

# THE HERALD OF PROGRESS.

LOVE. WISDOM. LIBERTY.

Devoted to the Discovery and Application of Truth.

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## TO WRITERS AND READERS.

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

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

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

We are earnestly laboring to puberise all sectional creeds and to fraternize the spiritual affections of mankind. Will you work with us?

## Whisperings to Correspondents

"TO ALL WHOM IT MAY CONCERN."

Our correspondents may look for special whisperings in next issue.

Moral Police "Constitution" and "Letters of Instructions" will be sent, to those who have recently enrolled their names, as soon as a new edition of them is off the press.

J. L. ROCHESTER, N. Y.—You can form a "Fraternity" without holding a public meeting.

P. M. C. UTRICA, N. Y.—The communication bears no impress of angel visitations.

"ISAAC," BROOKLYN.—There is no medium in the city, of that particular description.

T. C. BOSTON.—A letter from your friend has been filed for publication. It will interest a large class of readers.

S. P. JERSEY CITY.—The Commission was sent last week.

L. W. WADEGAN.—The recent arguments on the Manchester "Resolutions," have grown personal, and therefore unprofitable.

S. G. T. PHILADELPHIA.—The "Air-Line" connection has not been broken. When the "Dispatches" are of public import, they will be published.

## Light.

BY EBENEZER ELLIOT, THE POOR OF THE POOR.

God said, "Let there be Light!"  
Grim Darkness felt his might,  
And fled away;  
Then startled seas and mountains cold  
Shone forth all bright in blue and gold,  
And cried "Tis day! 'tis day!"

"Hail, Holy Light!" exclaimed  
The wondrous cloud that fam'd  
O'er daisies white;  
And lo! the rose in crimson dressed  
Lean'd sweetly on the lily's breast,  
And blushing, murmur'd "Light."

Then was the sky-lark born;  
Then rose the embattled horn;  
Then floods of praise  
Flow'd o'er the sunny hills of noon,  
And then, in stillest night, the moon  
Poured forth her pensive rays!

Lo! Heaven's bright bow is glad;  
Lo! trees and flowers, all clad  
In glory bloom!  
And shall the immortal sons of God  
Be senseless as the trodden clod,  
And darker than the tomb?

No, from the MIND of man!  
From the swart artisan!  
From God, our Sire!  
Our souls have holy light within,  
And every form of grief and sin  
Shall see and feel its fire.

By earth and hell and heaven  
The shroud of souls is riven!  
Mind, mind alone  
Is light, and hope, and life, and power!  
Earth's deepest night, from this blessed hour—  
The night of MIND—is gone!

## The Good Queen.

Queen Victoria had the children of the workmen on the Osborn estate assembled on Christmas, where a Christmas-tree, loaded with presents, was arranged. Assisted by members of the royal family, the Queen spent the afternoon in distributing the presents to the children, consisting of wearing apparel, books, toys, &c. Afterwards she gave great-coats, blankets, &c., to the laboring men and women. A few days before, the Queen dispensed liberally to the blind and paralytic in and around London. The English people are accustomed to the bestowment of charity during the Christmas holidays, and their amiable Queen is giving strength and beauty to the fashion by her bright example. Her sad heart finds comfort in the relief of sorrow and poverty.

## Sight and Insight.

For the Herald of Progress.

### Unitarianism.

BY F. T. LANE.

Primitive Unitarianism is a bundle of negotiations—a protest against the extravagant dogmas of Orthodoxy. It is the half-way house between Supernaturalism and Rationalism; hence it repudiates Orthodoxy on the one side and Parkerism on the other. Unitarianism is a very convenient form of religion for those who have not sufficient intuition to reject all irrational doctrines, yet have too much good sense to accept evangelical tenets. Unitarians, as a body, are, to this day, wholly unconscious of the fact that true rationalism is not bald atheism or materialistic infidelity, and we cite their repudiation of Theodore Parker as sufficient proof of the correctness of our statement. The fundamental error of the Unitarian was in accepting, as a foregone conclusion, the idea that man could not be inducted into the Divine Life, except through a special, personal mediator, and that the Bible was the only guide in faith and practice. Such a hypothesis is fatal to intuition, and renders a high state of spiritual culture and growth impossible.

Had Unitarianism been thoroughly supernatural, its denominational growth would have kept pace with other sects; and, on the other hand, had it been thoroughly rational, it would, ere this, have received large accessions from the best class of minds in the country. Coldness and a want of enthusiasm have ever been a peculiar feature of the denomination. Their faith had not sufficient positiveness to make the church warm and glowing.

Unitarianism is physiologically illustrated by that condition of the system in which the positive and negative forces are so evenly balanced that the person is neither sick nor well. The Unitarian is in a corresponding condition of mind: he lacks that mental positiveness that would impart vitality to his faith and make his soul radiant with the Divine life. There is a negative condition of the mind that engenders a spiritual dyspepsia, disturbing the judgment and causing one to look at spiritual things awry. Supernaturalism may satisfy abnormal cravings, but it is the poorest kind of "pap," and will never "fill the soul with fatness." The Unitarian compromise between rationalism and supernaturalism is virtually repealed by all progressive preachers of the denomination.

As the Unitarian has no written creed, the clergy are allowed considerable latitude in all speculative doctrines concerning the future life; hence they often sandwich their texts with the cream of Spiritualism, and read into them a meaning and application that must have been wholly foreign to the minds of the biblical writers. Highly cultured and intuitive, they frequently epitomize in a single discourse the precepts of the Harmonial Philosophy. They are more spiritual than the Spiritualist, for the higher forms of inspiration and intuition completely elevate their minds above the phenomenal plane. But the laity misinterpret Spiritual discourses, because the preacher puts "new wine into old bottles;" to pivot a sermon arbitrarily on a text, or to enunciate a moral or spiritual law in the name of Christ or his apostles, justifies the inference that the Bible and its authors are superior to ideas and principles. The clergy will find that all attempts to indoctrinate the people with true spirituality, under the old forms and with the stereotyped phraseology, will prove abortive. The restraints which pastor and people impose on each other are incompatible with religious growth and freedom: the parties cannot disagree without wrangling, and difference of opinion disturbs their harmony and impairs their mutual good fellowship.

Notwithstanding the culture and intuition of the progressive preacher, and his manifest superiority to many advocates of Spiritualism, we nevertheless prefer to remain outside with the crowd, on a free platform; for the space we occupy on that platform is our own, and we are not called upon to indorse the crudities and angularities enacted by others. A free platform is the hope of the reformer, and no independent mind will vacate it. Let not the ghost of abnormalism frighten you. People who have been gagged with theology will exhibit disagreeable symptoms until they return to a natural condition. The child must prattle before it can talk; phenomenal scenery must be exhibited; the picture-book must precede the printed page; symbols before ideas; the psychology of the one before the

inspiration of the other. Stand up for a free platform! Erect the Harmonial standard!

Seek for the fellowship of Principles, and as the impersonal life of the Infinite flows in upon the soul, the expanded faculties intuit the realities of the invisible world, and, through the presence and wisdom of angels, learn that what in our better moments we idealize is realized in the Summer-Land above.

## Voices from the People.

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

For the Herald of Progress.

### Subtle Causes of Progress.

BEAUFORT, S. C. 1863.

FRIEND DAVIS: The questions involved and suggested by your present national struggle are so weighty, striking so deeply into the heart of things, no member of the human race can be unimpaired of the contest. It is a civil strife. A portion of the people of our nation arrayed in hostile combat against the other part. This is not the culmination of the forces that have been active in the nation ever since its formation. But so interwoven are the interests of this nation with the entire human family, that the struggle is felt even to the remotest corners of the inhabited earth—its results penetrate to the lower strata of human life. The negro in the Southern States is the immediate agent and recipient of its effects; but the native on the banks of the Amazon and its tributaries, the inhabitants of India who have never seen the tide-waters of the ocean, the dwellers in the interior of Africa, the Indians in our western wilds, feel the throbbing of the forces now agitating this nation. The lowest born of the human family, senses the fibers of the great law of Progress tugging at his nature.

The results are not manifested in the character of men and women alike, in all directions. Some are moved through their moral and emotional faculties, others through their selfish natures, others, through their sympathies. Their benevolent faculties are aroused and forced into action by coming in contact with those whose adverse circumstances appeal to them for aid, but all are served upon in some way to perform some service in the present drama. Vast portions of mankind are touched in their selfish natures. They are more active in the pursuits that are prompted by them. Life, in its manifestations, depends upon their exercise. But even the purely selfish faculties cannot act independently of the other portions of the individual—while executing the functions peculiar to itself it is compelled to employ. Some of the mental powers, then, those which are nearest in the group, either in locality or sympathy, are incited to action. The uncivilized child of humanity on the slopes of the Andes, the jungles of India, or the sandy plains of Africa, are wrought upon by the interests of selfishness that flow into their midst from other nations. Their natures respond to the touch, they are awakened by the contact and stimulated to more energy and power. While being thus operated upon, their mental nature is unfolded and strengthened; hence two parts of their natures are expanded, their being is more individualized, its selfhood is revealed to its own consciousness, and its strength recognized; the soul catches a glimpse of itself; one step is gained toward building the base on which a higher manhood is to be erected.

All things in Nature are instrumentalities. Nature, in the broadest sense, embraces all things—all forces and all conditions of things and forces. The highest search to which the theologian ever gave a pair of wings, never soared so high as to be outside her limits, or beyond the reach of her laws; nor could the load of guilt which he massed upon the shoulders of the vilest sinner ever sink him so low as to escape the retributive power of her forces. Nature never loses sight of any portion of itself. All her parts are provided with the lines of life that lay hold on the life-centers of being. Nature is the "bottomless pit;" and on all sides are innumerable avenues that lead onward and upward, always being revealed as rapidly as the powers of the individual are prepared to enter them. She is the quarry in which we all are placed, the rocky walls inclosing all, and each must excavate the pathway that will lead them out of their present condition. One wanders about in despair, another sits in calm content, both not sufficiently expanded in mental power to convert the surrounding elements into instruments of use. Another perceives that by removing a few fragments, his position is surrounded by stately statues of the good and great of the past. Another, whose spiritual perceptions are more keen and sensitive, sees through these external relations and communes with the living, glowing spirits, of whom those statues are but lifeless representatives.

Doubtless the slightest causes are universal in their effects, yet they appear to be local and temporary, while others impress the observer with their universality. Those causes that reach through the human race while existing on the earth may be properly deemed universal. The race is here conditioned in time and space, and individuals and nations

may change their locality and position in the social structure, yet they cannot escape the power of these principles.

One of the instruments that has attained to this approximate universality, in its effect upon mankind, is cotton. In this regard it is king, though not in the sense that the southern slaveholder claimed for it. While striving to confer their perception of royalty upon it, they wrought for humanity, though all unconscious of it.

The cotton-plant and its fruitage has entered so largely into the needs of the human family that its restriction or failure to any extent will divert the attention of all people upon that part of the globe which has hitherto furnished it in the greatest abundance; hence, through this, as one of the means, this nation is the pivot upon which is concentrated the thoughts of the race.

This result is consummated in two ways, viz: the production and the consumption of the staple. There is scarcely a human being upon the globe but what uses cotton in some of its forms. Any great disturbance in the production of it must be felt by all. The enormous rise in the price of the raw material, and the consequent enhanced value of the manufactured article, has produced a marked effect upon those who are near the center of production, and a corresponding result has been produced upon those more remote. Inquiries immediately arise for the cause of this change. The more abrupt the change, the more eagerly are they made. If it is caused by a short crop, a few are satisfied, and do not question further, thinking that in due time the deficiency will be remedied by an abundant crop. Others, more eager for a knowledge of the causes of things, seek for the reason of the limited crop. If told that the blight, the rust, or the worm is the cause, they quickly inquire what can be done to prevent the recurrence of such an event. The thought being father to the act, a remedy is sought and applied. Many experiments are made, and all that are connected with that department are quickened by the desire of improvement.

Each person thus interested sends forth his emanations or thoughts; they combine with others in the mental atmosphere that surrounds the locality where such aspirations are generated. These combinations being made, new powers of attraction are instituted, and still other elements are absorbed from the higher. They being spiritual in their nature, become the germs, or inner, of a new external combination, through which the answer to the inquiries or desires that have been sent forth can be expressed and administered. Thus all the steps in life, whether of prosperity or adversity, may become the opportunities of Progress.

Cotton is produced by the planter for the purposes of revenue. This is his staple of exchange. The more he can produce, the more of the luxuries of the world can he command. But at the same time he is working indirectly for the consumer, for the more he throws into the market the more abundant it becomes. If that abundance exceeds the demand, the producer must either limit his yield, or store it, or seek or produce new markets, or sell it at a reduced price. The most common result is, he sells it at reduced prices, and augments his force to produce it, in order to make up in amount what he loses in price. A corresponding reduction in the price of the manufactured article soon follows, and the consumer receives the benefit. This might be well enough if stopped at this point, but this is not always the case.

But this method has been one of the means by which cotton in some of its forms has become so universal. The efforts of the planters to expand this interest has produced it. Thus silently, yet effectively, do the laws of political economy work out their results, overriding all obstacles. The examples that are flowing from this one source are stupendous, stretching round the globe, holding all nations and kindreds in their grasp.

A. B. P.

For the Herald of Progress.

### Causes of Crime.

FRIEND DAVIS: Much has been said and written on the causes of crime, and as my object and most successful office in life has been to provoke others to discuss and throw light on topics that need illumination, I will now act as an agitator to provoke thought on the topic that heads this article.

I will not now enter into a lengthy discussion of "What is crime?" "Who is a criminal?" but reserve that question for future debate. There are but few who are calm enough to consider, when any one violates a law of the country or does him or her an injury, the causes that induced the person to act so. In fact, very few know why we do anything in place of doing something else—why do we not sit still and do nothing at all?

No one acts without a motive to act. No one can have a motive by simply desiring it; for he cannot desire the motive without a motive for the desire. Why, then, do we desire to do certain things or to possess certain objects? Because we have a motive for doing or possessing certain things? When certain mental faculties are in peculiar states of activity or torpidity, they are acted upon or set in motion by the things, sayings, and doings around them, and then they crave or desire to do, have, or possess what, under different cir-

cumstances, they would be wholly indifferent to, or what a differently organized mind would care nothing for, even if acted on by the very same influences, because, being differently "put up," or organized, these circumstances failed to produce the same desire for said things; hence he would have no motive to try to do or avoid what the other would be very anxious about or have the strongest of motives for doing or avoiding.

It is true that we choose to do certain acts but it is not true that we create the motive that compels us to choose to do those acts. It is true that we can do as we please, or as we will to do, but it is not true that we create the will uninfluenced by external doings, acts, sayings, or objects; neither is it true that circumstances can create the will without having a "centerance" to act on. And as each centerance is the result of its own peculiar organization, education, and hereditary influences, so, too, each centerance will receive a different impression from certain sayings, and doings, and objects, than a very different kind of one would. Hence one drinks liquor and can only resist it by a great effort, produced by a strong motive to abstain; another, who has no appetite for it, could only drink it with difficulty if he tried.

Why, then, should we blame one or praise the other? For they both act from motives produced by surrounding objects, acts, sayings, and doings, (over which they had no control,) acting on their organizations, which they neither created nor asked for, and deserve neither blame nor credit for having. If we do not like the actions of certain persons, let us surround them with different influences, and produce different mental results; let us create different motives and desires, and we will receive different acts from them, and be more in harmony with them, love them more, benefit them more, and be benefitted more by them.

There are but few classes of rogues, so-called:

1st. The Money Rogue. He has large, active, and unrestrained acquisitiveness, and lies, cheats, defrauds, steals, robs, and murders, to gratify this misguided faculty; and in this class we have cheats, swindlers, thieves, robbers, and murderers, from the love of gain.

2d. We have Liars of different kinds. Some have large secretiveness and marvellousness, and tell wonderful stories to create wonder in others; and if they have large approbateness, they are often the heroes of their own stories; add large idealism, and they clothe their stories in lively romance, and with large language it is often well told. This class of liars are often considered very innocent and harmless.

Some lie for money, and I class them as swindlers. But some people have large secretiveness, destructiveness, and resentfulness, with small or inactive conscientiousness, caution, and benevolence, and an active temperament, and when they feel aggrieved (and sometimes without) they tell malicious lies to injure others. They will commit a kind of mental assault and battery, mental theft, or mental murder, to gratify an unfortunate disposition that is caused by an equally unfortunate organization.

3d. We have the Licentious Rogue of different kinds. One libertines respects no relation in life, but very deliberately betrays the confidence of husbands, brothers, parents, and victims, to gratify his uncontrolled amativeness. He stops at no statement, hesitates at no promise, and scruples at no strategy to gain his object. Yet he did not ask to have this large and active amativeness, nor did he create it. Just what he desires in him that cause many to loathe him. Who is to blame? He is just what his parents, society, education, and his surroundings have made him, and so of all kinds of law-breakers, commonly called rogues and villains.

Another libertine is wary. He will not associate with those already fallen, nor will he betray the confidence of a brother, husband, or parent of his victim; but an unprotected orphan is one he will rain without remorse, if she is good looking and stands well in society. But society flatters him for it, and says she might have known better than to have trusted his word.

Another is exceedingly choice in his selections; he must have a victim worthy of his efforts—she must be young, talented, beautiful!

But all these misguided passion-slaves produce pain, and often check the growth of an unfolding spirit, producing a worse result than the killing of the body could possibly do. But what causes, produces, or creates villains? We all tend to act out our nature or organization as it is acted on by our surroundings. We did not ask for these organizations, nor choose them, and surely deserve no blame for having them. The physical and mental conditions of our parents, the maternal influences prior and subsequent to our birth, the food we have eaten, the books we have read, the company we have kept, &c., all tend to make us what we are, till we are blessed or cursed with a ready formed character for good or bad, for woe or woe, to bless or curse our fellow creatures.

We cannot change our natures till we try. We cannot try till we desire the change. We cannot desire it till we see the need of it, and blaming us is a poor way of making us see it. Telling us we should change our nature is not

enough. We must be convinced of it; no other way will benefit us.

How can we save those cursed with hereditary faults?

1st. Prove that no one has a right to injure another merely to gratify his own desire; nor to infringe on an equal brother's equal rights; and all who do so are acting out their inherited or cultivated tyrannousness.

2d. Show that the indulgence of any faculty tends to increase its strength and activity, and renders it harder to control, and also entails it on our children, and makes them impure, curses them with uncontrollable desires that will consume them like an inward fire, because we baptize them in passion before they are born, and thus cause our dear ones to commit acts called crimes, and suffer the penalties of violated statutes, and all to gratify the unholy desires we possess.

3d. Teach that we carry our characters with us into the spiritual world; where they will burden us even more than they do here. We will have to get rid of our excesses, our deficiencies, somewhere, and the sooner the better for us, and the easier we will find the task. These views, when once believed by any one, will cause him to pause in his mad career of gratifying gross desires when all else fails.

It is more than many of us can endure to think that we are cursing our children with impurity—burdening them with consuming lusts that will cling to them like a shadow, and be more grievous than an incubus. We contemplate with horror the idea of compelling our daughters to become prostitutes or our sons libertines. The very thought maddens us, and will cause thousands to try and try hard to eradicate all excesses and deficiencies till they become harmonious men and women. This philosophy will do more to reform mankind than all the "ologies" and "isms" known to man, whether called theology or moral philosophy; and when we become pure, and live out the laws of our being fully with reference to marriage, health, study, exercise, &c., we may expect rapid progress among mankind.

J. GILLIS BROCKLEY.

For the Herald of Progress.  
Answer to "Inconsistencies" of Phrenology.

MR. EDITOR: Please permit me to answer the queries of Mr. Julius Dickerson, of Springfield, Ill., who prates rather glibly on a subject of which he knows nothing. He seems to possess a happy faculty of mixing things up and making them muddy—then complains because the subject is not clear to his vision. Having consigned the immortal names of Gall, Spurzheim, and Combe to the shades, in asserting the glaring "inconsistencies" of phrenology, and of its obstacles to the progress of common sense, he proceeds to "show it up" as follows: "Perhaps the most striking inconsistencies appear in the classification and definition of the intellectual faculties." "Here, for instance, are four faculties belonging to the 'Perceptive Group,' viz: Form—cognition and recollection of shape; Size—cognition of bulk, magnitude, proportion; Color—perception, recollection, and application of colors; Locality—cognition and recollection of place, scenery, location of objects." Now he complains that "phrenology makes them four distinct faculties," while, he says, "it is evident that only two powers are employed to perform them all, namely, the ability to measure distance, or space, and the ability to measure light, or color. With these two abilities," he continues, "we may measure and distinguish Form, Shape, Bulk, Magnitude, Proportion, Color, Locality, Scenery." This, he says, "can be mathematically demonstrated as follows: First, all surfaces and their positions are recognized and distinguished solely by light in its various modifications, as every artist can testify."

Now we would remind your correspondent, J. D., that "all surfaces and their positions" are not "recognized and distinguished solely by light, in its various modifications," as every blind man can testify. We think he would hardly venture to affirm that the blind, who never saw the light of the sun, and who read by "raised letters," learn to do so, or, in other words, learn to distinguish surfaces and their positions solely by light, in its various modifications.

He objects to the phrenological nomenclature, because, as he affirms, it embraces four distinct faculties—Form, Size, Color, Locality—the offices of which can be performed by two primary powers—namely, "the ability to measure distance and space, and the ability to measure light and color." We do not exactly comprehend what he means by the "ability to measure light and color," but, pray, what has light and color to do with the forms and localities of things? All material objects are possessed of at least four, if not five, distinct properties—namely, Form, Size, Weight, Color, and, consequently, Locality; and why not a separate faculty for the recognition of each? Two objects may be of the same form, but of different sizes, of different colors; or they may be of the same size, but of different densities or weights, and in two distinct localities, and why not a faculty related to each of these conditions, as well as one corresponding to every other condition in Nature?

The attribute of Justice exists in the moral government of the world, and the faculty of Conscientiousness places man in relation thereto; the attribute of Mercy is a part of the Divine economy, and the faculty of Benevolence adapts him to this condition; Harmony reigns supreme throughout the Spheres and the illimitable realms of the material Universe, and a faculty exists in man corresponding thereto; Order is another essential element in the plan of creation, and man has a corresponding faculty; and so of every other property and condition in Nature.

It is a law of phrenology, as well as in physiology, that no organ can perform the functions of any other organ; or, in other words, that no faculty of the mind can perform more than one office. Now since it has been shown that all objects are possessed of five essentially distinct properties, it necessarily follows, according to this law, that two powers cannot take cognizance of all. But our friend runs into the absurd and ridiculous still further in the following sentence: "I say no more than two (powers) because it is not at all impossible that the faculty which measures forms and distances is identical with the one employed to measure and distinguish color."

Here, in this sentence, he has reduced all

four powers to one—namely, the ability to take cognizance of color. Will some blind person be so kind as to solve this problem for him?

But hear him again: "In view of these facts, it is inconsistent to assert that one person can have either Form, Size, or Locality, and not possess them all in the same degree. The three are one and inseparable. Take Form, Size, and Color, from a Locality, and how much remains to remember it by or to distinguish it from other localities? So take Size and Color from a Form, and how much remains to remember? Will some phrenologist answer?"

Query: Take nothing from nothing, and how much remains? Will our phrenological critic answer? Our friend does not seem to distinguish between things and their properties. We have stated that Form, Size, Weight, and Color, are the properties of things, and not the things themselves. Now take away any of the essential properties of an object, and that object does not exist. But he talks of taking away one property of a thing from another property, and then asks the question: "How much of that property is left?" &c. These properties are not, as he affirms, "one and inseparable;" but all are inseparably connected with all material objects. This, however, does not imply that they are all distinguished by one power, simply because they all belong to the same object, any more than Taste and Smell are identical because they both belong to the same object. Taste and Smell both belong to an apple, but we taste it with one organ and smell it with another; and either one of these senses may be destroyed without affecting the existence of the other, just as an individual may be able to readily distinguish forms without being able to recollect localities.

He admits "that some minds will retain a vivid impression made by a person, an object, or space, while a landscape or locality scarcely leaves a mark upon their memory, and vice versa." This fact, however, he continues, "can be accounted for on the ground that the interest taken in the one greatly overbalances that felt in the other. In the one case the impression made is the result of close examination, edged by interest, fright, pleasure, or some exciting cause. Hence the difference."

True: but what is that exciting cause? Why the keen pleasure and relish experienced in the one case, and not in the other? and why does the same individual invariably pursue the same course under all circumstances—observing the forms and colors of things, but taking no cognizance of their localities? That "exciting cause and pleasure," inclining him to the observation of one, and not the other, will be found to exist in his possessing one set of organs in a high degree, while the other is deficient, just as a man will cultivate music if Time and Tune be large, and neglect mathematics if the organs of Calculation be small.

The influence which a predominance of one class of faculties over that of another class has upon the mind of an individual, will be strikingly illustrated in the different effects which will be produced upon the minds of a group of persons viewing the same object. For instance, let three or more persons, having different conformations of brain, visit the Falls of Niagara, and what a contrast in the emotions and sentiments experienced by each! The one possessing large Ideality and Sublimity would be profoundly impressed with the sublime nature of the grand spectacle before him, and his mind would be so completely absorbed in contemplating the beauty and grandeur of the scenery, that he would, for the time being, become oblivious to all other surroundings.

Another person, possessing large Causality and Veneration, would experience the profoundest emotions of adoration and devotion towards the Author of such a gigantic exhibition of power and force; while a third person, possessing only a practical intellect, and beholding nothing of special interest, would exclaim, "What an immense waste of water-power!"

But let us review his communication a little farther. He continues: "In the same group [the perceptive] we find Weight—intuitive perception and application of the laws of gravity and motion—adapted to man's requisition for keeping his balance." I think most rational minds will agree that a well organized mind, supplied with a reasonable share of concentration and determination, in a sound body, will find no difficulty in obeying the laws of gravity independent of a special faculty for the purpose." After the foregoing statements and conclusions, it is hardly probable that any "rational minds will agree with him that that no 'special faculty is required for this purpose.' If there is no special faculty for this purpose, by the office of what organ is it performed? Weight, gravity—the densities of bodies—is a property of matter just as distinct as is form or color, and cannot be recognized by any other faculty than one created especially for that purpose. Of what avail would 'concentration and determination' be where there is no faculty corresponding to the object sought to be accomplished? Determination is simply an act of the will-power spurring the other faculties on to accomplish whatever comes within their legitimate spheres; and Concentrativeness merely keeps those faculties riveted upon the object sought to be attained till their work is done. Persons have been known who were so deficient in the organ of color as to be unable to distinguish one primary color from another, and we think that no amount of 'concentration and determination' would be sufficient to correct this fault. The late George Combe, a profound reasoner and the greatest of modern metaphysicians, was so deficient in the organs of Calculation that he never could master the multiplication-table, although he studied arithmetic some years, and made prodigious efforts to accomplish it.

It was in consequence of such extreme cases, where the faculty was either almost wholly wanting or developed to an abnormal degree, and the observation of a particular portion of the brain being correspondingly elevated or depressed, that the various seats of the mental faculties and their respective organs were discovered upon the external cranium. No arbitrary rule of mapping out the skull into various compartments, and assigning a special faculty to each, as fancy might deem it a fit locality for its abode, was adopted by its founders. Neither did they assume facts for its basis, and hastily jump at conclusions for its philosophy; but the most laborious observations and patient investiga-

tions were pursued with a degree of energy and force of application known only of the devoted and self-sacrificing student of Nature. The entire continent of Europe was traversed by its founders in search of material for investigation, and nothing that could be made tributary to their purposes was allowed to escape their observations. Schools, institutions of learning, jails, prisons, &c., were visited, and all persons noted for the possession of any particular talent or trait of character in a high degree, or possessing peculiar idiosyncrasies, were examined, and casts of their heads taken; and after a large number of posing similar characteristics had thus been collected, comparisons were instituted for the purpose of ascertaining wherein they corresponded in external development. Although scores of casts and skulls of the same character were found to differ in almost every other respect, yet a uniformity of development or depression, in a particular direction, was found to pervade them all.

But they were too cautious to announce the discovery of the seat of a mental faculty from a score or more of such coincidences, and it was not till observations had been multiplied, and evidence heaped upon evidence, that they considered such facts as established beyond all reasonable doubt. Their entire lives and ample fortunes were consecrated to the discovery and perfection of this newly-discovered and all-important science; and vast cabinets of casts and skulls, from all nations and from every part of the habitable globe, were collected for their inspection.

So zealously did Dr. Gall pursue his researches, that the superstitious became alarmed lest at death their skulls should fall into his hands, and the envy of the Profession was excited to that extent, that through its influence an imperial edict was passed, compelling him to desist from further labors in that direction, or forever quit the dominions of the Austrian Empire. He preferred to expatriate himself from his country, leave friends and old associations, rather than renounce his cherished science; and, consequently, removed from Vienna, his native city, to Paris, where, in connection with his first disciple and co-laborer, Dr. Spurzheim, he renewed his labors and pursued them unintermittedly till death put an end to his noble and proud career.

The seats and organs of upward of thirty of the mental faculties were discovered and established by the indefatigable researches of these two devoted men, and the subsequent observations of all other phrenologists have confirmed the correctness of their discoveries. True, the science, like that of astronomy, geology, and all other intricate sciences, is not yet perfected; but the landmarks have been established, its fundamental principles unfolded, and it now looms up into a colossal structure of beautiful proportions, which no subsequent developments and discoveries will ever mar or materially change. New discoveries, undoubtedly, will, in the course of time, be made in the same field; but instead of displacing the bright casket of precious jewels, they will simply be added thereto.

We intended to touch upon all the objections urged by your correspondent; but as we have already trespassed too far upon the space of some valuable journal, and as those un-lauded to us of 208 more importance than those already considered, we will dismiss the subject for the present, hoping that our friend will arm himself with some counter-facts and more valid objections the next time he ventures an attack upon the present system of Phrenology.

L. M. SMITH.

CINCINNATI, O., Feb. 8, 1864.

For the Herald of Progress.  
Answer to Inquiries Concerning a Comet.

D. M. HOVEY, Esq., DEAR SIR: I should have replied earlier to your letter published in the Herald of December 28th ult., could I have given you the information for which you asked. I am dependent for my information on new scientific matters, on the scientific journals, and I have only just obtained the necessary knowledge. I did not get a glimpse of the comet. My wife was sick when it was visible, and as I had seen no notice of its discovery, I did not have time to survey the heavens to try and detect such a body.

With the January number (1864) of the American Journal of Science and Arts, there was a comet circular containing a notice of the discovery of a new comet by Prof. James C. Watson, of Ann Arbor, Mich., on the evening of January 9th, at 6½ o'clock. His observations for three evenings were as follows:

MEAN TIME, ANN ARBOR, 1864.  
January 10, 6h. 57m.; right ascension, 19h. 14m.; declension north, 34 deg. 6 min.  
January 11, 6h. 10m.; right ascension, 19h. 17m.; declension north, 34 deg. 55 min.  
January 12, 6h. 6m.; right ascension, 19h. 21m.; declension north, 35 deg. 43 min.

From these observations you will see that the path of Prof. Watson's comet is but the continuation of that described by the one which you discovered on the 21st of November last. Your discovery, therefore, precedes that made by professed astronomers, by about one month and two-thirds. I have sent your observations to the American Journal of Science and Arts, New Haven, Conn.

Prof. Watson describes the comet as follows: "The comet is large and bright, with a tail 1½ deg. in length, and a nucleus strongly condensed at the center."

From the above observations Prof. Watson has computed the elements of the comet's orbit on the supposition that it moves in a parabola, and these so strongly resemble those of the comet of 1810, that Prof. Watson thinks them, very probably, identical.

The following are the elements of the two comets—the first as computed by Prof. Watson, and the second as computed by Prof. Beasel:

TIME OF PERHELION PASSAGE, 1863, DEC. 27, WASHINGTON MEAN TIME.  
Longitude of Perihelia, 60 deg. 17 min. 39 sec.; longitude of ascending node, 304 deg. 40 min. 49 sec.; inclination, 63 deg. 55 min. 38 sec.; perihelion distance, 0.7,688; motion, direct.

TIME OF PERHELION PASSAGE, 1810, OCT. 5, GREENWICH MEAN TIME.  
Longitude of Perihelia, 63 deg. 9 min. 10 sec.; longitude of ascending node, 308 deg. 53 min. 4 sec.; inclination, 62 deg. 46 min. 17 sec.; perihelion distance, 0.96,914; motion, direct.

The perihelion passage in the first is given in Washington mean time, and that of the second in Greenwich (Eng.) mean time.

In miles, the perihelion distance of the present comet is 73,000,000, and that of 1810 is 92,000,000. The greatest discrepancy is in the perihelion distance. But this can easily be accounted for. The comet of 1810 was discovered on the 22d of August, 1810, by Pons, in the Constellation Camelopardus, but it was only approximately observed, and particularly the right ascensions. And when we recollect that Watson derived his elements from the observations made on three successive evenings, we can easily conclude that the elements might disagree somewhat. And besides, the attractions of the planets have very probably changed the elements of the comet of 1810. If this is the first return since 1810, its period is about fifty-three years. When the elliptic orbit of the present comet is computed, we shall know more definitely about it. It is to be regretted that it was not observed earlier in its course. Yours truly,

DAVID TROWBRIDGE.  
PERRY CITY, N. Y., Feb. 2, 1864.

For the Herald of Progress.  
The Hero's Burial.

INSCRIBED TO MY DEAR FRIENDS,  
MR. AND MRS. H. BARNUM.

BY EMMA TUTTLE.

Send out the pageant for the brave  
You bear to fill a soldier's grave;  
Not with a step so sad and slow  
As suits an unblest and woe.  
He was a hero—he had thought  
How bravely he often fought;  
He knew he might be lying here  
Just as he is, and yet no fear  
Grieved a moment in his breast—  
He was a hero—let him rest.

Well has he done a tragic part,  
And bravely met the vesper start,  
With no repining at the smart.  
Before he went, he plucked his heart  
From his young breast; that was a pain  
Scarce less than that of being slain.  
He loved his wife, he loved his child,  
"I shall come back," the time and way  
He knew, although he said, and smiled,  
"I shall come back," the time and way  
Were left for change-fate to say.  
He knew it might be as it is,  
To greet, motion, or language his  
To greet the many thronging here  
To see him on his bier.

He knew it would be sad to lie,  
The cause of many a broken sigh,  
And breaking heart, and streaming eye;  
And yet, he weighed the matter well,  
And took the Right, with what befall—  
He chose it—we must not rebel.  
But oh!—perhaps it is a sin—  
I would to God this had not been!  
That black spot on his broad, white brow  
Which laid him where we see him now.  
How strange it is such little things  
Can send souls off to heaven on wings.  
One could not tell a reason why  
He on a dead man's bier should lie,  
But for that spot the bullet made—  
So slight, but deadly as the blade.

His life is gone, but not in vain;  
Breathe joy into the sad refrain.  
A mighty wrong is dying out;  
Dumb tongues have learned that they can shout;  
Long buried souls are cropping out;  
He died to bring this change about!

Fond parents, think it was for this  
You reared him all these hopeful years;  
Not that your high words worked amiss,  
And honor brought you these hot tears.  
Better to die in such a work,  
Accomplishing gigantic uses,  
Than live eternities a shirk,  
Bearing through time one's own abuses.

'Tis hard to dote for twenty years  
On talents cultured 'neath your eye  
For actions grand. But dry your tears—  
A noble soul can never die.  
Your every word of wisdom given  
Will be remembered still in heaven;  
Your sanctifying love will be  
A sweet, through all eternity.

Physiological Department.  
For the Herald of Progress.  
Consanguine Marriage.

BY W. BYRD POWELL, M. D.

MR. EDITOR: I am profoundly penetrated with the conviction that it has been my fortune to have made the most important discovery ever announced to my race; and I have had the most unequivocal assurances that this opinion is coextensive with the circulation of the Herald, and that it is coextensive with our language. And though I am greatly indebted to you for the favor you have shown my preceding contributions, yet, sir, I am impelled to tax still further your generosity by their exceedingly favorable reception with your intelligent readers in every nook and corner of this continent in which the English language is spoken; and of the verity of this statement I have had, in the preceding ninety days, a hundred epistolary assurances—and still they come.

The discovery to which I have alluded, will, I doubt not, ultimately revolutionize the institution of marriage, and adapt it to the civilized condition of humanity; and either directly or indirectly it will affect other kindred subjects, some of which have not probably been suggested.

Consanguine marriage is most clearly one of these subjects. It is one that has long commanded the attention of legislators, and, to some extent, the learned professions; and yet, at this moment, it is as much enshrouded in darkness as it was centuries ago; and for the reason that (before I discovered that the

most physiological and healthy parties of our respective sexes are, independently of the consanguine relation, very frequently so physiologically incompatible as to entail on their children all the consequences attributed to consanguine marriages) no one was qualified for the investigation of the subject.

I was educated under the prevalence of the opinion that the consanguine relation of progenitors was in a high degree productive of mischief to progeny, and I, as may well be supposed, embraced it as a traditionally-settled truth; nor was I induced to investigate its claims to my credence till after I had made the discovery above named; and then, as the consequences attributed to consanguine marriage were precisely those which I had observed to have resulted from certain physiological conditions of the respective parties to extra-consanguine marriages, this suggested to me the possibility that the evils complained of, resulted from the same cause in both cases; and to determine the fact, I commenced a course of observations, and the result thus far has been that as frequently as I have met with consanguine parties who were compatible according to the science I have developed, so frequently have I found their children, *ceteris paribus*, to be as favorably constituted as those of other parties, having for their alliance the sanction of physiological science.

I admit that, because of my hemiplegia, my observations have not been sufficiently numerous to warrant, finally, the conclusion that the consanguine relation of progenitors has no influence on progeny. I desire more facts in this relation. My intelligent readers will greatly oblige me and confer a favor on the cause of anthropology by sending me a written description of the respective parties to those consanguine marriages which have proved unfortunate to their children. The observations I have made in this relation very strongly incline me to the opinion that, *ceteris paribus*, consanguine parties of the respective sexes are as favorably adapted to the conjugal relation as any other parties.

If the consanguine relation of the respective sexes renders them incompatible in relation to marriage, it must be through the agency of some physiological law; and as the physiological, like the other natural laws, are immutable in their action, it follows that if the sexes are ever incompatible because of this law, they would always be so; but this is notoriously not the fact; for very frequently, if not generally, the children of consanguine parents are as normal as those of any other parents.

Some of those who have, by the light of my discovery, become convinced that consanguinity in the abstract has no influence over the reproductive function, and unable or unwilling to renounce their prejudice against consanguine marriage, assume that incompatible constitutions obtain more frequently between consanguine relations than the extra-consanguine. But Nature seems to have anticipated this possibility, and provided against such a contingency. It is a very general fact that daughters resemble the father and sons the mother; hence, if parents be compatible, their sons and daughters will be, and so I have generally observed them to be; and this law of compatibility between the sexes runs through all the ramifications of the family. I have, I confess, a strong prejudice against consanguine marriage; but if the physiological laws sanction it, and at present I believe they do, I cannot and will not object to it.

The consanguine relation of the sexes does not render them exceptions, physiologically, to their species; hence incompatible marriages are as likely to happen between consanguine parties as between other parties; hence that legislative action which prohibits consanguine marriages may prevent one or two per cent. of improper marriages, but in doing this it prevents five or six per cent. of compatible marriages. For such legislation, ignorance is the only apology, and therefore it is disgraceful.

One of the duties of legislation is and ever has been the conservation of the species, and this was the motive for prohibiting consanguine marriages; and the time is not remote when legislators will prohibit physiologically incompatible marriages to prevent the production and increase of imbecility and scrofulous constitutions. The preservation of our species demands such legislation, and it will be had when the popular mind shall have become informed in this relation.

I now desire the privilege of addressing a few words to your readers. In my contribution to the Herald of the 28th of November, I gave to those who desired demonstrations of my science of marriage, the privilege of sending me photographs of parties who had been married long enough to have manifested their progenital qualities, and I would indicate what the results had, in kind, been. What was the result? I had sent me twenty pairs of photographs, and a very large majority of them had been poorly executed, and, with the exception of two pairs, no attention had been given to my instructions in relation to position, &c. Further, with two exceptions, the parties had been but recently married, and hence the inquiry was not, What has been the results? but, What will they be? Some of the parties were not even married. With one or two exceptions, I could not form for myself a satisfactory opinion, and much less for those who respectively desired it.

To indicate, by seeing the parties to a marriage, the resulting consequences, and this I can confidently do, is a great achievement in science, and no reasonable person would expect me to do the same from photographs unless they perfectly represented the originals. At all events, they should embrace the

conditions I specify, and generally this was not the fact with the photographs sent me. The fact is, photographers could not live by producing good photographs: the people require to be flattered; they object to a picture that is shaded enough to develop the features. To enable me to give reliable opinions from photographs, they should be as perfect as art can produce them.

### Childhood.

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

### The Lesson of Love.

A DIALOGUE.

BY MARY F. DAVIS.

Spoken by the Children, at the Anniversary Entertainment of the Progressive Lyceum.

SCENE.—SCHOOL-YARD AND PLAY-GROUND IN NEW YORK.

CHARACTERS.

WILLIAM—Member of the Children's Progressive Lyceum.  
CORA—His acquaintance.  
HENRY—An orthodox minister's son.  
FANNIE—A little school-girl.  
ROSE—Daughter of a Leader in the Lyceum.  
AGNES—A New York Newsboy.  
MR. MERRILL—A Moral Policeman.

WILLIAM. Cora, how old are you?  
CORA. Fourteen, last July.  
WILLIAM. Then you will belong to Excelsior Group if you join our Lyceum.

CORA. I don't know yet as I shall join.  
WILLIAM. Oh, I hope you will, for we enjoy ourselves so much.

HENRY. William, what do you mean by your Lyceum and Excelsior Group?

WILLIAM. Why, that is our Sunday-school, and Excelsior Group is one of the classes.

HENRY. Do you have teachers, and learn verses from the Bible, as we do?

WILLIAM. We do have teachers, or Leaders, but we don't learn our lessons from any one book.

ROSE. No. Our Leaders give us a motto at each session to learn and think about for the next Sunday; and we have such splendid mottos!

CORA. I don't know about joining such a Sunday-school as that.

HENRY. I know one thing: my father wouldn't let me join it; he'd think 'twas wicked to march Sundays.

ROSE. Would he? Oh, yes, your father is a minister. But you don't know what good lessons they teach us in the Groups.

HENRY. That's nothing. I've heard my father say, many a time, that all who don't attend church and get religion will be lost forever, no matter how good they are.

CORA. I don't believe that doctrine!

HENRY. Well, that's what he preaches, anyhow.

WILLIAM. We are taught, Henry, that if we are good and do good we shall be happy in this world and the next, and that we shall progress forever in knowledge and wisdom.

ROSE. I think we are a great deal better and happier than when we joined the Lyceum.

CORA. Yes, we learn you are all singing the anti-tobacco pledge.

HENRY. There's no harm in it, you see. My own father uses it, and my father-in-law sometimes.

WILLIAM. Our Conductor says it's a filthy habit, though, and debases mind and body, and I believe it.

CORA. So do I; and I hope all the members of the Lyceum will resolve never to touch tobacco or alcohol.

[Enter Newsboy, crying his papers.]

HENRY. Go away from here, you little scallywag! We don't want any of your trash.

NEWSBOY. [Spitting at him.] Take that, dandy! I'm as good as you, I guess.

HENRY. [Advancing towards him with fists clenched.] I dare you to do that again, you impudent rascal!

WILLIAM. [Stepping between them.] Hands off! Let's have no fighting here. Henry, we are taught to be kind to such as he.

HENRY. Kind? Pahaw! He deserves a good thrashing to teach him his place.

ROSE. [Advancing.] Henry, how can you be so cross? See how badly the poor boy feels, and he looks hungry, too.

CORA. [To Newsboy.] Say, boy, are you hungry?

NEWSBOY. Yes. I haven't had anything to eat to-day.

ROSE. [Advancing.] That's too bad! I will divide my dinner with you. [Gives him a lunch.]

NEWSBOY. Thank you.

ROSE. What is your name?

NEWSBOY. Albert.

ROSE. Have you a mother?

ALBERT. [With emotion.] Yes, and she is very sick.

HENRY. He is an impostor, and ought to be sent away.

WILLIAM. I don't think so. I wish we could help him and his poor mother.

ROSE. Don't you think the Moral Police would do something for them?

WILLIAM. Perhaps so. I will run down to Mr. Merrill's store and tell him about it. He is a member of the Moral Police, you know.

[Exit WILLIAM.]

HENRY. I didn't know as Mr. Merrill was a policeman.

ROSE. No, Henry, he is a Moral Policeman—that is, a member of the Moral Police Fraternity.

HENRY. What is that?

ROSE. It's a benevolent Society—my father calls it a Brotherhood.

[Enter WILLIAM with MR. MERRILL.]

MR. MERRILL. [To ALBERT.] Well, my boy, you want some help for your mother, do you?

ALBERT. Yes, sir; she is very sick.

MR. MERRILL. Where do you live, my lad?

ALBERT. On Centre Street.

MR. MERRILL. Is your other living?

ALBERT. No, sir. We were not so poor when he was alive.

MR. MERRILL. Well, come with me, my son. I will go home with you, and we will see what can be done for you and your poor mother.

ALBERT. Thank you, sir. [Exit MR. MERRILL and ALBERT.]

CORA. [Springing up.] Oh, I'm tired! Come, let's play games.

[Enter LITTLE STREET-SWEEPER.]

ROSE. Wait a minute, Cora. I want to speak to that little girl. [To street-sweeper.] What's your name, dear?

STREET-SWEEPER. Agnes.

ROSE. What a pretty name! Are you cold?

AGNES. Yes, very cold.

CORA. Don't you want something to eat?

AGNES. [Shyly.] I don't know but I do.

CORA. [Opening her basket.] I'll give you some of my lunch. Won't you eat it?

AGNES. Thank you.

ROSE. [To WILLIAM.] I'm quite sure that's a good little girl. If she had better clothes, she might attend the Lyceum.

WILLIAM. I think we could furnish her with clothes.

ROSE. I think so, too, and I will take her right to my mother—she's a Leader, you know.

[Exit ROSE and AGNES.]

HENRY. These beggars are fooling you. I don't want any such vagabonds around me.

WILLIAM. You forget that all are our brothers and sisters.

HENRY. [With a toss of the head.] You don't make me believe that!

WILLIAM. But, Henry, you will admit that we should do our best to make everybody comfortable, and happy, and good. By the way, I wish you could hear some of our songs.

CORA. Oh, Fannie can sing "We Love the Father." I will go and find her. [Exit CORA, reëntering with LITTLE FANNIE, who sings Lyceum Song No. 3.]

[Enter ROSE and AGNES, the latter in a charming dress.]

ROSE. Let me introduce to you Agnes, the little street-sweeper. You see now the effect of love and kindness.

HENRY. Well, I give it up, and am sorry I said so many hard things.

WILLIAM. We will all remember this lesson of love.

And strive with deeds, and tongue, and pen,  
To bless the hearts and homes of men.

### Pleasure for a Child.

Blessed be the hand that prepares a pleasure for a child, for there is no saying when and where it may again bloom forth. Does not almost everybody remember some kind-hearted man who showed him a kindness in the dullest days of his childhood? The writer of this recollects himself, at this moment, as a barefooted lad, standing at the wooden fence of a poor little garden in his native village; with longing eyes he gazed on the flowers which were blooming there quietly in the brightness of a Sunday morning. The possessor came forth from his little cottage; he was a wood-cutter by trade, and spent the whole week at work in the woods. He had come into the garden to gather flowers to stick in his coat when he went to church. He saw the boy, and, breaking off the most beautiful of his carnations—it was streaked with red and white—he gave it to him. Neither the giver nor the receiver spoke a word; and, with bounding steps, the boy ran home. And now, here at a vast distance from that home, after so many events of so many years, the feeling of gratitude which agitated the breast of that boy expresses itself on paper. The carnation has long since withered, but it now blooms afresh.—DORCAS JENKINS.

### Pulpit and Rostrum.

REV. MOSES BAILOU, BLEEKER STREET UNIVERSALIST CHURCH, FEB. 7, 1864.

### Voices from the Pulpits of New York.

NUMBER ELEVEN.

ABSTRACT OF A SERMON DELIVERED BY REV. MOSES BAILOU, BLEEKER STREET UNIVERSALIST CHURCH, FEB. 7, 1864.

Text: 1 Cor. xiii. 13—For now abideth faith, hope, charity—these three; but the greatest of these is charity.

I have no hesitation in substituting the word love for charity in this passage; the original word is translated love in other passages. In the ordinary use of the term charity, it signifies the giving of alms; the apostle means more. The words are sometimes used as synonyms. Love is a principle, charity is a virtue; love is the source of all good, charity springs from it as the other graces do: the text ought to read, "And now abideth faith, hope, love—these three; but the greatest of these is love."

If you will go back to the previous chapter, you will see that Paul is here speaking of spiritual gifts and their diversity. To one is given, by the Spirit, wisdom; to another, knowledge; to another, faith; to another, the gift of healing; to another, the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, the speaking in unknown tongues; to another, the interpretation of tongues.

I presume that there had been a little jealousy on account of these different gifts among the early Christians; but the letter tells them there ought to be only a cordiality; for though these gifts are desirable, yet there is something more desirable: it is love. The time will come, he tells them, when these spiritual gifts will be of no avail; but then these would never fail.

Let me speak first of faith. I have long been confident that people do not consider how much they are indebted to faith. Many regard it as belonging to religious people, and that it denotes a certain condition of piety; that it is very well for such, but does not belong to philosophers or men of business. Of course you know that I make use of the term in its broadest sense, and I say persons who make light of it are as much indebted to it as to knowledge. Almost all your business trans-

actions are based upon faith: you cannot make purchases or transact business without faith—for financial operations imply confidence—trust in man. You could not live in a community without faith. You do not know who you admit into your family when you admit a stranger. You say you do not fear; but that is because of your faith—because of your trust in humanity. You can perform no act of daily life except by faith.

It is, therefore, amusing to hear people sneer at this virtue, while, at the same time, every act of their lives is based on faith. For instance, a bank-bill represents a certain value in gold—or rather it did formerly. Men do business based on the faith they have in that representation of value. I have faith in the Bible; another man has faith in a bank-bill; that is the difference between us, but both exercise faith.

Faith is a necessity; our means of knowing are exceedingly limited; we are accustomed to say we know, but how much do we know? We know but in part. We are compelled to take our knowledge on trust. This is true in the common affairs of our daily lives. Religious affairs do not speak to the senses; but faith in them—confidence—is one of the necessities of our being. Nothing is more certain than that some unseen power is constantly interfering with our affairs. In the midst of prosperity we overlook this; but let our quiet life be broken in upon by sickness, or death, or loss, and we waken up to the solemn fact that we are not directors of our fortunes, and we see how dependent we are, and we must look to that higher power for guidance and direction. If we can go, through Christ, to the Father, and feel that a higher life will come from them, we shall then be able to rest in the triumph of faith.

Secondly—hope. This is a compound made up of desire and anticipation. There are things lying before us which we anticipate, but do not desire. We feel confident that sickness, loss, pain, and death, will come to us, but we do not desire them. There are many things that we desire, but do not anticipate. We know we have no right to expect entire prosperity; therefore we cannot say we hope for it.

When these two elements meet, and what we desire we also anticipate, then we may say we hope for it. Hope is the expectation of good—a cheerful looking forward to the good we have not gained. We are not fully conscious how generally this operates upon us. It makes up a large share of our pleasure. How seldom does it happen that one says I want nothing; there is nothing I really wish for. You never say this honestly. Possibly, under the excitement of some great good, you may have felt something of the sort, but it was only a momentary feeling.

You do not fix your thoughts on the present alone, but you turn constantly to the question, What is the hidden future? And as long as there is a hidden future, there is no one can be said to be content. Then, this principle is needed in our darkest moments—clouds hanging about us, even when the sun seems to shine, and it is then that hope comes to us. Through it, the things that are hidden are made manifest, and it is then that we are able to bear up cheerfully through brighter morrow.

Finally—love. This makes virtues. If by faith we let father, and hope that he has brighter awaiting us, and the full of love—love to God and our Christian character because of that. Why does the apostle say that then hope and faith? Why highest of the virtues? People plain it in this way: Love is love is eternal, while hope is an away; hope will be swallowed. This is not really true. We have faith beyond the grave, and we are to know all when we can never know all, so long as we are in the world. We know how long we do not know, but we know how long we do not know. We know how long we do not know, but we know how long we do not know.

The attainment of knowledge, gressive work—why not be the boundaries of thought as it be limits to our faculties. So finite field of mysteries remain so long we shall need faith—we need the same confidence, trust. The same may be said of I will never come when we shall are higher joys in store for hope that we shall continue at what we have attained. So what we go with us forever; the love is the greatest. Love principle; faith and hope are faith recognizes God's care; we hope that it may ever be do not stimulate us to duty as there is no talot of self Love does not ask if an obje but only, Can it be made happy Christians make a mistake in saying that we must enjoy ourselves. Love gives us more gives to the evil and unthank rent does not ask what a chi that it needs. It is this o bles other things that elevat virtues.

Faith and hope encourage others; but love will be do accomplish good for others. A

is one that needs to be blessed, we shall not be idle, for we shall do all we can for the improvement of those that we can minister unto, if we love them.

The infinite operation of God's love can never cease; and as long as this remains the ruling operation of his spirit, heart cannot conceive of the blessings in store for those that love him.

### Instructive Miscellany.

For the Herald of Progress.

#### My Cousin's Dream.

BY W. T. HALEY.

Shakespeare, that "wisest man this world ever saw," sayeth, or maketh Hamlet say, "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy." Every actor whom I have heard quote properly, lays a somewhat contemptuous emphasis on the word philosophy, thereby indicating Hamlet's opinion that philosophy generally is at fault. But, "for the nonce," I venture to apply the sentence, not generally, but particularly. To all bigots I say, "There are more things in heaven and earth than are dreamt of in your philosophy." And with the permission of the HERALD OF PROGRESS, I will give one very singular "modern instance" of that same "wise saw." And, by way of preface, let me say here that I am a very aged man, so worn, so sad, so surely and not slowly wending my way to "the narrow house," that I could not, even if I would, write upon a serious subject otherwise than in a serious and an earnest spirit.

About fifty years ago I was for some two years the guest of my uncle, a retired trader, in excellent circumstances, who lived on his own small and exceedingly pretty and well cultivated property in the neighborhood of London, England.

The family consisted of my uncle, aunt, their daughter, and a couple of servants. It is of my cousin only that I have any occasion to make particular mention; but, directed as my attention has been by Dr. Byrd Powell's excellent essays in recent numbers of the HERALD OF PROGRESS, I must say a few words about the physiological status of her parents. Her father was a man of melancholic temperament, Spanish in countenance, and with the true hidalgo gravity of speech and lofty sternness of bearing. Her mother was a shrewd, cool, and somewhat lacer-loving little woman. How Dr. Byrd Powell, who quite obviously has both earnestly and successfully peered into the mysteries of the origins of temperaments, would predict as to that of the offspring of such opposites, I, of course, can only guess. This much is certain: my poor little cousin was about as little given to day-dreaming and fancying, and had as little love of learning or

don mad-house, had forced her, by way of the porte cochere, into a carriage, in which she was conveyed to a mad-house; that she was treated there as (to my country's shame be it said) the insane once were, and, (to my country's credit, be it added,) the insane no longer are treated; and that, after the suffering of more than a year, she was restored to reason and to misery by being quite suddenly told that, in the agony of his grief for her worse than death, her father had, under the most frightful circumstances, committed suicide.

Now mark this, all you who believe that the workshop and the mart, the bargain and the sale, the strife for office and the chase after the almighty dollar, include our powers and our destinies—mark this: Just twelve months from that morning my uncle lay a mangled corpse in his own beautiful home, and I and my cousin—restored from insanity, but oh, how sad!—knelt and prayed and wept beside him.

Let those who deny Spiritual influences and Spiritual revelations, let those who seem to think that we are wholly and solely "of the earth, earthy," account for this singular fulfillment of a dream. My cousin had struggled, had been forced into the carriage, had been most brutally tortured in a mad-house, and had been shocked into sanity by her poor father's suicide. Remember, my cousin was no novel-reader, no romantic young person, no day-dreamer, but a mad-cap, as music-and-dance-loving a little lady as ever made a home happy, if happiness and song and music can be supposed to coexist.

Explain it, I cannot; but the facts are just what I have stated. And I ask, How, if we are all "of the earth, earthy," shall we account for this revelation to the spirit by the spirit twelve months before the literal fulfillment of "a mere dream"?

### The Teachings of Nature.

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

For the Herald of Progress.

#### Disembodied Spirits may Surround Us.

I have often wondered that the advocates of Spiritualism have never pointed out to those more positive skeptics who maintain that spirits cannot exist because they are not seen, the very obvious destruction of that fallacy by the merest glance at the wonders revealed by the microscope. Before the invention of that very valuable instrument, a man would have been laughed at, who, pointing to a glass of limpid water, should have affirmed that it abounded with perfectly organized and living creatures, loving, chasing, fighting, and devouring, as actively and as fiercely as the huge crocodiles, those "terrible monsters of old Nile." To me the analogy seems perfect

Jan. 1. For helping a mother to visit her son in the Military Hospital.	1 50
Jan. 2. For making a pair of shoes for a sick woman.	2 00
Nov. 4. For paying the railroad fare of a hospital patient to reach his home in the country.	2 50
Nov. 14. For furnishing garments and medicine for Miss J. H. at the hospital.	3 00
Nov. 16. For board bill, nursing, and ambulance from the hotel in the New York Hospital.	12 00
Nov. 16. For coat and garments for a sick man.	12 00
Nov. 21. For food and medicine for a poor woman, very sick.	16 00
Nov. 26. For shoes and clothing for a child.	1 00
Dec. 1. Mrs. C. through W. H. T. and her son, J. H.	1 00
Dec. 15. For paying better wages for M. T. F.	1 00
Dec. 21. For a pair shoes for little girl.	1 00
Dec. 21. For fare to Asylum on Steam-ship Island.	1 00
Dec. 21. For purchasing and making garments for Mrs. F.'s three children.	11 45
Dec. 29. For board of a sick young man.	2 00
1864	
Jan. 1. For food and 3 heads for Mrs. H.'s children.	5 00
Jan. 6. For account book and journal.	4 00
Jan. 6. For cap for boy and silver tin.	1 50
Jan. 11. For helping Mrs. K. 100 yrs. old.	4 50
Jan. 14. For making furniture for poor woman.	1 00
Jan. 17. For visiting Miss E. at the Asylum.	2 00
Jan. 18. For 4 boxes of bread, and other articles for sick man.	5 00
Feb. 2. For medicine, &c., for a poor woman.	2 00
Feb. 9. For shirts, collars, &c., for a very old man.	3 00
Feb. 9. For 1 month's rent for M.	3 00
Feb. 9. For two pairs of dresses, waist, and outer clothing for Mrs. P.'s family through Mrs. A.	4 00
Feb. 13. For medicine, putting board, and getting railroad tickets for an epileptic German-boy, to reach his friends in Ohio.	8 00
Feb. 22. For printing and copying for the M. P. F.	11 00
Feb. 23. For books and tracts for U. S. A.	3 00
Total expenditures.	\$112 07
Balanced in Treasury, Feb. 12, 1864.	\$1 10
	\$110 97

PARKER E. FARNSWORTH, Treasurer.

Mr. Davis then said: We have made this business in dispatch, and I have just this ready to take hold of it at once. It is this: a great many spiritualists and progressive people in different sections of the land, having become deeply interested in this spiritual movement, wish to designate it in their meetings: that is to say, they desire to organize what are called "spiritual conferences." It seems to me that we should take definite action upon this important question at once. Friends in Providence, Rhode Island, have already organized a "Spirit Police Fraternity." The

(Continued on page 4.)

### The Mother Church.

BY JAMES PIATT.

I felt the organ tremor sweet,  
 Homeless within the Sabbath street;  
 It whispered, low and deep and mild,  
 "Come home, thou weary, wandering child,  
 Lost in the wilderness and dust  
 Of Pride and Folly and Mistraust;  
 Weary and world-sad, cast away,  
 Thy Father calls thee home to-day."

Within the church's portal wide  
 I entered, and the music died;  
 Without, the organ tremor sweet—  
 Within, the fierce polemic heat;  
 I heard the subtle voice no more,  
 Whose music called me through the door.

It passed into the woodland air:  
 Strange breezes kissed me everywhere;  
 Strange birds from out the boughs above  
 Sang sister-sweet to me, a dove  
 Coo'd close and quiet, and her nest  
 Some strange sweet dove made in my breast.  
 When, lo! the organ's whisper mild,  
 "Come home, thou weary, wandering child;  
 Weary and world-sad, cast away,  
 Thy Father calls thee home to-day."

I felt the organ tremor sweet:  
 The pure flowers kissed my homeless feet.  
 And a sweet influence, close and free,  
 Twined arms around me lovingly,  
 Lost in the wood alone; and there  
 The organ's pulses beat the air,  
 Till in my heart a voice I caught:  
 "I am thy Mother, long unsought;  
 Thou orphan from thine earliest day  
 In the world's dewless dust astray,  
 My arms have waited long for thee;  
 Thy Father called thee home to-day."

[Commonwealth.

### Decomposition of Carbonic Acid Gas.

The decomposition of carbonic acid gas by the leaves of plants is the subject of a note by M. Cloez recently laid before the Academy of Sciences at Paris. Numerous experiments have proved that plants possess of leaves and under the influence of light assimilate carbon by the reduction of carbonic acid, giving cause to the disengagement of oxygen. The parts of the plants exposed to light have various colors. Of these, green is predominant, being the normal color of the larger plant, and, as M. Cloez asserts, should be considered as essential to the parts which decompose carbonic acid. M. Cloez maintains, in opposition to the opinion of M. M. Sausure and Corewinder, that certain parts of the plant, such as the brown, yellow, and purple leaves, although apparently deprived of green, still retain it partially, and that it is by virtue of this part alone that they decompose carbonic acid. In No. 20 of vol. VII of the *Comptes Rendus* will be found details of experiments which



ANDREW JACKSON DAVIS, EDITOR.

NEW YORK, SATURDAY, FEB. 20, 1863.

#### TERMS OF SUBSCRIPTION:

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

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

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 274 Canal Street, New York.

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### Very Cheering.

It is indeed very cheering to hear so promptly from our subscribers. They renew this year with renewed interest in the objects and aims of this Journal. This fact, especially, fills us with encouragement.

### Mrs. Currier's Lectures.

"Inspiration" will be her subject next Sunday morning; in the evening she will discourse "A Flight through Space."

Last Sunday morning she gave a logical lecture on "Glimpses of a Higher Life." She uttered many most excellent words, and brought the reality of spirit existence clearly to the common understanding. In the evening the Hall was crowded again to hear her discourse on the "Great Civil War." It was a strong, brave, loyal, eloquent lecture, and was frequently applauded.

### T. D. Weld, at Cooper Union.

Theodore D. Weld will, by invitation of the Woman's Loyal League, deliver a lecture at the Cooper Institute, on Monday evening, Feb. 22. Subject, "The Work, the Time, and the Way." Our readers in this city will need no persuasion to hear him; for they have not forgotten, nor, indeed, can they ever forget, the masterly lectures delivered by him on

persons, let us say nothing about them." That is to say, when a sister, whose affections are engaged to a man whom you know to be untruthful and untrustworthy in character, asks your opinion of her choice, you must "say nothing"—only look sorrowfully and shake your head.

On the contrary, we believe in entire frankness, and in the unrestrained condemnation of what is wrong, and in the unbounded approbation of what is right and just. In this we know no party, no family, no "our folks," and no "your folks," but only the Truth for its own sake and the advancement of humanity.

### The New York Conference Question.

(Concluded.)

"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?"

The doctrine of my last paper was, that the passions which man expresses in common with the lower animals, originate in and terminate with the animal life. But it will be asked if human philoprogenitiveness, or the ties of kindred and friendship, follow the law and expire with the body. Most certainly they do not. I have defined man as a super-animal. Hence, his love of offspring, kindred, and friends, together with other loves that might be named, are superior in manifestation, and consequently in origin, to any similar expression by the purely animal. With the animals, the love of offspring, for example, belongs exclusively to the animal plane and to the realm that is cognized by the external senses. In man it is not thus limited.

An animal, therefore, has not the love of offspring in common with man. The brutes can give no spiritual expression of that love. With them it is a purely physical relation, and terminates, as we know, when the subject of it has grown beyond reach of its necessity. With man it is a spiritual relation as well as physical, and it has its origin in the spiritual, or super-animal plane, for the spiritual reason that the subject of it never grows beyond its need. The relation between a human parent and child never ceases. We stand to our children as the representatives of the Divine parentiveness; as their natural advisers and guardians. Human parentiveness, in its purest and most exalted aspects, is the noblest expression of the Divine love and wisdom—a finite incarnation of the Infinite Father and Motherhood whose love is for all. Does a child need spiritual counsel? Can a child, think you, ever grow beyond the need of it? Now this difference in the nature and character of the love of offspring, or emotions whence

everywhere observed in Nature, at we center eternal, or spiritual plane, and temporary, in the animal plane. And this plane that we have any evidence in the mere animal, while by authority of demonstrative a notion extant that the animal—that is to say, as spirit, but we have yet to discover the animals never. They are phenomena, man to both pher truths. A donkey can see in as you or I, but he does not exclusively human relation things prove an inner life which not; for we do know that every-1 to its kind—that the percep- th demands the admission of, as logically as the seeing of, calls for the existence of the is of vision. Thus are uses re- and causes to uses, throughout of human research—the inner plies, the outer senses to phe-

could be shown that revenge and ample, were as essential to hu- man love and friendship, we might that they had their basis in the re, even as love has, and were as is hatred human? Why do we actions brutal, or beastly? We so from an instinctive sense of ature throughout. Is the love of s essentially fraternal affection? All its use is vain: Nature desires each species from its best types; man it is not a use, but an abuse, angelic world (by authority of that be any consolation,) all ation ceases.

is admitted by all rationalists, in postulate of the reason, that is corrupt, unsound, or impure, the spiritual nature. Were incorruption possible to the spirit, gan, dissolution would be as a spirit as it is to the body. Now, ain must of necessity send forth and, accordingly, every prompt- ery aspiration for truth, every ood, all hungering and thirsting iveness, is from that inner fountain perpetual and whose source is

at, flowing from the spiritual man through the animal, or waters become muddy; but, as er upon the earth, its tendency is ver. And this alone is the point sinals. This, once established, the whole question. And what is ray against it? Save the creeds of

long-ago, and the misinterpreted sayings and actions of modern impressibles, I know of nothing. But the former, to all rational men, are dead; and the latter have only to be better understood, to sweep away forever this cloud of error, so that the light of spiritual truth shall illuminate every chamber in the organism of man.

But does this muddy flow through the channels of the earthly nature affect the spirit? Undoubtedly. I have admitted it. The body is a form of use for the spirit. It ministers to its growth, is essential to its normal development. All that mars it, therefore, or prevents its efficiency, hinders the spirit. But the animus of the inquiry—that which gives it practicality—is to find the true source of the mud. If, as all the world has heretofore believed, the fountain itself is dirty, then are all our efforts to found a better state of things upon better principles than have heretofore obtained, nugatory; and reform, as applied to us, is to go back. Which shall we revise, our fundamental principle or our interpretation of mediumship? Consistency demands of us that we do, speedily, the one or the other; now, which most needs it? Which will best bear it?

What we call advanced ideas of human nature, show man no enemy, or evil, to contend against in all the universe, save his own ignorance of its laws. Everything in Nature becomes his friend the moment he understands it. As soon as man understands man they become friends. Their mutual hatred, nay, their very disregard of each other, is from the misapprehension of the priceless value of each to the other. Proceeding upon this principle as a basis, the modern reformer insists that what the world needs is not more dungeons, but more light. And human instinct says the same. The school-house is not built upon our religion. Science does not rest upon the Church. The discoverer of natural law is not the offspring of scholasticism. They are each and all the legitimate out-birth of human instincts attracting the soul to a knowledge of the natural by the simple feeling that to know is good.

Our religion builds the prison and maintains the galleys. It kept the lightning-rod away from us as long as it could; it pronounced Galileo impious, and branded Franklin an infidel, and all this in perfect keeping with its fundamental idea. But we have repudiated that idea, (at least in words,) and yet are perpetually borrowing from it to make out a case of possession by evil spirits. When we reason calmly, we speak of men as ignorant; when we talk from education, we call them bad. We say, "It is inconsistent to suppose that a bad man becomes a good one from the mere fact of removing out of his body." Certainly; but a little before, when we were considering human nature in connection with this life, we found nothing in it intrinsically bad to become the subject of this removal. Then we rested the cause of the evil in a weak understanding; now we refer it to a bad heart.

And what is it, or whence is it, this darkness and weakness of the intellect? Why is it that in this world we see men as trees walking?" The man who said this, declared that in the next we should see them

are. From which, and from other cogent reasons, it is safely to be inferred that the eye-sight improves somewhat; and if so, may it not be rationally expected that the staggering gait which was characteristic of the blindness and weakness incidental to the external life, should rectify itself in the clearer light of the better vision? Every change in Nature, induced by Nature, is a progress, not a retrogression. Man only, by authority of ancient creeds and modern impressibles, grows worse from the death-change—a change the most sublime of the entire series of natural evolutions open to human observation.

But, by authority of fact, he grows better by the change. Not a single deed, that, by necessity of reason, must be ascribed to spirits, bears the impress of evil intent, in all the record of modern Spiritual manifestations, so far as I have had access to it. Testimony as to the observation of Spiritualists at large, establishing an evil intent on the part of spirits through their manifestations of physical power, has been repeatedly called for, but it has never appeared.

It is not from the inner life, then, that the darkness which broods over our mortal pathway comes. Not from the erring ones who stumbled through this life because of the darkness, for they have entered upon a life where the light is nearer to that of "the perfect day." Not from the future of man is the darkness and the evil—not from the future, but from the past. Not from our dead friends and neighbors—our human Brothers and Sisters—come the obsession and infestation; not from thence, but from dead creeds, whose ghostly specters still walk the earth, haunting the imagination, bewitching the reason, disturbing our peace and perverting our philosophy.

The man who looks behind him for his light and truth, he only, is in danger of obsession. He has become the subject of a phantom, whose influence will do to him what looking back did to "Lot's wife," namely: fasten him to the spot. With his gaze fixed upon the ancients, the living age, in the grandeur of its march, sweeps by him unheeded; philosophy unfolds her page to him in vain. She proclaims her truths with the voice of a trumpet; but in his stony ear they awake no echo. He is obsessed. He is infatuated by a devil that keeps him among the tombs of the dead ages. He is made too blind to see that their living truths have ascended and now shine in the firmament above him, and that all he gazes upon and reverences is the dust

and ashes they have left behind them. Oh! who shall dispossess him of this dumb devil? In this life there is but little hope; but the death-angel (when the infested one has filled his measure of use as a monument to mark the progress of living men) comes in due time to him, as to all, and lifts him into the light and warmth of a new life—a life where the scales fall from the eyes, where the deaf ear is opened, the feet unfettered and the soul set free.  
R. T. H.

### Benefit of the Women's Medical College.

Miss Harriette Clishby, from "Australia," a student in the Women's Medical College of this city, will lecture at Dodworth's Hall on Thursday evening of this week, February 18, in aid of the College. Tickets 25 cents. Her lecture will be descriptive and humorous, concerning the climate, trees, flowers, birds, natives, &c., &c., of "Australia," a land enough remote to excite interest in every American who would learn more of the earth and its inhabitants. Let all the friends of Woman go and hear Miss Clishby.

ELIZA WOODSON; or, *The Early Days of one of the World's Workers. A Story of American Life.*

This book is especially adapted to the young and earnest spirit. It is not full of startling events or of tragic scenes: it is the direct narrative of a life—a life that we feel sure has been lived somewhere, and that has not ended in this work of transcribing itself. How many a heroine performs her noble deeds amidst the drudgery of servitude, and leaves no track for the world to behold and take heart therefrom! but there are few that bring us such proofs of an interior power that is superior to circumstances, as we find in this life-history.

Eliza Woodson did not possess beauty, but instead, an annoying sense of being homely. She did not inherit fortune or friends, but only a gifted mind and a steadfast will. This inheritance bore her through abuse, poverty, evil influence, loneliness, and ignorance, to the shining heights of a noble and sanctified womanhood. Each step through all the wearisome way has an interest that soon becomes almost personal. We feel we have a right to demand redress for the wrongs of the girl: we feel willing to wager that she will win in the battles she is called to fight with circumstance and condition; and when we behold her triumph and her reward, we are more than ever sure that the destiny of the human soul lies in its own strength of purpose and its consecration to a noble work.

This book is especially suited for our day when the great question of woman's capability and strength of intellect is constantly being brought forward, and not a college in our free country admits a woman to the attainment of a thorough classical education. Who doubts how Eliza would have graduated from Yale or Harvard?

We must say we wish for Vol. II of this life-history, and we are sure it is being lived somewhere, nobly and well, and that the world will not miss the inspiration of its transcript by-and-by.  
L.

Price \$1.25, postpaid. See advertisement.

### Miss Kellogg's Margaret, in Goethe's Faust.

A Boston correspondent of the *Evening Post* has the following just tribute to Miss Kellogg's rendering of Margaret:

The interpretation of Goethe's Margaret by Miss Kellogg has caused "Faust" to be the most attractive opera of the season, and filled the house to overflowing on each night of its representation. The music, as given to us by the excellent orchestra, (aided and enriched on the "Faust" nights by our own Quartette Club, of which we Bostonians are justly proud,) is very sweet, sometimes grand, often pathetic, always descriptive, the stage effects are fine, and all the parts well sustained. But it is Margaret who holds in her slender hand the chain which, encircling the vast audience, strikes through thousands of hearts the electric spark of sympathy. The innocence, sweetness, and pathos of Margaret, could only be fitly represented by one whose own nature corresponded to all these elements; and as in the first act the gentle and lovely presence passed over the stage, shrinking from the contact of the crowd, uttering only a few notes, we acknowledge,

"Sure something holy lodges in that breast."

Through all the succeeding scenes Miss Kellogg's insight into the nature of Margaret never fails. The element of holiness is always present to our thoughts, even amid her droust temptations and darkest trials, while the musical tones, tender, truthful, agonized, come to us as the true source of such emotions. Until we saw Miss Kellogg's Margaret we had shrunk from the story of Goethe's "Faust" as from a terrible handwriting on the wall of human habitations. In the poem, the presence of evil in its most fearful form haunted the scene, but Miss Kellogg restored to us the meaning of the poem, that there is an innate power in true innocence to put down Satan under her feet; for though Margaret dies on the floor of a dungeon, as a criminal in the eyes of the world, it needed not the visible presence of angels to assure us that the pure in heart shall see God.

So genuine an interpretation of a great thought as Miss Kellogg's Margaret must command success everywhere. In the tributes paid to her in Boston during the last three weeks, we recognized not only the talents of the singer and the actress, but also brought the offerings of real sympathy and true interest from sincere hearts to our young countrywoman, who brings with her upon the worn stage not only her fresh voice, but the sanctifying influences of her sheltered and happy home.

—Prof. Agassiz, while at Pittsburg recently, on a lecturing tour, received an autograph letter, dated Jan. 4, 1864, from Louis Napoleon, Emperor of France, inviting his return to the country which gave him birth.

Doings of the Moral Police.

"There is a golden chord of sympathy... Which by the breath of Kindness when 'tis swept, wakes angel melodies in savage hearts."

Report of the Sixth Monthly Meeting of the Moral Police Fraternity,

AT DODWORTH'S HALL, SUNDAY JAN. 3, 1864.

[This new movement was duly inaugurated at Dodworth's Hall, 806 Broadway, June 14th, 1863, in the presence of a large congregation. The chief officers nominated and duly elected were:]

ANDREW J. DAVIS, President, SARA E. PAYSON, Secretary, PARKER E. FARNSWORTH, Treasurer.

If you wish to identify yourself with this Fraternity, address the President, (A. J. Davis, Editor of the Herald of Progress, No. 274 Canal Street, New York,) authorizing him to record under the Pledge your whole name, your occupation, and your post-office address, giving County and State in full.

The meeting was opened by the singing of Song No. 12, entitled "Loving one Another," by a choir of the children of the Lyceum.

Mr. Davis then said: This is the sixth monthly meeting of the Fraternity. We have before us this morning considerable work to do, and I am therefore glad that there is a very full attendance. I see here a great many familiar faces, and I congratulate them and others upon being present.

We have been in practical operation about four months; but we have held six monthly meetings. The first was initiatory; and the second was little more than a rehearsal of the first.

Resolved, That in instances of sickness or trouble of any nature among members of the Fraternity, a visiting committee of one or more be appointed by any one of the officers to investigate the actual circumstances of the cases reported.

The chief executive officers are the president, treasurer and secretary. Either of these officers may authorize a visitation. I will now read from the Visitation-Record of the Fraternity.

Nov. 14. Miss J., a stranger in the city, was reported lying very ill, in a down town hotel. Visitation notice was sent to Miss Payson, and the wants of the sick one were supplied.

The mother of these cold and ragged ones is earning fifty cents a day, in postage currency, in a filthy tobacco factory, where she is obliged to be from seven o'clock in the morning until six at night.

patient. Before seeing her, however—on hearing the reports of the landlady and guests of the house concerning her ravings, he decided peremptorily that she could not be admitted at the Water-Cure.

Dec. 19th. Visitation was made by Mrs. Eliza W. Farnham, who reports Miss J. sufficiently recovered to be removed to a private family. She is almost perfectly sound in both mind and body.

Nov. 30th. Mrs. L— was reported by Mrs. Doubleday and Mrs. Dr. Neal.

Dec. 24. Visitation note was sent to Mrs. B., in behalf of Mrs. L. I have on file Mrs. B's written report. She fully examined the case, found out all the essential facts, and thus gave us definite knowledge.

In these visitations members do not meet at the same time, and therefore do not know of each other's investigations. Dr. Schulhof recommended that, in our monthly meetings, members of the Moral Police should assemble all in front, so that they may know each other.

On this principle, we acted upon Mrs. B's report. I may say that the lady and her family were very much in need; their outer and social circumstances were very trying; they were wholly dependent upon immediate supplies for the next meal.

Dec. 6th. Mrs. F., of Eleventh street, third floor, room No. 4 was reported by Matthew C—. She could not clothe her children, was suffering in many respects, and wanted help.

\* A home in a private family has since been found for her.

ing until six at night. The elder of the three little girls is a "cinder snipe;" i. e., goes out every day and picks up the cinders among coal ashes in the street.

Well, the Sisters of the Fraternity went to work, and thus good shoes, and stockings, and under-clothing, and dresses were made and carried to each of these children, also some coal, and other things that were needed; so that in two weeks from this time you may possibly see those children in our Lyceum groups, as welcome and happy as the rest.

Dec. 7th. Mrs. Margaret C—, of Cherry street, back basement, was reported by Mr. B. M., as being in great distress of mind, owing to the straying of her child.

Visitation notice was sent the same day to Mr. W. H. P. Through the investigations of this gentleman we obtained what appeared to be the essential facts in her case; then another visit was authorized; this time the visitor was a lady, Mrs. A., member of the Fraternity.

Brother A. J. Davis: I called, as requested, at No. — Mulberry street; found two children four and eight years of age, who said their names were Mac—. I inquired for their father and mother. The oldest child said her father was dead, and her mother was out washing; that her oldest brother, of twelve years, had gone in search of work; a sister of ten was in school with the "Sisters."

Our municipal police seem to know little about the philosophy of human perversity and consequent vice and crime. Commissioners of public Charities, who are mostly orthodox people, do not study into the hereditary causes of falsehood and crime.

will stand redeemed and be a sister or a brother from that hour. I know that such redemptive work is possible.

In relation to the third mentioned case, the lady to whom the visitation notice was sent went to see Mrs. C., in Cherry street, and discovered that her lost child, which was the cause of her principal suffering, had been taken by the City Missionaries; and on investigating the circumstances, it was concluded that the child has not been as well situated for years, scarcely since its birth; that the mother had been in better circumstances, but had acquired habits of intemperance and many of the other troubles and vices naturally associated with intemperance, such as indolence, neglect of work; and finally, losing her credit and self-respect, and the confidence of the people for whom she worked, she became destitute, and was often without work; and the little child, who had sometimes attended the Mission School, was obliged to stay at home, or would go out and pick up chips, and beg, and look for cinders among the ashes of coal.

Dec. 6th. Mrs. Mac— was reported by herself. She said she was a hard-working woman, with a family of four children and a sick husband to support. Visitation notice was sent to Mrs. C. A. P., and to Mr. B. E. P., in behalf of Mrs. Mac—, neither knowing of the other's visit.

THE SISTER'S REPORT: Mrs. Mac— called Dec. 6th, at Headquarters of Moral Police Fraternity, 274 Canal street, for aid. Represents herself in a destitute condition, a sick husband, confined for several months to his bed, four young children, and all depending on her for support, and she not able to get work.

On the 19th Dec. Mrs. Mac— herself reported at Headquarters, that no Moral Police visitor had been at her house. She said she had moved from No. — Mulberry to No. — Canal street. On the 21st Visitation notice was issued to Mrs. C. A. and to Mr. P. The object was now to identify the person; first by going to these new premises named, and then again calling at the number which they had visited.

I trust you will pass a resolution to this effect: Resolved, That members of the Moral Police shall give nothing in the form of petty charity, from mere spontaneous impulse; but that when a beggar calls, say, "My good woman, man or boy, or little girl, what is your name?" "where do you live?" Take down name and address, and say to the applicant, "Now if you need assistance, we will help you;" then give the beggar a line to some officer of the Moral Police; a visitation letter will be issued at once.

Dec. 10th. Mrs. K—, of Sixth avenue, was reported by R. T. W., who gave her two new hats for her two children. Visitation notice was sent to Mr. L. T., in her behalf. Mrs. P. was also authorized to visit her.

Mr. W. is a manufacturer of hats and bonnets for women and children. He occasionally gave hats, &c., to those who seemed to be deserving. I called upon him about it. Now I said, "Send the hats that you propose to give away, to the Headquarters of the Moral Police—hats for little girls and hats for women—send just as many as you can afford to give away at present—and when any person calls upon you, begging for these things, give them the address, and tell them to call there." He responded by sending twenty-five very excel-

lent, good hats, which are bestowed upon those who are found to be deserving. Many of these hats are now covering the heads of some worthy women and children.

Nov. 10th. Mrs. T., of Seventeenth street, was reported by Mr. T. E. P. Her little girl was unable to attend the Children's Lyceum, to which she wished to go, but could not, owing to the poverty of her dress, &c.

Dec. 20th. Mrs. S. S. reported that she resides at No. — Barclay St.; says she is a widow, (French) with several children, and is unable to pay her rent. On the 27th of December visitation notice was issued to Bro. Schlarbaum. On the 29th he reported that no such family resided at that number.

Mr. Davis now called attention to the Treasurer's Report, as follows:

Receipts and Expenditures of the MORAL POLICE FRATERNITY, from the 14th of June, 1863, to Feb. 12, 1864.

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(Continued from page 5.)

demand for "Letters of Instructions," and for the "Constitution and Pledge," has come from responsible Spiritualists East, West, and North. Now the question is, shall we furnish these Constitutions and Instructions? and, if so, on what ground?

I believe that we have light and wisdom enough to avoid many of the errors into which several existing organizations have fallen. You all understand the nature and relationships subsisting between "auxiliary societies" and the central or parent organization. It seems to me that no greater mistake was ever committed in social bodies than the formation and subordination of auxiliary societies. I believe in the largest individualized sovereignty of separate societies when organized upon a universal basis. Each is then inherently united by its principles, kindred objects, and yet each, like a planet, is existing as a distinctly individualized body. A central organization is not entitled to supreme authority simply on the score of the priority of its existence. Friends of Progress of a neighboring city send a voice, asking, "What shall we do?" "What position shall we, when organized, take with reference to the New York Moral Police Fraternity?"

Now look at the American Bible Society. Do you not know how they built that great Bible-House up in Fourth Avenue? It was not built by the benevolence of the Christians and other sectarians of New York, but it is by squeezing money and legacies out from all the susceptible sectarians over a vast country—by piling together in one Treasury all the loose change of hundreds and thousands of Bible-believers—by accumulating all the money the people could possibly discount from their business capitals and private fortunes. It is no credit to the resident Christians of the city of New York, because it is the result of the contributions of the mistaken benevolence of this vast country of sectarians.

Now, my thought is this: If New York wants a Bible-House, let New York Christians raise the money wanted, and build it and beautify it; and, in like manner, let all the other cities that want a similar establishment do the same thing by dollars and industry all their own. But all societies that are "auxiliary" to the New York Central Bible-House are "subservient." They are in a slavish relation to it—are in bondage to its by-laws and decrees. They cannot freely do anything of themselves as independent bodies could. They are tied up to local amendments, and have the ligatures of by-laws all about them. The auxiliary society, by signing the constitution and by-laws, and by paying all its surplus funds into the treasury of this central Bible-publishing establishment, is entitled to "one delegate" at the annual meeting of this society; and what more, if the auxiliary society shall be entitled to have its publications "at cost." Therefore, for example, if an auxiliary society at Philadelphia shall comply with these imperative conditions, it has the high privilege of sending a delegate to the annual meeting, and not only so, but can obtain Bibles and millions of those miserable orthodox tracts for exactly what it cost to manufacture them. But all outside sinners are obliged to pay profit "a little over cost" for the means of salvation.

Let us now come directly to the question. Let us, as Spiritualists and Progressives, have no auxiliary societies. Let each Society be a thing by itself. If our movement be duplicated, that will be another Fraternity, brother to this—just as a man is a distinct body, although his anatomy and physiology are similar to those of every other man. When the true pattern is formed, then many similar structures can be built, and all stand and meet and exist and thrive on equal terms. Therefore, on this rule, let a Moral Police Fraternity, wherever it may exist, be a complete thing in itself, and not dependent, in the sense of auxiliary, upon any other like body. The people, I repeat, are calling for "Letters" and "Constitutions." They wish to obtain them in large quantities, so that they can distribute them to members just as we do in New York. In order to give form to what I think would be the best thing to do, I submit the following Resolutions:

1. Resolved, That we most earnestly urge upon and recommend to the friends of Progress throughout the world—who harmonize with our Constitution and who approve of our objects and methods as defined in the Letter of Instructions—to organize Moral Police Fraternities wherever and wherever it is possible for them to meet and cooperate.

2. Resolved, That each duly admitted member of every such corresponding Fraternity shall be esteemed and accepted as a member of every other Fraternity, irrespective of latitudes or localities.

3. Resolved, That all such members be equally privileged to take part in the deliberations and discussions of any Fraternity, except to vote, at any of the monthly or annual meetings.

As a corollary, I submit another Resolution:

4. Resolved, That any officer of any Moral Police Fraternity, may, through any officer of any other such Fraternity, authorize a visitation.

Let us look practically at this point. For instance, if we want to visit a person in Chicago whom some of us may know there, any one of the officers in New York can write to any one of the officers in that city, and the one so written to would forthwith authorize the desired visitation, and this space would make little difference in our power to reach and do good works.

(These Resolutions were respectively sec-

onded, and the question put to the meeting, upon which they were unanimously adopted.)

Mr. Davis continued: There is yet another question. I have received a large number of applications for membership—some sending money, others nothing. The treasury report, consequently, does not correspond with the number of enrolled names. One dollar has been named as the fee required. The question is, Shall we have a definite initiation fee? I will tell you why I think we should not. Many of our city members have already made important and laborious visitations. One of these, to my knowledge, became a member at the very first monthly meeting. He is a most useful member and intelligent man, industrious, is an excellent visitor, and has accomplished a great deal of good work in our midst, and yet that person did not give so much as a penny for initiation-fee until five days ago, when he sent the amount, \$1, saying "This was the first money he could spare." Others have not yet signed the "Pledge," but have received from one of those \$25, and lesser sums from several others who love their fellow men. Some laboring persons cannot spare one dollar out of their family expenses. Some excellent hearts are all the time driven "snug up" in their finances—never getting three cents ahead of current expenses. These very persons are beautiful natures, admirable visitors, excellent co-workers, true Spiritualists, mediums, and faithful friends. They need to belong to such a fraternal organization as this. In a little time, perhaps, they will bestow a hundred dollars' worth of humanitarian work, although they may not be able to give a hundred cents when they apply to have their names recorded as members.

The spirit of this heavenly movement is adequate to the development of all the money necessary to carry forward our real work. I have unlimited faith in the human heart. I never was deceived by it. I know that money enough can be obtained in the city of New York to accomplish all that practical wisdom and philanthropy would indicate for us to undertake. I have never felt as though there was a particle of "poverty" in our brotherhood whenever a definite and excellent purpose was before us, which all eyes and understandings can see plainly and comprehend as righteous. For this reason I submit the following Resolution:

Resolved, That the initiation fee of one dollar is not charged and demanded, but suggested only, and fraternally recommended as a voluntary offering, which, or any larger or smaller sum, shall be duly credited as a free-will contribution to the treasury of the Fraternity.

(The Resolution was unanimously adopted.) Now I am willing to sail a quarter of a century by that chart, and believe that we can accomplish more with one hundred dollars than many benevolent institutions do with two or three thousand dollars at their command. There are families in this city who are this day warmed, and fed, and clothed, and made happy, and filled with self-respect, and affection, and reverence, by the kindly deeds of this Fraternity; and in the hearts of very many men, women, and children, a new light has been kindled through the instrumentality of those who have signed the Pledge. I do not know these benefited ones, even when I meet them in the street; neither do any of you know them from strangers; yet these beautiful results have been accomplished for them, and the world is better.

The closing exercises were a song entitled "Brother's Fainting at the Door," which was sweetly sung by Miss Henrietta Adams—a member of the Lyceum; after which the Children's Song Hymn No. 10, entitled "Safe in the Summer-Land," whereupon the meeting was adjourned to meet on the first Sunday in February at 10½ o'clock.

How the Monitors are Cleaned.

OPERATIONS OF THE DIVERS IN CHARLESTON HARBOR.

A correspondent of the Baltimore American tells how the bottoms of the monitors, off Charleston, are cleaned, as follows:

"During a recent visit to Port Royal I witnessed with considerable interest the operations of the divers employed to clean the bottoms of the monitors, and perform other operations under the water. Messrs. Joseph H. Smith and James B. Phelps have a contract with the Government for the performance of this work, and have been of great use here.

"Their principal diver—appropriately named Waters—is so used to this work that he has become almost amphibious, remaining for five or six hours at a time under water. A man of herculean strength and proportion, when clad in his submarine armor he becomes monstrous in size and appearance. A more singular sight than to see him roll or tumble into the water and disappear from sight, or popping up, blowing, as the air escapes from his helmet, like a young whale, can scarcely be imagined. Waters has his own ideas of a joke, and when he has a curious audience will wave his scraper about, as 'he hobs around on the water, with the air of a veritable river god. One of his best jokes—the better for being a veritable fact—occurred last summer. While he was employed scraping the hull of one of the monitors, a negro from one of the up-river plantations came alongside with a boatload of watermelons. Whilst busy selling his melons, the diver came up and rested himself on the side of the boat.

The negro stared at the extraordinary appearance, thus coming suddenly out of the water, with alarmed wonder, but when the diver seized one of the best melons in the boat and disappeared under the water—the gurgling of the air from the helmet mixing with his muffled laughter—the fright of the negro reached a climax. Hastily seizing his oars, without waiting to be paid for his melons, he put off

at his best speed, and has not been seen in the vicinity of Station Creek since. He cannot be tempted beyond the bounds of the plantation, and believes that the Yankees have brought river devils to aid them in making war.

"The diver, when clothed in his armor, is weighted with one hundred and eighty-five pounds. Besides his armor, he has two leaden pads, fitting to his breast and back. The soles of his shoes are of lead, an inch and a half thick. All this weight is needed to overcome the buoyancy given by the mass of air forced into the armor and dress (the latter of india-rubber), worn by the diver. When below the surface he can instantly bring himself up by closing momentarily the aperture in the helmet for the escape of the air. His buoyancy is immediately increased, and he pops up like a cork and floats at will upon the surface.

"The work of scraping the bottoms of the monitors is very arduous. The diver sits upon a spar, lashed athwart the bottom of the vessel, so arranged as to be moved as the work goes on, and, with a scraper fixed to a long handle, works on both sides of himself, as far as he can reach. The mass of oysters that become attached to the iron hulls of the monitors, even during one summer here, is immense. By actual measurement it was estimated that two hundred and fifty bushels of oysters, shells, and sea-weed, were taken off the bottom of the "Montauk" alone. The Captains of the monitors have sometimes indulged in the novelty of a mess of oysters raised on the hulls of their own vessels.

"Besides cleaning the monitors, the divers perform other important services. They have ransacked the interior of the "Keokuk," attached buoys to lost anchors, and made underwater examinations of the rebel obstructions. Waters recently examined the sunken "Weehawken," and met an unusual danger for even his perilous calling. The sea was so violent that he was twice thrown from the deck of the monitor. Finally, getting hold of the iron ladder, he climbed to the top of the turret, when a heavy sea cast him inside of it, between the guns. Fearing that his air-hose would become entangled, he made his way out with all possible speed, and was forced to give up his investigations until calmer weather offered a more favorable opportunity."

A New Dance—The "Prince Imperial."

Coincident with the winter gayeties in this and other cities, has been the introduction of a new dance called "The Prince Imperial," which promises to become as great a favorite in ball circles as "Les Lanciers." It is, of course, of Parisian invention and importation, and may be regarded as a fixed item in the dancing repertoire of Young America. It was danced publicly in St. Louis for the first time on the occasion of the late splendid Assembly Ball at the Lindell Hotel, and where cards containing printed directions were handed to the lady guests as they entered the hall. The following is the plot of "The Prince Imperial."

Fig. 1. La Chaine Continuee des Dames. First and second couples lead to the right and salute; gentlemen give left hand to the lady of right hand couple, retaining their partner's left hand, cross over to the places of their vis a vis ladies' continued chain; face partners and salute, all chased to right and left, turn partners.

Fig. 2. La Nouvelle Trenis. First gentleman and opposite lady forward and turn with both hands, stopping in front of the single lady; cross over, the single lady passing between the couple and turn with opposite gentleman; forward four and back, half ladies' chain and swing cross corners.

Fig. 3. La Corbeille. First gentleman leads his lady to the center, facing him and salute; second gentleman the same; third gentleman the same; fourth gentleman the same; ladies' hands around; gentlemen forward and join, with ladies, forming a large circle, close and turn partners. Other couples repeat.

Fig. 4. La Double Pastourille. First four forward and back; first lady and second gentleman join the couple on their respective rights; the six forward twice; the remaining two forward and back; forward to the right and salute; four hands half around; half right and left to places.

Fig. 5. La Tourbillion. Ladies to the right and turn, each gentleman with right hand, the gentleman also turning with right hand; first lady and opposite gentleman forward and back; forward again and salute; all forward and salute. Repeat this figure until every couple has repeated it, and then the finale. Ladies to the right and turn, all forward and back; forward again and leave ladies in center and salute. This finishes the quadrille.

[St. Louis Republican.]

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

- GRAHAM CRACKERS, per pound, \$0 10
per hb. of 75 pounds, \$ 50
CORK SHAVINGS, for beds, per pound, 30
HAND-MILLS, for grinding wheat, corn, &c., 2 25
MATTRESS SYNGINES, of superior quality, with directions for use, sent by mail, 2 50
ESSEX SYNGINES, of two different kinds:
Continuous stream, by mail, 3 50
" " by express, 3 00
Broken stream, by mail, 3 00
" " by express, 2 00

NEW BRAD-FANS, for making unleavened bread—per dozen, 1 60
HERALD OF HEALTH COVERS, a cheap and convenient cover for our Journal, sent by mail, 50
Graham flour, hominy, oatmeal, cracked foreign meal, etc., kept constantly on hand, and sold at reasonable rates, in large or small quantities.

Also, the full list of Hydropathic, Physiological, and Phrenological works published by Fowler & Wells. Any book to be had in the New York market may be ordered through us. All orders should be accompanied by the cash. R. T. TRAILL & CO., 99t 15 Light Street, New York.

LECTURES ON PHRENOLOGY,

Physiology, Anthropology, Magnetism, Clairvoyance, Ethical Philosophy, the Origin of all things, Rise and Downfall of Empires, the Present War, Foreign Intervention, and the Final Ultimate throughout the World. Through and by PROF. PIRKHAM, recently from California. On Monday, Feb. 22, Monday, Feb. 29, and Thursday, March 3, at Dodworth's Hall, 866 Broadway, at 7½ P. M., and close with the examination of four heads. The Lectures will be amply illustrated with Drawings and Lithographs. Admission 10 cents. Reserved seats 20 cents. Phrenological Examinations through the day, with printed Charts, \$1. Clairvoyant and Magnetic Examinations for Disease, with prescription, \$1.50. For advice in business, forewarnings against troubles and matrimonial alliances, \$1. For written delineations of Character, \$2. Office hours from 10 to 12 A. M. and 2 to 5 P. M., at 557 Sixth Avenue, New York. 9 11

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At Dodworth's Hall, 866 Broadway, on Thursday, Feb. 18, 1864, at 8 P. M. Admission 25 cents. Tickets for sale at this office.

LECTURES, With Panoramic Illustrations, BY WALTER HYDE.

AT DODWORTH'S HALL, 866 BROADWAY, Thursday, Feb. 25, Saturday, Feb. 27, and Tuesday, March 1, at 7½ P. M.

WALTER HYDE will deliver a course of Lectures upon the subjects of First: The Immortality of Principles and Powers, which, though invisible, are the causes of all Organic Formations.

Second: The Nature of the Soul, Spirit, and Mind, and their relation to and action upon each other.

Third: The Philosophy of the Phenomena of Death, and evidence of Immortality. The Lectures will be illustrated with panoramic paintings, which cover more than 1500 square feet of canvas. Admittance 25 cents. Tickets for the course, 50 cts.