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[WHOLE NO. 207]

TO WRITERS AND READERS.

*B*EFOR 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. Subscribers who do not renew their annual subscription in all cases he dated and re-sent for from the expiring number. We trust that the interest of no person will expire with his subscription.

*B*EFORE non-official letters and unbusiness correspondence (which the writers desire for only the editor's personal) should be superscribed "private" or "confidential."

*B*EFOR THE real name of each contributor must be imparted to the Editor; though, of course, it will be withheld from the public, if desired.

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

Physiological Department.

For the Herald of Progress.

Physiological Marriage.

ANSWER TO MR. ROUNDREBUSH.

MR. EDITOR.—Without the human race no discovery or science could be of any value, and unless the union of our respective sexes be physiological, the time cannot be distant when there will be no human race; consequently the science of physiological marriage must be esteemed the most important science that can be elaborated out of the relations of this world.

Through your liberal columns I have presented to your readers an epitomized epitome of this science, but I did not do it without an expectation that it would excite both criticism and investigation; indeed, I desired both, because I did not suppose that I had discovered all the truth embraced by the subject, because to have done so would have been an anomaly in the history of scientific discovery.

Nevertheless, I believe that I have discovered the fundamental laws of this science—I have discovered enough to save the race from infidelity, an incalculable amount of vice, crime, disease, and, finally, extinction. If I have done or shall do nothing more, this is enough to prove that I have not lived to an entirely useless purpose.

But this does not satisfy me. I desire a more thorough development of the subject. Consequently I wait with pleasure any criticism that can be made upon what I have presented to the public in this relation. Hence Mr. Roundrebusch has my gratitude for having pioneered in the work of criticism and interrogation. From education and habits of thought and observation, I am probably more qualified for a further development of this science than any one else; but under existing circumstances, I have, in the main, done all that I can do—*to have reached a system of completed a science; the system, as it obtains in Nature, may embrace an immense number of facts and many principles which are yet to be discovered; and before I can advance the science, my mind must be advanced, by other minds, to new modes of thought and observation; hence I desire that others shall indicate all that there is of deficiency or imperfection in the science as I have presented it; when this is done I will be enabled to advance further.*

With this introduction, I proceed to the consideration of the questions proposed by Mr. Roundrebusch in the HERALD of the 26th ult. He receives as true the "theories and speculations" presented by me; but in doing this he concedes more than is essential, because my speculations, if any, are not important to the subject, and in relation to the theories, I beg to inform him that I have none, and never framed one, or entertained for a minute a theory of any one else. Theories have done so much to retard the progress of truth that I eschew both the idea and the word theory; hence I will be greatly obliged to him if he will indicate any theory of mine, either in or out of the HERALD OF PROGRESS. My interrogator has not presented his questions in a categorical form, hence I cannot so answer them, but will try to do it by reference to the paragraph. In relation to his third paragraph, I will state that in some of my former contributions I expressed the conviction that in the older portions of our country, five-sevenths of the marriages are physiologically incompatible. Without including fractions this would be about seventy-two per cent, and the complement of this sum is twenty-eight, which expresses the per cents of compatible marriages, and this conclusion I have derived from carefully observed statistics; but in reference to our entire country, this estimate can only be regarded as an approximation. It now follows, that, without some change in the physiological condition of our people, the compatible marriages that may be contracted will be equal to those that have been contracted.

In my estimating the simple temperaments at two per cent, of our people, the result upon marriage would not agree with the conclusion arrived at by statistical observation; but the estimate of two per cent, was only assumed as an approximation. The only simple temperaments we have are the sanguine and the bilious; at all events I know of no example in our country of the lymphatic or encephalic, but the contrary, to a very limited extent, may be the fact; hence my estimate had reference only to the sanguine and the bilious, and it was much too small. In the preceding ninety days, I have had sent to me fifty

pairs of photographs, and if they be admitted to represent a fair average of our country, then the sanguine class equals four per cent, of our population, and the bilious the same, and the sanguine-bilious more than the double of both.

In his fourth paragraph he desires to know why the sanguine is incompatible with the sanguine, the bilious with the bilious, and either with the other. In response I candidly inform him that I do not know, nor do I know why any one temperament is incompatible with any other, but I have inferred that the fact is so, from a very large number of observations. The governing principle in the premises is this: physiological similitude is the cause of sexual incompatibility; but how it is so, I do not know, and never expect to know. When my interrogator can inform me why he grew no higher than he is, I will probably be able to explain why all the temperaments are incompatible with those, respectively, having similar conditions.

In the fifth paragraph I think my interrogator has, to some extent, misapprehended me; nevertheless, in explanation of the difficulty, I will state that all of the compound temperaments, except the sanguine-bilious, are respectively compatible with all of the vital temperaments, respectively, and they are the sanguine, the bilious, and the sanguine-bilious; but other considerations than physiological soundness may indicate a preference. Upon this principle I infer it to be best to secure as much difference of constitution between married parties as can be had, compatibly with the species. That is, I do not prefer a bilious temperament for a compound of the same, as the bilious-encephalic, or lymphatic; I would prefer the sanguine, and the next is the sanguine-bilious. Upon the same principle I would not prefer the sanguine for a compound of the sanguine, but rather the bilious, and next to it the bilious-sanguine.

In reference to the sixth or last paragraph, I respond that were I a young man seeking a marriage alliance, I would seek a boy having a temperament compatible with my own, although she were unsound and of an unsound family, to one who was sound and of a sound family, but having a temperament incompatible with my own. An observation of nineteen years has forced upon me the conviction that sound health and constitution are secondary considerations in comparison with the physiological conditions, when considered in relation to progeny. For the former the medical profession may provide a remedy, but for the latter it cannot.

Nothing at present suggests to me a more satisfactory answer than I have above presented to the inquiries of your correspondent; and I hope that it will be so satisfactory to him as to induce him to continue the investigation of the subject, and to demand such explanations as he may deem proper.

W. BRYAN POWELL.

*N*OTES.—There is, perhaps, no fact in physical sciences more paradoxical than that healthy or physiologically parties of our respective sexes should be reproductively incompatible to such an extent as to occasion imbecility, monstrosity, or a scrofulous diathesis; and yet I am sure that all these and other abnormal conditions, as blindness, deafness, &c., do result from a physiological incompatibility of the respective sexes. When this fact was first urged upon my attention it greatly embarrassed me. But any one who is respectably endowed with mind can in a few days make observations enough to enforce the conviction that such is not only the fact, but that I have discovered its most important laws. I have also become convinced that the immunity from disease and the longevity of the progeny are in the ratio of the proportional compatibility, and vice versa.

My observations in this relation strongly incline me to the opinion, that if marriages were rendered compatible for several generations, the average of human longevity would be increased to four or five scores of years, and then there would be no further demand for asylums for ~~the~~ care of imbecile children, and the race would be emancipated from all scrofulous forms of disease, and probably from all varieties of vice and crime. Progress in this direction may render our race what it should be.

DEACON JOHN PHILLIPS, of Stockbridge, Massachusetts, is now in his one hundred and fourth year. This venerable man was born in Massachusetts, when George II was king of Great Britain. He was educated in 1776, and served in the early part of the American Revolution, and has a distinct recollection of the battle of Bunker Hill, which took place when he was fifteen years old. He has lived all his life on one farm, ate at one table, and during a space of ninety years has not had a severe illness.

Sight and Insight.

For the Herald of Progress.

Suggestions.

NUMBER TWO.

BY F. T. LANE.

Spiritualism has a peculiar fascination to all persons emerging from supernaturalism into the light of a natural religion. Abnormalism and supernaturalism differ in degree, and not in essence; hence the supernaturalist, from organic tendency or educational influence, is predisposed to value highly the abnormal phases of Spiritualism. The untutored mind has a blind reverence for the wonderful and miraculous, hence it seldom interprets phenomena correctly, for superstition is a bar to subtle discrimination or keen analysis.

Eliminate from the mind of the Spiritualistic public the vicious effects of previous supernatural habits, and phenomenal Spiritualism will at once lose its charm. Materialism and phenomenalism are indissolubly connected, and the power to interpret the one capacitates us to rise above the other. The reason Spiritualism to-day is but a repetition or multiplication of the phenomena of former years, is because there has been but mere professional advancement in true spirituality.

Intuition is common sense sublimated. The intuitions of the soul are more trustworthy than the sensational observations and experiences of the external life, for they bring the soul into closer contact with the Divine—it is Absolute—the Immortal. But as there is a material as well as spiritual side to persons, things, and relations, we cannot correctly estimate life in any of its phases without pursuing both the sensational and intuitional modes of investigation. And it is only on this hypothesis, and from this standpoint, that we can correctly interpret the teachings of Nature; indeed, we truly live only as this dual consciousness ~~inseparably~~ acts and reacts upon the world within and the world without.

We affirm, then, that common sense and intuition are alike in kind, but not in degree; that by the elimination and extension of man's reason into the realm of the metaphysical, he may evolve a pure, transcendental philosophy, in perfect harmony with that common sense whose dictates the supernaturalist and rationalist alike implicitly obey, in all the affairs of practical every-day life. Spiritualism is materialism, revised and corrected on a semi-spiritual basis. There are thousands of cultured, well-balanced minds, who accept spiritual ideas without endorsing the verbiage commonly connected therewith. Such minds, both in and out of the ranks of Spiritualism, constitute a reserved power that shall dominate the progressive movements of the age. Spiritualism is doing a work similar to that which the pioneer accomplishes on the western frontier—it is preparing the way for a higher and better form of mental and spiritual life. But phenomenal symptoms do not secure spirituality, any more than the California fever insures a fortune. Unfortunately, the mere Spiritualist mistakes means for ends, confounds the apparent with the real, and accepts as evidence; and when we bethink ourselves of the mingled twaddle and gasconade fulminated from spiritual platforms, in many places, year after year, we cannot escape the conviction that the Ghost of Abnormalism dominates the mind of the spiritualistic public. Put men and women on their common sense and native intuitions. Let them theorize on no other basis. Let them *think less, and digest more*. The processes of spiritual and corporeal growth are analogous, and if we must preserve the purity of the normal wants, there is a deplorable amount of mental dissipation put forth in the guise of free thought. People get fuddled on the theory. Whatever is right; they titillate each other with the snuff of sophistry; they run charity into the ground, and grow morbid instead of virtuous.

Persons fail, but Principles unerringly out-work the beneficial purposes of Nature. Man's ignorance is error's strength. The conquests of the soul are gained through its fellowship with Principles. The inspiration of Ideas is deeper and more potent than that transmitted by the angels. The sweet but vigorous inspiration that outflows from all impersonal life, constitutes a redemptive power, at once harmonizing and elevating, informing every part of the being with a subtle consciousness of higher forms and modes of rudimental and post-mundane existence. Thus,

we not only idealize, but realize, as we extend the boundaries of sentient life; thus, too, through normal methods, we obtain a sight into things material and an insight into things spiritual; analogies crop out on either side, Reason becomes interpretative, and we forget "spirits" and mediumistic forms in the contemplation of actualities that are hidden only by the shadows and phenomena of the outward life.

Correspondence.

For the Herald of Progress.

California Sketches.

BY EMMA HARDINGE.

NUMBER FOUR.

SPIRITUALISM IN SAN FRANCISCO.

It requires some knowledge of Californian life to appreciate fully any presentation of the scenes, people, or incidents, connecting themselves with the country, all of which, taken together, form an unique picture of strangeness, largeness, fastness, and rashness, unparalleled, I should think, in any country of the world; but viewed separately, and that by an inexperienced spectator, offer "incidents of travel" something too new for very easy digestion; and I feel this prologue to be essential to this sketch, as it proposes to touch upon one of those highly elastic themes which requires, at times, a credulity to match; but in the present instance demands for the relation that is to follow, all the authority I received from eye-witnesses—and unimpeachable ones, too—and all the assurances that I can render, that my informants are thus unimpeachable and my version of their statements is within bounds.

To commence, then, with a general survey of the cause as I found it in this city, I was fairly perplexed with the magnitude of what I heard, but had to look a long time, as the Irishman says, "to see what I didn't see;" that is, to discover any signs of Spiritualism at all. No committees, no "friends," no cause, no meetings. J. V. Mansfield, and one or two of his acquaintances—gentlemen who have since become my trust and most tried of friends—this was all that I could discover of the cause and its representatives on my arrival in San Francisco. Greatly fatigued with my voyage, and almost bewildered at the prospect of managing and "committeeing" for myself in such a dearth of support, I laid out for myself, on the first night of my arrival, one month's rest, and perhaps six weeks in all, to prepare myself, by canvass and effort, amongst "the friends," to commence public meetings. Let me state, at the outset, that in this proposition I made no calculation upon the spirit of the place, whose sphere pressed upon me with such an overwhelming force that ere I had been one fortnight in San Francisco I had lectured three times to fine audiences—made what is called, in dramatic parlance, "hit," enlisted the press against me, gained the brows of the clergy, called many a "Brother" and "Sister" Spiritualist out of that obscurity where they had so generously waited to hail my success, in short, went to sleep one night in obscurity and the deepest perplexity that has as yet frowned upon my spiritual career, and repeated the same operation the next night with the problem solved and Emma Hardinge become "the fashion." Since then my own position has grown up here into something like a definite shape, with a speed and power that is not the least of the marvels of San Francisco.

I issued a notice to the papers on the first week of my arrival, declaring my intention of *not* using the Press or making any attempt to secure public attention through the papers, except by the ordinary business notices. I might have spared myself the trouble and expense of this card, for my opponents do all my advertisements for me, and now in one paper and now in another, supply me with two or three hours' reading a week in communications touching the source of my diabolical talents, knowledge, eloquence, versatility, &c., &c., "the ruin to the churches," damage to California souls, and general "devil-to-pay" performance which has ensued since my advent in this city.

For myself, the greatest miracle of my present life is the new talent I find developed in myself for the execution of business, and the faculty of making small receipts meet enormous expenditures. Aided by the kind friendship of the ever kind spirit-postmaster, Mr. J. V. Mansfield, and two or three most active and devoted friends, (whose names my deep gratitude would render did I not hesitate to drag

Whisperings to Correspondents

"TO ALL WHOM IT MAY CONCERN."

N. G. D., TROY, N. Y.—It is not possible for Trojans to keep far behind so good a movement.

J. M. L., JERSEY CITY.—Your family of "four" could attend the Lyceum at least half of the time.

J. C. R.—The book will be reviewed in a few days.

F. S., FULTON STREET, BROOKLYN.—The card-case was sent by mail.

M. C. H., POTSDAM.—A check for the amount was mailed to your address just twenty-four hours before yours was received.

T. T., NEW YORK.—An in-door picnic is a delightful free festival—or postponed on account of the weather.

"LETA," BROOKLYN.—The little boy you so much admired is a member of "Sea Group," No. 6."

N. E. N., WASHINGTON, D. C.—Spiritual meetings should never be suspended, except during the "hated term," when Nature invites her children to visit streams and groves.

R. E. M., BUFFALO.—It seems to us that your people will gladly respond to a movement for the little ones. A Children's Lyceum would "march away" from old errors in a very short time.

S. H. T., NEW YORK.—The Constitution of the "Moral Police Fraternity" will be offered, with recent additions, for final vote and approval. Afterward the Friends abroad will be provided with them in any quantities.

M. N., McDONOUGH, N. Y.—The only spiritual artist we know is Mr. W. P. Anderson, and his engagements are such—so he informs us—that he cannot attend to any new orders for months to come.

M. M., GRAND STREET, N. Y.—A beautiful picture of "George Washington" was presented to the Conductor and Guardian of Groups. We happen to know that the gift came from our friend, W. S. Barlow, the Musical Conductor. A lady also presented to the "Guardian" a beautifully ornamented shell-box, and others bestowed kindred favors. All the Leaders were provided with tokens and mementoes. Of course, every child belonging to the Lyceum was suitably remembered by the "Queen."

After the Shadows, the Morning.

The tempest may dash on the vale and hill,
But the sunshine will smile behind it—
The caverned rock hide the mountain rill,
Yet a gleam from above will find it;
Gladness will sleep upon Grief's pale breast;

To soften the voice of its warning—

Over the darkness sweet Hope will rest;

And after the shadows, the morning.

Never so closely does Pain fold its wings,
But the white robe of Sympathy's near it;

And each tear that the dark hand of Misery wrings,

Brings the touch of a blessing to cheer it;

As fades the dim night at the coming of day;

When it weaves its bright web of adorning,

So floateth pale Grief from our life-path away—

Comes, after the shadows, the morning.

[Boston Transcript.]

"NATURE wears the colors of the spirit;
Sweetly to her worshiper she sings:
All the glory, grace, she doth inherit,
Round her trusting child she fondly flings."

them so prominently forward in these pell-mell sketches.) I have dashed on them through thick and thin—that is, with considerable of the former and a sprinkling of the latter—until I may almost consider my two Sunday and one week-night meeting as a fixed fact. A terrible time I have had with the former, however, as my readers may judge when they learn that after trying every expedient, first to seat the crowds that thronged to my Sunday evening meetings, then to keep them out, and finally, to drive them out, I have had first to get the owner of the hall I hire to furnish me with over two hundred more seats, and at last to put on a fee of twenty-five cents for my evening meetings. I tried faithfully to make these meetings pay; but as I could neither meet my expenses by so doing, nor retain my health and strength, fairly exhausted by the tumult of the crowds trying to gain admittance, the fee, as stated above, was a necessary protection, and in one Sunday's trial has proved successful and satisfactory to all parties, especially to my friends, who complained so loudly of the suffering they experienced in the mouth's throng I had subjected them to, that I was obliged to act as above in protection to myself no less than to them.

That the zealous supporters of the cause who murmured so oft and so loudly in the Eastern States at the infliction of a dime's fee at the door, may not fall into the pleasant delusion that I am coining money in this twenty-five-cent arrangement, let them be pleased to remember that we do everything on a grand scale in California, expenses and all; that all of the latter I have to bear myself, without help from any one, and as the mere current expenses of my every week, without reckoning one cent for dress or a beloved one's home, is never less than one hundred dollars, and that, moreover, in five weeks of lecturing, I have spoken four times for benefit societies, so I trust my friends will not press on me just yet to lend them a thousand dollars or so.

Spiritualism in California seems to me like everything else—to assume very large proportions. The very heterogeneous character of the population, together with the usual amount of disintegration that prevails amongst Spiritualists here as elsewhere, affords no opportunity for gathering up facts in any order, or otherwise than from the testimony of reliable individuals. There are no associative movements here whatever, and the attempts even to organize circles are perpetually interrupted by the locomotive nature of the people's habits. Still I find, from all the reliable sources I come in contact with, that all the various phases of Spiritual phenomena are represented here, and that on the generally speculative scale of California life in all things. The immense charge of magnetism that is liberated in mining operations, together with the rarity of the atmosphere that prevails in the huge mountain ranges and metallic hills of the country, may possibly account for the strong and material character of some of the Spiritual manifestations abounding here, a specimen of which I proceed to detail, with the proviso that some of the following circumstances took place in the presence of two of my informants—ladies whose testimony is considered here as unimpeachable, while the whole history is so familiar to the entire circle of my friends that no transaction which has occurred in San Francisco can be better verified.

About two years ago it was rumored that a family, residing on the very crown of one of the great hills that surround this city, had been holding circles and obtaining some very strange and repulsive manifestations. The father of the family, a respectable mechanic, had recently married a second wife, a woman of amiable manners and excellent character, and amongst the family of the first wife, (consisting of several daughters) it was found that two or three of them, (especially the eldest, a fine young woman of about eighteen,) were strong mediums.

Suspicion of a painful character had attached to the former wife, and began to fasten themselves on the daughter, when the rumor became ripe that the deceased mother was practicing, in company with some other spirits who had died a violent death, the most boisterous phenomena on the harassed family. The furniture was thrown about, the dresses of the women torn and often pinned together by invisible hands, and as the climax of the annoyance, the eldest girl was haunted by figures, who not only appeared to her disfigured with bleeding wounds, but actually marked her person, her dress, and often the furniture of the house, with large spots of blood. This last appalling phase of the phenomena arrived at such a height that on one occasion a circle assembled about twelve o'clock at noon in the house of a lady who sympathized with the persecution of the family, and one of my informants (a lady of unquestionable veracity and one of my most intimate friends) was requested to be present at the *dance*.

The young woman, who was the chief subject of this strange persecution, had lately recovered from a fit of sickness, and, still and pale, sat full in the broad glare of the sunlight in the midst of the assembly, consisting of about a dozen persons. From time to time faint raps were heard, and occasionally the girl showed a mortal fear in her attitude and features, as of the approach of some frightful object. Instantly she would sink back, as in a swoon, and as immediately a large patch ofreckless blood, as if from a bloody hand, would appear, now on one cheek, now on the other, then on the hand stretched out as if to ward off an invisible foe.

Several times the ladies present washed this shocking stain from the young woman's face, until the wash-bowl they used was full

of crimson water; but as the phenomenon was repeated many times during the space of more than an hour, and on each occasion the unfortunate medium's strength appeared drained almost to the last gasp, it was proposed to remove her to a chamber, where she could lie down and recruit her failing powers. Two ladies placed themselves, one on each side of her, to assist in leading her from the room; but on gaining the door, some force, almost as if a galvanic shock had driven them back, compelled the whole party to retreat, and left the ensanguined marks of hands once more on the sinking girl's form.

With much difficulty, and after several similar attempts, the ladies of the party succeeded in gaining the staircase, when the sound of a heavy fall drew the rest of the party from the circle room, to find the medium fallen to the ground at the head of the stairway, and her own dress, the stairs, and the face, neck, and chest of the lady who was supporting her, stained with fresh blood in splashes, as if a quantity of the fluid had been dashed with violence against them. Arrived at last in the chamber, a young sister of the medium's, who had often declared she saw the blood put upon by the hand of a young Spanish girl, who appeared always with her throat cut and bleeding, cried out that she was laying her head on her window, when she shrunk back with the look of horror and deadly pallor that accompanied these phenomena, and in the broad glare of sunlight he saw the hands she put out (as if to guard herself) covered with dripping blood. The quality of this mysterious fluid has been analyzed, and determined, by several chemists, to be human blood; and as the whole of the manifestation covers a space of months, and was witnessed in every possible way that can make human testimony available, I cannot but consider it as one of the most wonderful tokens of spirit power over the elements of matter that I have ever heard of in our own time.

I must add that there is a history attached to this family, especially to the medium and her mother, (whose spirit, it is claimed, was the chief agent in the work,) which renders these signs terrible though they be, *highly significant*. I do not feel at liberty to enlarge on this topic, but will merely add that the distressing publicity which the affair obtained for the family induced them at last to suspend further investigations, deny themselves to the curious, and refuse information extending much beyond the above.

The case was thoroughly investigated at the time, and that all efforts to throw light upon it, or resolve it into imposture or accident, are simply ridiculous, and I believe have never been attempted, except by the sturdy and avowed agents for disseminating *spiritual darkness*—the press. And even from a gentleman connected with this body in California, I have the most positive assurance that no explanation short of the alleged Spiritual cause would in any way meet the case, as there was neither chance for imposture, much less cause for it, as the horrible phenomena effected nothing but grief, loss, and even disgrace to a family that regarded the whole manifestation with terror, and suffered through it the deepest affliction.

I find the above narrative has occupied so much space that I shall reserve my next case for a future issue; and as I regard the Spiritual journals of this age as the only conservation we can make of the strange events that are gathering around us—the records of a spiritual existence—I trust these facts will not prove unacceptable to your readers, friend HERALD, nor worthless to the generations of the future.

SAN FRANCISCO, CAL., DEC. 22, 1853.

Instructive Miscellany.

For the Herald of Progress.

A Few Days on Board of an Ocean Steamer.

For eight days we had been sailing on the bosom of the Atlantic on our way home from England, and we were now fast approaching the Nova Scotia coast; indeed we expected the very next day to enjoy the gratification of treading "*terra firma*" once more.

My husband was taking his usual morning walk on deck, while I, feeling somewhat indisposed, did not join him as usual, but remained below in the ladies' cabin. I ensconced myself comfortably upon a sofa there and began to make silent observations upon what surrounded me. The stewardess, a tall Scotch woman, very polite and ceremonious, yet kind-hearted withal, kept coming and going to attend to the wants of the ladies. It did me good to see her walk so steadily through the apartment, she wore such an air of motherly care and matronly importance. I seemed to feel safe, while she was about. Hero she comes again, bearing upon a tray some tea and sandwiches. It is for the Canadian lady in the further corner, who looks very much exhausted from the severe seasickness which she has experienced. A lady companion by her side now addressed the stewardess, saying:

"Can you tell us what the captain could have meant this morning, at the breakfast-table, when he asked the gentleman opposite to me whether he had heard the *squall* last night? I am confident that he did not have reference to the weather at all, for he added, that this time it was a *squall within doors*."

"Why yes, ma'am?" replied the stewardess in a complaisant manner, and took a seat with

the evident intention of enlarging upon the subject. "I will tell you all about it. Per-

haps you have noticed that elegantly dressed

and pretty looking woman, a Mrs. W—,

whom we believed to be a young bride. But

to speak the truth, I must say that I have had

my suspicions about her for some time, since

I observed how she carried on with the young

gentlemen on deck, and never put her foot in-

side of the ladies' cabin. Well, yesterday she

took a gentleman into her stateroom and

showed him a box filled with jewelry, which

we suspect, her husband intended to smuggle

into Boston. He probably became enraged

at her indiscretion in letting out his secret,

and they had a dreadful time between them.

Mrs. R—, the lady who occupies the state-

room next to them, called me in great alarm

at about ten o'clock last night to listen to

what the captain was pleased to call a "*squall*".

Mrs. W— was crying, and her husband

was talking to her in an awful tone of voice,

so low I could not distinguish what he said.

But now she spoke, and I could hear

her say: "Oh, have mercy on me, you cruel

men; is this your love for me, for whom you

left your wife and children? Why did you

entice me away from my dear London, from

all my friends and my pleasures, to live with

you in a strange country?" And then I could

swear that I heard him say: "If you breathe

another word I will kill you!" and seized hold

of her, for she screamed and I knocked at

their door as loud as I could. They did not

open, so I ran to get the captain. They did not

dare to oppose him, but opened the door,

and I took the woman, who was trembling

with fright, into the ladies' cabin. She wept

violetly for about an hour, and then arose to

go back into her state-room. We begged her

not to return to him again. But she insisted

upon it. We let her go and did not hear any

more from them."

"And she really went back to him?" exclaimed the Canadian lady.

But our good stewardess did not hear her.

She had risen from her seat, and was listening

intently to an unusual noise over-head. There

seemed to be hurried steps, and voices shout-

ing, yet no wind was agitating the waters nor

any stormy waves beating the sides of our

ship.

"Oh dear!" said the stewardess, in an excit-

ing tone of voice; "I shall thank the Lord,

when we get safely out of the track of those

dreadful icebergs. Ever since last night they

have been on the look-out for them, and—oh

I must run up and see what all this running

means."

She left, and all the ladies in the cabin, my

self included, anxiously awaited her return.

After ten minutes had elapsed she returned,

pale, and with much anxiety depicted upon

her countenance.

"Oh! ladies," she said, "pray that God be

gracious to us—we are in the midst of ice-

bergs!" We cannot see them, but we can feel

them," she added, walking rapidly to and fro,

wringing her hands. "Their icy breath

fills me with deadly terror. The mate said that

they must be within half a mile of us!"

I jumped up, tied on my hood, threw my

thick traveling shawl about my shoulders, and

went to join my husband on deck. He was

standing with some other gentlemen close to

the gangway, where I was coming up. They

were all straining their eyes towards the im-

penetrable fog which surrounded the ship.

My husband was glad I had come, yet ex-

pressed some fear of my taking cold, as the

temperature, which had been quite mild from

the time we left Liverpool, had now changed

to an extreme cold, which made me shiver.

He pinned my shawl close about my neck, and

we began to walk rapidly to and fro. I tried

to discover what position the captain and his

officers had taken to make their observations,

but the fog was so dense I could only discern

the objects immediately around me. Just then

we were all startled by the loud voice of the

captain.

"Back! back water!" was his command;

which thrilled through us and almost stopped

the beating of our hearts.

He was instantly obeyed by the engineer in

service. Two minutes' delay and we would

all have met a watery grave!

So we learned

from the captain a few hours after this imminent danger had been passed. The captain and those of the passengers who stood with him at the same point of observation, had the full view of an enormous iceberg, which was

floating directly upon our ship. The instant

rester of our ship gave it just room to float

by us in its majestic grandeur. Those

who were fortunate enough to obtain a glimpse

of it stated that it was higher than the tallest

mast of our vessel, and in circumference seem-

ed twice as large. This providential escape

from so imminent a danger could not fail to

leave a profound impression upon even the

most thoughtless of us, and all our counte-

nances were a serious, thoughtful expression

of the rest of the day.

The next morning we reached Halifax.

We were just preparing to leave the steamer and

indulge in the luxury of taking a stroll on

shore, when two French priests came to us to

inquire how long they might remain on shore,

not at their courts the principle of true use? that is, they could not make it rise to a divine use; they could not make the true use of anything, and we turn to the table of the disciples. These found all things in their daily lot, because they found Him who is all in all. Let us try to take from God's hand all he gives, and make a divine use of it; we lose the true art, unless, in what we do, we turn toward God. The work that men do should bear the similitude of God. There is too much of making of idols, of man's device, that speak of the earth.

I have spoken of material things: let us now ascend into a higher plane, for there the contrast is greater. We all live in human society; perhaps we say we do not care for any one, yet we do care a great deal. Living entirely alone, we should be miserable enough, unless we could find our life in God, and even then we must have society; but how shall we have it? Do we wish to approach society on the worldly side, or the spiritual? We cannot suppose God's life is confined to one sect or association; it is the fellowship of all God's children. Seek the kingdom of God socially, and what follows? Do we seek those who will give us most true life, or those whose life depends upon external things? Try your rules of choice, and see how they will work for yourselves and your children for a life-time—not for a year, but for a life-time.

Note the difference between those who depend upon a few friends of solid worth and those who have a host who are frivolous, gay, and given to external pleasures. Note the effect of a single true friend upon your whole life. I have passed a day this week where the life of a single noble woman, whose presence is looked upon as a blessing to any home, sheds so haloed and sacred an influence that it becomes a perpetual benediction of peace. All who have known of that influence feel its power, and many of us know what it is. Mark the difference between such a life and that of a frivolous woman of the world. What is the influence in a family? Too much, alas, we go with unprincipled beings and those who live apart from God and his righteousness. Then choose wisely; choose within the kingdom of God; choose liberally, yet choose the wise, the good, the sagacious characters, and then you will find that all other things will be added to you.

Apply the other test—what influence do we have on others! We are all practicing some sort of social art; we are doing some sort of work every day. What kind of characters are we turning out? How far are we doing our work within the kingdom of God? We have material enough to work on. Wool and canvas and stone are common material compared with the spiritual material.

Jesus was first an artist of Nature; he worked as a carpenter, but afterwards he worked on spiritual material—on the human soul. We have our trade, our work, in the natural world; but within it and outside of it we are at work on human beings. Is it after God's pattern? What is the pressure we are bringing to bear on others? are we acting on others within God's kingdom? Are we positively humane and God-like, making the mark of God and humanity upon others? Is the rule of our lives the standard of right-living? Are we striving for that more than all else? What are we making of the human material that we are at work upon? Are we lifting human nature up, or lowering it? We are influencing some who are our superiors in position; and some who are our inferiors—how are we treating them? How far are we finding what is best in humanity? There are those about each of us who need not the charity of alms, but the charity of love and recognition. Beware of despising the great human heart; seek the fellowship of human souls. How many have need to be lifted up! how many little children need care and love! Oh, follow the art of God!

What are we doing with our art in society? Society is not, as some suppose, music, and dress, and taste; society is communion. Upon those who are nearest to us what are we doing? Do we touch the chords of the human heart and bring out its divinest music—strengthening the good purposes, weakening the evil, restraining vice and passion, and freeing the noble aims and aspirations?

In our church what are we doing? How are we treating this great institution? and our superiors—how are we treating them? What is our art? Are we making those that are wordly more wordly—making them more the children of mammon? We shape our superiors as much as they shape us. The glory of command is having power. Do we play the sycophant? Wherever we go with men, do we go in the spirit of God's kingdom? We certainly love humanity. To us it is not accursed of God.

The eye knows itself in the light; the eye of reason knows itself in the light of God—the universal will; and the affections know themselves only as they know the warmth of love; we find the supreme love only in loving the Supreme; in faith and charity we embrace the human becomes the divine, or rises into the divine life. Seek first the kingdom of God.

Are we ready to prove all things by seeking them in God? We find we must all agree in this—we come short of this seeking; but we are on the way. I visited the last week a young man—very gifted, very prosperous, in every worldly sense a fortunate man. What was my surprise on being met with the declaration: "I am a ruined man," "What?" said I, "has your business failed?" "No, not that; but I have given myself so untiringly to the pursuit of my ambition for worldly prosperity, that now my nerves are shattered, and my mental system is entirely unfit to

attend to the studies and aims that I love best."

Something of this despondency we may all have felt; perhaps the young man was too severe; but the result is a great practical lesson. Let us ask solemnly of our work: What choice are we making, and what are we doing as artists? Oh! may God's light enlighten us; may we lay hold on him, and in our lives prove ourselves workers after the divine plan—artists with a divine model. Seek first the kingdom of God, and all these things shall be added unto you.

Philosophical Department.

"Let truth no more be argued, nor conscience condemned, nor science be impeached of godlessness."

For the Herald of Progress. The Physical Constitution of the Sun,

AND ITS CHEMICAL ANALYSIS.

BY DAVID TROWBRIDGE.

The march of Science is ever onward, but at certain times it seems to make greater strides than at others. It would seem as if the progress of the human mind, in its investigation of Nature, is not steady, but that at certain times it makes greater advances than at others.

Such, perhaps, is measurably the case, but not so much as it at first appears. Before a great discovery can be made, it is, in general, necessary to make some preparation for it. It may be compared to an individual who ascends a flight of stairs; he is obliged to make several preparatory steps before he accomplishes the great object of his exertion—reaches the top. So in the progress of the human mind. Its onward course is nearly uniform in any given age, but now and then it falls upon a pebble brighter than the rest; a key, perhaps, to a whole class of hitherto unexplained phenomena.

Within a period past of no great length, the human mind has made an advance, just such as we have been describing. Nature, within the last four years, has yielded up to human investigation one of her most important principles. It will enable the philosopher to penetrate into Nature's mysteries with a keenness of sight that is very delicate and truly wonderful. There seem to be great chasms in Nature, and when the philosopher arrives at one in his investigations, at first it seems impossible to pass it. But the God of Nature has not left man without the means of leaping any barrier which may present itself. It only requires labor and patience, and the means for accomplishing anything not absurd in itself will be revealed. When the means of passing the chasm have been discovered, the investigations of the human mind are extended beyond with all the facility that the electric telegraph conveys information over an expanse of water. And so it ever will be. An difficulty is met by the human mind in its onward progress after knowledge, a steady and continued exertion will overcome it. Nature must possess within herself the means, when discovered and properly applied by man, to enable him to surmount every obstacle.

The human mind, within the last four years, has passed one of those mighty chasms, which makes us almost doubt the truth of the result of the investigation which led to it. The knowledge which we have so recently gained is summed up in these words: "The solar atmosphere comprises, in a state of vapor, a great number of the substances which compose our planet—iron, the metals which enter into the composition of our alkalies and earth, potassium, sodium, strontium, calcium, barium; it contains chrome, nickel, copper, and zinc; on the other hand, neither gold nor silver, nor mercury, nor aluminum, nor tin, nor lead, nor antimony, nor arsenic, nor silicium, at least in notable quantities, are to be found in it. Among the metals at once telluric and solar, are to be included cesium and rubidium, metals yesterday unknown, which had escaped all the processes of ordinary chemical analysis." Hitherto the only means which we have possessed of obtaining any information respecting the chemical constitution of the celestial bodies, was such as was afforded by the fall of meteoric stones. But this was not entirely satisfactory, since there is a question as to their origin. Although it is pretty generally conceded that these meteorites come to us from the planetary spaces, yet it cannot be said to be satisfactorily proved that such is the case.

In 1859 MM. Bansier and Kirchhoff, two German savants, commenced a series of experiments which led them to a knowledge of the chemical constitution of the solar photosphere. But before we give an account of these important experiments and discoveries, it may be well, for the benefit of the reader, to give some account of the previous observations and discoveries which had been made on the sun.

To one who has some knowledge of geometry it will not be extremely difficult to understand how we may obtain some information in relation to the distance and magnitude of the sun; but when he is informed that the physicist can, with equal or greater certainty, determine the nature of the materials which compose the solar atmosphere, he may feel that his credulity is somewhat taxed. But granting the laws of Nature to be everywhere the same—almost a self-evident proposition—we shall see, in the sequel, that such knowledge is by no means beyond our reach.

The sun, the great center of our system of planets and comets, and the dispenser of light and heat, and other properties, to the surrounding worlds, is well worthy of our most pro-

found consideration. A body that could furnish us so much light and heat, we have reason to think, must be of considerable magnitude. Such is found to be the case. Astronomy was cultivated for many centuries, however, before an approximation to the distance and magnitude of the sun was obtained. After having determined the value of the solar parallax—the difference in the direction of the center of the sun's disc as viewed from different points of the earth's surface—the distance of the sun from the earth is easily obtained. The most recent correction of the sun's equatorial horizontal parallax is that furnished by the United States Astronomical Expedition to Chili, in South America. According to Dr. B. A. Gould, who reduced the observations, the previously received value of the sun's parallax should be diminished a little, and he thinks the value, 8 $\frac{1}{2}$ seconds of arc, will not be far from the truth. If we use this value of the solar parallax, the resulting distance of the sun from the earth is a little less than 96,000,000 miles. The real diameter of the sun, which immediately results from this distance and his apparent diameter, is about 895,000 miles, or 113 times the diameter of the earth. The volume of the sun is 900 times greater than all the planets combined, and his mass, according to Dr. Galle, is 728 times as great.

The physical constitution of the sun must be remarkable, as we can easily infer from its effects upon the earth. "It is the primary source of light and of radiating heat, and the generator of numerous terrestrial, electromagnetic processes, and, indeed, of the greater part of the organic vital activity upon our planet; more especially that of the vegetable kingdom?" When the sun is observed with a good telescope, it is found, almost always, to present upon its surface black spots, surrounded with a penumbral border of lighter hue. These spots are not permanently attached to its surface, but are subject to variation. Sometimes they last for several weeks and even months, and then they have arisen and disappeared again within a few hours. One which I saw in the month of August, 1860, that was visible to the naked eye by looking through a smoked glass, and which was visible for nearly a week without a telescope, was in the short space of a week subject to considerable variation. Sir John Herschel says that it is seldom that a spot lasts longer than six weeks. Hevelius saw one that arose and vanished in the space of seventeen hours. Dr. Long saw one spot, of a diameter about equal to that of the earth, break into two, and the parts rapidly recede from each other. In 1876 a spot lasted for a space of seventy days. The great spot seen in 1779, which was sufficiently large and well-defined to be visible to the naked eye, lasted for the space of six months; and one and the same group was seen in 1840, by Schwabe, for about seven months.

When the solar spots are observed from day to day, it is found that they have an apparent motion across his disc. They are first seen just upon the eastern margin. At first they move with a very slow apparent velocity, but this gradually increases until they reach the middle of the disc, where the apparent velocity is a maximum—then as they gradually decrease in velocity till they pass off at the western margin of the disc. From this movement it is concluded that the sun is a globe, or at least very nearly one, and also that he revolves about an axis, in the same direction that the planets revolve about the sun—from west to east.

By noting the time required for the spots to pass across the sun's disc, it is found to be thirteen days, sixteen hours, very nearly; and as the spot remains hidden, or upon the opposite side of the sun for as great a length of time, the whole time for an apparent revolution is twenty-seven days, eight hours. But as the earth has been moving in the same direction, we have partly kept up with the spot. Taking this into consideration, the true time of rotation is found to be twenty-five days, nine hours, fifty-six minutes. By observing the direction in which the spots move across the disc at different seasons of the year, it is ascertained that the axis of the sun is not perpendicular to the plane of the earth's orbit, but is inclined to it under an angle of eighty-two degrees, forty minutes; that is, the sun's axis is tipped over from a perpendicular, seven degrees, twenty minutes.

The magnitude of the solar spots is considerable. They vary in breadth, from one two-thousandth to one-twelfth of the sun's diameter; or from 500 miles to 77,000. During the cold seasons in 1815-'16, large spots—"very black"—were seen on the sun's disc, in the morning till the sun was an hour or two high, and in the afternoon from the time it was at about the same height till it set—the atmosphere at those times, near the horizon, being so heavy, that the sun could be viewed with the naked eye with impunity. These spots were doubtless 75,000 miles in diameter. It was at the time thought that these spots were the cause of the cold summers; but, although the solar spots probably have some connection with our weather, yet the haziness of the atmosphere, which probably arose from terrestrial causes, reveals the immediate cause of the cold weather. On the 5th of August, 1860, I saw on the disc of the sun a spot, visible without a telescope. When examined with a telescope which magnified fifty-seven times, the spot was found to consist of fourteen or fifteen nuclei, or black spots, included within one penumbra. This penumbra was 75,000 miles in diameter. It seemed darker than penumbra usually are. On the 10th the penumbra was somewhat altered in shape, and I counted twenty separate nuclei. Not far

from the great spot was a train of spots several thousand miles in length, within which I counted forty-two separate nuclei. These smaller spots seemed to be within the same disturbed area that contained the large spot. The large spot passed off the disc about the 12th or 13th. Although I only saw it with the naked eye for five days, yet I could have seen it for a whole week had it remained clear, and had my attention been called to it earlier.

On the 1st of September I again saw the great spot near the eastern margin of the disc. I then could count but seven nuclei. When it was about passing off the western margin of the disc, I could see a ring or border of yellowish light (viewed through a smoked glass); that is, it was of a lighter hue than the rest of the disc. Was this a wave of the photosphere thrown back from the edge of the penumbra? On the 26th I again saw the great spot just marking its appearance on the eastern margin of the disc, the nucleus not being visible. On the 28th I could see it without the telescope. On the 30th I could see but two well-defined nuclei—so that considerable change had taken place since its former appearance: seven nuclei had gone into two. The whole spot was contracting in dimensions, being considerably smaller than when I first saw it, on the 5th of August. Still there was no difficulty in seeing it without a telescope. I did not trace this great spot through another revolution of the sun on its axis. On the 14th of October, however, I saw another cluster that was visible to the naked eye. The great spot was still visible near the western margin of the disc. I thus traced the great spot for seventy days.

M. Schwabe, of Dessau, Germany, who has paid particular attention to solar phenomena, discovered several spots that were visible without the aid of a telescope; and one that continued thus visible for a week. It was 77,000 miles in diameter.

The number of these spots, as counted at different times, is remarkable. From 1811 to 1829, Scheiner never found the sun quite clear of spots, except a few days in December, 1824. At other times he was able to count twenty, thirty, and even fifty spots at a time. From 1859 to 1870 scarcely any were to be seen. "I had an opportunity," says Dr. Dick, "of viewing the sun with good telescopes several hundred of times, but I have seldom seen his surface quite clear of spots. In some years, however, they have been far more numerous than in others."

At one time he counted one hundred and twenty, and at another, one hundred and fifty. In 1845, M. Schmidt, of Bonn, counted one hundred and eighty, and in 1846 he counted two hundred.

M. Schwabe concludes, after twenty-five years of observation, that the appearance of spots on the sun's disc is periodical. He has furnished a table in which his observations are recorded, commencing in 1826 and ending in 1843. According to this table, the least number of spots was seen in 1838—thirty-three groups; and from this time they gradually increased in number for four or five years, when they reached their maximum—three hundred and thirty-three groups; and then they decreased in number for about an equal period, when the groups counted were thirty-four. This gives the periodical return once in about eleven years. Many years of close observation will be required to determine the exact period. These observations of M. Schwabe have made known a very interesting fact—namely, the connection of the solar spots with the variation of the magnetic needle and with the aurora borealis.

Professor Joseph Henry, in speaking of the observations of Schwabe, and the deductions of General Sabine and Professor Bache, Superintendent of the Coast Survey, says, first, of Schwabe: "This devotion to an apparently unfertile field of inquiry, was finally rewarded by the discovery that the spots on the sun's disc are subject to a regular law of recurrence, and that they pass through the phases of periods of greatest and least frequency in about eleven years; but strange to say, it was afterwards announced by General Sabine that the period of recurrence of large magnetic disturbances coincides, both in duration and its epoch of maximum, with the period discovered by Schwabe in reference to the solar spots; that is, that at the period of greatest disturbance, there occurs the maximum number of spots, and vice versa. The investigations of Professor Bache serve to establish this conclusion, and to furnish additional elements for a more accurate comparison. From these results it is clear that the sun exerts an influence on the magnetism of the earth, which depends on the existing state of its own luminous atmosphere, affording another example to be added to other illustrations of the same truth, that scientific researches, if skillfully and perseveringly pursued, will always lead to valuable results, and often to those which could not have been anticipated by any previous conceptions."

This discovery, that the large magnetic disturbances are dependent on the state of the solar atmosphere (luminous atmosphere) is a discovery of considerable importance, and it shows the intimate relation that exists between the sun and the planets and comets which revolve around him.

What, now, can be the cause of the spots on the sun? They are certainly dependent on the gaseous covering which surrounds the sun—the photosphere—for their position is not permanent, as we have already seen. After their discovery, in 1810 or 1811, by Babinet and others, a century and a half were spent in fruitless speculations on their cause.

Some supposed them to be small planetary bodies revolving around the sun in close proximity to his surface. Observation, however, soon showed that they are not planets, but are attached to the surface of the sun. Others supposed them to be immense quantities of scoria thrown from beneath the surface of the luminous atmosphere, and there became visible.

In 1769 Dr. Alexander Wilson, of Glasgow, Scotland, studied the appearance of a great spot that appeared in November of that year, and he was enabled to render a very satisfactory account of the cause of the penumbra. He concluded that the spot was a funnel-shaped opening in the solar photosphere, which revealed the dark body of the sun; and the penumbra was caused by the shelving sides. He was led to this conclusion by observing that when the spot was near the margin of the sun's disc, it had no nucleus, and the penumbra was long and narrow, and when a little nearer the middle of the disc, so that the nucleus could be seen, that also was long and narrow; and the penumbral border next to the margin was much wider. All these appearances an artificial globe presented, when a hollow, with shelving sides, was scooped in it, and the bottom painted black, and the sides of a lighter shade, and then viewed from a distance with a telescope, the globe being made to revolve on its axis.

It is said that a solar spot, which was visible to the naked eye in the year 1779, directed the attention of the great observer, Sir William Herschel, to the subject of the solar spots. The conclusions to which this eminent astronomer arrived, are, that the inner portion of the sun is a solid, opaque body. Surrounding this, at the height of several hundred miles, there is an atmosphere—somewhat similar in construction to our own—in which clouds float that are wholly or partially opaque. Outside of this is the photosphere, and it is this last that furnishes us with light and heat. Some causes acting from beneath produce openings in the clouds of the lower atmosphere, and thence in the photosphere—the latter being supposed more extensive than the former—and thus the spot is formed. The nucleus is the dark body of the sun, and the penumbra is the portion of the clouds of the lower atmosphere rendered visible by the opening.

This hypothesis of Sir William Herschel, which has heretofore been regarded as affording a true explanation of the solar spots, indeed does, but it assumes too many things that it is difficult to render an account of, such as the cloudy stratum below the photosphere, and the force beneath to cause the openings to render the solid nucleus visible. But we shall discuss this hypothesis farther on.

The existence of an atmosphere outside the photosphere is rendered highly probable by certain appearances observed during total eclipses of the sun. When the disc of the sun is entirely hidden by the disc of the moon, there appears around the edge of the solar disc a luminous ring of considerable intensity. During a total eclipse of the sun that occurred on the 24th of June, 1778, the luminous ring presented a very beautiful appearance. "Before it became very conspicuous, the stars of the first and second magnitude were distinctly visible; but when it attained its greatest brilliancy, those of the first magnitude alone could be perceived."

Besides the luminous ring to which we have referred, rose-colored protuberances have been observed projecting from the edge of the disc of the sun. These were observed many years ago, but the first eclipse in which they were observed, that seemed to call the particular attention of astronomers to them, was the total eclipse of July 8th, 1842. At Vienna, Professor Schumacher saw three of these rose-colored protuberances, "which continued steadily visible, without the flickering peculiar to the corona," or luminous ring surrounding the sun. They extended to a distance of between one and two minutes of arc from the edge of the disc of the moon. Prof. Airy, who was stationed at the Superb, near Turin, saw three of these small flames. They were visible to the naked eye shortly before the reappearance of the sun. Professor Baily, who was at Pavia, "also saw three protuberances, apparently emanating from the circumference of the moon, but evidently forming a portion of the corona." Their color was judged to be red, with a tinge of blue or purple.³ Several other astronomers saw similar phenomena at other places of observation.

During the total eclipse of the sun of July 25th, 1851, which was observed under very favorable circumstances, similar phenomena to those described above were observed. To observe the total eclipse that occurred in 1858, on the 7th of September, Lieutenant Gilliss went to Peru, in South America, and stationed himself near a small town within the outer range of the Andes, called Obnos. Simultaneously with the total obscuration of the sun, Lieutenant Gilliss observed four marked protuberances of this character [rose-colored, flame-like appearance] beyond the lunar disc, one of them being more than thirty degrees of the sun's circumference in extent. Their elevation did not exceed one minute, or one minute, ten seconds, of the celestial arc—the largest one being scarcely half that altitude. They resembled clouds, the thinner portion of which transmitted the sunlight, but were wholly destitute of the rose-color hitherto observed in total solar eclipses, and seen on this occasion by the French officers at Sechura Bay. Those to the west and north continued visible for one or two seconds after the sun's limb was uncovered. These prominences were plainly visible to the unassisted eye.⁴

* Smithsonian Report for 1859, p. 21. See "Cosmos," vol. 4.
** Professor Henry—"Smithsonian Report" for 1853, p. 24.

The total eclipse of the sun which occurred July 18th, 1860, presented similar phenomena. Professor Stephen Alexander went to Labrador to observe it, and Lieutenant J. M. Gilliss went to Washington Territory for the same purpose. Their observations are published in the "Coast Survey Report." Lieutenant Gilliss saw one protuberance from the sun's disc that was about two minutes broad at the base and one minute high. He says: "As the moon moved onward, it was certainly broader at the base and brighter at the summit than when first recognized, though I cannot say that its apparent altitude was increased thereby. Nevertheless I am positive that it was uncovered by and did not follow the moon."

It has been a question with astronomers whether the cloud-like protuberances belong to the sun or the moon, but observations have rather settled it in favor of the former. The conclusions to which they arrive, are, that there is an atmosphere surrounding the sun outside the luminous atmosphere, and that clouds of great tenacity float in it. These clouds are the protuberances observed during total eclipses of the sun. Since the apparent altitude of these clouds is given by the observers, we can easily calculate their height in miles. Every second (of arc) of apparent altitude corresponds to 466 miles in real height. One protuberance, observed in 1858 by Lieutenant Gilliss, was one minute, ten seconds, or seventy seconds in height, which, being reduced to miles, gives about 33,000. One minute of apparent altitude gives a real height of about 23,000 miles. Some have been observed whose real height was about 45,000 miles. We thus perceive that the extent of this outer solar envelop is very considerable.

Is there not some probability that these cloud-like protuberances seen during total eclipses of the sun are in some way connected with the solar spots? If the solar spots are produced by a tremendous force that proceeds from the interior portions of the sun (and there is some probability of it, as we shall see), and thus projecting gaseous materials to a great height, it is not altogether improbable that the clouds seen during total eclipses of the sun are the material thus removed. To settle the question, it will be necessary to observe at the time of a total eclipse the position of all the spots that can be seen near the margin of the disc, both before and after the eclipse, and thus to see if any of the protuberances are seen projected from the points where the spots are observed. In this way, it would seem that the question might be settled.

It may not be out of the way to remark that Professor William Ferrel, of the *Nautical Almanac* office, Cambridge, Mass., is engaged on mathematical investigation relative to an explanation of the solar spots, and also of the belts of the planet Jupiter.

For a long time Science was dumb when it was interrogated in regard to the nature of the solar photosphere. The answers, however, which it has recently given, we will now proceed to explain.

In the year 1811, M. Arago made a discovery which seemed to afford the means to solve the question of the nature of the sun's photosphere. It had long been believed that the light emitted by incandescent bodies was not polarized (a phenomenon of light which we cannot now stop to explain); but Arago, on the contrary, found, by experiment, that light from an incandescent body, either solid or liquid, always exhibits signs of polarization. "The light which emanates from solid and liquid incandescent bodies is partially polarized when the rays observed form an angle of a few degrees with the surface from which they emerge; but there is no sensible evidence of polarization when incandescent gases are seen in the polariscope." This experiment proves, therefore, that solar light does not emanate from a solid mass or an incandescent liquid, since there are no signs of polarization in direct solar light.*

So William Herschel thought that the solar photosphere is in a state of perpetual "northern light." The fact that a single flash of lightning in a dark night will render it nearly as bright as day, shows that electricity may be intimately concerned in the production of solar light. If it were possible to conceive of the solarphotosphere as having such a constitution that there is a perpetual discharge of electricity through a partially resisting medium, it would, perhaps, account for the intensity of solar light. The spots might be caused by an upward current, of a gaseous material, from the surface or interior of the sun, by supposing this to be a conducting substance. This hypothesis is only an extension of what we observe in our terrestrial atmosphere.

Dr. Herschel estimated that the light of the sun's luminous envelope above the solid body of the sun (if it be solid) is not less than 1,840, nor greater than 2,760 miles. Even according to Herschel's hypothesis, we need not suppose the interior denser portion of the sun to be solid. By assuming the whole light of the sun at 1,000, Herschel estimated the light of the penumbra at 469 and the dark nuclei at 7. According to this estimate, which is certainly very conjectural, a black nucleus would yet possess 2,000 times more light than the full moon, since the latter, according to Bouguer, is 300,000 times less bright than the sun!†

Besides the ordinary dark solar spots which we have described, there are other phenomena observed upon the sun's surface, which it will be worth while to advert to.

When the sun is observed attentively with a good telescope near the margin of the disc, "curved lines or streaks of light of a more

* Humboldt's "Cosmos," Bonn's Ed., vol. 4, p. 391.
† Ibid., p. 394.

luminous character than the rest of the surface" are to be seen, generally in the neighborhood of the dark spots, or where they previously existed; and not unfrequently the dark spots break out in their midst. These spots or appearances are called *faculae*. Sir William Herschel distinguished them as *No-dules, Corrugations, and Ridges*. Dr. Dick says, "They appear first on the eastern margin, and continue visible for three or four days, but are invisible when they arrive near the middle of the disc, and when they approach near the western limb they are again distinctly visible. This circumstance shows that they are ridges or elevations, which appear in profile near the limb, but in front, or foreshortened, when near the middle of the disc, so as to become invisible." Sir John Herschel says, "They may, perhaps, be regarded with most probability, as the ridges of immense waves in the luminous regions of the sun's atmosphere, indicative of violent agitation in their neighborhood." The part of the sun's disc not occupied by spots is uniformly bright. Its ground is finely mottled with an appearance of minute, dark dots, or *pores*, which, when attentively watched, are found to be in a constant state of change. There is nothing which represents so faithfully this appearance as the slow subsidence of some flocculent chemical precipitates in a transparent fluid, when viewed perpendicularly from above: so faithfully indeed, that it is hardly possible not to be impressed with the idea of a luminous medium intermixed, but not confounded, with a transparent and non-luminous atmosphere, either floating as clouds in our air, or pervading it in vast sheets and columns like flame, or the streams of our northern lights, directed in lines perpendicular to the surface."‡

The sun-spots do not extend over all parts of the disc alike. They are rarely seen in the immediate equatorial regions, or about three degrees on each side of the sun's equator. They are not seen at all in the polar regions of the sun. They are "most frequent in the region between eleven degrees and fifteen degrees north of the equator; and generally of more common occurrence in the northern hemisphere, or as Sommering maintains, may be seen there at a greater distance from the equatorial regions, than in the southern hemisphere."§ Galileo estimated that the extreme northern and southern limits of heliocentric latitude at which spots are seen is twenty-one degrees. Sir John Herschel extends the limits to thirty-five degrees, and so does Schwabe. Langier saw some spots as high as forty-one degrees, and Schwabe as high as fifty. La Hire saw one spot in seventy degrees of north latitude.¶

Although the dark solar spots are confined within the limits above specified, yet the faculae, or waves of luminous matter, extend at times even to the poles.||

The question has arisen whether the solar faculae may not be connected with the rose-colored protuberances seen during totaleclipses of the sun, and already described in this paper. To decide upon this question, M. Schweizer, an eminent Russian astronomer, of Moscow, instituted the following observations:

About the time of the total eclipse of the sun of the 25th of July, 1851, he caused drawings of the solar faculae to be carefully executed, as they appeared through a Fraunhofer telescope of 3.3 inches aperture, and a magnifying power of fifty-five. They were commenced on the 9th of July and continued till some time after the eclipse. By comparing the drawings so made with the phenomena observed during the total eclipse of the 28th, he found a remarkable analogy existing between the two. "Thus, with respect to the book-shaped protuberance, seen by all observers of the eclipse on the western limb of the sun, at a distance of about 279 degrees from the north pole of the solar disc, counting toward the east there was found upon the drawings a similarly formed facula, having the same position, which contained from the morning of the 25th of July, when it was first seen to approach nearer and nearer the margin of the sun's disc, and had already quitted it on the 28th, in virtue of the sun's rotation. An equally satisfactory agreement was found to present itself upon comparing the drawings of the faculae with the descriptions of the isolated red patch seen in the vicinity of the hooked protuberance, and also in several other instances."

The results of M. Schweizer's comparison of the drawings of the faculae with the observations of the protuberances are summed up as follows:

"1. For every group of faculae which appeared on the western margin of the sun's disc within two days before the eclipse, and for every group which appeared on the eastern margin within a similarly short time after the eclipse, and which were demonstrated by the drawings not to be on the sun's disc on the 28th of July, corresponding protuberances were seen. 2. Notwithstanding the rather sudden changes of form to which faculae are subject, still there were several of them which presented a striking resemblance in this respect to the corresponding protuberances. 3. On the western border of the sun the configuration of a hooked, a round, and an elongated protuberance, was exactly the same as that of the corresponding and similarly formed faculae."||

We thus perceive that there are strong reasons for believing there is a connection between the rose-colored protuberances which are seen around the disc of the sun during a total eclipse of that luminary, and the solar faculae; but there are still some objections raised, owing to the peculiar variations of the light of the faculae. As the faculae seem to be connected with the solar dark spots, the former being seen in the immediate neighborhood of the latter, it seems that the protuberances are connected (perhaps remotely) with the spots.

* "Outlines of Astronomy," Art. 388.
† Ibid., Art. 357.
‡ "Cosmos," vol. 4, p. 377.
§ Ibid.
¶ Ibid. p. 400.
|| See "Annual of Scientific Discovery," for 1857, p. 377.



ANDREW JACKSON DAVIS, EDITOR.

NEW YORK, SATURDAY, FEB. 6, 1864.

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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 PLACE LOCATED A FEW DOORS EAST OF NO. 416 BROADWAY.

SEVENTH MONTHLY MEETING.

THE MORAL POLICE FRATERNITY WILL HOLD ITS SEVENTH MONTHLY MEETING AT DODWORTH'S NEXT SUNDAY MORNING AT 10½ O'CLOCK. THE CONSTITUTION, WITH AMENDMENTS, WILL COME BEFORE THE MEETING FOR DISCUSSION AND FINAL ACCEPTANCE.

ANGUSTA A. CURRIER.

THIS LADY WILL LECTURE AT DODWORTH'S HALL NEXT SUNDAY EVENING. SHE IS A STRANGER TO THE FRIENDS OF PROGRESS IN THIS CITY, BUT IN BOSTON, PHILADELPHIA, TROY, LOWELL, PORTLAND, &c., SHE IS WELL KNOWN AND LOVED, AND IS A GREAT FAVORITE AS AN INSPIRATIONAL TEACHER. NEW YORK SPIRITUALISTS WILL GREET HER WITH WHOLE HEARTS, AND BE RECEPTIVE TO HER TRUSTY UTTERANCES.

MORE WONDERS IN WESTERN NEW YORK.

NEXT WEEK WE SHALL PUBLISH ANOTHER COMMUNICATION FROM THE BUFFALO CIRCLE, GIVING AN ACCOUNT OF STRANGE OCCURRENCES MORE REMARKABLE THAN THE STRANGE THINGS PREVIOUSLY REPORTED. WE ARE PERSONALLY ACQUAINTED WITH THE WRITER OF THESE ACCOUNTS, MR. E. A. MAYNARD, OF BUFFALO, AND CAN VOUCH FOR HIS CANDOR, SINCERITY, AND VERACITY. THE MANIFESTATIONS ARE PECULIAR, AND IN SOME PARTICULARS, ALMOST "NEW UNDER THE SUN."

OUR NEW VOLUME.

THE HERALD OF PROGRESS IS SOON TO EMERGE UPON A NEW VOLUME.

WE HAVE SECURED A LIST OF VERY TALENTED WRITERS FOR THE VARIOUS DEPARTMENTS OF OUR JOURNAL.

THE COLUMNS OF THE HERALD OF PROGRESS WILL BEAR, FROM WEEK TO WEEK, THE INTELLECTUAL AND SPIRITUAL IMPRESS OF THESE BELoved WRITERS AND INDUSTRIAL WORKERS.

OUR SEVERAL DEPARTMENTS WILL BE SUPPLIED WITH READING ADAPTED TO THE DIFFERENT SHADeS OF MIND STATIONED ALONG THE ROAD OF PROGRESS.

PARENTS AND CHILDREN WILL FIND WHOLESOme AND ATTRACTIVE FOOD FOR "FAMILY USE" IN OUR COLUMNS; AND NOT LESS WHOLESMILE WILL BE THE WANTS OF THOSE WHO DWELL IN THE SPIRITUAL, THEORETICAL, SCIENTIFIC, AND PHILOSOPHICAL.

WE MERELY SAY THESE THINGS FOR THE INFORMATION OF OUR SUBSCRIBERS, SO THAT, IF THEY LIKE THE PROSPECTUS, THEY MAY REMAIN WITH US AND CONTINUE TO SUPPORT THE HERALD OF PROGRESS.

WE SHALL PRESS FORWARD IN THE GOOD WORK OF DISCOVERING AND APPLYING TRUTH TO THE WANTS AND NEEDS OF MANKIND.

CONVENTION OF GROUPS OF THE CHILDREN'S PROGRESSIVE LYCEUM,

AT DODWORTH'S HALL, SUNDAY, 2 P. M., JAN. 24.

THE OPENING EXERCISE WAS THE SINGING OF THE HYMN ENTITLED "THE BEAUTIFUL LAND," BY THE CHILDREN.

MR. DAVIS THEN CALLED THE ROLL OF LEADERS AND MEMBERS OF THE TWENTY-FOUR GROUPS.

OFFICERS FOR LYCEUM NO. 2.

IN LYCEUM NO. 2 THE FOLLOWING LEADERS WERE ELECTED:

Mrs. MARY F. NEAL, LEADER OF AURORA GROUP, NO. 1.

Mrs. CARRIE SPARKS, LEADER OF VALLEY GROUP, NO. 2.

Mrs. MATTHEW F. CRANE, LEADER OF CARMEL GROUP, NO. 3.

Mrs. CARRIE A. SNYDER, LEADER OF FLORAL GROUP, NO. 4.

Mrs. ADDIE A. ANTHONY, LEADER OF GLEN GROUP, NO. 5.

Mrs. ZITTIEA OSTRANDER, LEADER OF GARLAND GROUP, NO. 6.

Mrs. MINNIE PAUL, LEADER OF GROTTO GROUP, NO. 7.

MR. MARTIN RYERSON, LEADER OF SYLVAN GROUP, NO. 8.

MR. BENJAMIN F. BARKER, LEADER OF VESPER GROUP, NO. 9.

Mrs. ADA J. TOWNSEND, LEADER OF MOUNTAIN GROUP, NO. 10.

Mrs. CARRIE PAUL, LEADER OF EVANGEL GROUP, NO. 11.

MR. EDWARD W. AVERY, LEADER OF TEMPLE GROUP, NO. 12.

A RESOLUTION WAS THEN OFFERED BY MR. DAVIS,

AS FOLLOWS:

"RESOLVED, That whenever any Leader shall,

FROM ANY CAUSE WHATSOEVER, RESIGN HIS OR HER POSITION, IT SHALL BE THE FIRST DUTY OF SUCH LEADER TO FILL THE VACANCY MADE BY PROVIDING A SUITABLE SUBSTITUTE; AND FURTHERMORE IT SHALL BE THE DUTY OF THE RETIRING LEADER TO FAMILIARIZE THE MIND OF THE SUCCESSOR WITH THE SEVERAL DIVINES OF LEADERSHIP."

THE RESOLUTION WAS UNANIMOUSLY ADOPTED.

ELECTION OF CHIEF OFFICERS.

ANDREW JACKSON DAVIS WAS ELECTED AS "CONDUCTOR" OF BOTH LYCEUMS, MRS. MARY F. DAVIS AS "GUARDIAN OF GROUPS," AND MR. CHARLES J. ROBINSON AS "ASSISTANT GUARDIAN."

MR. JOSEPH LOOMIS WAS REFLECTED AS "LIBRARIAN," AND MR. WILLIAM H. PILLOW AS "ASSISTANT LIBRARIAN."

MR. W. B. BARLOW WAS REELECTED TO THE OFFICE OF "MUSICAL CONDUCTOR," AND MISS MARTHA HADIEY AS "ASSISTANT MUSICAL CONDUCTOR."

THE LEADERS AND MEMBERS OF THE DIFFERENT GROUPS THEN HELD "CONVERSATIONS" ON THE SUBJECT OF THE LESSONS GIVEN OUT BY EACH LEADER THE SUNDAY PREVIOUS.

THE HYMN ENTITLED "WE LOVE THE FATHER" WAS SUNG BY MISS HENRIETTA ADAMS AND THE LYCEUM, AS A SILVER CHAIN MOVEMENT.

THE SESSION WAS CLOSED BY SINGING THE HYMN ENTITLED "CATCH THE SUNSHINE."

WESTWARD.

MY FRIENDS, I RESIGN MY "OFFICE-IAL" RELATIONS, AND AGAIN TAKE MY PLACE "IN THE FIELD";

FRIDAY, FEBRUARY 5TH, I SHALL LEAVE THIS CITY;

SUNDAY, 7TH, LECTURE IN UPTON, AND THENCE ON

WESTWARD, AS FAST AND AS FAR AS MY DUTY MAY INDICATE. I SHALL DEPEND SOMEWHAT UPON "CALLS" FROM THE FRIENDS OF PROGRESS, AND

SHALL BE ALWAYS GLAD TO HEAR FROM THEM.

MY ADDRESS WILL BE, UNTIL FURTHER NOTICE, CARE OF A. J. DAVIS & CO., 274 CANAL STREET, N. Y.

I WILL RECEIVE SUBSCRIPTIONS FOR THE HERALD OF PROGRESS, AND FILL ALL ORDERS FOR PROGRESSIVE BOOKS.

FRATERNALLY, F. L. WADSWORTH.

FOR THE HERALD OF PROGRESS.

PSYCHOMETRICAL READING OF CHARACTER BY MRS. A. H. CURRIER.

FROM A SEALED LETTER, THE WRITER OF WHICH WAS UNKNOWN. GIVEN IN PRESENCE OF MESSRS. STARBUCK & WATERS, TROY, JAN. 23d, 1864.

THIS PERSON HAS A VERY ACTIVE TEMPERAMENT, AND IS MOST FINELY AND DELICATELY ORGANIZED.

I FEEL THE STRONG POWER OF A MUSCULAR BRAIN, BLENDING WITH THE SOFTNESS AND EXQUISITE FEELING OF A WOMAN.

AS I COME IN CONTACT WITH THIS PERSON'S SPHERE, I FEEL, AT ONE MOMENT, AS IF MOVED TO ADDRESS A CONGREGATION; THEN IDEAS COME TEEMING IN MY BRAIN, AND I FEEL AS THOUGH I MUST WRITE—VOLUMES. THIS MUST BE A SPEAKER OR WRITER, OR BOTH—ONE WHO LIVES TO FULFILL SOME STRANGE, UNUSUAL DESTINY. THERE IS SOMETHING WEIRD, OCULT, MYSTERIOUS ABOUT THIS PERSONAGE, FOR I FEEL AS IF SURROUNDED BY STRANGE, UNSEEN INFLUENCES, AS THOUGH I COULD NOT CONVERSE WITH BEINGS NOT OF THIS WORLD.

THIS PERSON HAS GREAT INVENTIVE GENIUS. I DO NOT SEE THAT IT TAKES A MECHANICAL DIRECTION, BUT THINK IT MANIFESTS IT IN MORE SUBTLE

Report of the First Anniversary of the Children's Progressive Lyceum,

AT DODWORTH'S HALL, MONDAY, JAN-

UARY 26, 1863.

PHOTOGRAPHICALLY REPORTED BY ROBERT S. MOORE.

At nine o'clock, forenoon, the Groups began to assemble in the Hall, accompanied by their friends, with bountiful provisions for the indoor picnic dinner. Soon a large assembly of children and adults were in attendance, every face beaming with happiness. A cotillion band was present, and about two hours and a half were passed in plays, marches, and dancing, in which many adults participated with the joyous children. Then the tables were spread by generous and willing hands, and literally heaped with the most wholesome and delicious viands. All were seated at the festive board, and each partook with keen relish while the merry jest and social cheer went round.

After dinner Mr. DAVIS said: It is now in order to hear any toasts or speeches that may be offered.

Dr. SCHULZER set the ball rolling by giving the following Sentiment and Story:

Love is the principle to move us,
Justice is the star to guide us,
Wisdom is the staff to aid us,
Truth the beacon to inspire us,
Harmony the heaven to save us,
Peace the state of mind to bless us.

"What, in the name of common sense,
Do you at Dodworth's Hall?
Every Sunday you go there,
As if there were a ball—
A musing song and tramp of feet,
I heard the other day."

Thus spoke a friend that I did meet.
In answer I did say:
"We learn to think, to speak, to walk
Upright in earnest truth,
And do away with idle talk,
And educate our youth.
Theology of modern times
We spur with soul and heart,
And sing in angel's holy chimes
Of purity of heart.
We march with Banner, Badge, and Star,
As symbols to the eye
Of Spirit Groups which are afar—
In the Summer-Land on high.
We move like birds in easy flight,
We imitate the wing,
We raise our souls to heaven's light,
And in harmony we sing."

"I ask you, Is it truly so?"
My friend in wonder said;
"Next Sunday I shall with you go
To Dodworth's, aforesaid."

The following toast was then offered by Mr. W. S. BARLOW, Musical Director:

THE CHILDREN'S PROGRESSIVE LYCEUM: The harbinger of a brighter day to the coming generations. Its future history will be as glorious as the principles on which it is based are comprehensive and eternal. (Applause.)

This was responded to by CHARLES J. ROBINSON, Assistant Guardian, as follows:

朋友们对 PROGRESS: The occasion on which we have assembled is one, it appears to me, of great and peculiar significance. We have met to celebrate the birth of a new social movement, organized one year ago in this Hall. It is a new and original attempt, calculated to supply a great social need—a school where the young may assemble and be instructed in the principles and laws of Nature—where their immortal souls may be expanded by the fertilizing influence of free inquiry, and made acquainted somewhat with the future life. This Association is not the movement of a day, destined on the morrow to die and be forgotten. Whatever is internal in its nature is also eternal. The fleeting and evanescent is alone that which is exterior. This Lyceum works from within outward. The pure element of *unselfish love* constitutes its immort heart. Not more harmoniously do the planets revolve around their central orb; not more beautifully do the offspring of a fond parent gather about him, than do these Groups cluster about their Leaders and Instructors. What attracts them hither? What is that which animates their countenances and fills their hearts with hymns of joy? What but that spirit of *love* which they feel? It is this which binds us together—this divine philanthropy which forgets self, and in laboring for the good of others finds perpetual delight.

Love is the inspiring element—the moving, animating power—the *soul* of our infant Lyceum. The Wisdom element is exhibited in the order, the discipline, the outward forms, the beautiful exercises and lessons. Thus we have not only a body—that which is essential to external order and harmony—but that body is animated by a living soul. Love and Wisdom—the positive and negative, the male and female—form thus a complete unity, and we have at once the essential conditions and the sure guaranty of vitality, permanency, and progress.

With such a combination as the basis of this new movement, who can doubt that its destiny will be as great as its origin is exalted and its need imperative? The future historian will record it as one of the grandest and most beneficent movements of the present day; and future generations will rise up to call it and its founder and builder blessed.

I can give no better expression to the sentiments which actuate me on this occasion than by reciting those lines by the *Guardian* of the Groups, entitled:

THE SOUL'S BIRTHRIGHT.

There are treasures of good in the human soul That can never be counted, nor sung, nor told, The lowliest son of the valley-sod An image bears of his Father-God; The vilest wretch in the haunts of crime, The howling scif in a despot's clime— The groaning slave on a southern shore, Cursing his manacles evermore— The woman-heart that to vice hath stooped, By love bewildered and treachery duped, Lost on the shoreless, waveless sea Of pitiless, merciless misery— The sobbing child with its garments torn, Its feet all blood, and cold, and worn— The dungeon martyr, the bondman's friend, The heroes who never to error bend— All these—all these, in the deep soul, bear An immortal image, pure and fair, Of the Parent Soul—of the Presence grand, Whose home is the spirit's Fatherland.

Then level the scepter of Pope and Priest; And call their victims to Reason's feast! Gather the beggars, wan and pale; Strengthen the hands and hearts that fail: Touch the electric chain of love! That links each soul to its home above, And pour o'er the sea of human feeling Joyas that the angels are revealing!

Thus will the changeless, and good, and true,

And Religion, long but an exiled name,

Joyfully haste to the world again. (Applause.)

Mr. DAVIS said: We are very happy to see

Brother S. J. FINNEY present; shall we not

hear a word from him on this occasion?

Mr. FINNEY was called upon, and thus ad-

dressed the friends and children:

Friends and Members of the Children's Lyceum: Of course I can say nothing to you of this Institution, for you are at its center, and were the first to hear the singing of its fountains and the flowing of its streams. I, too, have seen, in other fountains, at other places, its celestial beauty.

I have seen these fountains flowing through the vale of human thought, decking all social life, at it were, with streams of silver, on whose banks the flowers of hope and promise spontaneously bud, and prophesy future blossoms and a golden harvest.

I can perhaps say nothing more interesting than simply to tell you that I have just come from a field of hard labor in organizing these institutions. In Philadelphia I have just suc-

ceeded in completing the fourth organization

which I have attempted since my visit in New York. In September, when I began my labors, I met prejudice at every corner of the street—prejudice against the institution, prejudice against its origin, prejudice of every kind and character. But I am a carpenter and joiner by trade, and used to dig and ditch for a living, and I know what it is to work with crowbar, and pick and spade, and I thus addressed myself to this task. I shoveled these prejudices out of my way, and now our path is broad and clear, with not an obstruction in it. In Philadelphia we had over one hundred children at the second meeting of the Lyceum, and next Sabbath we shall have every Group full, I have no doubt. We have also three Duplicate Groups of the Lyceum in the city of Philadelphia.

Wherever I have been, my friends, I find that there is something spontaneous in the human spirit that recognizes this child of the skies in its true character. The moment the thing is presented, it charms everybody. True, I find here and there an opposer, who, from selfish ambition, plants his individuality in the way for the moment, but he soon takes to his heels and the Institution rides him under: nothing stands for a moment before its onward progress. And I thank God, I thank my brother, I thank the angels in heaven, for the exact adaptation of this movement to the wants of the hour, and for this fact, that it came at exactly the right moment, and found its exact place in the needs of this country and of mankind.

It seems to me very much like a rock of solid ether cut out of the vault of the zenith overhead, let down to earth to lay the broad foundations of a great Spiritual Republic, whose walls, clear as crystal, shall rise grandly as the ages roll away, and through whose transparent dome all the other, the grander Lycums of heaven, shall shower their golden radiance upon the globe. We have only to work, to go forward with earnest faith, and it will triumph. It has the elements of power that no obstruction on earth can resist. It has a light, it has a heat, it has an attraction about it, somehow, (that I myself do not quite understand,) which I well enough with my friends everywhere feel, and, whether understood or not, that makes it self-successful wherever it goes.

I say, then, let us remember this work we have before us; and you, members of the Children's Lyceum in New York, remember that the waste places all over the land are waiting for this seed to be planted. And I expect to see some great souls commissioned with this spirit, inspired with its idea, go out to plant the germs of this young republic in our great American empire. It will be watered with the dew of heaven; the sunshine of the Immortal Laud will quicken that germ, and future generations shall reap the golden harvests that shall fill the granaries of thought the wide world over.

Yonder is the Fountain Land and here is your Fountain Group. Various fountains pour into the streams, the streams begin to pour into the rivers, rivers confluence and roll into the lake, the lake catches the ebb of the sea, the sea itself begins to flow with the rhythmic oceanic currents, on whose broad bosom the commerce of the world of ideas is to be carried on. (Applause.)

Mrs. PAESCH then gave the following toast and response:

THE CHILDREN'S PROGRESSIVE LYCEUM: It shall remain with its sunlight and beauty a

beacon of joy, pointing to the coming age when knowledge shall fill the earth and error fall withered beneath its ray.

FRIENDS: I feel that we have reason to be joyous to-day, standing forth as an independent people who have broken away from the creeds that have shackled our souls and blinded the mind's high vision. Let us look backward, and from the past take a lesson that shall stimulate us and fill us with hope. As we look over the pages of our country's history in the past, we behold a little band leaving their homes across the sea and coming to these western wildwoods, daring here at least to rear their temple to the living God, and upon it to lay their hearthstones; and when the mother country would have crushed them beneath her iron heel, they dared stand forth and say: "Nay! we are a free and independent people—free nationally, free spiritually!"

And so, too, though the breakers may dash against this ship in which you are embarked—the Lyceum—you will sail onward. Though to-day our country is filled with anarchy and bloodshed and disorder, though the cannon's boom comes rattling upon the ear, though the groans of the dying and the moans of the bereaved have fallen upon our ears, still we know that our flag, spotted as it has been by the errors of the past, by the deep injuries done to the black man and red man, the bloodshed shall be washed clean, and it shall indeed float, our "star-spangled banner," o'er this nation—truly!

"The land of the free and the home of the brave." So, too, shall this Lyceum sail onward until it becomes perfect in its beauty and order, showered upon by the inspirations of the angelic hosts who guide and watch over it. And to you, little children, especially would I say, that you are blest among the blessed. You live in an age wherein your minds shall not be clouded by the mysticisms and superstitions that have wrapped our souls about and warped them from their true and natural tendencies. Oh, I feel that you truly cannot appreciate these blessings which you enjoy; but when time shall have silvered your locks with gray, you will look back to the days of Bro. Davis, his Companion, and your kind Officers and Leaders, for the benefits they are now bestowing. Then take their admonitions to your hearts: let them there be deeply rooted and planted. Let the rays of Love and Justice and Wisdom shine in your hearts and reflect their beams in your homes, among your schoolmates, or wherever in the wide world your pathway shall lead.

And thus, I trust, Leaders and Members are planting seed that shall spring forth and bear its buds, its blossoms, its leaves, and its fruit; and, as the years move onward, you shall be pointed at as ambassadors of love and truth to the coming generations. (Applause.)

The distribution of gifts to the Leaders and Members of the Lyceum then followed, upon which the exercises of the day were concluded, and all parties returned to their homes to prepare for the evening "Entertainment." This consisted of a semi-dramatic exhibition, which was participated in by children and adults, before the densely crowded assembly which thronged the Hall on the evening of the ANNIVERSARY.

The New York Conference Question.

"Do, or do not the experience and testimony of mediums prove that we carry our evil passions or inclinations with us into the other life?"

As there is a firm belief on the part of many Spiritualists that the experience and testimony aforesaid *do prove* that our evil passions or inclinations go with us beyond the life of the body, and as I am of the present opinion that they *do not*, it is questionable whether what I shall have to say will be like unto that which a little Governor of this great State once said of "the wisdom of man" to wit, that it is "a small light shining about his footsteps;" or, whether it shall be a mere brand from the smoldering ashes of my own unbelief, emitting, in place of light, only smoke.

The practical importance of the question is my only inducement for taking the risk. When open proclamation is made of the existence of institutions, both public and private, for the treatment of the insane, avowedly founded on the doctrine of possession by evil-disposed spirits from the other life, which doctrine being based upon the affirmations and nervous confessions of impressibles, it becomes the duty of every thinking man to scan the same with the greatest care. And there are reasons broader still. The doctrine, if true, discovers to us a hitherto unrecognized source of mischief to be provided against. To guard us from the "evil communications" of this world is not enough. A demagogic influence from the other is upon us. The professor of morality will require, therefore, the aid of an expert in demonology. Broader still: if true, the doctrine gives us a new cloak for our sins. It is not ignorance, as hitherto supposed—ignorance, the natural offspring of bad training and immoral surroundings which has led us astray—not ignorance, but an "unprogressed spirit;" using us mortals for his own beastly occasions; and (what is still more apologetic) a spirit who, unlike mortals, has the greatest power over his victims when they are the most disposed to rebel against it. There is a fight when the evil spirit appears, but he always conquers. For the present, however, let us waive the consequences of the doctrine and inquire as to its truth.

In the first place, the logic of those who maintain this doctrine appears to me to conflict with their alleged proof. As, for example, they hold it consistent with sound reason that the mere fact of transition by death works no change in character; that, as a man on removing to San Francisco would be substantially the same man that he was here in New York, so will he be the same on the spiritual plane that he was on the natural. But,

when we examine what we call their proof—that is, the testimony coming through certain impressibles—it is, that character, as a general fact, is greatly changed for the worse.

All the wise men talk like imbeciles, and all the bad ones act like demons. Theodore Parker mumbles through an hour and a half of platitudes, as unlike the robust, sledge-hammer logic of his former self as is the patterning of bald upon a shingle to the discharge of a cannon. Bacon, after his two hundred years of rojourn in the spirit-land, comes back to us in the character of a modern Yankie, without his usual share of sense. Emanuel Swedenborg forgets how to spell his own name. Daniel Webster sits like an idiot, or talks like a fool. Thomas Paine, who, in this life, fought all his battles with the pen, reappears as a pugilist; and, in the person of a one-armed stripling, throttles an unoffending gentleman directly after prayers, hurls the blessed Bible at his devoted scone, smashes his communion-table to splinters, and performs a demoniac fandango upon its ruins.

Now I call this, change with a vengeance. And when we compare this alleged proof of evil intent with the logic used to back it, one of two things is pretty certain, namely: either the logic is false, or the proof is good for nothing. My heresy runs to the extent of disbelieving both; that is to say, I do not believe that death is the mere equivalent of a change of residence from one county to another. I believe it to be a birth into a more perfect life: a transition from darkness to light; a quickening into conscious activity of spiritual senses, which, during the life of the body, were, in a degree, latent and unrecognized.

Neither do I believe that Thomas Paine has degenerated into a "plug-ugly" nor Emanuel Swedenborg into a driveler. I do not accept the sayings ascribed by impressibles to these men or any other, on the bare authority of a signature. It is the ever-recurring stumbling-block in the way of intelligent inquirers after the truths of Spiritualism, that the alleged veracities of its accredited mediums reduce some of the world's most gifted geniuses to the level of idiots.

Bayard Taylor, who, in this closing period of the dispensation of shams, adds his donkey-load of literary dirt to the putrid mass of popular conservatism, (whose bulk had so increased of late years, and whose stench had become so intolerable in the nostrils of gods and men, that, like Hercules with his stable, patriotism finds it necessary in these days to turn upon it a river of blood drawn from its own veins,) has a shovel-full to fling at us. It is made up mainly of the scrapings of the mendacious gutter and his own conservative ignorance. The latter does not emit a fragrant perfume, though it is doubtless more respectable if not so sweet as radical knowledge; but the former is our own folly come back to plague us. In his "Story of American Life," he makes the good minister say to the Spiritualists: "Why is it that the professed communications from great minds, such as Socrates, Luther, or the Apostles themselves, are below the expressions of even average human intellect?" To this question, the Spiritualists of the story can, of course, make no answer. Many Spiritualists *out* of the story reply on this wise. They say the reduced wisdom complained of is to be ascribed to the incapacity of the medium. But if wisdom may be thus transformed into folly through imperfect mediumship, it may be fairly presumed that the same imperfection would show us virtue in the guise of vice.

Those who make this apology for the diluted sayings of the good and wise, do not, it seems to me, consider its due weight as against the doctrine which ascribes evil influences and communications to spirits. Where the wise are concerned, the folly is incomparably charged upon the medium. But in the case of the wicked, the evil is ascribed to the spirit. I do not see the justice of this discrimination. Is the medium, who is acknowledged to be feeble or incompetent, when in converse with the wise and great, to be deemed Oracle when *en rapport* with the degraded and vile? It seems to me that a wicked man in the spirit-world is as much entitled to the benefit of the plea of incompetency on the part of the medium as a wise one. Wickedness should receive an equal share of justice with wisdom.

But I am not yet willing to admit that either the wise or the wicked would make a perverted manifestation of themselves. Why should a wise man persist in speaking through a whole lecture, or in writing a book, when his mundane instrument so reports him as to leave his earthly admirers no escape from the conclusion that he has lost his wits? or why should a vicious man swear without the least occasion, and torment others without profit to himself? In this life, oaths are not thus common to good society, nor is it common to inflict upon the innocent, injury for one's sake. In the grog-shop and the brothel—*in the society of the profane, swearing passes current*; but in the presence of men and women of chaste language and pure character, a spirit who, unlike mortals, has the greatest power over his victims when they are the most disposed to rebel against it. There is a fight when the evil spirit appears, but he always conquers. For the present, however, let us waive the consequences of the doctrine; it is for the spirit-man alone, on the authority of the hypothesis I am considering, who swears against nature and is vicious without an object.

Thus far, my object has been to show that the testimony relied upon to prove that we carry the passions and appetites of this life into the next, is at variance with the fundamental axiom of those who accept it. How far I have succeeded, let the reader judge. I have reasons to present which may appear hereafter.

R. T. H.

Posthumous Praise.

MR. THACKERAY.

The old, terrible view of death as the greatest of calamities that could befall us, had one effect, of which we are apt to take little account in our estimate of it. It created a universal feeling of kindness toward its subjects, and stimulated such an over-ruled sympathy for them, in their misfortune, that if we spoke of them, it could only be in words of praise, and quite irrespective of their merit. It seemed irreverent or harsh to analyze the character or nature of the departed. Name Daniel Webster sits like an idiot, or talks like a fool. Thomas Paine, who, in this life, fought all his battles with the pen, reappears as a pugilist; and, in the person of a one-armed stripling, throttles an unoffending gentleman directly after prayers, hurls the blessed Bible at his devoted scone, smashes his communion-table to splinters, and performs a demoniac fandango upon its ruins.

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For it does not help the self-indulgent to greater heroism; the mean to greater nobility; the gross to higher purity; the selfish to larger generosity, to see constantly spread before the world the glowing eulogies we have been accustomed to speak or hear, upon persons, who, in life, were no less self-indulgent, mean, gross, petty, dishonest or unfaithful than he feels himself to be. Truth is more serviceable to us, after all, than any form of falsehood, however sweet it may be sugared over, and however tender it may look. The power and habit of just analysis of character are unquestionably among the most valuable to any individual or people. They are not harsh, nor do they lead to harshness; on the contrary, they are the basis and source of the most liberal consideration and the largest charity we are capable of. Through them we learn to see what the man and woman are, and why they are what they are. This is seeing them in their finite measure, as God sees them in his infinite one. Stripping off false praise is no wrong to any human being. It may wear the look of cruelty at the time, but so does the operation by which the surgeon removes a gangrenous limb. The road to real worthiness is blocked by an imputed worthlessness. If we would travel it, we must either put away the weakening imputation, or thank some true, courageous friend for that difficult yet invaluable service.

generous aspiration: or that its methods were cynical and selfish, betraying an utter coldness to the needs and claims of humanity, and an almost equal indifference to the question whether help or hindrance should be the legitimate product of his work.

It is a feeling with some, we know, that the artist is to be absolved from any thought of service in his work. This position is very unobjectionable, provided they only are countenanced artists who have no need to take thought of the tendency of their work. But in such a classification Mr. Thackeray, along with many others whom we are wont to call artists, would lose the place they now hold. As a matter of reason, it certainly cannot absolve any one from the moral obligation to consider the tendency and influence of his life-work, that it is the outcome of a noble measure of power. The divine motives are not yet so dominant in human conduct that we can afford to forego all expressed demand for their action, and assume that without any such demand they control. For this must be the only ground on which the artist, whether man of letters or painter, can be any more naturally absolved from the obligation to consider the tendency of his work than the scholar, priest, professional man, or artisan.

Mr. Raskin, among many noble services to society, has taught it a lesson which it may learn to its inestimable profit; viz., that the artist is the man to be held to this account. If his work, whether it be a picture, a statue, or a book, is to be esteemed noble according to the number of noble truths it conveys to us, then surely it must be ignoble in proportion as it is destitute of these.

E. W. F.

Theological Investigation.

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

Henry Ward Beecher on the Atonement.

I remark that there is no limitation in the atonement, as made through Jesus Christ, for the salvation of the world, which in the slightest degree impedes or restricts the bounty or mercy of God. It has been the teaching of some that though Christ died for the world, after all, the atonement was limited.

If you mean by that in its practical operation, and by reason of men's fault, it is limited—if you mean that men reject the salvation offered to them, and that therefore the atonement is not universal in its blessing, that is a mere matter of fact. But this is not the idea of many theologians. Their idea is that the remedy itself is partial. They hold that God from all eternity elected a certain number to be saved; that he created them for the purpose of saving them; and that the atonement of Christ was measured to the wants of those whom he foresaw that he would save, as rainfall, well-fitting, in which there is just enough material, and not too little, is measured to the size of the wearer. And they hold that others God created for damnation; that he created them on purpose for that. It is held by some men that he created these with exquisite skill to suffer, just as he created others with exquisite skill to enjoy—sofer, not for the sake of reformation; nor for any other purpose than this: that he might show forth his glory in their suffering. The idea that some have of God, is that he shows his glory on one side by making men happy, and on the other by making men miserable. And it is held that the sin for which men are damned was foreordained, so that it was beyond their power to avoid it. Not only are such sentiments held by men, but they stand, and have stood for a hundred years, on the records of our English tongue; and, strange to say, the paper on which they are printed has not rotted! As a harp is made and strung on purpose for melody, so it is taught that, on the one hand, God sets up some human hearts and strings them on purpose for happiness, so that when he sweeps his hand across them, all heaven rejoices in sweet melody; and that, on the other hand, he sets up other human hearts, and strings them on purpose for misery, so that when he sweeps his hand over them, all hell reverberates with woe! And it is not said that that portion of the race who are damned, are damned because they have rebelled against God. It is said that he decreed that they should be damned before they were born, from eternal ages; and that he created them on purpose to raise up in their sufferings an evidence of his glory!

Now, if that be God, I will defy casuist, or logical, or speculating philosopher, to create a devil beside. There is no room for one. The capacity for all malignity is filled by such a notion. There is no element left from which to construct anything that will not be merciful in the comparison. The idea of Satan is, that he is a being that did not create himself; that he fell from a state of purity; that he infests men with his wickedness; that by sympathies he draws about him millions of human creatures; and that he holds those whom he has led into evil. All the hideous and detestable notions which prevail in the community respecting the devil, have been foisted by monkish superstitions. And this idea of a Satan that by sympathies draws to him such as he would have included in his kingdom, does not amount anywhere near to the full proportions of the conception of a being that, having the liberty to create as he pleased, explicitly created some men to damn them, and other men to save them. And of any man who teaches such a conception, I have only this to say: "My soul, go not into his courts. He is bringing blight and mildew for life!"

No! no! there is no such thing as an atonement that is limited, except so far as it is limited in reference to its acceptance. Do you suppose the atonement is like a chest of medicine? Do you suppose that Christ came like an apothecary, and made medicine as long as his materials lasted, and that they were only sufficient for a portion of those who were sick? Do you suppose heaven is a great room where men are admitted by tickets, the number of tickets being limited to the size of the room, so that just so many can get in, and

no more? Do you suppose that there is an atonement that will, from its nature, fall short of the wants of the world? If every man that ever was born should be called up from the shadowy grave—if the circle of the globe should be swept round and round, and in vast battalions, and legions on legions, all that ever dwelt upon the earth should come forth, the ocean giving up its dead and the dust its re-formed bodies; and if then, they should march abroad, and go before the mercy-seat of God, (since the atonement is the heart of God, infinite and inexhaustible) there would be ample provision in the unrelenting bosom of Christ for every soul?

Cursed, cursed be that infidelity which teaches that there is a limitation in the atoning mercy of the Lord Jesus Christ, when the Word of God sounds sweeter than any silver trumpet blown in festal feast, "Whosoever will, let him take the water of life freely." The last utterances of revelation are unlimited; they are without restriction. Let me read what were the last touches of the inspired pen:

"And the Spirit and the bride say, come." Who is the Spirit, but God? And who is the bride but the redeemed host of heaven, that have seen God face to face, and are as his wife?

"The Spirit and the bride say, come; and let him that heareth say, come."

As men catch good tidings in the street; as they catch the tidings, "Peace! peace! peace!" when war has been raging for long years, and the first tidings come of peace, and one hears it, and runs to another, and he to another, and the city is in a very few moments ringing with the repeated tidings, "Peace! peace! peace!" so when the Spirit and the bride rise up in heaven with good tidings, saying to the dark and lost world, "Come," let him that heareth say, "Coming," spread it! spread it! spread it!

"And let him that is athirst come. And whosoever will, let him take of the water of life freely."

It is the last invitation of the Bible.

Here then, I stand, at last, upon this broad ground which my God has sent me to teach to you. You stand before a God perfect in justice, perfect in equity, perfect in purity, and perfect in love, who, because you have the birthright of God in you, because you are made in his image, demands that you shall work righteousness and love and mercy, and deal justly. He asks that you shall be pure in heart. Upon that ground you shall be saved.—*The Independent.*

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The French correspondent of the New York Tribune says

The Flood at Port Angeles.

THE TERRITORIAL DELEGATE
REBUKED.

The daily papers of January 9th contained the following telegraphic dispatch from San Francisco:

"SAN FRANCISCO, January 7.—The steamer Oregon has arrived from Oregon with two hundred thousand dollars in treasure from Oregon, and seventy-three thousand dollars from British Columbia. She brings news that on the 16th of December the small town of Angeles, Washington Territory, was nearly swept away by a torrent of water bursting from a gorge in the mountains near the bay. The custom-house, a large two-story building, was destroyed. Collector Gurnett escaped; but one deputy and an inspector were drowned. The dwelling of Victor Smith was destroyed, his family barely escaping."

The Washington Chronicle, of a few days later, published a letter from Hon. Geo. E. Cole, Delegate from Washington Territory, in which occurs the following words:

"The torrent from the 'mountain gorge' has effectually 'wiped out' the only foot-hold at the base of the bluff, &c."

He also introduced a bill to remove the port of entry from Angeles to Port Townsend, taking advantage of an occurrence not likely to be repeated for many years, and one not at all affecting the value of the present site; since, like Cleveland, Ohio, the site of the town proper is far above the reach of floods and freshets.

The letter and action of the delegate called out a reply from Mr. Victor Smith, a citizen of Port Angeles, whose house was swept away. We extract the following portion:

"But the point of this controversy, Mr. Editor, is here: As long ago as 1858 a revolution in the commerce of Puget Sound, following the sudden growth of a large English city on the Straits of Fuca, made the location of the U. S. custom-house in the throat of those Straits, at the gates of the ocean, a mere question of time. The officers of the revenue at that time, and a large proportion of the property-holders in the village of Port Townsend, prepared to profit by the change, and organized, as seen in Exhibit B, to secure the Government lands fronting Angeles harbor. Before these lands had been secured (owing to the failure of appropriations for the public surveys in W. T.) a new collector, appointed by Mr. Lincoln, secured the public lands for five miles at Port Angeles to the Government, first, by an order of the President, (afterwards sanctioned by Act of Congress, March 3, 1863.) And at the same time, and in accordance with the recommendation of the citizens of Port Townsend—U. S. Collector M. H. Frost at their head—made in December, 1859, the port of entry was located at Angeles as a matter of revenue necessity. The harbor frontage, removed from the reach of 'speculators,' and secured to the Government, is surveyed into urban and suburban lots, to be sold at public sale, according to law—whereupon the worthy villagers at Port Townsend experience a change of convictions touching the proper location of the custom-house, they postpone the expression of their sentiments on the issues of this civil war, and give their casting vote, in a close election, to a delegate whose first public act is his letter, as above, in regard to the recent calamity by flood at Angeles.

"I pass over Mr. Cole's irrelevant insinuation as to the 'spiritualistic' (Swedeborgian or Catholic) views of some of the residents at Angeles. Their love of the cross may seem to him foolish or 'spiritualistic,' and their devotion to the old flag 'fanatical,' and so equally disagreeable to Mr. Cole; but what has our form of Christian faith to do with the location of a port of entry for this world?

"But there is another offensive matter in the delegate's letter which cannot be passed over without an expression of regret that the man who could write it can sign his name as to seem to represent the people of Washington Territory. I refer to the rude expression of gratification at what he calls the 'wiping out' at Angeles. It is not that many of us have had the earnings of a life swept away. In the presence of soldiers' hospitals and their needs we make no appeal. Amid the springing hopes and the new enterprises of that fair land and kindly climate we can find ways to build new homes and light again our household fires. Angeles was but a village, polling only 45 votes; yet there was somewhat in that little seaport town that a loyal representative might be proud of. It gave loyalty to the National Sanitary Fund; more, as the report shows, than came from any other place of four times its population in Washington or Oregon. There was established the first public library in the Territory, free to all comers, and on a liberal foundation. There, too, was established for the first time in Clallam county, regular Christian worship, those of all creeds and sects uniting for the sake of public worship and a Sabbath. Captain Goodell and Deporter Collector Anderson perished in an attempt to save Government records and property from the flood. They were men whose names stood highest in all that country for probity and the purest sense of honor. The unseemly exultation betrayed by Mr. Cole over the destruction of such a village, and the loss of such men, which he speaks of as a desirable 'wiping out,' has nothing like it in all the inhumanities of our foes in this civil war, save the ghastly ribaldry of Quantrell at Lawrence, while the frantic women snatched the bodies of brothers and lovers from the flames for Christian burial! But Quantrell put on the regulation uniform of his cause, and took the chances of open war. Until the delegate does the same he has no right to revenge on an Abolition town that knew him without the uniform, and voted him as one not to be trusted. Will any man with red blood in his veins indulge his revengeful 'chuckle' over fallen enemies? Nay, more, over the yet open graves of those who perished by visitation of God?

"Later advices tell us that: 'Since the recent disaster at Port Angeles, sufferers have received every attention from the people of neighboring towns, and even from the Chief (ROMANS) of the Flathead tribe, who sent in blankets, mats, &c., &c.'

"When the stricken wife of Captain Goodell takes her boys in the early spring-time to plant flowers over the last resting-place of their chivalric father, she will have read Mr.

Cole's gloating chuckle over the 'wiping out' of 'the only foothold' at Angeles. Will she not remember Alton and Owen Lovejoy's oath there over the body of his murdered brother; and, remembering it, swear her loyalty to eternal hatred of the *Spirit of Slavery*?" That inhuman spirit that will animate a party long after the last slave has been freed. Will there not be born into the memories of those proud boys, the sentiment of their father, "THE BLACKEST NEGRO IN ARMS FOR THE UNION IS A BETTER CITIZEN THAN THE WHITEST THAITON, AND A FLATHEAD MORE ENDURABLE THAN A CORPSEHEAD?"

I am, very respectfully, your obedient servant,
VICTOR SMITH.

The Pope and Home the Medium.

SPIRITUALISM TABOOED AT HOME.

The London Times correspondent, writing from Rome on the 6th inst., says:

"Perhaps the most exciting incident of the week is that Mr. Home, of Spiritualism notoriety, had been ordered to leave Rome in three days; and that I may not err in my statement of a fact which has occasioned great sensation, I give you a report of the proceedings in his own words:

"January 2.—Received a letter requesting my presence before the police on the 3d inst., between the hours of 10 and 1. January 3.—Went, and was shown to the room of the advocate Pasqualoni. I was accompanied by my friend M. Gouthier, Consul of Greece in Rome. The questions were as follows? The names of my father and mother? Have you published a book? Yes. Your profession? An art student. Your residence? 65 Via Del Trilone. When did you arrive? Six weeks ago. How many times have you been in Rome? Twice. How long did you stay each time? Two months the first, and three weeks the last. How long do you intend to remain this time? Till April. Have you a fixed residence in France? No. How many books have you written? One. How many copies have been sold? As I am not my own publisher it would be impossible to say. After you became a Catholic did you exercise your power as a medium? Neither before nor after did I exercise my powers as a medium, inasmuch as it is not a power dependent on my will; I could not use it. How do you make these things? I think the reply I have just given is sufficient for this. Do you consider your power a gift of nature? No; I consider it a gift of God. What constitutes a trance? A study of physiology will explain this better than I can. Do you see the spirits asleep and awake? Both. Why do the spirits come to you? As a consolidation, and to convince those who do not believe in the after-existence of the soul. What religion do they teach? That depends. What do you do to make them come? I was about to reply that I did nothing, when on the table where he was writing there came clear and distinct raps. He then said, 'But the tables also move!' Just as he was saying it the table did move. What is the age of your child? Four and a half. Where is he? At Mafayon. With whom? Dr. Guly. Is Dr. Guly a Catholic? No. When did you last see your child? Two months ago. When do you expect to see him again? In April. He was then without assigning any reason, that I must leave Rome in three days. Do you consent? No, most decidedly not, inasmuch as I have done nothing to infringe the laws of that or any other country. I will consult with the English Consul and be guided by him."

Such is the report of procedure which is eminently characteristic of the Pontifical Government. On Monday morning the British Consul saw Monsignor Matteucci, the Governor of Rome, and complained that any British subject should be interfered with in consequence of his opinions. He stated that Mr. Home had conducted himself during his residence in Rome in a strictly legal and gentlemanly manner, and demanded that the obnoxious order should be rescinded. Monsignor spoke of dangerous powers of fascination, of the prohibition by the Government of all the practices of the black art, and finally assented to Mr. Home's remaining, on condition of his entering into an engagement, through Mr. Severn, that he would desist from all communications with the spiritual world during his stay in Rome. An agreement to that effect was drawn up and signed by Mr. Home, who will henceforth abstain from all communication with the upper or lower world, as the case may be, during his residence in Rome. Less fortunate than Mr. Home has been a Dominican priest, who has been deprived of his curacy, I hear, for having read Mr. Home's book.

Apotheosis.

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

For the Herald of Progress.

Departed: For the Summer-Land, from Washington County, Oregon, Oct. 29, 1863, Mrs. JULIA ANN CORNELIUS. She leaves a husband and five children and numerous other relatives and friends to grieve her absence. As an affectionate wife and mother she was well worthy of imitation. In religion she was a Spiritualist, believing in the continued existence of the earth-born spirit—and of its frequent return to earth on missions of love and wisdom. Being somewhat intuitive, she told her husband, even before she was taken with her last illness, that she knew she was soon to depart for the better world, and made such disposition of her children and effects as to her seemed best. While on the bed of sickness which terminated her existence here, she called her husband to her bedside and said to him, "Do not grieve for me, for if you could see as I have seen the joys that await me, you would not grieve, but rejoice to see me depart." W. P.

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human spirit that will animate a party long after the last slave has been freed. Will there

not be born into the memories of those

proud boys, the sentiment of their father,

"THE BLACKEST NEGRO IN ARMS FOR THE UNION IS A BETTER CITIZEN THAN THE WHITEST THAITON, AND A FLATHEAD MORE ENDURABLE THAN A CORPSEHEAD?"

of the gloating chuckle over the 'wiping out'

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