness in "God's image," I dared once more to tread upon the uncertain ground of marriage, and the grave has intervened—the shadow of death has at once shut out all hopes and veiled all possibilities. The same Sabbath that saw the poisoned arrow shot from the bow of public excommunication in the hands of that spirit of religious usurpation that would call each thought, each idea, not pyed according to its own taste, black, and sell

it under the hammer of public censure into slavery—yes, shot straight toward and into my heart—saw also the rebel bullet sped on its mission of death to my husband. Is it enough? Are they satisfied? Or have they yet vinegar and gall to press to lips, that, quivering with the agony of bereavement, thirst for a drop of water from the well of human sympathy? If all believed with me that Nature is wise and just, and brings each spirit to its mate as soon as sufficiently developed to be prepared to receive one, none would seek for their affluence in any other way than by endeavoring to attain spiritual growth within themselves. If I have taught pernicious doctrines, I regret it; yet, never "taking thought what I shall speak," but yielding myself a servant to spirit-intelligences—to speak whatever truths they shall dictate—I cannot promise my critics that I shall not in future utter anything they may not approve. Every step along my life-path deepens my conviction that "whatever is, is right;" and every new experience, however trying, enlarges my comprehension of the sublime beauty of this truth. I will not presume to sit in judgment upon the motives of those who have thus sought to hold up others to public censure; but, believing that "to err is human, to forgive, divine," and that unless I forgive my fellow-men their trespasses, neither will my Father in heaven forgive mine, I have, I believe, with the help of gentle ministering spirits, uprooted the weed of bitterness from my heart and cast it from me; I can now extend my hand in the spirit of kindness and fraternal love to any and all.

As to not countenancing or encouraging those persons who in their judgment err, as some have pledged themselves, it is well, if they think that course right. It may occasion some pain, some suffering and embarrassment, yet whose has a work to do, a word to speak, will labor on, speak on, till the work is done. The Lord will not call a soul to work in his harvest, and, having placed in his hands the sickle, allow any lions of "inquisition" to prevent his entrance into the field.

Fraternally to all, MRS. S. K. AMES.

For the Herald of Progress.

Letter from one of the Manchester Conventioneers.

BREEDSVILLE, Mich., Nov. 17, 1863.

FRIEND DAVIS: Although a stranger to you, having seen the resolutions of the Manchester Grove Meeting, published in the HERALD, with your remarks, and being a lover of truth and the Harmonial Philosophy, and a friend of humanity, and knowing something of the spirit in which these resolutions were gotten up, I feel it a duty that I owe not only to myself, but to you and to those, or a part of those, at least, whose names you have published with the resolutions, to give you my view of the case.

Having been, as I must believe, misled by your truly correspondent, or some one else, and having opened your columns for the slandering of lecturers, of course it is your duty to publish sufficient in their defense to counteract the evil you have been misled to do them. But I will proceed to say what I know of the two Grove Meetings, of which Mrs. Stowe speaks in her letter published in the HERALD of November 7th. I attended both meetings, and was a witness to many things she has said, and can testify to their truth as far as she went; but she did not tell the whole truth. She told all, perhaps, about herself, but not about the meetings.

You say you publish these names in order to bring the speakers and conventionists to a "settlement." Now as I am not a speaker, I must speak as one of the convention. The first meeting held in that place passed off very harmoniously, and I thought much good was done. Mrs. Stowe was engaged to attend the next meeting. They also desired to arrange with her for regular appointments. The time for the second meeting came, and I, again, having business near, made it in my way to attend. Arriving at Mr. Daniel's, where the first meeting was held, and about five miles from where the second was to be, I learned that two parties were in a quarrel about the meeting. Many of those who supported the first would have nothing to do with the second, because the friends of the latter were willing that religious subjects only should be discussed on their platform.

On arriving at the meeting I found the speakers had caught the inharmony that seemed to be in the neighborhood, and were sparring with each other, and continued to do so through the meeting. In short, I have attended many meetings in my life, and some seven grove-meetings this year, and this was the most inharmonious one I have ever attended. I have always wished to be called a Christian Spiritualist, but if this meeting is a sample of Christian Spiritualism, then, when the "sifting" takes place, I shall desire to be set on the other side.

At the close of the meeting came forth the resolutions. I find no particular fault with them, but with the spirit in which they were gotten up. You say you think the conventionists should have put the names of the parties they deemed guilty in the resolutions. So I think; but had they done so, they could not possibly have passed them—certainly not had they been the parties whose names you published. I do not believe any of the voters—and they were few—knew or ever thought the resolutions intended to charge any one with being a free-lover, save Dr. Parker, who openly avowed himself as such, and said Spiritualism was tending that way, and speakers were towards who did not advocate it. He and D. Y. Kilgore were the only persons who spoke upon the subject of free-love. Kilgore said that he, too, was a free-lover, but qualified his free-love to be like that which Jesus taught and practiced. I am satisfied, Mr. Editor, from what I learned at the meeting—and I took some pains to find out—that a large majority of those present would have much preferred to have three of the accused—Benjamin Todd, Mrs. Stowe, and Mrs. Ames—occupy the stand.

I am also satisfied that ninety-nine hundredths of the meeting knew nothing about Warren Chase, except that he is a lecturer on Spiritualism, and that his name was sent you by those who knew as little about the feelings of the conventionists as the conventionists knew of him.

I have tried herein to give an impartial account of the meeting. I know no friends to reward nor enemies to punish, but desire that justice may be done to all. With Benjamin

Todd and Mrs. Stowe I have been personally acquainted for many years, and I know of none who, as lecturers, have done more good, and none, I think, are more worthy of support by all the good and true, than they. With Mrs. Ames my acquaintance is short, but I believe her to be a noble and good woman. Of the other two I know nothing more than I have already stated.

In conclusion, I would say, we are building a fine Hall in this place for Spiritual Lectures. It will soon be finished; but I will not support those lecturers who are finding fault with and slandering each other. I hope all such, wishing to visit our place, will take the hint. I think those occupying public positions should have charity, and be very careful not to publish to the world real or fancied faults in others. But the noble, the true, and the good, are invited to come, without reference to the action of the Manchester Convention.

Yours truly, L. PAINTER.

For the Herald of Progress.

Great Variety in Faith and Practice allowed by Paul.

A. J. DAVIS, DEAR FRIEND: While the sifting process of which you spoke is going on among Spiritualists, if you please, allow me, in your excellent sheet, to assist Christian Spiritualists in forming their creed, whether it shall be written or unwritten, according to the broad pattern of primitive Christianity, not according to the narrow-minded sectarian creeds.

The honest heart and exuberant flow of love gushing up from the deep fountain of the soul, that is ready to divide the last loaf with the hungry, and give away the second suit of apparel to clothe the naked, was of so much more importance in the opinion of ancient Christians than harmony in judgment upon minor points, that while there was great diversity in practice there was sweet harmony of soul. They highly prized the meat of the nut, yet troubled themselves but little about the external texture of the shell. While they were united in heart, they differed much in faith and practice; "For one believeth he may eat all things, another who is weak eateth herbs." (Rom. xiv. 2.) And "one man esteemeth one day above another, another esteemeth every day alike," and kept no Sabbath. (Rom. xiv. 5.)

Some were slaveholders, holding white people as slaves, while others were anti-slavery, yet no discordance on these subjects. Paul taught them that neither should condemn the other for that difference in judgment.

On the important point of circumcising the Gentile converts, the apostles and elders differed among themselves, while they were preaching the gospel far and wide some twenty years. Then a "disension and disputation" on the subject arose among the disciples at Antioch, and was referred to the apostles and elders at Jerusalem for a decision. And when those zealous preachers came together, they were so far from having a creed, either written or understood, that there was "much disputing" among them. However, they then made a brief, simple, practical creed for "the brethren which are among the Gentiles," and here it is: "That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication, from which, if ye keep yourselves, ye shall do well." (Acts xv. 29.)

This allowed a plurality of wives. And it was practiced as well as allowed. But Paul thought that if a man had more than one wife, he had as much as he could see to at home without taking care of a church, and therefore said to Timothy that a bishop must be "the husband of one wife." (Tim. iii. 2.) Now this implies one of two things:

1st. A single man must not be a bishop, or, 2d. Some church members had a plurality of wives. Nobody believes it means the first, therefore everybody must believe it means the second.

In ancient Christianity, The breath of liberality Chafed not at difference in mind, Where hearts were loving, true, and kind. ORRIN ABBOT

For the Herald of Progress.

Testimony of a Clergyman against Sectarianism.

Editor of the Herald of Progress,

DEAR SIR: Personally I am a stranger to you: by way of your writings I am well acquainted. Thinking you are doing the cause of Rational Religion a good service by your writings and labors, allow me to congratulate you in your efforts through the columns of the HERALD. Among your numerous volumes, I have read the third, entitled, "The Seer," with peculiar interest. In that work the errors of Catholicism and Protestantism are unmistakably exposed, and claiming for their sacred writings all the inspiration the Father of all has vouchsafed to mankind.

What kind of a theory does Catholicism, or popular Protestantism, give us as a reasonable exposition of the phenomena connected with the lives of Zoroaster, Confucius, Mahomet, Swedenborg, Ann Lee, and others, who belong to this category? They are at once pronounced impostors, without an analytical examination of their inspirational merits. All of these individuals knew there was an inspiration in their utterances, and that they all possessed the same clairvoyant powers the Jewish prophets did, there is the most abundant evidence. Of course, we are to criticize and judge of their utterances just as we would judge of the utterances of all the oracles of different religions.

The ground you have taken on this subject is broad, generous, and true. It is ground from which you can hurl argumentative defiance towards all the conflicting theories that dispute your conclusions. Phenomenally you admit that Swedenborg was not he claimed for him by his adherents—not theoretically, however. The same you will eventually concede in regard to Zoroaster, Mahomet, Ann Lee, and the Jewish seers—claiming the same time the right to analyze their respective teachings; discarding what is false in them—receiving the demonstrably true. This is as it should be.

What folly for Christian, Mohammedan, Swedenborgian, or Spiritualist, to clothe their oracles with infallibility, simply because they may have written or spoken by inspiration—forgetting it is as much our duty to criticize inspirational utterances as it is to criticize the utterances of great men, differing in senti-

ment, whose utterances are given in the normal state. Taking this view, that bitter dogmatism—which is a marked feature of different religions—might be banished from the earth, would the world look at men and things from the most commanding point of view. If there is one thing disgusting, it is the disposition on the part of the champions of Catholicism and Protestantism to screen their sacred writers from that free investigation to which they subject the founders of every other religion. The same fault is discernible in our Swedenborgian friends.

Go on, my dear sir, in ventilating and analyzing the different religions, and may Infinite Wisdom bless you! For upwards of fifteen years I have been identified, as a preacher, with one of the liberal Christian sects, in which connection I now stand performing my clerical duties. Spiritualism, as a key to the spiritualistic history of the race, I receive with all my heart. It is the only thing which will save the most shining intellects of the age from materialistic unbelief, and perhaps, I should have added, the masses of the people. There is more I wish to write, but knowing that short communications are most acceptable, I will close.

A CLERGYMAN.

For the Herald of Progress.

Scientific Questions.

LOUISVILLE, Ky., Oct. 18, 1863.

A. J. DAVIS, SIR: Through the columns of your paper allow me to propound to yourself and scientific readers who are versed in natural law, two questions:

1st. Is it not electrical attraction, instead of attraction of gravitation, that regulates the heavenly bodies—keeping them in their respective orbits?

We are taught that bodies attract and repel each other, reciprocally, in proportion to their amount of matter; but we see that this is only true when bodies are electrified; hence it is the effect of their relative electrical conditions. Is it not, then, true of heavenly bodies, and not, as authors teach, the attraction of gravitation, which seems more direct in its application to the earth, and bodies on or near its surface?

2d. Observation seems to teach that the average temperature of different degrees of latitude is much lower for a few years past than heretofore. Is it not probable that the planetary system is entering its winter solstice, causing this change upon the planets for an indefinite period of time, or until it returns to its summer solstice again?

Yours truly, MRS. S. ANNA GORDON.

The Teachings of Nature.

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

Fresh Water Plants.

An intelligent examination of the structure of plants reveals marvelous adaptation of their organs to the circumstances under which they severally grow. In no case does this more strikingly appear than when we compare the leaves of plants growing in the open air and those of fresh-water plants, or such as grow submerged.

The leaves of ordinary open-air plants are pervaded throughout by a net-work or framework, as it might be called, of woody, or vascular tissue. It serves the double purpose of strengthening the parts so that they may be more able to sustain themselves in their proper positions, and of serving as vessels to conduct the sap through the tissues. The epidermis, or skin, of land-plants, consists of two parts: the one an extremely thin pellicle, or film, without any appreciable organization, called the cuticle, and the other, the true epidermis, consisting of one or two strata of flattened, tubular cells, much larger than those of the other tissues. These membranes are intimately united, and pierced by a number of apertures, termed stomata, or pores. The epidermis may readily be separated from the other tissues, when it appears as a thin, colorless membrane. The cuticle may be detected by an examination of one of the leaves of a cabbage, where it is developed in the form of a glaucous bloom, or vegetable varnish; this may be separated from the epidermis as a thin, continuous film, by maceration of the leaf in water for a few days.

This whole arrangement of a double skin and breathing pores accomplishes the purpose of affording a free circulation of air among the tissues, and of preventing at the same time, too rapid evaporation of the juices which are the life of the plant.

Now aquatic plants whose foliage is wholly submerged have not this double skin. The cuticle is their only covering membrane. The breathing pores and vascular skeleton, too, are wanting, since they are unnecessary to plants surrounded by water. Hence it is that the leaves of submerged plants, owing to the absence of an epidermis, which restrains the evaporation, and a fibro-vascular skeleton, as soon as removed from the water, dry so speedily, and become so crisp.

The presence of the cuticle only as an investing membrane most admirably adapts aquatic plants to the circumstances in which they are placed, for it prevents an injurious amount of water from penetrating their tissues. It is a vulgar error to suppose that submerged or even floating plants are soaking with water. Few persons are aware that the numerous forms of vegetation which they see floating on the surface of lakes or rivers, or whose verdure is visible beneath their waters, are one and all clothed in water-proof garments. Yet such is undoubtedly the case. Their surfaces are covered with a cuticle which acts as a perfect water-shed, so that the watery element in which they live does not enter their tissues mechanically, but only as it is required by their organism, and in accordance with the same laws which regulate its vital absorption into the organism of land-plants.

Such of our readers as have leisure may verify these interesting facts by examining the water-plants in their neighborhood. The surface of the leaves of water-lilies are covered with this cuticle, and water poured upon them collects into silvery globules, and rolls off their surface without wetting them; and the surface of all floating leaves will be found to be protected in a similar manner.

The exclusion of superfluous water from the inside of aquatic plants is further promoted by the numerous air-cells in their interior, which

are far more abundant in them than in land-plants.

There are, however, plants with floating leaves, in which, while one side lies on the water the other is exposed to the air. These have a double skin on the upper side, while on the lower, or submerged side, the cuticle only is present.

The function of the leaves of plants is to extract carbon from the carbonic acid of the air, and to assimilate it to the vegetable tissues. By this process oxygen is restored to the atmosphere, and it is purified and kept fit for the support of animal life. Precisely the same process is performed by the leaves of aquatic plants. The carbonic acid contained in the water is decomposed, and oxygen evolved precisely as is done above by the land-plants. Thus the subaqueous air is purified and kept in breathing condition for the fishes. The evolution of oxygen may be witnessed by any one who has an aquarium. It is constantly going on from the plants that are cultivated to keep the fish in a healthy condition. The oxygen collects on the leaves in the form of air-bells, and a continuous succession of them will rise through the water, and burst on its surface. Thus, look where we will in the kingdom of nature, we shall find that everything has a design, and is most beautifully adapted to fulfill the purpose of its creation.

The Spirit's Mysteries.

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

For the Herald of Progress.

How is it Done?

Hudson Tuttle, in his "Arcana," vol. 2, page 219, affirms that spirits "can pass through the walls of a house, through a solid rock, or into the earth, as easy as through the atmosphere." Similar statements have been made by "spirits," and upon spirit-authority, through other publications.

They seem to be in concord with a statement made some weeks ago by Mr. Lacey, agent for the "Davenport Boys," who, at a circle, and in answer to expressions of astonishment by some of the members at what they had witnessed (the coat having been taken off one of the mediums while his hands were tied together) replied: "It is not impossible to the spirits. They sometimes take the coat through the solid brick wall into the next room."

He thereupon requested the "controlling spirit"—John King—to do it then, but his request was declined, saying, it was said, to the unfavorableness of conditions.

Now I desire the authors of the above affirmations to be kind enough to explain to us how it is done. I opine those authors owe to every inquiring mind an explanation of the *modus operandi* which enables one substantial form to pass through another substantial form without destroying, deranging, or affecting either.

The fact that spirit is more refined than matter does not solve the difficulty. On the contrary, the very refinement of the particles composing a spirit-body must, I judge, make that body less porous and less penetrable. Neither does the fact that heat, light, magnetism, and other pass through solid substances, explain it; for they—if substances at all—are fluids, and pass through the pores of solids, not as bodies, or forms, but as particles.

To admit that one substantial form can pass through another form, unaffected, is to admit that both can occupy the same space at the same time—that two atoms can occupy the same space at one time—because a solid body, or form, implies and necessitates the absolute connection of atoms, which, in order to pass through a similar body, unaffected, must occupy with it the same space—form with form, atom with atom. This inference is unavoidable.

There seems, then, to remain but one solution to the question, "How is it done?" (if we admit the above affirmations to be true)—namely, that a spirit can "take himself to pieces," or, rather, to atoms, at will, and pass through the pores of solid bodies, or atoms, or a fluid. As a fluid, and only as such, can and does the spiritual body inhabit and circulate through the gross physical form prior to death; and as such it passes out of that form at death, to be organized, for the first time and forever, as a spirit-body.

Clairvoyance and reason both agree, that, during the process of organization, consciousness is suspended, because form and organization are indispensable to self-consciousness. We are obliged, then, to infer, that, while a spirit passes "through a rock, or into the earth," consciousness must be suspended. Such experiments (to say the least) cannot be very profitable.

It appears strange that seemingly philosophical minds should accept such enormous "facts," apparently so decidedly at variance with reason and principle, and offer them to the public without apology or explanation. Nor do I wonder that those same credulous minds are ready to believe, upon a man's say-so, that a "coat is often taken through the solid brick wall by the spirits." The latter seems as possible and probable as the former.

It is not my object to cast reflections upon the Davenport family, or any one connected with them; but I hold, that, if an individual throws upon the shoulders of the public such an extraordinary and positive statement, the public has a right, publicly, to call the soundness of that person's mind, or heart, in question, until he substantiates his statement either by fact or logic. I think, furthermore, it is our duty, as truth-lovers and truth-seekers, to inquire into such matters and expose errors, without fear of injuring "the cause." Most inquiring minds love a purely truthful and reasonable philosophy, and those few who do not can find errors enough outside of Spiritualism. Let them mix the two in proportions to suit themselves.

SPRINGFIELD, Ill. JULIUS DICKERSON.

Theological Investigation.

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

For the Herald of Progress.

Ancient Glimpses of the Spirit-Land.

BY C. B. P.

NUMBER SIXTY-FIVE.

More and more does it come forth, as we proceed, that the ancient Mysteries involved the mechanical, the physiological, and the astronomical, with the superinductions of the moral and spiritual, binding all together as religion—India being the first to begin the generations of the heavens and the earth. The foundation was laid in operative Masonry, and capped from the more occult sources in Nature, as wrought in the speculations and philosophies, till the more perfect wisdom was attained, which was only imparted in discrete degrees, according to the rites of initiation. In the delta, or triangle, we have the physiological symbol in mystical significance. The ineffable name of its complement was the Phallic Jehovah, or whatever name might be applied to the "I Am." The Dionysian Architects, as wise master-builders—being learned in all the wisdom of the Egyptians—were the instructors of Jewry; hence the close relation in the Mysteries of Bacchus and of Moses, whether they be persons or personifications. "About one thousand years before the Christian era, the Dionysian Architects were a society or fraternity of builders in Asia Minor, where their Mysteries were celebrated, as well as throughout Greece. They were instituted," says Dr. Mackey, "in honor of Bacchus, and were introduced into Greece from Egypt, which, as we shall have abundant occasion to see in the course of this work, was the parent of all the ancient rites. In these Mysteries, the murder of Bacchus by the Titans was commemorated, in which legend he is evidently identified with the Egyptian Osiris, who was slain by his brother, Typhon. The aspirant, in the ceremonies through which he passed, represented the murder of the God and his restoration to life."

It was thus in the death and burial of Moses, or the Lord, whose "eyes were not dim, nor his natural force abated, and no man knoweth of his sepulcher unto this day." From the Dionysian Mysteries in Jewry came the Asclepiads, or Saints—afterwards, in the change of name, the Essenes, who had preserved in their Mysteries for a thousand years the death and resurrection of a symbolic Christ, or Osiris, the Sun, who was Jesus, or the Savior of Mankind; hence the mystically dead and buried, and laid in the sepulcher, hewn out of the Rock or Stone of Israel, yet "no man knoweth of his sepulcher unto this day." So, too, in the Dionysian Mysteries, the initiate was made to descend into hell, to see the torments of the bad and the rewards of the good; and so of the variable counterparts in the Eleusinian and other Mysteries. It is this symbolic aspect of the Word that has ever made it impossible to find the person, Moses, any more than his sepulcher, or to find that Jesus was a person as well as the personated collection of the moral and spiritual beauties of the Essenic Wisdom.

Strauss and Hitchcock may be consulted on the solution of this question, as well as the Masonic Mysteries of old time; but the collective Jesus, or Savior, is none the less valuable than the one. In either case, we must have the root of the matter within ourselves before we can embrace the single or the collective spirit; and equally potent unto salvation is it that we live the Christ-life, though the person be mythical and not historical. The Essenes sought the kingdom of heaven through the unfoldings of the soul; its rising or risen spirit was the Christ, or the anointed of the Holy Ghost, the Sun of Righteousness; and the Day-Star, or person who rose with most effulgence of soul, was the Jesus, or Savior—the Light to lighten the Gentiles, and lifted up, to draw all by the superior attraction. This was the working out of salvation by the Resurrection and the Life. Not that a real person might not have been put to death in Palestine, for the Truth, by religious bigotry, as Socrates was in Attica; and Jesus of Nazareth, an initiate of the Essenic Mysteries, as set forth in the Gospels, might have embodied in himself so great fullness of the Spirit as to crowd him to the utterance beyond the precincts of the Lodge, feeling that the Light, or Holy Ghost, shed abroad in his own soul, was too precious to be altogether hid under a bushel; and being the most radical of Reformers, would lay the ax to the root of the tree, describing a parabola while striking through the rind of conservatism, because of the secret obligatory relations to his Essenic brethren. How much was dramatic of the Mysteries, and how much historical, has ever been beyond the compass of an exact decision, except to the highest initiates and actors in the drama, for those of the lesser degrees were not permitted to have said unto them what they could not bear. "I have many things to say unto you, but you cannot bear them now," said the chief Teacher in the Mysteries.

Gen. Hitchcock supposes that the maledictions uttered against the Sadducees and Pharisees were spoken within and not without the Lodge. He says: "But where were the Essenes throughout this tremendous anathema? Not a syllable about them; and why? Because this anathema came from the bosom of their Society. The Jewish priesthood had buried the Spirit of Truth in forms,

ceremonies, and traditions. But the Essenes saw the Truth under the letter, and through the dead ceremonies of the Church. * * * The members of this Society only spoke of their secret among each other, as the Masonic brethren speak of their secret at the present day; and they only wrote of it in allegory and symbolism, in obedience to a solemn oath—as any one may see by reading Philo's account of the Therapeutae."

Have the Masons of the present day preserved this inner Word of the Essenic Lodge as these preserved it from the Chaldeans and Egyptians?—the Word as put into the inward parts, as described in the drama of Job—the personated Wisdom, or Savior, of all ages and peoples, in the Proverbs or Parables, in the Psalms, and in the Prophets? "The Masons openly claim that the Bible contains the authentic records of Masonry—that the writings called Scriptures have been the work of members of secret societies in ancient times, designed mystically, by written instead of visible symbols, to teach novitiates, and edify initiates, by means of a species of composition that should convey an internal sense for the elect, but an external sense for the non-elect, who are called the 'without.'"

To show, however, how two persons traveling the inner route to the Jordan, may yet diverge from the single track, Gen. Hitchcock finds those "portions of the Scriptures" most exempt from the wisdom of the inward parts where we find the most, as in Job, Psalms, &c., so that in search for the Word along this route, it is in order to switch off at various stations and take accommodation trains. Thus Philo goes down to Egypt, Swedenborg into the land of Nod, while Gen. Hitchcock sometimes finds it rather difficult to get round the mountain-curve. Even the Masons, as wise master-builders, find some "spurious" roads, while we continue to move cheerily forward, sometimes on one road and sometimes on another—sometimes stumped by the Dagon of the Letter, and sometimes by a snag of the Spirit—sometimes by the Dagon who fought against Michael in heaven, and sometimes by the Devil who "disputed about the body of Moses" in Mahan and Father Colenso—but such "stirring up throughout all Jewry" is the beginning of wisdom; so we cheer, while we commemorate those pilgrims who sing out with great tribulation:

"Waly, waly, up the bank,
Waly, waly, down the brae,
And waly, waly, you burn side,
Where I and my love went to gae."

So has it been through all the religions, Hebrew or Gentile—first a baptism of water, and then of fire; hence the passing through the fire to the Gods, and Paul's saving by fire. Through the suffering of the Mysteries Jesus was made a Captain of Salvation—"perfect through sufferings." Being thus Captain, he was the *Cop-Stone* in the Royal Arch of the "Stone of Israel," and was thus the High Priest, Hierophant, or Lord, though at first a Stone which the Builders rejected, as not being able to stand the ordeal through which he would have to pass—"through a series of dark caverns—a rude and fearful march through night and darkness"—where the sun refused to give his light, and the moon was turned into blood, with sea and waves roaring; and the initiate was terrified with "monstrous apparitions," one of which, in the shape of a whale, swallowed Jonah, and held him three days and three nights; so, too, was the Son of Man, or Jesus, "kept in this state of darkness and terror for three days and three nights," as in the Dionysian or Bacchic Mysteries. During this great and notable day of the Lord—the dark and cloudy day in the Mysteries—the aspirant "is alarmed with the sudden crash of waters, which is intended to represent the Deluge." It was during this rush of many waters that the whale seized Jonah, in the Egyptian Typhon searching for Osiris. As Jonah was vomited upon dry land after the body of this death, so he who went through the "six troubles" of Job, was translated to the Gods in the Elysian Seven. It was the mystical death of the man and the resurrection of the God. He was born again of the Holy Ghost and of Fire, and entered the kingdom of heaven. These were the Divine illustrations, the purgatorial sufferings or probationary, the renewing of life, the way of life, or the putting of Wisdom into the inward parts, to the unfolding of the visible and invisible heavens in their highest spiritual relations. It is because we have so long gone dead in the Letter that the Spirit has almost failed to speak to us in the language of the ancients. The inner Word is the Spirit and the Life. Our external churches and creeds are but the very grossest excreta of the inner significance, or broad Word of all the ancient Holy of Holies—Jew and Gentile. Failing to look through the Letter, and through all Nature, our churches have lost the living God, and are now dying in the old death of the body, because they fail to interpret the symbolo-spiritual significance of the ancient initiations, where Wisdom fashioned her darlings to move synchronously in physical and spiritual rhythm with all the host of heaven. He must be well-developed who entered the Mosaic "congregation of the Lord," and in the later Mysteries, who would attain to highest wisdom must sacrifice all for Truth's sake. Unless willing to forsake all, he could not be fully embosomed in the Light, the Wisdom, the Christ, or Sun of Righteousness. In view of this, how stale, flat, and unprofitable, appear our hireling sermons—preaching for bread and respectability to the lowest plane of the pews, and to the acceptance of fashionable skirts that draggle the depths of hell! Not in this wise does salvation ever come. Nor poppy, nor mandragora, nor all

the drowsy syrups of a sermon-begetting Savior, will in the day of disrobing and the soul stands shivering and naked, not having sought and found within itself that kingdom of heaven which can only come by doing justly, loving mercy, and walking humbly; and thus be warmed by the Sun of Righteousness, the Day-Star Spring in the soul that seeks with its tillage of thirty-, sixty-, or a hundred-fold, to ease the burdens of afflicted humanity, and not cry, Lord! Lord! to wash out with his blood our wretched vanities.

What a delusion and a snare has the doctrine of atoning blood proved, first conceived and practiced in the barbarous infancy of man, when salvation can only be worked out by growth and unfolding of soul, by aspiring to the higher light, by seeking through every avenue of the soul, by laying hold of wisdom, inside or out of any creed or theology—by rending the veil from all, so that we find the genial face of the Sun. In this symbol, how beautiful appear those higher initiates born of the Spirit, or Holy Ghost, whether in Gentile-dom or Jewry! The Druids, like their Oriental brethren, had their Hierophants, Wise Men, or Children of the Lord. In their initiations they had the Egyptian Ark, to save from the Deluge—"the circle emblem of the universe, winged or serpentine, to represent the motion of the Divine Spirit, or cruciform, because a Cross was the emblem of regeneration. Their only covering was the *clouded canopy*, because they deemed it absurd to confine the Omnipotent beneath a roof; "nor on their temples of the Lord was the sound of the ax or the hammer heard." Their grand periods of initiation were quarterly, taking place on the days when the Sun reached his equinoctial and solstitial points, which at that remote period were, the 13th of February, the 1st of May, the 19th of August, and the 1st of November. The principal of these was the 1st of May, the festival of the Sun entering Taurus; and the modern May-Day celebration is a remnant of the Druidical rites. The May-Pole—as are our church-spires of to-day—was a symbol of the ancient Phallic Jehovah. The Testes, or Stone of Foundation, made the Phallic Cross—the Trinitarian symbol of the Mysteries—and even as late as the fifteenth century the Bull-worship was on some occasions public in Christian England. This symbol in old Jewry was the golden calf—the Heifer at Ephesus, and Samson's Heifer with whom the Philistines plowed. So tenacious are unenlightened religious minds of the old Gods, or their symbols, that when the precession of the equinoxes had supplanted the Bull—regenerator of Spring in the God-sign of the Zodiac—it was found almost impossible to usher in the more youthful *Aries*, or Ram of God, to take away the sins of the world, whose Golden Fleece was to supplant the tough Bull's hide of the older orthodoxy. The Bulls of the old Babylon Church bellowed awfully. They would defend to the death Bull-beef as the only true manna from heaven for hungry souls coming out of the land of Egypt, as better than any Lamb in the God-sign of *Aries*; so Aaron, instead of holding the Bull by the horns, slid down to the tail of the "backsliding Heifer of Israel."

Meanwhile in Gentiledom the star-gazers were on the look-out for the coming in of the more youthful *Aries*, the Lamb of God annually slain—"There Phryxus stooped to listen to the Ram, On whose broad back the Hellespont he swam; The beast look'd speaking; earnest could you gaze— The lively piece would charmingly amaze. Long might you feast your eye, and bend an ear. With pleasing hope the conference to hear." Then the initiate to the astro-theological Word, "clothed in clean linen, pure and white—the righteousness of the saints"—came out of his grave and went up to Jerusalem, or the starry Elysium, and was seen of many: "Thus rob'd, thus arm'd, he to the city went, Bright as a star that gilds the firmament, Which mads assembled view with eager eyes, High o'er their roof in Orient beauty rise. On the bright signal, as it darts its rays, Attentive they with silent transport gaze. Each, with this omen charm'd, expects, though late, Return'd from distant climes her destined mate." This is the young golden-fleece Lamb whom John saw among the Elders, having "golden vials full of odors"—the Lord of the ascendant or Leader-up of the heavenly host—the same who is so ardently wooed in our revivals and churches, where each damsel, Magnetically charmed, expects, though late, To find a Jesus for her destined mate—

each one to be a bride of the Lamb, as witnessed in the *Ise of Psjmos* Mysteries, by John, among the cherubimic beasts and elders; and so the Masonic Gentile, Apollonius Rhodius, is mumm as to the inner sense of the astro-theologic Word, and those who would receive wisdom to the inward parts must begin with the entered apprentice:

"But, Muse, presume not of these rites to tell; Farewell, dread tale! dire Delities, farewell! Let not my verse these mysteries explain; To name is impious—to reveal, profane."

"He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber."

"La Vie de Jesus."

The *Monde* publishes a circular from the Bishop of Beauvais, in which he forbids all persons who have not a special license from reading, distributing, or keeping "La Vie de Jesus." He calls upon them to destroy any copies they may have in their possession, as the book is an accursed libel, in which absurdity and impiety are mixed up in equal portions—"a fragile and hideous edifice."

Literary Department.

"All things are engaged in writing their history—the air is full of sounds, the sky of tokens; the ground is all memoranda and signatures; and every object covered with hints, which speak to the intelligent."

Music.

BY C. P. CRANCH.

That joyous strain,
Wake, wake again!
O'er the dead stillness of my soul it lingers.
Ring out, ring out!
The music-shout!
I hear the sounding of thy flying fingers,
And to my soul the harmony
Comes like a freshening sea.

Again, again!
Farewell, dull pain;
Thou heart-ache, rise not while those harp strings quiver!
Sad feelings, hence!
I feel a sense
Of a new life come like a rushing river,
Freshening the fountains, parched and dry,
That in my spirit lie.

That glorious strain!
Oh! from my brain
I see the shadows flitting like scared ghosts.
A light, a light
Shines in to-night
Round the good angels trooping to their posts,
And the black cloud is rent in twain
Before the ascending strain.

It dies away;
It will not stay—
So swift so fleeting. Yet to me it spake
Strange peace of mind
I could not find
Before that triumph-strain the silence broke.
So let it ever come to me
With an undying harmony.

For the Herald of Progress.

Off-Hand Speaking.

BY MRS. L. M. WILLIS.

The importance of being able to express one's ideas must be felt by all who attempt to give utterance to anything above commonplace thoughts. Unfortunately, most people consider talking, the use of language, and common conversation, the expression of ideas. The use of such words as shall convey, in a clear and precise manner, the best and truest thoughts we have, can alone be called conversation.

Particularly do women need to know how to cultivate the power of expression. The natural ability of woman for expression exceeds that of man, for her mental powers have a tendency outward; that is, woman's nature is spontaneously given forth, and in mental as well as spiritual power she cannot as readily concentrate as man, but can more easily diffuse. But her education heretofore has given her little ability to use her best gifts, and custom or fashion have limited her opportunities of exercising them except in a superficial manner. If you listen to a very social ladies, from a short distance, and hear the continuous hum of voices, you feel as if there were words enough uttered to convey the wisdom of an age to the world; but if you go a little nearer, you are fortunate if you can catch a single word that will awaken any thought or express any grand idea. We are speaking, of course, of the majority of such gatherings, and not of the exceptional ones among the more cultivated.

Now the reason for this is not because those women had no ideas; it is merely because they did not know how to express them; they had had no training that had made them ready to enter an arena beyond that of domestic economy and social position; and those same women, with true, noble thoughts burning in their breasts, hush them to silence, while their outer expression, being trivial and shallow, seems to spring from vain, trifling minds.

In our schools there are no sufficient pains taken to compel scholars to express their ideas. The young child will tell, by its mother's knee, wonderful histories and give spiritual truths in simple utterance and with singular beauty and power; but if you try later in life to make that child tell you its ideas on any subject beyond the most common, he will stammer or be silent, simply because he has had no training in his mode of expression.

The expression of ideas by language might become so perfect that none of us could fail to give to others what is best and truest from our inmost life; but how few of us know how to do this. Even among nearest friends constant misunderstandings occur, owing to vague and indefinite expression.

The condition called the trance has done much to educate men and women. The person in that condition loses the embarrassment of self-consciousness, and ideas flow forth as by natural propulsion: for it is not often that a medium speaks by other than his own power of expression—that is, the ideas flow into his mind, but the utterance is by means of his own powers, and each medium has his peculiar mode of expression, the beauty of which depends on natural ability and acquired training. The principal reason why we have no more perfect revelation of spiritual things is because of the impossibility of finding the perfect means of expression.

Every person needs to go through a regular discipline in this branch of culture. The development of the muscles by exercise is not a more certain result than the development of expression by practice. Writing is the most simple method, but many persons can write well who cannot speak their thoughts with any clearness of expression. Our schools ought to systematize this branch of education, and yet make it natural and spontaneous.

Mr. Alcott's experiment in holding conversation classes failed to become a general benefit, because they were constrained efforts to do great things with small means—that is, to talk philosophy and spirituality as one would go to a dancing-school for exercise. Language must flow naturally and easily, and the development of it must come through a natural process.

There are some pertinent remarks on this subject in the November number of *Harper's Magazine*, of which we give a slight compend and a few extracts to show how certainly the belief in *living inspiration* is gaining ground in every quarter.

The student must have a living and active experience in all subjects before he can become eloquent on them—that is, feeling and personal knowledge can alone give man power to reach others. The English language contains about 100,000 available words. In our speech or conversation we employ, or ought to, about 5,000. Shakespeare used 15,000; Milton 8,000, in his poetical works. Let a person estimate his ordinary vocabulary, and how poor it will seem! And if we were to strike out all that was really useless, and those words that we ought to unlearn, what a deficient dictionary we should have!

The Saxon language is the strongest and simplest. In all common conversation and public speech, vulgarism and slang taint the most eloquent words.

There are no books that can really teach one the use of language; that must be done by practice. Begin by speaking honestly and faithfully your own sincere thought, and by taking every just occasion to do so: not discouraging and haranguing, but by pleasant utterances—natural and sincere—constancies, reading, or subjects of interest to others. The translation of some other language into good English is an excellent discipline. There is virtually but one language, which is the soul of all dialects.

To speak well, one must be *en rapport*, not only with his own mind, but with his audience. Use every means to establish the true relation with others, and to keep your own mind ready at your call. Some very interesting phenomena occur when this rapport is perfect, and some of the signs that Spiritualists ascribe to supernatural agencies are constant attendants on good extemporaneous speaking. "A strange, and cheering, and powerful influence, rises up within the speaker. The calmer he is, and the less elevated and blown about by passion, the more profoundly he is inwardly moved. Thoughts and emotions come to him of themselves, without painful seeking. A remarkable bond grows up between speaker and hearers; the audience light up with a mild glow, and a lambent brightness almost transfigures each head in the speaker's eye, as at the great Pentecost, while the whole assembly seems to be informed with one life, and the thousand souls are drawn together as one spiritual body." . . . "Our friend C—, who is unsurpassed by any living preacher in extempore power, alike of language, thought, and tone, affirms that he, sometimes, in his best hours, loses all conscious hold upon his mind and speech, and while perfectly sure that all is going on well in his attic, it seems to him that somebody else is talking up there, and he catches himself wondering who under the sun that fellow is who is driving on at such a rate."

The Cathedral of Milan.

In this cathedral lies buried Charles Borromeo. His shrine is memorable. In the body of the church, before the great altar, there is a circular railing inclosing an opening of some twenty feet diameter in the floor, covered with wire net-work. Through this you perceive dimly that there is an apartment below. Going round to the side altar-space, you descend into a chapel, out of which opens a passage to the tomb-stone of St. Borromeo. Costly marble columns and walls of beautiful stone are dimly revealed by the ever-burning lamps. Arrested by a bar, you see within it an altar, at which a priest is officiating. Everything seems to have been constructed with lavish expense. When the spectators desire to see the saint himself, at proper hours, the altar is removed, the tomb revealed, and the blackened and shrunken form of death lies in the folds of gorgeous robes, decked with all manner of precious stones. I did not choose to see it. That is not Borromeo. While on earth he was a Reformer, though a Catholic, and employed his whole means in the benefit of the miserable. And there cannot be a greater falsification of his example than to exhibit him in costly robes and priceless jewels, that dwell useless in this dark cavern, feebly flashing out a doubtful luster when candles light up the ghastly spectacle for the curiosity or superstition of morbid minds.—REV. H. W. BARNES.

Anecdote of Shelley.

Shelley at one time became a convert to the Platonic idea of preexistence; but he could not quite satisfy himself of its truth, by reasoning. He longed for more certain knowledge, and wondered if infancy could not reveal it to him. One day he met, when walking out with a friend, a nursery-maid with a baby in her arms. He seized the moment as an auspicious one to pursue his philosophic researches, and began to question the baby as to its knowledge of its previous condition. The little one gazed back into his eyes with silent wonder. Again he plied his questions, that were of such import to him, but the thought came not to the brow, or speech to the lips of the interrogated. "They are really very close," said Shelley.

John Brown.

Miss Lewis, a young and promising colored artist of this city, has just completed a very creditable medallion likeness of John Brown—copies of which may be obtained at the Anti-Slavery office, 221 Washington Street. Price \$1.50. Give the artist what she deserves—patronage. Call at her room in the Studio Building, Tremont Street.—*Liberator*.

Sweet Summer-Land.

A SONG WRITTEN FOR THE CHILDREN'S
PROGRESSIVE LYCEUM.

BY MRS. LOVE M. WILLIS.

TUNE: "Maryland, My Maryland."

Oh, home of love! we sing of thee,
Summer-Land, sweet Summer-Land,
In joyous tones of melody,
Summer-Land, sweet Summer-Land,
Thy skies are clear, thy fields are fair,
And flowers perfume the balmy air,
And all is bright and radiant there,
Summer-Land, sweet Summer-Land.

Oh! we would touch thy radiant shores,
Summer-Land, sweet Summer-Land,
And find thy bright and glowing bowers,
Summer-Land, sweet Summer-Land,
We'd sail across thy silver seas,
We'd hear thy streams and murmuring fountains,
We'd feel thy gentle, fragrant breeze,
Summer-Land, sweet Summer-Land.

We know thy homes are bright and fair,
Summer-Land, sweet Summer-Land,
We know our loved ones gather there,
Summer-Land, sweet Summer-Land,
And troops of children dance and play,
And wave bright flowers in garlands gay,
And gain fresh beauty day by day,
Summer-Land, sweet Summer-Land.

Oh! let the voices that we love,
Summer-Land, sweet Summer-Land,
Speak from that radiant home above,
Summer-Land, sweet Summer-Land;
Oh! let us feel the glory there,
Encompassed by the summer air,
And keep us from all sin and fear,
Summer-Land, sweet Summer-Land.

With chain of love entwined as now,
Summer-Land, sweet Summer-Land,
And bind thy peace upon our brow,
Summer-Land, sweet Summer-Land;
Then 'mid the din of earthly care,
Then in temptation's dreary snare,
We'll feel thy calm and soothing air,
Summer-Land, sweet Summer-Land.

Thy flowers shall strew our earthly way,
Summer-Land, sweet Summer-Land,
Bright eyes shall make our night as day,
Summer-Land, sweet Summer-Land;
We'll tread with courage then, and faith;
For every rugged way earth hath
May be to thy bright shore a path,
Summer-Land, sweet Summer-Land.

The Moral Police Fraternity.

Passing down Broadway a few Sabbaths since, our attention was attracted by a notice upon a "Bulletin Board" at the door of Dodworth's Hall, that the "Moral Police" meet at 104 A. M., and that "the public are invited." Being one of the public, and the hour, by our "repeater," not far from 104, we determined to "drop in" and try to learn what new-fangled organization had styled itself—or been styled for it—the "Moral Police Fraternity."

Men, women, and children—the grave and gay—assembly, until the hall was quite well filled. Music, sweet and thrilling, was made by the choir. A man, Mr. Davis, arose and informed the audience that the Moral Police was a numerous body, having members in almost every State in the Union as well as in Canada and Panama.

Then a woman, Mrs. Davis, arose, and reading from a manuscript roll, we began to get an inkling of what the Moral Police—or the members of the Moral Police—contemplate doing; and, so far as our memory serves, we will try to explain it.

The members, individually and collectively, pledge themselves to let no opportunity slip of doing, or trying to do, good; of contributing alms, where alms are most needed; giving kindly words, where such are of value; of preventing quarrelling, fighting, drunkenness, and crime; of aiding the downfallen to rise; of ameliorating the condition of crippled and diseased poor children. In short, to use all reasonable efforts to prevent sin and crime by timely aid or counsel, and to elevate humanity above the necessity for a Municipal Police.

The objects of the Moral Police, therefore, are certainly praiseworthy. The field of labor is large—very large—and full of stumps, roots, and rubbish that need clearing away before we can hope for much of a harvest; but if there is a WILL there is a WAY, and we earnestly hope that the laborers who have undertaken this work may be abundantly rewarded.

—American Odd Fellow.

—I have sometimes thought that if I had a half-million of dollars to give away, I would establish—not a hospital, nor a school, nor a church—but a band of music, of the highest and purest character, whose sole function should be to play in the Central Park a certain number of hours of every day in the year. What should I expect from such an endowment? I should expect to draw the thousands who now never breathe the free air in purity and amid scenes of beauty and order, into that lovely retreat; to break up a disastrous devotion to business; to bring the rich and the poor together; and to breathe, by the subtle power of music, a spirit of harmony, and of peace, and of innocent and of elevated enjoyment, through this vast metropolis. I should expect to raise beneficently the feeling of civic attachment, and to increase the pride of local feeling.—REV. DR. BELLING, at the laying of the corner-stone of the National Academy of Design.

News of the Emperor.

A correspondent, writing from Paris, states that the Emperor of the French is looking very unwell, and appears to suffer from the anxiety occasioned by the present European complications and the equally perplexing affairs in Mexico; further, that the Emperor was lately attacked so severely with colic that he lay for the space of a whole hour in a state of perfect insensibility. The terror of the court was indescribable, as the most serious apprehensions possessed the minds of all.



ANDREW JACKSON DAVIS, EDITOR.

NEW YORK, SATURDAY, DEC. 12, 1863.

TERMS OF SUBSCRIPTION:

TWO DOLLARS FIFTY CENTS A YEAR, PAYABLE IN ADVANCE.
ONE DOLLAR TWENTY-FIVE CENTS FOR SIX MONTHS.
Single Copies, 5 cents.

Money sent at our risk. For all large sums, drafts on New York should be procured, if possible.
Canada subscriptions 25 cents additional for postage. Foreign subscriptions \$1 extra.

Single copies of the HERALD OF PROGRESS may be obtained of all the News Dealers throughout the country.
Sample copies mailed from this office on application.

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

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

All letters to be addressed to
A. J. DAVIS & CO., PUBLISHERS,
274 Canal Street, New York.

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

"SPIRITUALISM AND INSANITY" are considered by O. H. Wellington in this issue. Of the theory entertained by this correspondent we may hereafter speak. We are informed by one who ought to know that the writer's name was assumed by an impostor "in the hub of the universe," who signed his articles "D. H. Wellington," and whose practice was exposed in our columns some time since. Let justice be done.

Lectures Next Sunday.

Frederick L. H. Willis will again address the Friends of Progress next Sunday, at 806 Broadway. Morning subject, "The Relation of Liberal Theology and Spiritualism to the Times;" Subject for the evening, "Progressive Ideas of God."

Juvenile Choirs.

The Children's Choir, under Mr. Barlow's direction, discoursed "sweet music" to the congregation for the first time last Sunday. This is the beginning of a grand musical movement among the boys and girls of Progress. We hope the children of reformers, throughout the country, will be encouraged by their parents to form these Juvenile Choirs.

Lyceum No. 2.

Next Sunday afternoon at Dodworth's Hall the "duplicate" Groups will be resolved into "Progressive Lyceum No. 2." It is now composed of twelve Groups, having as many Leaders, and members in sufficient numbers to justify its independent organization. New station targets will be furnished to the new Groups; their Leaders will carry beautiful silk flags; and the members who have long worn the first badges of Lyceum No. 1, will hereafter wear new and appropriate badges of their own. Thus twenty-four Groups will assemble every Sunday on the floor of Dodworth's Hall, and thence make progress in "the good, the true, and the beautiful." In all these signs we behold the good time coming.

The Fair in Chicago.

This Fair had for its object the benefit of the sick and wounded soldiers of the country. The profits (\$56,000) show how dear is this object to the people. And now something similar is proposed in New York—something that shall unite the trades, the arts, the manufactures, the great firms and the petty shops, fashion and use, in one great purpose, and call out the sympathy of the whole people. That sympathy is ready to express itself, and the people hunger for the opportunity, and knowing it not, haunt fashionable places of amusement and indulge in fresh importations of brocade and moire antique. An opportunity to indulge the taste, and at the same time to do good, is coming. Think of it and be in readiness.

What is Coming?

Prognosticators have been predicting a severe winter, and abundant counsel has been offered for the poor to prepare for a hard winter coming. The fine December weather dispels popular fears in this direction, and we only learn through a Second Advent exchange what's the matter. It seems that "Jesus Christ is about to come," for

"It is a remarkable fact that there is a general impression abroad in the world that the end of the present order of things is at hand. This feeling is growing deeper and wider in all directions, among both Christians and Pagans. The Lord is impressing this great truth upon all people, so that, if they choose, they can prepare for the closing scenes."

Fortunately this "preparation" will not involve the necessity of buying coal at eleven dollars a ton, so that, perhaps, the poor will prefer the Second Adventists' good time coming, to the cooler one of the coal speculators. For the elect, the *World's Crisis* offers congratulations:

"Our position, so near the Judgment-Day, is truly a sublime one. We have reason to lift up our head because our redemption is drawing near. Dear Brethren and Sisters, be sure that you are ready to meet the Savior."

How self-complacent, to be sure! What a sublime time we shall have!

Spiritualism and Popular Literature.

As we welcome one book after another from the many studies of thought or of science, we find them all links in the chain of progressive thought. Not a book that gains any hold on the public, and that is not purely denominational, but contains some fresh inspiration that tends towards the enlightenment of the people in the direction of spiritual truths or facts. There are bright gleams and flashes here and there, that seem as if the living fire from heaven had touched the pen of the writer; simple and fresh statements of spiritual facts, bold contradictions of dogmas, gentle reminders of the freedom of thought, poetical renderings of unpopular truths—all these phases of progress crowd our journals, our magazines, and our popular literature.

It is said, and rightly, too, that Spiritualism has no sectarian literature—and it needs none; it claims all the free thought of the day, and calls its own that which preaches and teaches its truths. It gleams with pride from the noblest poets and the most brilliant orators, and brings its treasures from novelists and men of science, from history and philosophy, and thus forms its groundwork of imperishable literature. It fills its beautiful mosaic-floor, block by block, with the rarest specimens, and lays the broad ground-plan in a manner that shall satisfy the most critical dilettanti.

The reproach that Spiritualism has no refined standard of taste, that it cannot satisfy the literary, that it is only fit for the ignorant and superficial, comes from a study of merely sectarian or denominational Spiritualism. It can never bested honestly thus, for as soon as it is denominational, it is not spiritual. It is a general and diffusive influence, and if there exists a well-developed plan for its spread and progress among spiritual beings, that plan reaches all classes, and embraces all literature, philosophy, science, and art. Therefore we claim, as our own exponents, every sincere, earnest worker, in the world of thought.

We must go within the barriers of sects and name our advocates, and we must mark every progressive mind with the star of our banner of universal truth. We are not contending for sectarian progress, and we want no partisan labor; but we have, and can claim, every noble, true utterance—every spontaneous expression of truth, beauty, and holiness.

What a band these Spiritual Reformers are becoming! If we were to name our list of workers, we might possibly give offense. But we have the satisfaction of labeling the authors of the present season, who are uttering so many brave, progressive words, with the title: "Our Own Correspondents." No wonder that most of the magazines and journals are required to give them a fair chance at the world. Truly the wheels revolve!

"Watchman! tell us of the night—
What its signs of promise are.
Traveler! o'er you mountain-height
See that glory-beaming star!"

"Watchman! will its beams alone
Gild the spot that gave them birth?
Traveler! ages are its own;
See, it bursts o'er all the earth!"

One of the Signs.

The *World's Crisis*, which takes notice of all the hopeful indications furnished by current events, says:

"It is astonishing to see what rapid progress men are making into infidelity! and what is worse, but few are troubled about the matter. Men are quite easy to let everything progress but the truth. They are up in arms at once if that is agitated. Every species of error is freely tolerated in community; and the worst forms are becoming the most common."

An interesting mixture of sense and nonsense in the comments of the *Crisis*. On the whole we guess the few who are most troubled are the Second Adventists.

A Merited Rebuke.

The Russian officers who were fêted by a Fancy Ball costing our citizens \$70,000, offered a very delicate but merited rebuke for this extravagance of our citizens, by sending to Mayor Opdyke a parting-gift of nearly \$5,000 for the poor of the city! Who can doubt that it would have been far more consonant with their feelings to have seen the \$70,000 wasted, take the same direction?

A Good School at Bloomingdale.

Our up-town readers will, we are sure, be glad to know of a select school for young ladies and children, where progressive principles are carefully inculcated. We allude to the school of Miss Wellstood, on the Bloomingdale Road, corner of Eightieth Street. Her school, we have reason to believe, without possessing any feature obnoxious to parents of any religious belief, is one where a careful regard is had to the importance of keeping the youthful mind free from the bias and prejudices so frequently imparted at home and in school.

How Tall?

A correspondent of a religious paper writes: "God is not 'divisible.' He has 'body' and 'body parts.' He has 'hands,' 'eyes,' 'ears,' and 'feet.' For he 'walked and talked' with Adam. Why not believe the Scripture testimony?"

"We know our God is a personal being, for we have seen his likeness." Christ professed to be the 'express image' of his Father—our God?"

Can the writer tell us what sized boots this 'personal being' wears?

Renan's Life of Jesus.

This work is one of those brilliant lights of the age that shine out where least expected. It is a product of the progressive thought of the times, and, of course, it creates a wide excitement. Its sale in France has been immense, and the recent translation here will be eagerly seized on this continent.

We have Bishop Colenso toiling with earnest zeal among dry and wearisome proofs and testimonies, while the excitement created by the English Essays has hardly died away; and now a vivid, imaginative mind, catches up the awakened thought and weaves it into a beautiful romance, carrying the spirit back to Syrian skies and the fresh beauty of mountain and plain, and putting the soul in very rapport with the days when the reformer of Galilee taught the living truths of the new era. The power of this book is due to this life-like representation of the past, and the ability to make the biography of Jesus natural and human.

As a theologian, M. Renan is censured already by critics: he has his own ideas and expresses them without consultation. He takes the Gospels as he finds them, rejects what he deems false and retains what to him is sacred, and from them builds his own brilliant history. Thus he does not satisfy the rationalist or scholar, and the church must surely quarrel with him. The whole tendency of the book, however, is to represent Jesus as a man of most brilliant gifts, great and pure, noble and aspiring, but subject to human frailties, sometimes inconsistent, sometimes swayed by pride, and ready to yield to personal pique; and yet for every lack of integrity, M. Renan has a ready excuse, and lifts the hero soul above the taint of suspicion.

The Gospels of Matthew and Mark he attributes to the first century, but calls them "arrangements," and not the original manuscripts. Mark is called a collection of anecdotes, badly digested; Luke, a document manufactured by a man of skill in selecting and combining, and possessing literary art. John, he says, is full of metaphysical abstractions and wearisome tirades; one chapter is ungenial, and, on the whole, he rather believes John was dissatisfied with the small part he is made to take in the other epistles, and so writes one to suit himself.

Yet, after this bold sweep of the sacredness of the records, he goes to work to build up a sacred edifice, and shows in all his labors so profound a respect and so tender a love for Jesus, that he kindles up devotion in the heart of his readers as no devotee of an incarnate God has been able to do. He says: "This sublime person, who every day presides yet over the destinies of the world, we may be permitted to call divine, not in ordinary theologic sense, but in this sense, that he has made his race take the longest step toward the divine. He is the highest of those columns that show man whence he came and whither he tends." "He was not impeccable: he conquered the same passions that we fight with." "God does not speak to him as one outside of himself: God is in him, and he draws from his own heart what he says of his Father." "Jesus is not the founder of creeds, he is the initiator to the world of a new spirit."

In order to be the disciple of Jesus it was not necessary to sign any formula, nor to pronounce any profession of faith; one thing only was needful to attach oneself to him—to love him. He never disputed about God, for he felt him directly in himself."

He gives a cheerful aspect to the life of Jesus. With him, he is a joyous, natural, simple being—a spontaneous outgrowth of the glowing Orient. He is a child of Nature, and takes into his heart all the beauty of that beautiful clime. He is an eloquent, eager youth, ready for a pleasant repartee, a keen jest, or a happy story. He makes the bitter edge of his wrong felt through eighteen centuries. He is full of tender love for children, and doubtless repeats sweet verses to them. He is a supernaturalist, and believes in the devil and his power; and yet he is a *thaumaturgist*—a wonder-worker. He performs his miracles, less for the good they may do than for the *éclat* they will give him.

The story of Lazarus, M. Renan calls a plot entered into by Lazarus and his sisters, but honestly enacted by Jesus. The resurrection is also a plot, and fails. In fact, the blows struck by M. Renan at superstition are so bold and daring that we wonder how he has received the verdict already given, that "this is the best life of Jesus that ever has been or ever can be written." Sifting neither school of thinkers, he is yet gaining from each the testimony of his power.

While Dr. Bushnell dares to believe that all that has been called miraculous is governed by law, and thus puts a key into the hands of the church to unlock its mysteries, this bold writer tears open the lock and wrests away those mysteries, giving in their place a vivid picture, a natural heart-throb, until he makes even the religious man feel that he has given more than he has taken away.

Thus are the great workers of our day building better than they know. While they tear down the mutilated column, they brush out the ruined niche, and put therein a pure, glowing, almost living statue, that bears the thought away from the dim aisles and arches of superstition into the serene heavens of faith and aspiration.

Obituaries.

"At a spiritual circle the other evening a gentleman requested the medium to ask what amusement was the most popular in the spiritual world. The reply was, 'Reading our own obituary notices.'—Exchange.

As we are not receiving advance subscriptions from the class of readers referred to, we propose not to invest largely in that kind of amusing literature. Will our correspondents please take notice?

Louis Napoleon and the Latin Race.

The wily Emperor of the French places his scheme of conquest in Mexico before the world, as an effort to restore the supremacy of the Latin race! What does he mean?

In the early days of the settlement of this continent, the Latin race had altogether the greatest advantage. Spain occupied the most luxuriant portion, for Mexico had in her variety of climate every possible promise for the agriculturist, and the mineral resources of Peru, Brazil, and Central America were unequalled; the precious metals were abundant, and rare gems were everywhere found. Spain sent valiant races to occupy these lands. The Spanish soldier had the prestige of glory, and brought the renown and hardihood of centuries; and following him came the peaceful results of European civilization, sciences, inventions, religious institutions—and there were none to dispute their progress.

The Anglo-Saxon race had none of these advantages. When England drove forth her Puritans, they came to the cold, hard soil of New England. There were no tempting mines, no tropical luxuriance, but barren rocks, and a rigorous climate; and even in New England they had not uninterrupted quiet for growth, as had the Spaniards in the South; but disturbances came from the Dutch, of New York, and the Swedes, of Delaware, and their religious power had to meet the opposition of the Quakers and the Baptists. And there were also innovations by the Catholics, the Huguenots, and the Humanitarians. Yet, with all their advantages, the Spaniards were not able to equal the progress of the Puritans. The Latin race yielded in point of influence and advancement, in vigor and stability, to the Anglo-Saxon race, and now we have the disjointed colonies of Mexico and South America, to contrast with New England and the great West.

The nationality of the United States is Anglo-Saxon, although it combines all nationalities. And our country, with its institutions and government, its arts and sciences, and its social prosperity, is a nation that links itself to England in descent and progress. Thus the Anglo-Saxon race has gained supremacy.

It is to restore the prestige of the Latin race that Napoleon III directs his purposes—hoping thus to increase the glory of France. Will he succeed? Will his plots and schemes avail against the steady progress of the ages?

It is not nationalities that can settle the question, but the progress of Liberty and Justice. On the side of Freedom do the forces of the age range themselves, and whether we are to stand in the front rank of civilization, and defy the power of nations against us, depends upon the progress that Liberty and Justice can make. If the Lord, or the eternal principles of right, be on our side, who can be against us?

Mrs. Plumb's Academy.

"Muscular Christianity" finds few better representatives than Mrs. Z. R. Plumb. Two years ago, while a member of the Medical class of the Hygieo-Therapeutic College, she was exceedingly frail in bodily health. But on giving special attention to the "Movement Cure" for a few months, she developed a full-chested and rosy-cheeked woman. Since then she has devoted herself with excellent success to teaching the "poetry of motion," as it is in the "Light Gymnastics." Her "Academy of Physical Culture," at No. 59 West Fourteenth Street, is having a large patronage, and is doing a good work in teaching the young muscles to grow, and the old ones how to stir.—Herald of Health.

AIR-LINE DISPATCHES

TO THE

Herald of Progress.

STRUGGLE BETWEEN JUSTICE AND POLICY.

There is nothing so certain to bring success as Right. The triumph of Wrong is only a partial triumph. Right comes uppermost in the end. The victories of the Union troops are on the side of Right, but the Union cause is not wholly the cause of Justice, because it is not the cause of all the oppressed.

National greatness demands consistency. There is a lack of consistency in the Government—therefore there cannot be continued victories and permanent success in all directions. A hydra-headed monster will live while one head remains unbruised. Ten heads have been smitten from the monster, Slavery. There remain five more. One is already drooping, but the others raise their fearful and dreaded necks, and pour forth their venomous breath, and the nation is sick from breathing it.

THE FORTHCOMING MESSAGE.

The President's Message shall send healing power over the land; and Congress will speak the words of salvation; but both branches of Congress will fail to erect a standard higher than the people have raised. The people must again turn to the Source of power and inspiration, and find the standard that shall be borne above the selfishness of national greatness, and become the standard of Justice. *This is power—this is conquest: To do JUSTLY and TO SEEK RIGHTEOUSNESS.*

THE BANNER OF JUSTICE.

There is a banner. On one side is inscribed: "JUSTICE, LOVE, FREEDOM; on the other: "EQUALITY, FRATERNITY, RIGHT."

Only a few follow that banner on earth; but an innumerable company in the higher life follow its broad floating folds—and they shall become the nation's inspirers.

Measure not success, then, by victories, or loss by defeats, but by the numbers that march about that banner. For as they increase in power, so shall increase wisdom and insight.

tive, for whom I cherished a very strong and tender attachment, I retired with the open letter in my hand. I soon fell asleep and had a dream, in which that person was most strikingly portrayed and extremely active. Subtly waking I felt assured that there was some subtle connecting agent between the letter and the dream. I was still in physical contact with the paper, and my knowledge of the dynamics of mysterious agents appeared to justify the conclusion, that the palpable emanations from the mind of my correspondent—imparted to me through the medium of the letter—had suggested or inspired the concurrent operations of my own mind. Desiring to render the experiment as conclusive as the nature of the case would admit, I placed the open sheet on the pillow, and resting my head on the same, once more fell asleep and again dreamed of the subject of the communication, who appeared with such preternatural vividness as to awaken a deep sense of the reality of his presence.

The mind wanders in sleep, and by a mysterious power of cognition often perceives distant objects and occurrences, or discovers its lost treasures and absent friends. An object that we have once possessed—lost, mislaid, lost or stolen—is far more likely to be found, by the clairvoyant or ordinary dreamer, than one that has never been in our hands. We establish a kind of magnetic rapport with everything we touch, and that serves to connect the mind with the object. By a kind of instinct the dreamer sometimes traces the obscure connections between himself and his lost possessions, or, in obedience to a species of spiritual gravitation, he may find the remote but well-remembered objects of his love.

A case of truthful dreaming, involving the recovery of a treasure, was originally published in the *Los Angeles Star*, in the Spring of 1854. Colonel Reese and his train had, among other misfortunes, lost a considerable sum of money, but precisely how or where could not be determined by any member of his party. On arriving at San Bernardino, Col. Reese had a dream, in which the locality of the money was so vividly impressed on his mind, that he resolved to go back and find it. Some days after, Reese and his company returned to San Bernardino, having visited the spot indicated in the Colonel's dream, where they found the entire sum of money in a buckskin bag.

Some years since the *Highland Eagle*, of Westchester County, New York, published the fact that Mr. Dykeman, Deputy Sheriff of Putnam County, had made a singular discovery in a dream. It was stated that George F. Sherman, of Cold Spring, had lost his pocket-book, containing three hundred and seventy-two dollars. On the night following the Deputy Sheriff dreamed that a clerk by the name of McNary had the money. Unable to resist the suspicion excited in his mind, Mr. Dykeman arrested McNary, who thereupon made a confession, and restored over three hundred dollars of the money, which he had concealed in places indicated in the dream.

General Stephen Rowe Bradley, formerly of Westminster, Vermont, a distinguished lawyer, and Senator in Congress from that State, being absent from home at a distance of one hundred miles, dreamed that his son was drowned. The General was a man of firm nerves and rational judgment, and not at all likely to be influenced by superstitious notions; but so intense and profound was the impression on his mind, that he immediately started for home. On his arrival he found the funeral procession just leaving the house, bearing to the grave what was mortal of his son.

In this part of my classification I will only offer one additional example. The following account of a remarkable case of reliable dreaming, comprehending all the particulars of a tragic scene that was enacted in California, on the 6th of December, 1854, originally appeared in the editorial columns of the *Cincinnati Times*. The subject of this singular experience was a young married lady in that city—wife of a merchant doing business on Main street—and it should be observed that her dream and the actual occurrence were simultaneous:

She dreamed of seeing her brother, who in 1852 left home to brave the hardships of a life in California, that he might secure a competence for himself and his sister. She saw him rise from a bed, in a small bed-like room, and running his hand under the pillow, draw from thence a revolver and a huge bowie-knife, both of which he placed in a belt that encircled his body. The time was not far from midnight, for the embers were yet smoking on the rude hearth; and as they cast their lurid glare over his countenance, she thought the scene it was all a dream; but then she concluded that no dream could be so real, and became convinced that all was actual.

While she gazed on his countenance, the expression suddenly changed—it betrayed an intense watchfulness; all motion seemed suspended, and every heart throb muffled, while the eye was fixed on a particular spot near the head of the bed, where—through a small aperture not noticed before—a human hand was visible, grasping a short, keen instrument, looking terribly like a dagger. It apparently sought the head of the bed, for as it touched the pillow it passed slowly down to about the supposed region of the heart, and poised for a second, as if to make sure its aim. That second was sufficient for the brother to rise noiselessly from his seat, draw his bowie-knife from his belt, and advance a single step toward the bed. Just as the dagger descended into the blankets, the knife of the brother came down like a meat axe, close to the aperture, completely severing the hand of the would-be assassin above the wrist, and causing the dagger and limb to fall on the bed, trophies of his victory. A deep, prolonged yell sounded from without, and on rushing to the aperture and convincing himself that there was but one, the brother unbolted the door and stepped out. The moon was shining, and by its light was discovered a man writing as if in the last agonies.

The miner drew the body to the door, and turning his face to the fire, beheld the visage of a Mexican, who, for some fancied injury, had sworn to never rest content until he had taken his (the brother's) life. On examining the man closely, he was discovered to have a wound near the heart, which a long, sharp, two-edged blade in his left hand abundantly accounted for. Putting in the attempt to assassinate his intended victim, he had with his only remaining hand, driven another knife to his own heart. The lady awoke, and, vividly impressed with the dream, related the substance to her husband, as it is here recorded. Judge, then, of their surprise, when, not long after, they received a letter from their brother in California (by the North Star), relating an adventure that occurred on the night of the 6th of December, corresponding in all its particulars with the scene witnessed by the lady in her dream.

The foregoing illustrations clearly indicate that the soul is not necessarily confined by

its corporeal restraints to any specific locality; but that it is free to traverse the world, and that distance can oppose no obstacle to its free communion with all kindred natures. The facts of this class are very numerous, but it is unnecessary to multiply examples. In the hours of sleep we often visit distant places and the scenes that pass before the inward vision have at once the semblance and the substance of reality. Indeed, in some essential sense, the soul leaves the body, and makes excursions into remote regions; and in many cases our dreams, no less than the mental impressions of our waking life, are found to be faithful representations of actual circumstances and events.

Many dreams are doubtless to be attributed to the continued activity of a particular class of faculties, after the action of others have been temporarily suspended by sleep. All allegorical dreams and visions may be—perhaps generally—embraced in this category. If we suppose Ideality and Comparison to be the faculties of the sleeper to be extremely active, it may not be difficult to account for many allegorical representations in dreams. It is well known that the dominant faculties are the last to yield to the magnetism of sleep. In such an organization as I have supposed, the imagination, or creative power of the mind, being still awake, continues to form its images in the cerebral camera, and those images, by the cooperation of the moral sentiments, are made to assume relations to certain ideas, principles, objects, and events. By a law of nature and our moral constitution, we associate particular qualities and characteristics with certain forms, and those forms often become the universally recognized symbols of moral and other qualities. By common consent deception is represented by the serpent, fidelity by the dog, innocence by the lamb, and peace by the dove. We also recognize similar relations of particular ideas and individual attributes to inanimate objects and their uses. The strong mind that demolishes the theories and systems of ages may be likened to a battering-ram; a clumsy critic, or a stupid, careless fellow, is called a blunderbus; whilst a rarer is the polished and pointed symbol of caustic wit and pungent satire. The mind of the sleeper may continue to recognize these relations of special qualities and abstract ideas to specific forms and individual characters, and hence the development of this class of dreams.

Three illustrative examples will suffice in this connection. A friend, who is a critical and able writer, having been vehemently opposed and lately accused by certain parties—who were too ignorant and groveling to comprehend his principles or to appreciate his character—retired one evening after reviewing the conduct of his enemies, and dreamed that while traveling in a barren and sandy region he suddenly encountered a serpent. The reptile was large, black, and seemingly venomous. The dreamer finding himself armed with a long whip, proceeded to lash the snake about the head, which caused the most violent and painful contortions, while the monster vainly attempted to escape. Occasionally the serpent would bury his head in the sand to protect it from the lash; but the dust blinded him, while his whole form writhed beneath the blows of the assailant.

On another occasion the same gentleman, having completed a just but severe and scathing review of a certain secular journal, folded the paper and laid it on the table. The same evening a lady of remarkable psychological susceptibility—in whose mind ideas were commonly represented by appropriate symbols—called on the reviewer, in company with several other persons. This lady had no knowledge of the particular business that had occupied my friend during the day. In the course of the evening, while reclining in an easy chair, she became somnolent and declared that she saw a glittering two-edged sword, drawn by a strong hand from its scabbard on the identical table on which the reviewer had performed his task, and whereon he had left his manuscript.

The remaining example is selected from the writer's personal experience. Some time before the commencement of the Italian Revolution under Garibaldi, I was on one occasion seated in my room, and in meditation of the affairs of Europe, when I fell asleep. A brief interval of oblivious repose was succeeded by a state of inward waking and a significant dream or vision. The time was early morning. I was standing on high ground, commanding an extended view of the surrounding country. On every side objects of classic beauty and impressive emblems of decay were visible in the gray twilight, while over all reigned the silence of death. Moreover, there was a strange glory diffused over the heavens, irradiating the mountain-tops, while darkness yet veiled the plains and valleys and every object beneath.

Suddenly a strong man appeared standing on an eminence before me. His countenance was highly illuminated, as if the first rays of a rising sun had fallen like a golden baptism on his head. Majestic in form, and with a bearing more than kingly, he at once inspired me with profound respect and admiration. At first his right hand was on his left breast, and concealed beneath the folds of his mantle. But at length he drew from his bosom a great Lens which was made to revolve at the slightest suggestion of his will, and to assume every conceivable position with respect to the light and the objects to be illuminated. I was informed that the strong man was Garibaldi, and that the great moving Lens in his right hand was Revolution! As the Lens revolved the concentrated rays shot arrow-like through the shades below, discovering in their course the forms of noble men chained and prostrate. But as rapidly as the light was diffused among their chains fell asunder like untwisted flax when it is touched by a burning brand. The number of the disenthralled increased. Very moment until a vast multitude stood erect and rejoicing in their recovered freedom.

Again the Lens revolved, and the burning shaft fell in thick darkness, revealing a form clothed in faded and filthy robes, and surrounded by the shattered symbols of regal authority. The form was wasted; the tissues seemed to be shriveled, and the fluids dissipated, as if by the action of internal fires. The lips were compressed but tremulous, while the expression of the eye was restless and malignant. The visage revealed no trace of human sympathy. A dingy crown encircled the brow and the right hand grasped a broken scepter. I was made to know that this figure was the embodied representation of the exist-

g political and spiritual despotisms. At length the scorching rays were brought to a focus on the scepter, which ignited and consumed away, the ashes falling over the palsied body.

From his elevated situation the Genius of Revolution calmly witnessed the spectacle. Once more the Lens moved in his hand, and as the consuming rays played over the blackened and blasted brow, the crown was fused and ran down the furrowed face like a scalding and bloody sweat. The form was not fearfully convulsed; the throne crumbled at its base, and a frightful apasm seized the solid ground on which I was standing. The shock was powerful and diverted my attention for an instant. Recovering from my surprise, I looked again, but the smitten form and broken symbols of despotic authority were visible no more. The earth had closed over them!

A complete classification would include other important psychological phenomena developed in sleep. Dreams that have led to discoveries in the Mechanic Arts, and such as have resulted in contributions to popular literature, will furnish the subject of the succeeding chapter; while the writer's suggestions respecting prophetic dreaming will be presented in the elucidation of the Law of Prophecy. I am admonished that there are yet other dreams—of deep and peculiar import—that admit of no rational explanation on any principles, either comprehended by the common mind or recognized in the systems of material philosophy.

—Powers there are
That touch each other to the quick, in modes
Which the gross world no sense hath to perceive,
No soul to dream of—

The most subtle forces in Nature and the great powers of the moral world are seldom appreciated. While they are irresistible, they operate so silently that they elude the ordinary observer. Indeed, they are frequently quite overlooked by authors of acknowledged erudition. Dr. John William Draper, in his late work, while referring to the sources of cerebral action and mental impressions in sleep, does not appear to recognize the presence of any forces, or the active influence of any agents, except such as belong to the material creation. In the intellectual operations of the sleeper he finds little more than the fantastic creations of the unrestrained or disordered imagination, and the incongruous association of sensorial images, originally derived from the objects of the external world. I extract the following from the author's "History of the Intellectual Development of Europe":

"In the brain of man, impressions of whatever he has seen or heard, of whatever has been made manifest to him by his other senses, may, even the vestiges of his former thoughts, are stored up. These traces are most vivid at first, but by degrees they decline in force, though they never probably completely die out. During our waking hours, while we are perpetually receiving new impressions from things that surround us, such vestiges are overpowered, and cannot at all emerge from the mind. But in the period of sleep, when external influences cease, they present themselves to our regard, and the mind, submitting to the delusion, groups them into the fantastic forms of dreams. By the use of opium and other drugs which can blunt our sensibility to passing events, these phantoms may be made to emerge. They then offer the same pictures in the interior of the brain, and in the hour of death."

"It is immaterial in what manner or by what agency our susceptibility to the impressions of surrounding objects is benumbed, whether by drugs or sleep, or disease, as soon as their force is no greater than that of forms already existing in the mind, they will emerge before us, and dreams and apparitions are the result. So liable is the mind to practice deception on itself, that with the utmost difficulty it is aware of the delusion." (Pp. 317-18.)

The learned author looks among the phenomena of sleep for some shadowy suggestions of the life to come; but only finds in dreams and "visions of the night."

—Combinations of disjointed things,
And forms impalpable—

Whilst admitting the realities of another world, his distant fellowship for the celestial authorities does not permit of diplomatic relations or the commerce of ideas. The invisible, inspiring agents of the human race, very generally recognized in the past, by Pagans, Jews, Mohammedans, and Christians, may have been mere phantoms and hallucinations. If the demon of Socrates was not his own "conscience, we must infer that he labored under a mental malady." In the interest of popular materialism it is thus presumed, that the noblest man and the most celebrated philosopher of antiquity, was so diseased in mind that he could not distinguish the promptings of his own moral nature from the foreign influence and distinct personality of another. In consonance with such views it is but natural that Professor Draper should regard many profound religious experiences as idle vagaries or strong delusions.

Medical authors, and all whose investigations are limited to their inquiry into the laws and operations of physical nature, are liable to become faithless. They are prone to lose sight of the fact, that the human mind exists, at all times, in the midst of a vast realm, susceptible of being pervaded by mental and moral forces, and peopled by the invisible ministers of the Omnipresent One. These being inseparable from the sphere of the soul's

"Of this class was the significant dream of the great Athenian philosopher. On the night before he took the deleterious hemlock he slept calmly, and in the morning, being attended by his chief disciples, he described his vision in this simple and touching language. Socrates proceeded:

I saw a beautiful youth come in to me. On his countenance were that still composure and calm sobriety which belong to the form divine. In his right hand he bore a burning torch, and a reddish glow, like that of evening, was diffused over the darkness of my prison.

The godlike youth gradually let down the torch; but I seized his arm, as it seemed to me, and exclaimed: 'What are you going to do? He replied: "I am extinguishing the torch!" Oh! I entreat, do it not! It is to me a friendly light in the darkness of my prison."

He smiled and said: It is the torch of the earthly life. Thou hast no further need of it. For as soon as it is extinguished thine earthly eyes close forever, and thou soarest aloft to a higher world, where of pure and heavenly light beams around thee. Of what use to thee any longer is the self-consuming earthly torch?"

The flame was quenched; and the philosopher, with a serene spirit, awoke to find himself overshadowed by the gloom of his prison. Just then the door was opened, and Socrates welcomed the youth who bore the cup which was to extinguish the torch of life.

existence, now and hereafter, it follows that they all influence the mind as naturally and inevitably as the body is acted on by material forms and physical forces. Immersed in this mental deep, as in one fathomless and shoreless sea, the mind is never beyond the influence of silent forces and inspiring agents adapted to excite the faculties. Those secret forces touch the hidden springs of our common nature, and gentle beings move around us.

"With feet that make no sound upon the floors."

Sleep half-unbars the portals of that realm of mystery. At death the soul enters and leaves the door ajar when those who are near catch glimpses of the life that is to be. The mind brings back some precious tokens of divine ideas and visitations, and we feel that we are haunted as by some living presence. Nature inspires the soul through the sense. The low notes of the forest bird; the faint echoes of distant water-falls; the voices of children in the vespers; the soft murmurs of the shells along the strand, and the tremulous accents of first love—these, indeed, are all sweetly solemn and strangely pleasing. But Genius and Nature offer no suggestions that are more significant and beautiful than such as come to the innocent in Sleep.

Such is the country, over whose existence
The brooding shades of mortal doubt are cast;
Such is the realm that, dim with night and distance,
Lies unexplored and vast.

But when the morning comes the spell is broken,
And like a dream the wondrous record seems;
And memory holds the solitary token
Of the dim LAND OF DREAMS.

Miscellaneous.

Contributed for the Benefit OF THE

EUROPEAN PUBLISHING FUND.

Messrs. A. J. DAVIS & Co. offer for sale, copies of the following valuable work, contributed by the author to the European Harmonical Publishing Fund.

The Fountain of Health;

A System of Specific Cures and Remedies, by which Diseases may be Prevented and Cured by All;

TOGETHER WITH
A lucid description of the Functions of the Human Organism and the Laws of Health;

Also, valuable instructions in regard to Pregnancy, Parturition, Nursing, the care of Children, the use of Magnetism, and the employment of Hygienic Gymnastics and other auxiliary Remedies.

BY DR. WIESECKE,
Practicing Physician, Surgeon, and Accoucher,
No. 15 Bond Street, New York.

Translated from the German by
PAUL D. LYMAN, JR.

This new work, by a distinguished German Physician, is not simply a presentation of a system of Specific Homeopathic Remedies, but is a valuable

Handbook of Hygiene,

Embracing important physiological teachings, a thorough course of

CURATIVE GYMNASTICS,
and special directions for the application of Magnetic Manipulations, and instructions and advice concerning Acute Diseases, Accidents, Poisons, &c., &c.

One volume, 12mo, 372 pages. Price \$1.25. Sent postage paid on receipt of price. The entire proceeds to accrue to the benefit of the European Publishing Fund.

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

CLEANLINESS

PROMOTES

HEALTH.

REASONS WHY ALL PERSONS SHOULD USE

STEARNS & CO'S

GLYCERINE

FAMILY AND TOILET

SOAP.

BECAUSE with it a large washing can be done quicker and better than with any other Soap, Washing Fluid, or other Compound.

BECAUSE it does not produce irritation of the skin, or make the hands red and hard, but soft, smooth, white, and healthy.

BECAUSE it does not in any way injure Linen, Cotton, or Woolen Goods, nor turn them yellow, but imparts a transparent clearness.

BECAUSE for softening and cleansing Flannels it has no equal, and does not shrink them.

BECAUSE it will remove Grease, Tar, Pitch, and Paint, from Silk, Woolen, and Cotton Goods, and all fruit stains from Table Linen and Napkins.

BECAUSE it will wash in hard, salt, and lime water, and is equally suited to all nice Toilet purposes as well as rough household work and cleaning paint.

BECAUSE its chemical properties being curative, it will afford relief and effect a CURE OF SALT RHEUM and all Cutaneous Diseases.

BECAUSE it is recommended by Chemists, Hotel Keepers, Steamboat Captains, Laundry Proprietors, and by all who have used it and given it a fair trial, as the best, cheapest, purest, and most efficacious of all Soaps in use for all washing purposes, and gives full satisfaction wherever it has been generally used.

BECAUSE the money will be refunded if it does not prove itself fully satisfactory to all who buy it.

FOR FAMILIES, in boxes of 70 and 35 pounds each and Toilet, in boxes of four dozen each.

N. B.—The Soap manufactured by STEARNS & CO. is the ONLY PURE GLYCERINE SOAP made in the United States.

THE TOILET SOAP is put up in white, unperfumed cakes, stamped with Stearns & Co.'s name.

ALL OTHERS ARE IMPURE.

Sold by Druggists, Fancy Goods Stores, and Grocers, everywhere.

C. H. & P. S. SWAIN, Sole Agents,
No. 20 Old Slip, New York.

Our Book List.

PROGRESSIVE PUBLICATIONS.

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

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

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

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

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

Works on the Harmonical Philosophy.

BY ANDREW JACKSON DAVIS.

The Principles of Nature: Her Divine Revelations; and a Voice to Mankind. 1 vol. 8vo, 800 pages. \$2.50, postage 50.

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

Vol. I.—THE PHYSICIAN. \$1.25, postpaid.
Vol. II.—THE TEACHER. \$1.25, postpaid.
Vol. III.—THE SEER. \$1.25, postpaid.
Vol. IV.—THE REFORMER. \$1.25, postpaid.
Vol. V.—THE THINKER. \$1.25, postpaid.

The Penetrals: Being Harmonical Answers to Important Questions. \$1.25, postpaid.

The History and Philosophy of Evil. With suggestions for more Ennobling Institutions and Systems of Education. Cloth, 50 cents; postage 10; paper, 40, postpaid.

The Harmonical Man; or, Thoughts for the Age. Paper, 40 cents, postpaid.

The Philosophy of Special Providences. A Vision. Paper, 15 cents; postage 2.

The Harbinger of Health. Containing 300 Medical Prescriptions for Body and Mind. 420 pages, 12mo. \$1.25, postpaid.

Answers to Ever-Recurring Questions for the People. A sequel to the "Penetrals." 430 pages, 12mo, cloth. (Just published.) \$1.25, postpaid.

Rational and Philosophical.

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

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

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

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

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

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

Works on Spiritualism.

The Philosophy of Spirit Intercourse. An Explanation of Modern Mysteries. By Andrew Jackson Davis. Cloth, 75 cents; paper, 50; postage 5.

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

Footfalls on the Boundary of Another World. By Robert Dale Owen. \$1.25; postage 25 cents.

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

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

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

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

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

Answer to Charges of Belief in Modern Revelations, &c. By Mr. A. E. Newton. 10 cts. My Experience; or, Footprints of a Predestinate to Spiritualism. By Francis H. Smith. 50 cents; postage 10.

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

Spirit Works Real, but not Miraculous. A Lecture, by Allen Putnam. 25 cents; postage 2.

Scenes in the Spirit World; or, Life in the Spheres. By Hudson Tuttle, Medium. Paper, 25 cents; postage 2.

The Road to Spiritualism. A series of four Lectures delivered by R. T. Hallowell. 25 cts.; p. 4.

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

Twelve Messages from the Spirit of John Quincy Adams. Through Joseph D. Stiles, Medium, to Josiah Brigham. \$1.50; postage 30.

The Healing of the Nations. Given through Charles Union. With an Introduction and Appendix by Gov. Tallmadge. 550 pages. \$1.50; p. 20.

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

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

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

Miscellaneous.

The American Crisis; or, The Trial and Triumph of Democracy. By Warren Chase. 18 cts.; p. 20.

Discourses on Religion, Faith, and Priestcraft. By C. Buchmiller. 10 cents.

Legalized Prostitution. By Charles S. Woodruff, M. D. 75 cts.; postage 15.

True Civilization. An Immediate Necessity and the Last Ground of Hope for Mankind. Cloth 7 pages 50; postage 10.

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

General Agent for England, JAMES BURNS, Progressive Library, Camberville, London S.

EMPIRE OF THE MOTHER

THE CHARACTER AND DESTINY OF THE RACE.

BY HENRY C. WRIGHT.

"The Health of Women the Hope of the World."

Pamphlet; 132 pages. 25 cents. Postage 4 cents.
A. J. DAVIS & CO., 274 Canal St., N. Y.

INCIDENTS IN MY LIFE.

Just published from the advance English sheets, by special arrangement with the author,

A Remarkable Book.

PERSONAL MEMOIRS OF D. D. HOME, THE CELEBRATED SPIRIT-MEDIUM,

ENTITLED,

INCIDENTS IN MY LIFE,

WITH INTRODUCTION BY JUDGE EDMONDS

Elegantly printed and cloth bound, 12mo., \$1 25. The extraordinary Life and History of Daniel Home (or Home, as he is sometimes called), the Spirit-Medium, from his humble birth through a series of associations with personages distinguished in scientific and literary circles throughout Europe—to even a familiarity with crowned heads—has surrounded him with an interest of the most powerful character. The publication of these Memoirs will probably excite as much comment in this country as they have in Europe, and will not only be eagerly hailed by every one interested in Spiritualism, but the volume will prove a valuable work for circulation among the uninterested and indifferent.

All orders from dealers and others will be promptly filled at Publishers' prices. Single copies \$1 25. Sent by mail, postage free, on receipt of the price. Address, A. J. DAVIS & CO., 274 Canal Street, N. Y.

LIFE IN THE SPHERES;

OR,

SCENES IN THE SPIRIT-WORLD.

BY HUDSON TUTTLE.

The pamphlet edition of this work being exhausted, we have been able to procure a limited supply of an early edition bound in muslin, which will be sent postpaid for 40 cents. Address

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

The Spiritual Magazine.

PUBLISHED MONTHLY BY F. PITMAN, 20 PATTER NOSTER ROW, LONDON.

For Sale at the Herald of Progress Office

Price 25 cents. Postage 2 cents.

THE FUGITIVE WIFE.

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

NOW READY.

THE SECOND VOLUME

OF THE

ARCANA OF NATURE;

OR THE

Philosophy of Spiritual Existence,

AND OF

THE SPIRIT WORLD.

BY HUDSON TUTTLE.

HEAVEN, THE HOME OF THE IMMORTAL SPIRIT, IS ORIGINATED AND SUSTAINED BY NATURAL LAWS.

The publishers of this interesting and valuable work take pleasure in announcing to their friends and patrons and the world that the second volume is now ready for delivery.

Price \$1; postage 20 cents. For sale at this office.

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

BOUND VOLUMES

OF THE

HERALD OF PROGRESS,

VOLS. I AND II.

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

THE PRINCIPIA

Is a Weekly Newspaper, published at 104 William Street, New York, for the

PRINCIPIA ASSOCIATION.

This Association is composed of gentlemen of wealth and influence, in the principal States of the Union, and is organized according to law.

The paper is owned by the Association, and under the entire control of the Trustees named in the Act of Incorporation, viz.:

JOSEPH W. ALDEN, REV. WM. GOODSELL, REV. GEORGE B. CLEVELAND, D. D.

It is edited by Rev. Wm. Goodsell and Rev. George B. Cleveland, and published by Joseph W. Alden for the corporation.

Its columns will be enriched by able correspondents, and occasional writers, all of whom will be guided by the way-marks in the following

PROSPECTUS.

Our object, by this publication, is to promote pure religion, sound morals, Christian reforms; the abolition of slaveholding, caste, the rum-traffic, and kindred crimes—the application of Christian principles to all the relations, duties, business arrangements, and aims of life;—to the individual, the family, the Church, the State, the Nation—to the work of civilization, the world to God, restoring the common brotherhood of man, and rendering Society the type of heaven. Our text-book is the Bible; our standard, the Divine law; our expediency, obedience; our plan, the Gospel; our trust, the divine promises; our passkey, the whole armor of God.

THE PRINCIPIA seeks the suppression of the rebellion by the removal of slavery, and the restoration of the Union by securing the blessings of liberty to all the people of the United States and their posterity, in accordance with the Constitution, the Declaration of Independence, the Word of God, and the principles of civil and religious freedom.

Address J. W. ALDEN, Box 4351, New York.

Second American Edition, from the English Stereotype Plates.

THE PRINCIPLES OF NATURE,

DIVINE REVELATIONS,

A VOICE TO MANKIND

BY AND THROUGH

ANDREW JACKSON DAVIS.

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

Printed on good paper, and amply bound, with a FAMILY RECORD attached.

One large volume, octavo, 800 pages. Price \$2 50, postage 50 cts.

To California and Oregon, 40 cents additional for extra postage. All orders should be addressed to A. J. DAVIS & CO., 274 Canal St., New York.

PROGRESSIVE TRACTS.

NUMBER ONE:

DEFEATS AND VICTORIES,

Their Benefits and Penalties.

NUMBER TWO:

THE WORLD'S TRUE REDEEMER.

NUMBER THREE:

DEATH AND THE AFTER-LIFE.

NUMBER FOUR:

APPETITES AND PASSIONS,

Their Origin, and How to Cast Them Out.

LECTURES,

BY ANDREW JACKSON DAVIS.

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

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

Each Tract comprises 24 pages, 12mo., and will be furnished at the following rates:

By mail, postpaid, single copies 5 cents. 12 copies 50 cts. 25 copies \$1.

By express, 12 copies 40 cents; or to Dealers, 100 copies \$2 50.

CHILDREN'S

PROGRESSIVE LYCEUM.

A REPORT

Of its Origin, Rise, Proceedings, Conduct, Lessons, Recitations, and Songs.

CONTENTS.

Origin of the Children's Progressive Lyceum.

Proceedings of the First Quarterly Meeting.

Arrangement and Conduct of the Groups.

Order of Exercises.

Public Festive Occasions.

Department of Lessons for the Groups.

Repository of Brief Utterances for Lessons.

Questions and Answers.

Silver Chain Recitations.

Correspondence.

Hymns.

Catalogue of Books in the Library.

A neat 18mo., 144 pages, bound in cloth. Price, postpaid, 30 cents. By express, \$20 per 100.

ESSAYS ON VARIOUS SUBJECTS.

Intended to elucidate the causes of the changes coming upon all the earth at the present time, and the nature of the calamities that are so rapidly approaching, &c. By Joshua, Cuvier, Franklin, Washington, &c. Given through a lady who wrote "Communications," and "Further Communications from the World of Spirits."

Price, paper 50 cents; postage 12 cts. Cloth 75 cents; postage 20 cts. For sale at this office.

Further Communications from the World of Spirits,

On subjects highly important to the human family, by Joshua, Solomon, and others, given through a lady.

Price, paper 50 cents; postage 12 cts. Cloth 75 cents; postage 20 cents. For sale at this office.

The Apocryphal New Testament.

(NEW EDITION.)

Being all the Gospels, Epistles, and other pieces now extant, attributed in the first four centuries to Jesus Christ, his Apostles, and their companions, and not included in the New Testament by its compilers.

Translated, and now first collected into one volume, with Preface and Tables, and various Notes and References. 12mo, 282 pages. Price 75 cents. Postage 20 cts.

For sale by A. J. DAVIS & CO., 274 Canal St., N. Y.

SINCLAIR TOUSEY,

121 Nassau St., N. Y.

Wholesale Agent for Herald of Progress

Newsdealers will obtain their supplies from this House or its Agents.

Psychometrical.

SOUL READING;

OR,

PSYCHOMETRICAL DELINEATION OF CHARACTER.

MRS. A. B. SEVERANCE would respectfully announce to the public that for those who will visit her in person, or send their autograph or lock of hair, she will give an accurate description of leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; and hints to the inharmously married, whereby they can restore and perpetuate their former love.

She will give instructions for self-improvement, by telling what faculties should be restrained and what cultivated.

Seven years' experience warrants Mrs. S. in saying that she can do what she advertises without fail, as hundreds are willing to testify. Skeptics are particularly invited to investigate.

Everything of a private nature kept strictly as such. For written delineations of character, \$1; verbal, 50 cents.

Address MRS. A. B. SEVERANCE, Whitewater, Walworth Co., Wis.

Travelers' Guide.

TO ALBANY, by Hudson River Railroad, 68 Warren Street, 7 and 10 A. M. and 3 1/2, 5, and 10 1/2 P. M. Sunday, 5 P. M.

TO ALBANY, by Harlem Railroad, Twenty-sixth Street and Fourth Avenue, 10 A. M.; 4 25 P. M.

TO BOSTON, by New London line, Pier 39 North River, Stonington line, Pier 18 North River, and Fall River line, Pier 2 North River, daily (Sundays excepted), 4 P. M.

TO BOSTON, by New Haven Railroad, via Springfield, Twenty-seventh Street and Fourth Avenue, 8 A. M. and 3 and 5 P. M.

TO BOSTON, by New Haven Railroad, Twenty-seventh Street and Fourth Avenue, via Shore line, 12 1/2 and 8 P. M. Sunday, 5 P. M.

TO BUFFALO, by Erie Railroad, foot of Chambers Street, 7 and 10 A. M. and 5 P. M.

TO PHILADELPHIA, by New Jersey Railroad, foot of Courtlandt Street, 7, 10, and 12 A. M.; 4, 6, 7 1/2, and 12 P. M. Sunday, 6 and 7 1/2 P. M.

TO PHILADELPHIA, by Camden and Amboy Railroad, Pier 20 North River, foot of Barclay Street, 6 A. M. and 2 P. M.

TO THE WEST, by Central Railroad of New Jersey, foot of Courtlandt Street, 6 and 8 A. M., 12 M., and 7 P. M.

STONINGTON LINE FOR BOSTON, via Groton, New London, Stonington, Providence, Newport, Taunton, and New Bedford.—The splendid steamers "COMMONWEALTH" and "PLYMOUTH ROCK" will leave Pier No. 18 North River, foot of Courtlandt Street, daily (except Sunday) at 4 P. M.

Freight taken as low as by any other line. Office of Company, No. 115 West Street, corner of Courtlandt Street.

W. M. EDWARDS, Agent.

FOR BOSTON AND PROVIDENCE, via Newport and Fall River.—The splendid and superior steamer "METROPOLIS," Captain Brown, leaves New York every Tuesday, Thursday, and Saturday, at 4 o'clock P. M., and the "EMPIRE STATE," Captain Bragton, on Monday, Wednesday, and Friday, at 4 o'clock P. M., from Pier No. 3 North River.

Hereafter no rooms will be regarded as secured to any applicant until the same shall have been paid for.

Freight to Boston is forwarded through with great dispatch by an Express Freight Train.

E. LITTLEFIELD, Agent, No. 72 Broadway.

STRANGERS

N. Y. CITY DIRECTORY

SPIRITUAL MEETINGS.

DODWORTH'S HALL, 806 Broadway, Sunday, 10 1/2 A. M. and 7 1/2 P. M.

CHILDREN'S PROGRESSIVE LYCEUM, Dodworth's Hall, Sunday, 2 1/2 P. M.

PUBLIC MEDIUMS.

Mrs. W. R. Hayden, 44 West 28th St.

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.

Mrs. Abbott, Developing Medium, 3 West 41st street, near 6th Av.

Miss Irish, 300 Fourth Street.

Mrs. M. L. Van Houten, Test and Medical, 333 34th St., between 8th and 9th Av. All hours.

Mrs. E. C. Morris, 120 Houston street, bet. Thompson and Sullivan. Hours 9 to 12, 2 to 5, and 7 to 9.

Mrs. H. S. Seymour, Psychometrist and Impressional Medium, 98 W. Houston St. Circle every Thursday evening.

H. C. Gordon, 211 6th Av.

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

MAGNETIC & ELECTRIC PHYSICIANS

Dr. P. Schulhof, 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, 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.

Isaac H. Gibbs, 206 Delancey St.

Mrs. C. C. Rogers, Healing Medium, 35 Bond St.

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. Gookin, Magnetic Physician, 1158 Broadway.

Mrs. Sarah E. Wilcox, Magnetic Physician and Test Medium, 80 W. 33d St.

Mrs. M. Towne, 15 Houston St., bet. Broadway and Crosby.

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

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

MEDICAL CLAIRVOYANTS.

Mrs. W. R. Hayden, 44 West 28th St.

Mrs. Mary A. Fish, 31 Mark's Place.

Mrs. L. Johnson, 270 1/2 Division St.

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

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

Mrs. Addie Banker, Medical Clairvoyant and Test and Writing Medium, 12 Nelson Place, near Broadway and 8th St.

Mrs. Cora Duval, 117 West 15th St., between 6th and 7th Av. 9 A. M. to 6 P. M.

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

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

Clothing.

CLOTHING.

CLOTHING.

MEN'S, BOYS', AND CHILDREN'S

MEN'S, BOYS', AND CHILDREN'S

MEN'S, BOYS', AND CHILDREN'S

FALL STYLES.

FALL STYLES.

CLARK'S, 398, 400, and 402 (CLARK'S, 398, 400, and 402) (CLARK'S, 398, 400, and 402) (CLARK'S, 398, 400, and 402)

BOWERY, N. Y.

BOWERY, N. Y.

BOWERY, N. Y.

Opposite the Seventh Regiment Army.

Opposite the Seventh Regiment Army.

Opposite the Seventh Regiment Army.

THE LARGEST,

THE CHEAPEST,

THE BEST SELECTED

STOCK EVER OFFERED IN THE CITY.

PRICES REDUCED

PRICES REDUCED

PRICES REDUCED

20 PER CENT. BELOW BROADWAY RATES.

20 PER CENT. BELOW BROADWAY RATES.

20 PER CENT. BELOW BROADWAY RATES.

Prepared, as heretofore, by N. L. CLARK & CO.

J. P. DINSMORE, Sole Agent.

401 BROADWAY, NEW YORK.

For Sale by all Druggists.

97006760

Medical.

[SEVENTH EDITION NOW READY.]

A Book for every Household.

HARBINGER OF HEALTH.

CONTAINING

Medical Prescriptions.

FOR THE

HUMAN BODY AND MIND.

BY ANDREW JACKSON DAVIS.

Formerly known as "THE HOUSEKEEPER'S CLAIRVOYANT AND SEER."

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

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

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

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

SELF HEALING ENERGIES,

which are better than medicine.

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

Sent by Mail for One Dollar.

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

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

When sent by mail, 20 cents extra for postage.

Ten cents additional required, if sent to California and Oregon.

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

DR. R. T. HALLOCK,

Eclectic and Homeopathic Physician,

79 East Fifteenth Street, New York.

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

DR. N. PALMER, MAGNETIC AND

New Music.

We are indebted to the publisher, Horace Waters, 481 Broadway, for a roll of sheet-music, among which we observe the following instrumental pieces: New Katy-Did Schottisch, by Henry Piano; Spirit Polka, by Mrs. E. A. Parkhurst; and "Morning Dream" collection of popular songs, with brilliant variations. In the case of the air before us, "They Worked Me all the Day," we can testify to the truthfulness of the adjective, "brilliant," as applied to Mrs. Parkhurst's variations. The Spirit-Polka is also a sweet and pleasing composition.

Of songs, we notice the following: "The Favorite Shade-Tree," song and chorus; words and music by F. E. Parsons. "The Morning is Dawning," song and chorus for the times; by Herbert S. Leland. "The Beautiful Angel-Band," words by W. M.; music, by Mrs. Parkhurst. "The Tear of Love," by the same.

"How Softly in the Bruised Heart," words by J. Stewart; music, by Mrs. Parkhurst. Each one of the above would be found appropriate in sentiment and style for progressive choirs, and we hope to hear some of them sung by the Dedworth Hall Choir, to whom we transfer them.

Among other and less appropriate words, but doubtless equally choice music, we observe:

"Christ will Care for Mother now," arranged by Mrs. Parkhurst; "Let all the People Praise Thee, O God," an anthem by J. R. Osgood; "We Parted with a Cheerful Smile, or, The Soldier's Return," words by W. H. Morris, music by M. Keller. "The Violet," words by Barry Cornwall, music by S. Lawrence. "Norah Dearest," by Mrs. Parkhurst. Two of Lawrence's Duets: "Skating Duet" (very lively and spirited), and "Meet me, Dearest," "Gentle Annie." Two of Foster's melodies—sure to be good—"Slumber, my Darling," and "There are Plenty of Fish in the Sea." And finally, two humorous pieces, "Your Fortune is too Small for Me," and "The Evacuation," by Father Reed, of the "Old Folks."

In addition, we acknowledge from H. M. Higgins, Chicago, "One Flag or No Flag," a song for the times, by Ed. Willetts, Esq.; music by R. P. Robbins. "Touch us Gently, Time," one of J. P. Webster's sweetest Prairie Zephyrs; and "Our Soldier"—by the same.

From the author, Henry Tucker, we have received a copy of "Call me not back from the Echoless Shore," a "Reply to 'Rock me to Sleep.'"

Public Speakers.

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

APPOINTMENTS.

J. M. Peebles will speak in Rockford, Ill., the first two Sundays of each month.

Mrs. Amanda M. Spencer will lecture at Portland, Me., the first two Sundays of Dec.

Mrs. Laura Cuddy will speak in Philadelphia during February.

Selden J. Finney will speak in Providence, R. I., during December. Address care A. J. Davis & Co., 274 Canal St., N. Y.

Mrs. Anna M. Middlebrook lectures in Buffalo, N. Y., December; Bridgeport, Conn., January and February.

Miss Martha Lewis Beckwith lectures in Lowell, Mass., during December; Springfield, Mass., January; Stafford, Conn., February.

Mrs. Laura De Force Gordon will lecture in Bangor, Me., during December; Bradley and Old Town, Me., January and February. Address as above, or at Providence, R. I., in care of Captain Charles H. Gordon.

Miss Emma Houston lectures in Taunton, Mass., December 12th; in Summerville, Conn., 20th and 27th; in Stafford, January 21 and 18th; in Worcester, Mass., 17th, 24th, and 31st; in Bangor, Me., from February 7th to July 21st. Address either of the above places, or East Stoughton, Mass.

ADDRESSES.

Mrs. Sarah Helen Matthews will lecture in any region where she may be desired. Letters may be addressed to her or to L. W. Matthews, East Westmoreland, N. H.

Mrs. E. A. Kingsbury will make engagements for fall and winter at the West. Address 705 North Third Street, Philadelphia, Penn.

P. Pierce, France Speaking, Healing, and Developing Medium, care Beia Marsh, 14 Broadfield St., Boston.

E. Whipple is lecturing on Geology and Reform. Address Mattawan Van Buren Co., Mich.

James M. Allen, East Bridgewater, Mass., care of Galen Allen, Esq.

Ira H. Curtis speaks upon questions of government. His address is Hartford, Conn.

Miss Susie M. Johnson, care A. J. Davis & Co., 274 Canal Street, New York.

S. M. Landis, M.D., 2207 Callowhill St., Philadelphia.

Mrs. Fannie Burbank Felton, Northampton, Mass., care W. H. Felton.

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

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

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

Mrs. and Mrs. H. M. Miller, Elmira, N. Y., care of Wm. B. Hays, Rye, N. Y., care of Wm. B. Hays, Rye, N. Y.

Mrs. Nellie Whitely, Coldwater, Mich., will receive subscriptions for the Herald of Progress.

Isaac P. Greenleaf, Lowell, Mass.

N. S. Greenleaf, Lowell, Mass.

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

Austen E. Simmons, Woodstock, Vt.

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

Miss Belle Seongnli, Rockford, Ill.

Abram and Nellie Smith, Sturgis, Mich.

A. B. Whiting, Albion, Mich.

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

K. Graves, Harveysburg, O.

W. K. Ripley, box 365, Bangor, Me.

Leo Miller, Worcester, Mass.

Mrs. S. E. Warner, box 14, Berlin, Wis.

Mrs. E. C. Morris, 120 West Houston street.

Mrs. F. O. Hyzer, Box 166, Buffalo, N. Y.

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

H. B. Storer, Boston, Mass.

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

W. F. Jamieson, Paw Paw, Mich.

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

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

R. S. Caswell, Chicago, Ill.

A. H. Davis, Natick, Mass.

Rev. Stephen Feltows, Fall River, Ma

B. J. Harris, Hopdale, Mass.

Mrs. H. T. Stearns, Jonesville, Mich.

Medical.

New York Hygienic Institute,
NO. 15 LIGHT ST., N. Y.

R. T. TRALL, M. D., Principal Physician.

Patients are examined and prescribed for by Dr. Trall, who has entire medical charge, aided by competent assistants in all departments. They can hear Dr. Trall's and other scientific lectures, and learn the true ideas of Hygienic medicine; have scientific and judicious treatment applicable to each particular case; have the best of dietary, just what it is prescribed to be; good air to breathe; good soft water to drink and bath in; excellent opportunities on every hand for amusement and instruction, which has so much to do in diverting patients' minds from themselves and hastening a cure. With the above and many other advantages, while we do not claim perfection, and all that our own ideas would suggest in an establishment, still we are determined to satisfy our guests, either by curing them or letting them know their exact condition; and we can say truthfully that our patients prescribe for more patients in a year than the of any other health institution in America. For results we prefer references to themselves than to anything we may say. Those who may wish to inquire will have free access to our register. Terms moderate. For further particulars address

R. T. TRALL & CO.

DYSPEPSIA AND FITS.

A SURE CURE FOR

These distressing complaints is now made known in a "TREATISE ON FOREIGN AND NATIVE HERBAL PREPARATIONS," published by DR. O. PHELPS BROWN. The prescription was furnished him by a young clairvoyant girl, while in a state of trance. It has cured everybody who has taken it, never having failed in a single case. It is equally sure in cases of Fits as of Dyspepsia, and the ingredients may be found in any drug-store. Sent free to all on receipt of one stamp to prepay postage. This work, of 48 octavo pages, also treats on

CONSUMPTION,

Bronchitis, Asthma, General Debility, and gives the best known Herbal Remedies for their positive and permanent cures. Address DR. O. PHELPS BROWN, No. 19 Grand Street, Jersey City, N. J.

Real Estate.

House and Lot for Sale at Orange, N. J.

A plain, comfortable house, two stories and a half high, with a basement; good water in abundance, and convenient; a small garden-spot, containing fruit-trees and grape-vines, situated at a convenient distance from the Brick Church Depot, is offered for sale at the low price of \$1,500. Terms of payment easy; possession given two months after purchase. For particulars, inquire of the Editor of this Journal, or at the store of S. W. Vanaken, No. 165 Main street, Orange, N. J.

Special Notices.

MRS. E. M. FABIAN, INSPIRATIONAL WRITER, Beckman's House, Washington Village, Hudson City, N. J.

CHRISTMAS AND NEW YEARS.

THE CRAIG MICROSCOPE, with mounted objects, constitutes a becoming and appropriate Holiday Gift to old or young; combining instruction with amusement; being of the power most frequently required; and yet so simple that a child can use it. It is mailed, prepaid, for \$2.25; with six beautiful mounted objects, \$3; with 24 objects, \$5. Liberal discount to the trade. Address HENRY CRAIG, 335 Broadway, New York.

LIST OF ARTICLES FOR SALE

Office of the Herald of Health.

The following articles are kept constantly on hand for sale at the annexed prices:

GRAHAM CRACKERS, per pound, \$0 10

CORN SHAVINGS, for beds, per pound, 6 50

HAND-MILLS, for grinding wheat, corn, &c., 2 25

MATTSON'S SYRINGES, of superior quality, with directions for use, sent by mail, 2 50

ESSEX SYRINGES, of two different kinds: Continuous Stream, by mail, 3 50

" " by express, 3 00

Broken Stream, by mail, 3 00

" " by express, 2 50

FANGYIM ASTIKON, complete, packed in a box, with charts, 10 00

NEW BREAD-PANS, for making unleavened bread—per dozen, 1 00

HERALD OF HEALTH COVERS, a cheap and convenient cover for our Journal, sent by mail, 50

Graham flour, hominy, oatmeal, cracked wheat, &c., kept constantly on hand, and sold at reasonable rates, in large or small quantities.

Also, the full list of Hydropathic, Physiological, and Phenological works published by Fowler & Wells. Any book to be had in the New York market may be ordered through us.

All orders should be accompanied by the cash.

R. T. TRALL & CO.,
991 15 Light Street, New York.

HAND-MILLS.

R. T. TRALL & CO., 15 Light St., New York, keep constantly for sale Hand-Mills, particularly adapted for cracking wheat and grinding Graham flour, or corn for hominy and samp, or parched corn, or rusk.

CORN SHAVINGS.

We are prepared to furnish a new material for Beds—Cork Shavings—at THREE CENTS PER POUND. Twenty-five pounds will make a full sized double-bed. It is equal to hair in comfort, and only about one-third of its price, while in the matter of health and cleanliness, it is all that can be desired. It is also more durable than any other material in use. Some persons are using the shavings for beds in preference to cotton, hair, or feathers. Sacking for the shavings about 50 cents per bed. Send orders to

R. T. TRALL & CO., 15 Light St., New York.

A WEEK'S WASHING

May be done perfectly in two or three hours, without soaking, rubbing, or boiling, by

Johnson's Union Washing Machine, which is now in general use, receiving everywhere the most unstinted praise. Price \$12.

Johnson's Union Wringer, (With Cog wheels,) can be attached to any kind of tub or box, and is universally conceded to be the best and most durable wringer in use. Price \$8.

Call and see above articles in use at our Depot. J. JOHNSON & CO., 457 Broadway, N. Y.

N. B.—First Prize Medals were awarded at the Hamburg Exhibition in Germany, July, 1862, and at the Fair of the American Institute, September, 1862.

SOMES, BROWN & CO.,
SOLICITORS OF CLAIMS & PATENTS

AND
ATTORNEYS AT LAW.

Offices: 478 Seventh street, opposite the Post Office, Washington, D. C., and 2 Park Place, under the Broadway Bank, New York.

D. E. SOMES, LYNDEN HILL, LUCIAN BROWN.

AGENTS WANTED.—TWO DOLLARS positively for every copy. Something urgently needed by every person. Call and examine, or ten samples sent free by mail, for 25 cts., that retail for \$2, by R. L. Wolcott, 170 Chatham Square, New York.

Agricultural.

THE IONA
PREMIUM GRAPEVINE.

The IONA, a seedling brought out and named by Dr. C. W. Grant, of Iona Island, near Peekskill, N. Y., is a native variety of surpassing excellence, which we now offer, one to every new subscriber from this date onward. It is a healthy and vigorous grower, with thick foliage, and perfectly hardy. It flowers late, and ripens two weeks earlier than the Isabella, thus escaping the early and latter frosts of the season. It fruits one year earlier from the eye than any other native variety. The bunch is very large, shouldered, and of a peculiar wine color. The pulp is tender to the center, with very few and small seeds. It is sweet, vinous, and of a decided muscat flavor. With these qualities it must take precedence of all others as a table grape, and for wine it is not equalled by any, except, possibly, the Delaware. It does not decay, may be kept all winter, withstanding firmly to the bunch, and at length drying to raisins.

THE "PRACTICAL FARMER"

is designed to elevate the farmer to his true position as a scientific man. Its editorial is spirited, and among its regular correspondents are the most able agriculturists in the country. It will be our special aim to make this Journal a welcome visitor to every household. Its Ladies' Department will be found interesting and useful. Its Youth's Department will be presided over by a gentleman who has for years been a teacher of youth in one of our best institutions of learning.

We shall make our paper the true medium of success to grape-growing. Each number will lead the way and give unmistakable directions on this subject. The notice cannot err or meet with loss if he will but follow our directions in purchasing the right kind of vines, or in planting, training, and pruning them for the garden or vineyard.

Our price, including both the "Iona Vine" and the paper for one year, is only One Dollar and Twenty-five cents, or by remitting this amount to the office of the Practical Farmer and Scientific Gardener, No. 25 Park Row, New York, you will receive a weekly agricultural paper equal to the best published in this city, and the grapevine above mentioned.

It must be seen, we think, that this affords a remarkable opportunity to make money. Twelve dollars at club rates will secure thirteen subscribers to the Practical Farmer and thirteen one year old "Iona Vines," worth at the regular price—thirty-nine dollars, or a club of twelve will be entitled to our paper at the cost of one dollar per annum, with the vine gift, and the person or persons making up the club will receive an extra vine, and also our paper one year, free of charge—thus, at the regular price of subscription and the vines, you make \$27. The club vines in all cases will be sent by express, free of charge—greater the number sent to one address, less the expense to us on each vine.

This liberal offer is made simply to give our paper a more extensive circulation. We have stated time and again that we should spare no expense to obtain the largest circulation of any Agricultural Paper in the United States, and we will here say frankly that these club rates afford us but a small profit. But now that we are firmly established, we are prepared to make this liberal offer, knowing that in the end it will pay us. We would advise those who would secure the vine to remit us at once Twelve Dollars, and we will send thirteen vines and credit them with thirteen subscriptions to the Practical Farmer for one year. If the thirteen papers and vines are not all wanted at one time, the twelve dollars will thus secure them on call.

The "Iona Vine" is warranted to us by Dr. Grant (using his own words) "to be remarkably strong and well-rooted one year old plants"—being the same named in his catalogue for \$2 each.

COULTANT & BAKER.

TERMS OF THE "PRACTICAL FARMER," CONDENSED.

One copy, one year, and one Iona Vine, (the Vine will be sent by mail, post-paid,) 1 25

Twelve copies and Thirteen Vines to one address for 12 00

The old Vine and Copy belongs to the Club Agent.

Address all communications to
The "PRACTICAL FARMER,"
No. 25 Park Row, New York.

General Publications.

SKETCHES FROM NATURE,
FOR MY JUVENILE FRIENDS.

BY MRS. H. F. BROWN.

These Sketches are designed to interest and elevate the young mind. Price, in plain cloth binding, 38 cts.; half gilt, 50 cts.; full gilt, 65 cts. Postage, 9 cts. For sale at this office, and by Mrs. S. E. Nozars, 288 Superior St., Cleveland, O.

BOOK AGENTS.

THE HERALD OF PROGRESS, and books advertised in our columns, may be obtained of the following agents:

J. BURNS, Camberwell, London.

V. B. POST, San Francisco.

MRS. H. F. M. BROWN, Cleveland, O.

DR. JAS. COOPER, Bellefontaine, O.

JUST PUBLISHED!

"The Most Thrilling Book the War has Produced!"

DARING AND SUFFERING:
A HISTORY OF THE GREAT RAILROAD ADVENTURE.

BY LIEUT. WM. FITZGERALD, ONE OF THE ADVENTURERS.

With an Introduction by REV. ALEXANDER CLARK, Editor of the School Visitor.

The whole nation was excited last spring by the revelations made before the President and the Cabinet at Washington, by the survivors of Gen. Mitchell's secret Railroad Expedition, sent into the heart of the Confederacy almost a year before. Of the twenty-two daring adventurers who penetrated the enemy's country, eight perished on the scaffold, and the others, after suffering untold hardships, finally succeeded in recrossing the lines and reaching the Union army. The survivors each received a medal of honor and other magnificent rewards from the hands of the President.

The marvelous adventures of this band are recorded by one of their number, who is fully competent to the task. Their history, as narrated by him, possesses the connected interest of an epic poem. The scene is gradually developed, and the interest deepens from their first midnight consultation, onward through their perilous journey, and will scarcely breathe during the progress of the terrible chase—the most exciting ever recorded in the annals of any country. The death-scene will draw tears from the eyes of the sympathizing reader, while his cheek will burn with indignation at the cruelties practiced by the rebels. The style is a simple, unaffected one, rising with the occasion to the loftiest eloquence, and abounding in the tenderest pathos.

Nothing in history is more startling than this adventure, or more heart teaching than its portraiture by the pen of the gifted author.

The book is illustrated by a fine steel portrait of the author, and several exquisite wood engravings, and printed in the highest style of typographical beauty.

PRICE ONE DOLLAR, POST-PAID.

Agents wanted in all parts of the country, to whom extraordinary inducements are offered.

Send for a circular.

Address all orders to
J. W. DAUGHADAY, Publisher,
No. 1208 Chestnut St., Philadelphia.

For sale at the Herald of Progress office. It

JUST PUBLISHED.

"PECULIAR."

A New American Novel.

BY EPES SARGENT.

A novel of rare power in respect to plot, characters, and style, entitled "Peculiar."

One handsome 12mo vol., Cloth. Price, \$1 50.

The materials have been supplied in the testimony of Gen. Butler, Gov. Shepley, the Provost Marshal, and others, in regard to certain social developments consequent upon the occupation of New Orleans by the United States forces. In his treatment of these thrilling and extraordinary facts, the author has exhibited once a delicacy and a boldness that commands admiration.

The enthusiasm of the few to whom "Peculiar" has been submitted, has a ring of genuineness which cannot be mistaken. "I scruple," writes one, "to say all I think about it, lest I should seem extravagant. I have so much to say about it, that I could not criticize it if I would. It is in truth a shining and charming book. Few novels can I name in which the interest is so early excited, and so absorbingly kept up to the end."

"I wish," writes another, "every woman in the land could read 'Peculiar' for it is a work that goes home to the feminine heart, and eloquently interprets much that has never before been so well expressed. The book has all the elements of a large and striking success."

"Peculiar" gets its name from one of the characters, who has been named, by his whimsical master, Peculiar Institution.

"... This is eminently a book for reading aloud; so spirited and facile, so elegant and natural is the style; so clearly delineated and grouped are the characters; so thrilling with vitality and interest is the whole wonderful story. Read the interview at the White House, in which the President appears; the scene in which Mr. Jefferson Davis is photographed; the scene at Mr. Pomplander's; the vendue at New Orleans, at once so humorous and pathetic; those inimitable scenes at the St. Charles Hotel, in which George Saunders and Senator Wigfall gloriously figure; the steamboat scenes on the Mississippi; and that unparalleled story of Kettle—which we defy any one with heart of flesh to read without tears."

"I have rarely read a novel so startlingly bold, and yet so gentle; so truthful, and yet so tender; so glowing with unobscured interest as a story, and at the same time so vivid and overflowing with ideas."

"The scene lies half in New York and half in New Orleans."

"Peculiar" forms an elegantly-printed 12mo of 500 pages.

In addition to these features of rare attraction, we need not remind our readers that this work is brimful of Spiritual facts, boldly attested by the author, to receive for it a wide circulation among Spiritualists.

That it will form an important instrument in calling increased attention to the Spiritual movement, no intelligent reader will fail to perceive. It should lie upon the table of every progressive family.

Sent by mail on receipt of the price. Address,
A. J. DAVIS & CO., 274 Canal St., N. Y.

THE SOUL OF THINGS.

OR,
PSYCHOMETRIC RESEARCHES AND DISCOVERIES.

BY WM. AND ELIZABETH M. F. DEXTON.

"Enter into the soul of things." (WISCONSIN.)

For sale at this office. Price \$1.25; postage 20 cents.

The Gospel of Harmony for Humanity.

BY MRS. E. GOODRICH WILLARD.

CHAPTER I.—The Gospel of Harmony for Man and Woman; or, Central Truths and Universal Harmonies.

CHAPTER II.—The Reply to Man's long-standing question of Woman's cruel treatment to her erring and outcast Sister.

CHAPTER III.—The Human; or, Man and Woman. Pamphlet, 122 pages. Price 30 cents.

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

THE HERALD OF HEALTH.

EDITED BY R. T. TRALL, M. D.

Devoted