

MRS. A. POST

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[WHOLE No. 222]

## TO WRITERS AND READERS.

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

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

## Whisperings to Correspondents

"TO ALL WHOM IT MAY CONCERN."

M. C. PHILADELPHIA.—We cannot tell where Stearns' Glycerine Soap can now be procured, if the agents named do not respond.

"A FRIEND," SAN FRANCISCO, CAL.—The Moral Police Treasurer thanks you for \$2, contributed to the objects of the Fraternity.

PROF. T. W. ALBANY, N. Y.—Many thanks for the sheet of songs. We have consigned them to the kindly care of our Musical Director, who is a great favorite with the children.

"THE TEA PARTY," L. T. AND C., NEW YORK.—The characters were chosen more either of you applied. It is highly amusing, and will entertain the audience.

"CADETS OF PROGRESS," NEW YORK.—On all occasions you will be expected to lead the procession. Your costume should be red, white, and blue.

ORIN S. A., CO. H., 112TH N. Y. VOLA.—The fee of initiation was received from you and from J. J., and the proper commissions mailed to Washington, D. C.

C. L. H., BRIDGEPORT, CONN.—The "whisper" was sounded distinctly in his ear, but he heard it not. The day will dawn on his poor heart with a new era.

## The Victory of Truth.

Truth moveth in the movement of the world.  
Her wings of light the broad æthereal span;  
Yet those who loved her, age by age were hurled  
Into the tomb by man.

But now Truth comes to vindicate her fame:  
Up from the sepulcher she calls her dead,  
And casteth down her foes to endless shame,  
Beneath her mighty tread.

From the forgotten tomb of ages past  
Her buried words in glorious form arise,  
While echoing thunders vibrate from the vast  
Ecliptic of the skies.

She cometh not to build a formal shrine  
Of outward creed or monumental stone;  
She comes to feed the poor with bread divine,  
To still Earth's awful moan—

To lift the lowly, to abase the proud,  
Dethrone old falsehood, break the triple  
Crown,  
Unloose the thunder from the avenging cloud,  
And tread Earth's tyrants down.

She comes the sable vultures to affright  
That pierce Earth's bosom to its bleeding core;  
Yet blessings follow in her path of light,  
Though judgments go before.

Woe to the seven-hilled city! Woe to thee,  
Thou pagan hierarch of papal Rome!  
The smoke of thy long burning, men shall see  
While thunders shake the dome!

And woe to thee, old Despotism! thou  
Whose giant form with human gore is fed!  
The angels wait to see the strong man bow;  
Thy pall o'er earth is spread!

Woe to Imperial Europe! Woe to her  
Whose blood-red flag triumphant rules the  
wave!  
Bones of old realms to greet her coming, stir  
In Sheol's burning cave!

Woman is not undervalued man,  
But diverse: could we make her as the man,  
Sweet Love were slain; his dearest bond is this,  
Not like to like, but like in difference.  
Yet in the long years liker must they grow—  
The man be more of woman, she of man;  
He gain in sweetness and in moral light,  
Nor lose the wrestling thews that threw the  
world;

She, mental breadth, nor fall in childward care,  
Nor lose the child like in the larger mind;  
Till, at the last, she set herself to man,  
Like perfect music unto noble words.  
And so these twain upon the skirts of Time  
Sit side by side, full-summed in all their powers;  
Dispensing harvest, sowing the To-Be,  
Self-reverent each, and reverencing each;  
Distinct in individualities,  
But like each other, even as those who love.  
Then comes the stately Eden back to man;  
Then reign the world's great brides, chaste and  
calm;

Then springs the crowning race of humankind.  
[TENNYSON.]

## THE PRESS.

### THE MONTHLIES.

**Hall's Journal of Health.**  
This Journal, conducted by Dr. W. W. Hall, is not a dry surgical record, nor an exclusively medical periodical. The editor provides for a larger field in his announcement under the title:

"Our legitimate scope is almost boundless; for whatever begets pleasurable and harmless feelings promotes health; and whatever induces disagreeable sensations engenders disease."

As might be presumed, with this license, the Doctor writes about whatever interests him—morals, religion, education, &c.—and he often writes pithily and well, though rarely with great breadth, especially in the department of religion. His first universal prescription for his readers is *Bible*, his second is *Bible*, and his third is *Bible*! Fortunately he says much against over-dosing, and so furnishes a ready antidote to such a prescription.

### PHYSIOLOGY OF WAR.

Under this caption the *Journal* narrates and philosophizes upon some interesting yet common occurrences of the times:

"The public pulse beats high and hard; the machinery of life is running at a rate so abnormal in its rapidity, that it must wear out long before its time, or be shattered to atoms by the unnatural tension."

### MEN DIE SUDDENLY.

"Died suddenly" is the frequent announcement of the morning paper. Who died suddenly? The merchant whom we met on 'Change not thirty-six hours ago; the broker whom we saw on the street, yesterday noon, with flushed face and fingers clenching a packet of papers; the loose man flitting in the wind. He was on the half-run to get into his grave, and there he is!"

### EAT HURRIEDLY.

"A man enters the breakfast-room with one arm in the sleeve of his coat, the other half way; gobbles down his coffee and toast and tenderloin in silence, grabs up the morning paper, and at a two-forty gait makes for the car or omnibus, and is oblivious to all the world until he reaches his destination. 'My husband never thinks of his dinner; if I put a sandwich in his pocket in the morning at seven, it is there still when he reaches home at six; eleven hours, not a mouthful eaten; business, business, business!'"

### SLEEP BRIEFLY.

"My husband didn't sleep two hours last night," said a charming woman, not long ago. "I waked up, and, in the full glare of daylight, he was pacing the floor, and continued it until the morning." "Nor does mine sleep," said another wife, whose husband is one of the men of the time; "he tosses and tumbles the whole night through, and merely dozes for an hour."

"Three hours is all the sleep I can get in the twenty-four," said a man of great wealth, the other day. "I would be willing to begin where I began before, a poor boy, without a penny in the world, if I could sleep as I did then."

### NOR IS THIS ALL.

"But there are moral aspects of the war more astounding, and still more to be lamented; it is the perfect breakdown of all personal morality. There is a recklessness of moral principle pervading all classes (individual exceptions everywhere), which almost makes the thoughtful feel that the millennium has been indefinitely postponed. Deception, extravagance, recklessness, and waste, are everywhere in the ascendant, except in families long rich."

### POPULAR EXTRAVAGANCE.

"With all our admiration of womankind, it must be confessed that the wives and daughters of the common and aspiring classes are running riot in their fierce madness after fine dress, showy equipages, and splendid mansions; few among these know the value of money, and fewer still care whence or how it comes, so they can get it without the trouble of asking, quarreling, or crying for it!"

### A BETTER SIDE TO THE CASE.

The Doctor is not, however, altogether despairing. He urges another and more hopeful view. Three years after the inevitable financial crash, the country will be more prosperous than ever before. War makes men determined, self-reliant men; such men have a degree of self-respect which idlers never dreamed of. Education, intelligence, popular comfort, are all in the advance.

Aside from the mere question of slavery, the war will confer solid advantages. It will fill the South with a new people, bring its soil under new cultivation, and insure for the country new resources of wealth and power.

Then the fatality of war is exaggerated. Many who are killed would die at home, and the proportion of the wounded who die is very small.

### SUNSHINE.

With this glimmering of a brighter day faintly shadowed in his leading article, the editor proceeds to the review of Mrs. C. H. Dall's pamphlet on "Sunshine," (a publication, by the way, which we can furnish, prepaid, for forty cents.) Before commencing the practical hints embodied in the book, the Doctor deems it wise to put in a personal disclaimer, whether because Mrs. Caroline H. Dall is the wife of an Unitarian clergyman, or because she has written a book upon "Woman's Right to Labor," does not clearly appear.

### "WOMAN'S RIGHTS."

"We always become suspicious of any man, woman, or book," says the editor, "connected with 'woman's rights' in the most remote manner possible, even by a link as minute as that it requires a microscope to discover it, just as we become suspicious of the softness of a man's eranium the instant we discover that he is fond of long hair, or has it parted in the middle."

### COLD WATER SLOSHINGS.

The extent to which narrow prejudice will carry a man of profound intelligence, appears in that paragraph and this:

"Those who advocate 'Woman's Rights,' Spiritualism, steam doctoring, and cold water sloshings, we regard as a little weak in the upper story; at least, we have never yet come in contact with one who was not an object of pity, who was not brimful and overflowing with all sorts of impracticable theories about everything under the sun, or who was not forever pecking at the Bible or the ministers of our holy religion."

### PASSIONAL ATTRACTION.

This very candid and fair-minded editor goes even farther, and charges that, in a large number of cases—"taking pains to inquire about their domesticities" (a thing he or no other man has any business to do)—it would be found, in a large number of cases, that there was either a strong leaning toward the doctrine of passional attraction, free-loveism, or the swapping of husbands and wives, whenever they got tired of each other.

In this connection the Doctor speaks of a "celebrated vegetarian doctor and author, who died twenty years sooner than other people." Just what we are to understand by this we fail to conceive, since surely some "other people" died more than twenty years ago, and some are living still.

### A HIT AT THE "HUB."

With this moving cloud to obscure the approaching sunshine, the reviewer returns to the pamphlet, and says:

"The book is well written, and abounds in valuable practical truths, which all would do well to heed. It needed no such catchpenny phrase as 'Woman's Rights' on its title-page; and any respectable publisher outside of the 'Hub' would have known this. But from transcendental Boston we may expect anything from the sublime to the ridiculous, 'both included.'"

### A COMPLIMENT.

Unconsciously he compensates for the gratuitous insults he has showered upon this capable writer, by the following confession, which would apply with equal force to nine-tenths of those whom this bigoted Health Reformer styles "free-lovers," because Spiritualists and Woman's Rights Reformers:

### SUNSHINE AT HOME.

"What a light and life and genial warmth must be in the home of that woman who writes so well of the out-door sunshine; there must be an atmosphere of moral loveliness there, the mere thought of which actually 'makes our mouth water,' and gives us an earnest, an insatiable longing to peep in upon them, just a moment of any hour of any day or evening; the daughters—how lady-like, how affectionate! the sons—how joyous and how manly! and the husband—happy dog!—looking on with quiet satisfaction; first on the girls, then on the boys, and anon instinctively resting his eyes with fond satisfaction on the composed and heaven-like features of the fond wife of his bosom, as the 'author and giver of them all,' next to Him who rules above."

### A LOOK BEYOND.

"The writer of 'Sunshine,' or, rather, her husband, if living, must have more than his share of domestic happiness; or, maybe, he has passed away to his home in the skies, waiting to receive the one he 'left behind him,' to show her upward through the mansions of the blessed, until they come right up to the great white throne to make their glad obeisance."

All this is sensible, we suppose, for Dr. Hall writes it. But how "weak in the upper story" is he who conceives it possible for one who has "passed on" to hold back an open, beckoning hand, and cheerily call: "Come up hither"! What a pity, for the sake of his logic as well as his peace of mind, that the editor stops just short of the sublime truth, and clutches only the faint shadow!

### HINTS FOR ALL.

The following suggestions are wise and pertinent:

"While, then, we make it a daily duty to get at least an hour or two of out-door sunshine, and falling, think it an important loss to health and length of life, let us all aim to create an in-door sunshine—the sunshine of the heart and hearth—by a systematic determination to exercise toward every member of the household the fullest measure of all that is forbearing, thoughtful, affectionate, generous, and lovely. Let everything that has the most distant resemblance to a contemptible whine, to a devilish fault-finding, to a brutal boorishness, and to a narrow-minded and degrading selfishness, be considered as emanations from that pit of darkness where fiends and furies dwell; then shall light be in every family dwelling, cheerfulness in every face, and the twinkle of gladness in every eye; while every heart overflows with a joy so pure that even angels might envy its sweetness and its bliss."

(If the angels do envy such bliss, we advise them to keep still about it, or the Doctor will give them a worse than cold water "sloshing.")

### NEW BOOKS.

#### The Poet, and Other Poems.

By the late Miss A. W. SPRAGUE.  
William White & Co., of Boston, have just issued a new and attractive volume.

To many of us who were acquainted with Miss Sprague, who have listened to her living inspiration, and in whose memories the music of her voice still lingers, everything associated with her has an interest.

She was a gifted and peculiar child, yet such was the goodness of her heart, that she won admiring friends wherever her lot was cast.

As an introduction to the Poems, we have an interesting narrative of her life and experiences. Her early departure to the land of spirits cast a gloom over many minds, which is only relieved by the beautiful and cheering Philosophy which she was so instrumental in teaching. We know that

"She rose like a mist from the mountain  
When day walks abroad on the hills,  
Like a spray from the fountain—  
From life and its wearying ills."

Though the spirit passes thus as an invisible mist, like a cloud when it reaches the blue vault above, it becomes capable of receiving and reflecting the golden-tinted rays of the sun, and may descend to earth as refreshing dew to feed the parched souls of humanity.

These Poems will furnish a rich treat to the lovers of pure thought and living inspiration, clothed in chaste and beautiful language. The first piece, entitled the "Poet," occupies one hundred and five pages, and contains many very fine passages. The scene is a rural district. "An hour before sunset—glimpses of the ocean through the trees—a poet thinks aloud." The Spirit of Poesy says:

"I will bathe thee in beauty, I'll bathe thee in love,  
Till thy voice has a tone like the angels above—  
Till thine eye speaks the fire that is burning within,  
And it beams and it beckons all others to win;  
Till thy lips have a purpose, a strength, and a power,  
All the wealth of thy soul over others to shower."

Again, describing the scene, she says:

"The wind is whispering through the forest trees—  
They answer, swaying to the passing breeze;  
The rill that leaps and dances at my feet,  
The music of the whispering winds repeat;  
And every flower, with upturned, trusting eye,  
That gazes toward the deep-blue summer sky;  
And every rill and every mountain-dell  
Is wrapped and bathed in this mysterious spell;  
And as I gaze, the sky that hangs above  
Droops over me with look of tender love,  
As if 'twere mantle of the passing God,  
That trailed toward earth to tell where He has trod."

Then, describing man, she says:

"Thou art a poem in thyself,  
One writing every day;

Line after line is every thought,  
Ne'er to be swept away.

"Thou art a part of that great whole—  
The whole, so grand, sublime—  
Without thee would be incomplete  
One necessary rhyme."

But it seems impossible to make selections where each page glows with burning thoughts and thrills with interest.

The miscellaneous poems, which make up a volume of nearly three hundred pages, are upon various topics, and some of them very fine indeed. A number of these were written in her early years; others come down to the close of her brief and eventful life, and reach these troublous times, when the fire of patriotism is awakened, and her lyre is attuned to this in poems upon "Emancipation in the District of Columbia," "The American Eagle," "Shame on the Coward Souls," "The Coming Time," &c., &c.

We doubt not this book will be eagerly sought for, not only by the friends of the author, but by many who have been awakened to a sense of the beautiful truths of which she was so worthy an apostle and noble a pioneer.  
HENRY T. CHILD, M.D.  
634 Race St., Philadelphia, May 5, 1864.

## Spiritualist Convention AT CLINTON HALL.

In accordance with the published notice, the Convention assembled at 10 A. M., on Wednesday, the 11th inst., H. B. Storer being chosen temporary Chairman, and Chas. Partridge, Secretary. An audience of some seventy-five persons were present.

### THE CONVENTION—HOW CALLED.

At an intimation on the part of a Committee of Speakers at a late Convention in Boston, the New York Spiritual Congress, through Prof. Payton Spence, extended an invitation to the speakers in attendance at that Convention, and others, to meet in this city as above.

Having come together, a degree of uncertainty and distrust was apparent as to the objects of the Convention. New Yorkers seemed not largely conversant with its mission and purpose; and of the speakers present, many were in equal ignorance, while those, if any, who knew, held their peace.

### PRELIMINARY SKIRMISHING.

This feeling led to a brisk and somewhat interesting skirmish between the several "pickets," local and itinerant, to determine what Generals had command of the field, and how they had disposed of their forces. After some little time spent in desultory debate respecting the permanent organization, it seemed to be concluded on all sides that no special axes were to be ground, and no cut and dried methods to be adopted if attempted, and no minor interests to govern. The proper General to control was General Harmony, and his reign commenced at the call of Mrs. Townsend, who first invoked his presence.

The Committee on organization reported the following as

### PERMANENT OFFICERS.

President, Charles Partridge.  
Vice Presidents, H. B. Storer, A. B. Whitling, Mrs. E. C. Clark, R. T. Hallock, and James McClure.  
Secretaries, F. L. H. Willis, Mrs. Townsend, U. Clark.  
Business Committee, Dr. R. T. Hallock, Wm. Fishbough, Payton Spence, W. P. Coles, D. M. Turner.  
Treasurer, Dr. Glover.

### APPEARANCE OF THE CONVENTION.

As we glanced over the room—aided by the best light Clinton Hall affords—we were struck by the fine appearance of those present. Externally we do not remember to have seen a better-looking body of men and women at any gathering of a similar character.

Those who, having attended the early Spiritualist Conventions some years ago, looked in upon this meeting last week, must have remarked the contrast. There is a perceptible improvement in the general appearance of those participating. The men are neater, not so wild, unshorn and rough. The effects of culture were seen in dress, manner, and countenance, of both men and women.

### OUR SPEAKERS.

Many of the speakers present we met for the first time, and almost without exception their personal presence inspired us with respect for their intelligence, culture, sincerity, and devotion. We doubt if any denomination of religionists could find in an equal number, more talent or finer natures.



## WOMEN ORATORS.

Few movements have awakened and enlisted the public efforts of women. None so largely as the Spiritual. And nothing affords a more pleasing or convincing proof of the excellence of the Spiritual Philosophy, than the efficiency of women as representatives and exponents of its truths.

Judged even by the same standards to which men are subject, we yield the precedence, as a rule, to the women speakers enlisted in this movement. Those in attendance upon this Convention, in most cases fully sustained the high standing awarded them, and their efforts were received with marked favor by the audience.

## OPENING ADDRESSES.

On taking the chair the President offered a few remarks upon the state of the country, the civil war, and the struggle in the moral and religious world.

He was followed by

DR. R. T. HALLOCK,

who remarked that the meeting differed from the Anniversaries now in progress. The assembling of a body of Spiritualists was a virtual protest against the existing religious organizations. Virtually we say to the Doctor of Divinity, you are a humbug; to his creed, it is a fallacy; and to the religion founded upon it, it is a failure.

We assert that there is no monopoly of inspiration. It is not confined to the Jewish race and age, but is natural and universal. Our object in meeting is to make these assertions good.

Mr. Wm. Fishbough thought the Doctor did not mean to array this Convention against everybody else. Domination does not belong to the first or nineteenth century. Our purpose should be to acknowledge everything as true that is true, and everything as false that is false.

(Convention adjourned to 2 P. M.)

## Afternoon Session.

## ATTENDANCE.

The afternoon session was opened with a perceptible increase in numbers. Among the speakers present we observed Mrs. Townsend, of Vermont, Mrs. E. A. Bliss, of Massachusetts, Miss Susan Johnson, Mrs. Spence, Messrs. N. S. Greenleaf, of Lowell, C. A. Hayden, of Me., C. H. Crowell, H. B. Storer, Dr. Gardner, of Boston, Payton Spence, P. B. Randolph, Mr. Danforth, Dr. Webster, of New York, J. H. W. Tooley, Dr. Hamilton, of Maine, C. Barnes, Rev. J. B. Ferguson, Mr. Frost, of Vermont, Paxton, of Pennsylvania, Tarbell, of Vermont, and others.

Dr. R. T. Hallock, from the Business Committee, reported the following

## ORDER OF BUSINESS.

Three sessions per day, at 10, 2, and 7 P. M. The morning session to be devoted to the narration of spiritual experiences and facts. Each speaker to be limited to ten minutes.

Afternoon and evening sessions to be opened by an address not to exceed thirty minutes. The remainder of the sessions to be devoted to the consideration of resolutions and questions submitted through the Business Committee, each speaker to occupy but ten minutes, except by vote of the house.

This order was adopted by the Convention. In accordance with a vote at the morning session, the remainder of the session was devoted to the narration of experiences.

Messrs. Tooley, Brown, of Milwaukee, Danforth, Randolph, Abbott, and Edwards, spoke in their order, giving personal thoughts and observations.

Mrs. E. C. Clark followed. She alluded to the charge made against Spiritualists, of Free Love, and referred to certain facts to prove that the charge held good against the popular churches.

L. K. Cooley proceeded to give his personal experience with regard to the charge of Free Love as alleged against Spiritualists.

H. B. Storer said it might be remembered as recorded in ancient writ something like the following: "And Jesus went about defending himself and his disciples from the imputations cast upon them by the Scribes and Pharisees, and they found no time for other work."

(The exact chapter and verse he could not name—perhaps no one could.)

The speaker recognized no necessity for this kind of work. A true character needed no defense. He never felt himself disposed to attribute any of his wanderings to spirits. Passions are rather fed from this side than from the other. A purification of the blood would oftentimes relieve one from all influence of devils.

After remarks by Messrs Barnes and Moore, Mrs. TOWNSEND spoke of the especial need at this time of the comforting assurances of a spiritual faith, and of the duty incumbent upon all who sought to teach, to live the truths uttered, to be strong enough to minister to the erring and not to suffer from contact with them.

Mrs. Spence followed in advocacy of a free discussion of all questions concerning the relations of the sexes. She urged tramping upon the false restraints of society, in word and action.

(Adjourned to 7 P. M.)

## Evening Session.

Moore Hall spoke briefly of the moral bearings of Spiritualism. Nothing was necessary to become a Spiritualist, but belief in a fact; accepting this, the truths received had their mission to each individual.

A. B. Whiting, of Michigan, then delivered the opening address to an audience of some two or three hundred, upon the words,

"This is not a thing of to-day or yesterday, but of all time."

His address exhibited a great degree of research and familiarity with history and tradition on the part of the controlling intelligence, and was valuable as affording historical evidences of spiritual intercourse in all ages and nations.

U. Clark and P. B. Randolph followed briefly.

Mrs. E. A. Bliss spoke with clearness and force of the qualifying influences of mediumistic conditions upon free will, and of the dependence of the masses upon the leadership of mediums.

Miss Susan Johnson said she was present because she loved the cause and wished to learn whether a number of Spiritualists could not agree upon a common purpose and common method for the education of the children of the age. To this work she was prepared to devote herself.

Dr. Hallock spoke of the spiritual movement as an individual work.

H. B. Storer and Mrs. Spence followed briefly, when the Convention adjourned.

## SECOND DAY.

## Morning Session.

The President, Charles Partridge, called attention to the fact that this was a Spiritualist Convention, and expressed the hope that in the future deliberations the distinctive claims of Spiritualism would be presented.

Mrs. Townsend, the speaker appointed for the morning, opened her discourse by reading Gerald Massey's poem, "God's world is worthy better men."

The mission of Spiritualism, said the speaker, is to make better men—to make men better. Superstition is fading, the religious sentiment in man is receiving a new and better direction from the spiritual movement. The intuitive powers are being recognized.

Spiritualism in its baptism of the human race has a harmonizing influence, warming the soul and infusing the spirit of charity, love, and peace. It quickens man's intellectual faculties, ennobles his nature, and enriches his life.

Spiritualists are charged with being free-lovers. We want to love one another, we need more love, and it should be free.

If our love is free, like the mother's love for her child, it is protective, and will harm no one. If our love is not protective, if we would injure the object of our affections, our love is hate. True love will harm no one. We need this love abundantly. We need to live it daily and hourly.

Let us live for the manhood and womanhood within us, and fear no scandal. "As a woman and a sister," said the speaker, "I say to you men—my brothers, treat any woman as if she were your own mother's child, and you will become true Reformers." We must live the truths we teach or they will do us no good.

Mrs. Townsend then proceeded to speak of the influence of Spiritualism upon the nation and government. She believed that slavery in every form was breathing its last breath on earth. She concluded by an appeal in behalf of coming generations to whom we owe healthy and true conditions for life and development.

[Mrs. Townsend's earnest and eloquent effort, which our brief sketch but feebly represents, was interrupted by frequent applause.]

After prayer and remarks from Mr. Barnes, Mr. Thayer, of Boston, read the little poem, "Let it Pass," and followed in thoughts upon the mission of suffering.

Henry O. Wright offered a maxim to be remembered. "We shall find what we carry with us, in all the universe of God." If we carry heaven we shall find it.

Spiritualists, Christians, and nearly all the world, if not all, agree in believing and feeling that we shall live hereafter. This is one fact. Another fact is, I shall live in connection with this planet, and another, that I shall always preserve my interest in this planet and its inhabitants, whether in the body or out of it.

Our happiness or misery depends upon ourselves. Whatever habit or spirit of evil we carry with us, we have to meet, and we shall attract like spirits to ourselves.

Mr. Paxton followed upon the laws of light and its relation to man.

Mr. J. S. Loveland offered a Preamble and Resolution to the effect that as the Spiritual Philosophy is superior to all other systems and philosophies, therefore Spiritualists ought to be equally far in advance in all practical efforts, and a failure to attain this practical eminence constitutes a flagrant example of inconsistency.

He followed in a pertinent and forcible presentation of the points embodied in his resolutions. The claim to superiority was vauntingly put forth from press and rostrum, and we were subject to the constant charge of inconsistency in not attaining a corresponding altitude in practical efforts for the improvement of the world. Spiritualists were spending their strength in vain discussions, in wordy platitudes, instead of uniting in concentrated, earnest, practical effort, attuned to the keynote of a true Harmonical Philosophy.

Mrs. Leavenworth spoke of the need of practical effort in localities where as yet spiritual truths are untaught, detailing her personal experiences in such a place, in New Jersey.

She submitted certain practical questions to the Convention, such as, whether to pay for preaching or suffer loss of employment and support by reason of refusal to sustain orthodox teachings.

Mr. J. H. W. Tooley followed in support of the same general idea of a practical movement, introducing some statements with refer-

ence to legal oppressions in Batavia and Germany. He moved the appointment of a Committee to gather statistics with reference to legal and other wrongs and abuses, to enable us to reach some practical result therefrom. Adjourned.

## Afternoon Session.

Mr. Charles A. Hayden, of Maine, the appointed speaker for the afternoon session, took the platform on the opening of the meeting.

He interpreted the teachings of the present as pointing to life—life to-day, and a continued existence hereafter, no death. A real life beyond and real beings tenanted it, are plainly brought to light. Spiritualism amounts to but little as mere phenomena unless we solve the problems underlying them—reach its primal, practical truths.

He spoke of the universality of inspiration, and the value of living principles as sources of inspiration, of the events of to-day and their significance, and followed by an eloquent and impassioned appeal for interior growth—personal development within. When laborers in the spiritual field thus embody in their own lives the truths they teach, they become vital power in the world. He paid a glowing tribute to Thomas Paine, Theodore Parker, and other pioneers in the path of free thought.

Mr. Goodwin narrated a case of professed audible vocal utterance by spirits, in Troy, N. Y., occurring some months since.

Mrs. J. J. Clark said that five years ago she was a member of the Presbyterian Church. Three years ago she attended the Worcester Convention, and from that time to this she had been preparing to speak. She narrated some of her personal experiences, and proofs of spirit communion.

Dr. Hallock, from the Business Committee, reported the Resolutions offered by Mr. Loveland at the morning session, for discussion by the Convention, which were accepted.

Mrs. Doubleday spoke in relation to the influence of suffering, and individual experiences upon personal growth.

Rev. J. B. Ferguson was invited to come forward to give his experiences with respect to the Davenport Brothers. On taking the stand he declined to relate such experiences, remarking that those demonstrations spoke for themselves and were open to the fair investigation of all who sought to discover their import.

He proceeded, however, to speak in behalf of Spiritualism. Alluding to the condition of the country, he said history furnished no parallel. A country unrivaled in influence and prosperity, wrecked in desolation. He claimed to know no North or South, East or West.

He was for peace and opposed to war. He recognized no basis for organization or government but the seal of manhood. The unity of all people consists and exists in the just recognition of the rights of each.

J. S. Loveland said he found from an examination of history, that all human progress has grown out of the strife and contention of the past. In view of this truth, he regarded the present strife, terrible though it be, as indispensable to the development of this nation. War is, in one sense, a desolator, in another, a fertilizer. Man's extremity is God's opportunity. Our country is bound to attain an elevation it could never have reached but for the fearful strife and bloodshed consequent upon the civil war.

Ira B. Davis spoke on the Resolutions reported by the Business Committee. Conversions to Spiritualism were made not by eloquent addresses, but by communications through mediums.

He urged the removal of social distinctions, giving woman the means to provide for her own support.

Mrs. Mary F. Davis believed the mission of Spiritualism to be, first, to convince us of the existence of the human spirit; second, that this spirit is immortal; and third, that it can return from its summer home and commune with mortals. The influence of these truths has been to awaken, disintegrate, centrifuge, and individualize mankind. Then comes unity of spirit and fertilization of all the faculties of the spirit. The soul becomes a child again and reaches out to the great parent heart.

More and more do we feel the surges of the divine nature in our hearts, and we go out in sympathy and love for all mankind—a sympathy and love which reaches the little children of the world, to whom we are to look for the men and women of the future. Let us gather in these dear little ones and labor for them and the coming time.

Dr. Edwards followed in a few remarks upon Spiritualism. Adjourned.

## Evening Session.

Moses Hall opened the evening session by reading the resolution (Mr. Loveland's) reported by the committee at the afternoon session, to which he spoke:

In answer to the question whether the Spiritual Philosophy is in reality superior to every other philosophy or religion extant, he remarked first that it was more beautiful than any other form of faith, that it was more harmonious and consistent. Accepting these truths it remains to be determined whether our lives are correspondingly superior. The ancient record says, "He not against the truth." How can one lie against the truth except in failing to live it.

He illustrated and exemplified the restraining and elevating influence of spirit communion.

Mrs. E. A. Bliss on taking the floor remarked that Bibliists were wont to appeal to

the fears of the people. She felt that there was little difference between this position of the theologians and that of Spiritualists who feared what spirits might see them do.

She believed in doing right for the sake of right, of being good for the sake of goodness, of accepting truth for the truth's own sake. We should act from our own inner consciousness, regardless of what others may think. She cared not if the whole spirit-world observed her actions, be they right or wrong. She pleaded for individuality. If angels loved her, she wished them to love her for herself, good or bad. She estimated the devil within herself equally with the God within.

As long as we live on earth we are imperfect. God alone is perfect. If mankind are perfect in any relation there is no need for progression and change. Angels cannot come to us unless there is something of the angel within us. But she would not exchange her own nature for that of the highest angel. She wished to preserve her own individuality—to be able to exercise her own faculties and powers. We should desire to secure the approval of the God within ourselves—consciousness—and care not to appeal to any other. She was thankful that there was a God for every nature.

Angels may sympathize with us, but they cannot lift us out of ourselves. The growth must be from within. Angels may aid us, but the work is our own.

Mrs. Bliss then discoursed at some length and with great clearness upon the subject of magnetic influence and control. Her rapid and fluent utterance rendered it difficult for the reporter to follow her thought, or at least for his pencil to do so.

Dr. Hamilton, of Maine, then repeated an original satirical poem.

Dr. R. T. Hallock then spoke to the Resolution introduced by the Business Committee, and offered by Mr. Loveland, as follows:

"This Resolution calls upon us in the name of consistency to be more practical. This naturally raises the question—What is it to be practical? The shortest and most comprehensive answer that I can give, is this. I define the practical man as one, who, seeing an eternal truth, brings his thoughts, words, and actions—every effort of his life—in harmony with it. This is to be thoroughly practical as it seems to me."

"The besetting temptation which presents itself to the advocate of truth—and the more imposing the truth the greater the temptation—is to be in a hurry. The apostle of to-day sees the transcendent glory of the new-born idea, his prophetic soul with clairvoyant eyes leaps to the glorious epoch—the 'peace on earth'—which it is to inaugurate; but he forgets that, as in the case of Moses who saw from the mount of vision the beautiful inheritance of his people, it is a land which neither he nor the generation to which he belongs are to tread with mortal feet."

"We claim (by authority of the Resolution) that Spiritualism contains the essential elements of reform. How then shall we make the best practical application of it? To get at the answer we should consider the nature of the power so that our actions may be in accord with it. We get no help from Nature when we depart from her divine methods. And first we are to remember that the advent of the spiritual world was strictly individual. It came to man and not to his church. In no age have religious organizations been the receptacles of inspiration, but in every age they have been the death of it. To build a new tomb, therefore, for the living truth, is not to be practical."

"I seek the solution in another direction; I ask what has been the benefit flowing from the facts and philosophy of Spiritualism to myself? I answer that question as every genuine Spiritualist must answer it—I say 'much every way.' Hence I conclude that as much of use as Spiritualism is to me it will be to every man so soon as it is brought to his consciousness and received into his soul as a truth. Thus, my personal realization of infinite benefits received, points for me the path of practice. It is, that I commend the truth and good whereof I have been the recipient to my neighbor, by a life and conversation conformably thereto."

"This is orderly practice. It is 'letting your light shine before men.' Suppose it is asked, what is the use or the lesson of this Convention? The mere surface listener to the various speeches from this platform naturally asks this question. I answer, the Convention is its own moral—its own best lesson. The fact that, from different sections of the country there are gathered here hundreds of men and women, the animus of whose presence is a virtual protest against the shams which pass for religion, for statesmanship, and for social order, and an open proclamation of a better way, is a new fact in the history of 'anniversary week.' Hitherto, there have been Conventions that could protest loudly enough—Conventions that could deny, by solemn Resolution, the truth of the popular faith; but when it was asked—'granting that the creed is false—what is true?' they had no answer. They could deny, but there was not in them the power of affirmation."

Now we are not only able to point out the fallacies in the popular belief, but to point to facts which furnish the foundation of a faith that cannot be shaken. We are 'masters of the situation' in a degree preeminent over that of any other Convention, save of Spiritualists, ever assembled upon this continent in the interests of human progress. We can both deny the false and affirm the true—deny by authority of logic, affirm by authority of fact."

Physically considered, it sits here beneath the pavement of the streets; its advocates crude and unpolished; its spiritual significance is that of a star newly set in the firmament of thought, whose light can never grow less."

Dr. H. T. Gardner gave notice of a Convention of Spiritualists in Boston on the 24th, 25th, and 26th of the present month, and extended an invitation to speakers and others to be present.

Dr. Gardner stated that he was now on his way west in behalf of the committee appointed for the purpose, to determine upon a place

for holding a National Convention. It would doubtless be at Cleveland or Chicago, and it was hoped the arrangements would be perfected with the railroad companies to secure tickets to and from at half fare. The Convention would, doubtless, be one of the largest gatherings ever held in the country.

Mr. J. H. W. Tooley spoke respecting the significance and mission of the Convention, and in criticism upon satire and ridicule as a substitute for argument.

Mr. W. Fishbough offered a few words in relation to his past and present connection with Spiritualism. He felt constrained to express the conviction that there was need of a deeper religious feeling among Spiritualists than now prevailed. In his own case on Sunday he went with his family to the Episcopal church, not because he liked the sermon, but because he heard the name of God spoken reverently, and his religious nature was fed.

Uriah Clark presented a Resolution of thanks to the daily press for their gratuitous reports of the sessions of the committee.

In reply to Mr. Ferguson he declared that we were war men, declaring war against all that is opposed to life, liberty, and the pursuit of happiness. Adjourned.

## THIRD DAY.

## Morning Session.

Mr. Barnes handed up a Bible to lie upon the desk. It was accepted by the President.

The session was opened by a song from A. B. Whiting. He sang *Lena de L'Orme*. [Words and music of his own composition, recently published by H. M. Higgins of Chicago—an exceedingly sweet and simple melody.]

F. L. H. Willis was then introduced as speaker for the morning.

This Convention, he felt, was not a place for the narration of mere personal experience, the mention of simple incident, but rather to learn some lesson in love and wisdom. If we have no word of wisdom for the hour to aid the world's present progress, we better resolve the Convention into a private Conference. Spiritualism is not new truth. It is time-honored. The past is a testimony of our faith. Every page of history has its witnesses.

The Fatherhood of God and the Brotherhood of man was the chief corner-stone laid by Jesus, in the temple for which all past systems have furnished each their appropriate block.

Spiritualism embraces every progressive reform: it means charity, sympathy, and love, to all mankind. We believe that every soul, black or white, bond or free, is linked in the great bonds of brotherhood. No person can be truly and faithfully a Spiritualist who neglects a single duty to a fellow man. The first requirement of Spiritualism, then, is a living recognition of the truth of universal brotherhood. We must feel that another's degradation is our own humiliation—that we are linked indissolubly to the whole human race. This truth must not only be intellectually comprehended but be felt in the soul.

Our facts and philosophy must be placed upon the broad basis of human progress, or they are worthless. This is the true cornerstone. The question for us ever to ask is, what can we do for God's humanity?

Mr. Willis offered an earnest appeal to Spiritualists to live the glorious truths known to them. We can be angels indeed if we do the work of angels.

He concluded by a reference to his experiences and social martyrdom at Cambridge by reason of his faith in spirit communion. He now valued all these bitter experiences. He felt compensated for them in the truths which he valued more than his life's blood.

Mr. N. S. Greenleaf, of Lowell, followed. It has been truly said that the age of progress asks not words, but deeds. And when we assemble in Convention it should be for the purpose of devising plans for realizing practically the sublime ideas with which we are baptized.

It is grand and glorious to dream of the blessed hereafter, but we must remember there are physical necessities and human suffering to meet, systems of education to inaugurate.

While we are ourselves reveling in the inspirations of the Angel-world, are not our children learning the Thirty-nine Articles in the orthodox Sunday-school? Here was a practical work: to educate the children of this generation. A movement should be inaugurated that would not ignore or overlook a single department of the third nature.

Mr. Greenleaf alluded in terms of high approval to the Children's Progressive Lyceums now conducted in different towns and cities.

Mrs. E. C. Clark thought the difficulty with us as Reformers was that we were young. Children observe, adults consider. We remember Hydeville, but we sometimes forget Jerusalem. We are not to forget the past, not to bury ourselves in the dust of the past, but to learn its spirit. Our full lives will be many-stranded. Many of our reformers belong to the hook and ladder companies. Their work is to tear down. The builder will come by-and-by.

We need the hand of the healer again upon our eyes. We see men as trees walking. Let them be again touched and we shall see men and women as they are. We lack practicality because we lack depth. Every true thinker is of necessity a reformer. To be true-minded is to be both radical and conservative as occasion requires.

A large class of men lack aspiration. This is above sympathy. Women are to teach men that their love should have aspiration as well as sympathy.

J. S. Loveland spoke of unity as the source of human aspiration and effort. The question



was asked why the voice of unity should not go out from this Convention; why we do not define a plan, determine measures, and open paths for this united effort for the advancement of human good? It is not enough to be told that we shall live on, we need not to be told this over and over again. But how shall the forces of the omnipotent life within us be expended for human good? He urged the necessity for instruction, for a combined movement to secure mutual growth and development.

Mr. Danforth styled himself a bread-and-butter and potato man—a practical every-day worker. He alluded to the necessities of spiritual laborers. Many were forced into business and employments to support their families, while abundantly competent to instruct the people. Spiritualists had no organization to receive bequests, to accept, distribute, and expend funds. He desired to see some incorporated organization to receive moneys, which, were there such an organization, might be secured.

Mrs. Sweet, of Washington Co., spoke upon the words, "By whom am I sent?"

H. B. Storer thought we should live here as H. C. Wright expected us to live hereafter—live in the spiritual world, yet remain firmly connected with the material, practical world.

He spoke of the value of phenomena as arousing, interesting, and convincing many who can only be reached through the door of curiosity. After accepting the truths of Spiritualism they become gradually interested in specific reforms.

The people were in need of education, and public halls and public teachers were wanted in every town. We want not mere rhapsody, but scientific education. The question of organization should be freely discussed, and he hoped at the National Convention it would be.

A. B. Whiting sang, "By the Side of the Marmoring Stream."

Adjourned.

#### Afternoon Session.

Charles Partridge offered a statement of fact, as a basis of some remarks upon the relations of the future life to this existence.

Mr. J. B. Ferguson gave the opening address.

He defined Spiritualism, and referring to his past experiences therein, avowed his firm conviction of the truth and naturalness of spiritual communion.

Whenever and wherever any mind is prepared to make an actual step of progress, there evidences of immortality are given that annihilate all time and space.

To what do these evidences point? Not a family that has enjoyed spiritual communion but has been directed in the way of a higher humanitarian position. Without some purpose of this kind, the spiritual phenomena is the veriest trash. Without an organization, our children have no hope.

Mr. Ferguson alluded to his former position in the Church, and said the proof of his sincerity, then, was found in the fact that he stood where he did at present.

In reply to the charge of corruption among Spiritualists, he said that they had light enough to reflect their darkness, which was more than the sects could say of themselves.

Albert Brisbane gave notice of a meeting to consider the question of Social Science, at No. 19, Cooper Institute, Sunday evening, and proceeded to suggest the possibility of such a social organization as would secure to mankind on earth some of the conditions believed to exist in the Spirit-World. We not only want to know that it is well with them there—we wish also to make it well with us here.

Mr. Wickes was in favor of organization, and believed that all men were mediums, and more or less warped and twisted thereby. The lesson of this was charity.

Mr. Clark suggested prolonging the sessions of the Convention during the rest of the week. Many speakers could remain if it were desired and deemed best.

Mr. A. J. Davis said he was in sympathy with the Convention. His voice did not permit him to speak much. Still he might have spoken, but thus far no distinct question had been before the Convention inviting remark. If the question of organization, or some other direct question, were under discussion, he might have something to say. At present no question was up; they were driving at nothing, and all seemed to be hitting it. The Convention was, as Dr. Hallock had remarked, itself the essential, significant fact. He had been interested and diverted; hoped others had been diverted, if not converted.

He liked the suggestion of Mr. Clark for two days more. He always liked a five-act drama.

If this were decided upon, he hoped the last days would prove the best days of the Convention.

More practical progress could be made, he felt, by the selection of some important question, and directing all the thought, for a season, toward that subject.

Mr. Tooley offered some remarks against doctors, whom he regarded as quite as unnecessary in community as clergymen. He then quoted some facts and statistics respecting marriage and prostitution as existing in Sweden; also in England.

Mrs. Spence proposed to be even more practical than those who had preceded her. She alluded to the rejection by the Committee on Books, at the late Sanitary Fair, of a proposed gift of Spiritual books by C. Partridge, and of the necessity for holding this Convention in so undesirable a hall, for want of means to procure a better, as evidences of the work to be done in New York.

The expenses of the Convention, including the traveling expenses of some fifteen speakers,

would amount to two hundred and ten dollars. The receipts will fall short by some seventy dollars—to meet which, she proposed a collection.

During the collection A. B. Whiting sung another of his songs: "Touch the Lute Gently."

Mrs. Albertson had hoped that the subject of organization would be presented. Organization must and will come. This may be without creeds. There are no creeds in Nature, and organization belongs to Nature.

She related a spiritual vision, pointing to the remodeling of our present Constitution, and our reconstruction upon a basis recognizing fully the truths of the Declaration of Independence.

Adjourned.

#### Evening Session.

Mr. Atkins, of Cincinnati, extended an invitation to speakers to visit that city. He would be happy to see any speakers who proposed to speak in that section, to make necessary arrangements to secure their services.

Mr. A. B. Whiting sang: "The Land of the so-called Dead."

Uriah Clark made the opening address. He spoke of the "cloud of witnesses" referred to by Paul, and of the cloud of witnesses who now hover over our battle-fields.

It was then moved that the resolutions be taken up for discussion.

(The resolutions will be published next week.)

In a brief discussion upon the third resolution, touching the question of authority,

Mr. Storer said the cardinal position of Spiritualists was, to accept no communication as authority, in the sense which religionists accept ancient teachings, but to submit all to human reason—to the test of private judgment.

Mr. Wickes said he believed there had been, can be, and will be communications from the Spirit-World, transcending our own capacity and judgment.

The Fourth Resolution pending:

Mr. Fishbough advocated the resolution, and avowed the utter injustice of the charge of free-love as applied to Spiritualists.

Mrs. Townsend expressed the pain she felt at the differences of opinion. She would prefer a change of some words—to substitute the words "free-lust" for "free-love."

Dr. Hallock moved the insertion of the words, "Meaning thereby free-lust," after the words "free-love," in the resolution.

Dr. Young advocated the amendment because it was practical. It met the popular understanding of the word.

Mr. McKinley thought the insertion of the words proposed, an insult to the Convention.

Mrs. Albertson, in behalf of her religious nature, in protection of her religious freedom, opposed the use of the term love with such a definition. She wished the two words, so widely different, separated as far as possible in the resolution.

The amendment was adopted with but two votes.

As amended, the third Resolution was adopted without a dissenting voice.

Mrs. Spence having announced a deficiency of forty-six dollars to meet the expenses of the Convention, Mr. Leing pledged the amount.

The resolutions being adopted and sundry notices given, the Convention, at 10 P. M., was declared adjourned *sine die*.

### The Infinite Republic.

GIVEN BY INSPIRATION.

(Continued.)

#### CHAPTER II.

##### THE SYSTEM.

There was no beginning. There will be no end. Infinity is around us. Eternity is before and behind us. There is nothing perfect, but infinite perfectibility. There is no supreme Spirit, but there are infinite degrees in spiritual greatness.

The Infinite—called variously, God, Universe, Cosmos, Substance, Being, Idea, and by other names well-known to students, signifies Spirit without number, and Thought without bounds.

A personal God is but one of an infinite Spirit-world.

Matter is the combined result of the creative activity, that is, thought, of the whole Spirit-world.

It is the ever-changing relation between spirits of which the essence can never change.

Matter exists only in form, spirit in substance.

All the attributes of matter are sensations or ideas to spirit, and without spirit, non-existent. Therefore Matter is, apart from Spirit, without attributes, that is, non-existent.

The existence of anything irrespective of sensitive beings, is an irrational conception of a useless nonentity.

II. This is the law, that is the will of the Infinite Spirit-world—to seek happiness and avoid pain. This is the circle without circumference, beyond which nothing exists.

Each spirit is the center of an universe of thought, and the universe of no two spirits is the same.

No spirit was ever created by another, or came into existence of itself.

Every spirit is eternal, indestructible, and indivisible in essence, infinite in potency. Thus the Infinite contains in truth an infinity of Infinites.

The Will of each spirit is a part of the destiny of all.

This destiny is but the love of all spirits for happiness and their hatred of pain.

Happiness is the harmony of spiritual activities. Pain is the discord.

Evil is ignorance, producing discord. Good is knowledge, insuring harmony.

The ascent from ignorance to knowledge is the eternal progress of spirits.

Thus, perfect knowledge, producing perfect happiness, is infinitely approached, but can never be attained absolutely, because the Infinite is, in its nature, an inexhaustible study.

Thus, all spirits are eternal students of an infinite science.

To conceive absolute perfection as possible of attainment, is tantamount to conceiving a limit to space and time, and all other eternal and infinite forms of thought—in fine, to Thought itself—that is, to existence. For the idea of its attainment is the idea of spiritual Death. Because, nothing being left to desire, activity, that is change, motion, succession of thought, would cease. One eternal idea would paralyze the infinitude of spiritual natures. Complete unity of thought would destroy all distinction of being; for distinction would be imperfection. Thus perfect knowledge would be perfect nothingness—an everlasting void, an unbroken harmony of silence—a total annihilation.

There is but one perfection, and its first attribute is impossibility.

The world was not created, it is forever creating. An infinitude of spirits are forever molding their forms of thought—that is, their mutual relations to more perfect harmony.

The Infinite is no empire of impotent servility, it is no machine of revolving accuracy, but a republic without frontiers, in which every citizen is an eternal spirit, acquiring for himself an infinite spiritual wealth.

Each spirit separately, and all collectively, are through eternal changes fulfilling the aim of their existence.

There is no rest or pause for spiritual ambition. The idiot of to-day may be the prophet of to-morrow. There never was being utterly evil. Damnation, as opposed to perfection, is the impossible conception of a starting-point to the infinite voyage, which never had beginning. And practically no spirit did ever yet turn back upon its journey.

Nothing is true but what is desirable, because all thought is the expression of the united desires of the Spirit-world.

Hence the grandest and the most beautiful and the most desirable, is at the same time the truest and the wisest of world-systems, for the will of the citizens is the law of their republic, and that law is eternal perfectibility; that is, eternal increase of happiness and diminution of pain.

#### III.

Such is the general conception which we may dare to form of the Infinite Republic of Spirits in its sublime progress, its discordant harmony, and eternal perfection of imperfection. Let us now turn from the contemplation of the All to the study of the parts, and in the relations of individuals consider the universal morality.

No spirit can think, act, or modify matter without inevitably affecting every other spirit.

There are infinite degrees of pleasure and pain.

The slightest discord provoked by one spirit is a source of pain to all.

The least production of harmony enhances the bliss of infinite existences.

For it is the nature of spirits to reflect pain or happiness.

And this power is called sympathy, and is the necessary and universal relation of all sentient beings.

Every provocation of discord or pain in other spirits must necessarily increase our own portion of suffering, all production of harmony increase our individual happiness.

In their philosophical sense, self-interest and duty are one.

Ignorance alone causes pain.

Knowledge ever conduces to happiness.

Crime is ignorance.

Virtue is knowledge.

That is to say Ignorance and Knowledge of true happiness, and the road to its attainment.

There are two kinds of knowledge. The certain and instinctive knowledge, derived from an eternity of past experience, accumulated in progress from state to state, now dormant, now exerted with scarcely appreciable consciousness or volition. By this knowledge is performed every ordinary vital function, which habit and regularity withdraw from attention, until over-neglect, in the form of ill-health, recalls the spirit to its material duties.

Health of body and mind, which differ only in idea, are dependent upon spiritual sympathy for their preservation in organizations imperfect as all other works of their infinite inventors.

The second kind of knowledge is the knowledge of immediate human acquisition—uncertain elements of unfix principles hereafter to be cleared from all doubts and conclusions in the eternal memory.

The former knowledge shows itself in man as instinct.

The latter as science.

The former influences man directly by impulse.

The latter indirectly by reflection.

Vulgar selfishness is merely a form of ignorance that the happiness or pain of one influences the happiness or pain of all.

The most important spiritual knowledge, therefore, is Love.

The most lamentable spiritual ignorance, therefore, is Hatred.

Love, in the form of expanded sympathy and benevolence, is therefore the greatest producer of happiness, both to the spirit imbued with its influence, and to the infinite Spirit-world.

In its individual application, when the whole power of the spirit is aroused by, and concentrated upon a single object, it is beyond question or comparison the nearest conceivable approach to perfect happiness.

On the other hand, Hate, taking its most selfish and malignant form—Tyranny—is the most fertile source of pain with which science is acquainted.

Love indeed is harmony, that is happiness, that is virtue and knowledge, in a word, Perfection. Thus perfect love is an eternally pursued yet eternally unattainable abstraction. But it is the consciousness of these aspirations towards a supreme delight, which neither experience teaches nor humanity renders possible, that stamps man as a divine being, whose desires and powers necessitate a future and eternal stage for their expansion and development.

#### IV.

Happy is the man that understands these things, and can cast off the time-woven robe of prejudice and superstition. The path of knowledge and virtue lies open before him. He goes rejoicing on his eternal way, through the brief defile of this mortal life, neither fearing death, nor want, nor other passing evil, for he looks forward to inheritances of glory, of which no priest, king, or god can question his enjoyment.

Happy is the man that understands these things. He will not fear to make an apparent sacrifice for a real gain. He will increase his own happiness to the utmost, whilst indefinitely extending the happiness of his eternal comrades.

He will live a free man; he will depart a free spirit on the voyage of everlasting liberty.

#### V.

The system of the student is recorded. Such a confession of such a faith is not likely to pass unassailed. Yet if it be—as doubtless many will be forward to assert—a mad vision of a proud and licentious spirit; which, in all humility, asks this strayed philosopher, which of the existing creeds, philosophies, or world systems, should, on its own merits, be fairly preferred to his conjectures?

It is a bold imagination—nevertheless, let it be imagined, that all the spirits of the Infinites, from the souls of immeasurable star-grass-blades, could assemble in stupendous conclave to choose a law for their eternal governance. Weigh well the faith of the student, and reflect whether in truth such a parliament would dare reject it? whether there can be conceived a principle more worthy of the grandeur of the mightiest spirits, more accordant with every instinct and desire of a sentient being than the union of boundless liberty with everlasting order, of illimitable happiness with eternal progression?

Who, that once had grasped the beauty and splendor of such a faith, would envy the old gods their lonely pomp, their eternity without hope, their puppet subjects, and weariness of their own impossible perfection? Who would envy them when proving their tedium, and disproving their perfection, by the creation of imperfect beings? Who, rather than own himself a living toy of a celestial monarch, or a mere chemical production of an effervescent planet, would not glory in an eternal and self-regulated being, and fearlessly rely upon that intuitive knowledge, which, in all minds and in all systems, under a thousand disguises, proclaims the Optimism of progress, and the Messiahship of Hope?

#### CHAPTER III.

##### HARMONY IN DISCORD.

#### I.

In all thought, therefore in all speculations on the Infinite, there is a constant progress from discord to harmony.

In every mind and in every system there is the fruitful germ of truth, even amid the abundance of error.

The great fundamental truth of all past creeds and systems, is the idea of spiritual regeneration, and of eternal justice.

The metempsychosis of the Indians, the Egyptians, the Greeks, the Celts, and other nations, is a foreshadowing of the present doctrine of absolute spiritual development.

The great fundamental error is the idea of a beginning or limitation of being, a non-recognition of the supreme importance of the individual and conscious spirit, and a finality in progress more or less decidedly expressed.

#### II.

The proof of a past, a future, and a purely personal existence of the individual being, lies not in any records or traditions of past ages, but in the fact that such conceptions exist, without any mental or physical proof of their possible realization.

Were the spirit finite, springing from and returning to nothingness, it would be utterly absurd to imagine that it could form conceptions of or aspirations toward an eternal and infinite existence, contrary to all actual experience, and to the very principles of its own nature.

The proof that the instinct of immortality in nowise resembles the common love of life, or desire of self-preservation, as is often foolishly asserted, lies in the fact that many men have not only faced death fearlessly, but actually committed suicide with a perfect faith in an eternal spiritual destiny.

The absence of specific recollections of a former state is as little a proof of its non-existence as would be forgetfulness of the thoughts and actions of early childhood in this present state. But in reality the memory or knowledge of another form of being cannot survive in the forms of this present life. We remember the ideas, we forget the language. It is a spiritual translation. Our identity is not a relative but an essential fact, independent of all forms of sensation and consciousness whatsoever. Otherwise the dreamer or the madman would cease to be one and the same person as they had been when sane. Otherwise, one affected by wine, or under magnetic influence, might claim to be another and distinct individual, which none but a man enamored of paradox for its own sake could venture for an instant to maintain.

#### III.

The conception of a single divine ruler, or supreme heavenly magistrate, is an impersonation of the instinct towards perfection existent in every spirit. It is our conception of an ideal spiritual type, and varies perpetually with the state of the mind conceiving the idea.

#### IV.

Polytheism is, on the one hand, a like impersonation of various forms of perfection in the abstract. On the other hand, the deification of heroes and sages is no delusion, but a true instinct of their innate greatness and future glory in advanced conditions of being.

#### V.

Prayer is the firm consciousness of the impulse towards perfection in the future. It is the spirit appealing to the sympathetic love of other spirits, and is of a mysterious potency not to be despised or disregarded by a philosopher. But the sons of knowledge love and hope, while the children of ignorance adore and tremble.

#### VI.

Faith is the most potent activity of spirit; therefore the most influential upon other

spirits, and the most sympathetic of universal volitions. There is no real faith save in essential truth. Even in the most abject superstitions, it is the nobler element that pervades the falsehood, which rivets the contemplation of the unsuspecting votary.

#### VII.

Every philosopher of the ideal and transcendental schools of ancient or modern times, of India, Greece, England, or Germany, will be found to agree with the student in principle if not in form. Of these schools are the great thinkers of the earth. Their logic may not convince, but the loftiness of their views rarely fails to elevate and refine the intelligence of their readers. Their error is to have mistaken the impossible idea of unity, for the eternal beauty of harmonious variety. They too have endeavored universal abstractions, have attempted an impersonation, and the materialists dreamed a Medo-Peric code and classification of that infinite, ever-changing relation of center to center, spirit to spirit, relation to relation, which defies all forms of thought, save the admission of its inexhaustible fertility and everlasting expansion.

Let him who, reeling on the verge of the fathomless abyss, trembles to contemplate the everlasting perspective of truth, reflect but for an instant that decisions of ages hence (to use our present forms of thought, and speak of time as an external reality) when universes upon universes, such as we now behold, conceive or picture it, have faded away, vanished, and been reproduced by the progressive reason of the ever-striving spirits of the Infinite; when the last poor wanderer of this present night shall have shaken off millions of millions of corporeal mantles, each brighter, purer, and more beautiful than the last; when he shall have ascended to a glory and a power which mocks his present feeble vision of a regal God, and shall have developed, in the harmony of spiritual love, ten thousand senses, of which no dream as yet can be foreshadowed by human thought, each the channel and conductor to his vital center of perception of unutterable delights—let him reflect that then, even then, he, the unspeakably happy, wise, and potent spirit, will be as far off as now from embracing that immeasurable Infinite, of which he is an essential particle, an ultimate atom, an eternal native, lord, and citizen, which defies limit as it defies law, which has neither boundary nor monarch, chart nor shore, and meditating upon which, we can but murmur: Infinite! Infinite! Infinite! Faith and Love! Hope and Courage! Reason and Science! forever, and forever, and forever!

#### VIII.

The material system of organic progress, change, and reproduction, is merely that of the student, inconsistently deprived of the spiritual host, which alone could give either animation or importance to the detail of natural phenomena.

When materialists talk of hypothetical fluids and vital principles, they imagine that they are merely covering their own ignorance with empty phrases, but, in truth, they are indirectly admitting the necessity of that only vital principle, spiritual volition, which, even whilst verbally denying, every human being must involuntarily recognize in his own being.

Nevertheless, without this class of thinkers there would be no real science, that is, no exact notion of special relations, which are the essence of knowledge. To see clearly any object in a landscape it is necessary to fix the eye upon that object exclusively. The materialist, by limiting his sphere of study to forms of phenomena, of which he takes direct cognizance through the medium of his senses, is enabled to concentrate his observation and intelligence upon a certain class of ideas, of which he discovers the true nature and the law. With regard to what comes not within the range of so-called positive science, he is and must be a skeptic. But when he rushes from skepticism to denial, he proves how long the pilgrimage yet before his soul in the endless transmigration. When he says, "There is no spirit; I never saw one, or could find proof (material proof) for, he understands no other, and therefore demands that which is most inconsistent of its existence," the spiritualist replies, "There is no matter, and nothing to prove even its necessity. I know nothing but through my consciousness; of what use are things if ideas can exist without them?"

The student of toleration and harmony can equally profit by the studies of the materialist and the speculations of the Spiritualist. He studies in both the eternally varied relations of nature's elements, and, beneath the diversity of signs, studies to detect the uniformity of truth.

#### IX.

With regard to the true nature of matter, it is evident that either matter and thought are two names for one substance, or relation, or combination of relations between substances, (that is, between indivisible and primitive things, spiritual entities, living centers, or by whatever other name we may call ourselves, and other sentient companions (in existence) or that matter is something actually distinct from thought and subject only to be modified, and transformed, and governed by the said spirits. For what we call the *inertia*, or innate power of resistance in matter, is a mere chimera, and result of our own slowness of thought, invention, volition. Every day we are subjecting and triumphing over this sanguinary opponent. Our will dominates it absolutely, as soon as harmoniously exerted. The creation of a fleet or a railroad is as much the result of simple spiritual volition as the raising of an arm, or the winking of an eyelid. To say that organic or living matter sprang or springs originally from inorganic or lifeless matter is a monstrous suggestion; and it will be found on reflection that Motion or Life springing from the inert Lifeless in an idea in no way differing from Something being born of Nothing, which is absolutely inconceivable. Again, organic or living matter without volition, is difficult to imagine or justify by reason, as the supposition above made: for what motive or active cause can be conceived without sensation, what sensation without some distinction of sensation, what distinction without preference, what preference without some notion of pleasing and displeasing, what that distinguishes pleasing and displeasing without desire, and what desire without the will to gratify it? Hence we are driven to conclude that volition is the basis of existence, and as volition or primitive motion has no meaning but the desire of individual enjoyment that person-



as beings are the primary elements and sole true atoms of the infinite; for an inorganic, lifeless universe could never generate change, motion, or life, or in any way alter its inert and everlasting coldness, and an organic world without motion can only be imagined as a chaos of inconsistent confusion, the sport of utter chance, and destitute of all progressive principle, reason, beauty, or interest; in a word, an absurdly unworthy of speculative contemplation for an instant! It is impossible to separate motion from matter. It, the very of this life and of difficulties that appear insurmountable, we say I will die, we can in an instant shake off the whole perplexing train of ideas, just as when we wake in the morning, we shake off a nightmare. We can, even by wisdom and science, protract our earthly lives to an extent as yet unknown to human learning; but as a life is no more than a train of ideas, that is, of volitions, spontaneous and sympathetic, we can no more really will to live forever in that state than we can continue during a whole week to concentrate our whole perceptive and reflective powers upon a solitary object. For, as we have but one fundamental volition, the desire of happiness and spiritual harmony, and as our intuitive or eternal knowledge, or instinct, as well as our active reason, teach us that constant change of state and progressive development are essential elements of happiness, we cannot without being at discord forever with our own eternal will or nature (which is absurd) resist this conviction. And the same cause explains the whole system of regular physical action in our bodily organism. The movement of the lungs, or the functions of the heart, are as much acts of will as the movement of the lips or the hands; but either habit renders us insensible to these repeated volitions, or the will being, as it were, once expressed and determined, acts on to the expiration or exhaustion of the amount of will originally exercised for that purpose. That spirit, since capable of action, are something real and substantial, (material, if the term be stronger,) cannot be denied; but that the relation between these substances be anything more than the attractions and repulsions, or sympathetic motions of the solid substances, appears highly improbable, because utterly superfluous and indemonstrable. That matter, space, and time have not positive existence whatever, independent of ourselves, is clear from two very simple facts. Firstly, they are purely comparative terms, and can only be measured by the duration or extension of some particular thing conceived by spirit. Secondly, they are infinitely divisible, that is, any finite portion of space, time, or matter may be extended infinitely; which is absurd. These theoretical properties, however, they possess only as ideals or absolutes, to which every process of thought, from its constant passion for infinite perfection, must inevitably lead. Matter, again, is in theory infinitely compressible; that is to say, could a sufficient force be exerted the earth might be compressed to the size of a grain of sand, and further reduced in volume ad infinitum. If not we should have to assume the existence of ultimate, indivisible, and incompressible atoms, which would render all compression impossible, which is contrary to fact and experience. How foolish, therefore, is it to seek beyond our own infinite powers of mind for properties and entities which, without those powers, are mere impossible phantasms. Did not the student know, by long experience, how difficult it is to render these primary elements of pure thought familiar to the reason of others, he would not thus dwell upon and repeat ideas which, to grave thinkers, (who recognize in vulgar matter-of-fact materialism nothing but the infancy of philosophy clinging feebly to mere observation of phenomena, for lack of the power to criticize and induce general truths from their study) have long become as self-evident and indisputable as the fact of their own existence.

Let the poet and the speculative philosopher examine with ardent the beauties and wonders of natural history, of experimental science, and of animal physiology and anatomy. In the contemplation of Nature's works he will behold the results of an eternal ingenuity and unending creative harmony. He will learn to recognize everywhere that aspiration towards perfection, which is the law of the Infinite Republic of Labor. In his gratitude to those who have devoted themselves to the elucidation of such noble science, he will forget his acerbity towards the skeptical questioners or scoffers (from pure ignorance) of his faith in a divine immortality. He will not condemn the inhabitants of the plains because they love not to ascend the mountains, or to launch their hollowed pines upon the tossing bosom of the deep. On the other hand, let the stern, unflinching experimentalist at times lay aside his scalpel, and go forth into the free air of the fields and the forests to meditate awhile on his labors. Let him ask himself whether moral facts and relations are not as good a foundation for a natural law as physical truths. Let him consider, that were the highest aims of his studies attained, there would yet remain an infinite of mystery to be explained. Let him suppose that he had reached the perfect knowledge of the functions of every organ of the animal frame—that he had discovered, with infallible precision, the sensation or action to which every portion of the brain and nervous fiber were adapted. Let him further suppose that, through the medium of this knowledge, he could play upon the mind as on a piano; take or give consciousness; excite this or that feeling, thought, or motion; and, in fine, by so-called material agency affect the so-called mind of the subject of experiment at will, without limit to his power. And all this is possible. But what then?

He has learned to act upon or direct an existing force—a force which he can neither comprehend nor create, even in its lowest character. He cannot animate even a slug of his own contrivance!

"But," he cries, "I can arrest disease, I can baffle pain, I can influence thought. Give me but time, and I would conquer Nature's secrets even to the uttermost!"

Aye, Son of Science, there is the knot of Gordius! Thou canst delay, but thou canst not deny death. With all thy ardor of discovery thou wilt perish a child in knowledge—pass away perchance, even on the verge of some glorious invention. And what then?

"Others will carry out my thoughts—others will reap the harvest of my life. Existence is an eternal immolation. The Past is

sacrificed to the Future forever. Such is the law!"

But not such are the prophets' inspired words. Not such is the eternal teaching of Nature that whispers hope even whilst man murmurs annihilation!

What! is not the sense of moral justice implanted in man's very physical organization? Are the laws of Nature (whatever they may be) reasonable, in harmony or in discord with life and its instincts? Is the intelligence developed thus far to remain a fragment—to be cast away like a glove, of which a remnant may be picked up by some follower on thy traces? Is not matter indestructible in thy system? May there not be a material something in thy brain which may preserve thy being in its advancing progress? What is death? What quita the frame so marvelously changed? Dost thou know anything of matter? Are microscopes yet perfect, or imponderable invisible fluids understood in all their potencies? How far hast thou penetrated the capacity of substance? What fancies hast thou formed of its ultimate constituents? Its infinite divisibility, its cohesion or attraction, its uniform or multifarious nature?

Brother is thought, thou hast eternal science before thee, and thou dreamst of eternal death. Thou hast in thee the longing and the passion to know all, and thou art content to disappear ridiculously in boundless ignorance! Verily, thou bearest much resemblance to a baby crying for the moon!

Yet, surely as that baby shall one day behold the moon and its wonders through some mighty telescope, shalt thou realize the desires and defeat the illusions of thy craving spirit. If the poets and philosophers can teach thee nothing, seek even in the details of science for the faith which is wanting to thee. Dive deeper, deeper into the matter thou hast glanced at timidly and superficially, for truth is everywhere, and is glorious in every form. The student's eye has gazed on the laboratory and the dissecting room; his hand has traced the plans of machines which his head has conceived. It is no idle dreamer that appeals to you by the love of science herself, our eternal mistress!

Even the much abused argument of design proving a designer, if not misapplied and shorn of its plural application, is unanswerable. Everything that exists must be the thought of some spirit, and thoughts themselves are but the relations of spirits to spirits in the eternal variety of unending activity and insatiable ambition.

It is time that old allegories and dogmas should be explained in new words, and new torches of truth lighted at their sides, for an age which asks not fables, but principles, which is weary of blind mysticism, and dares to seek for knowledge undisguised.

Man has progressed in moral and cosmical science (and the system of the students demonstrates that physics, ethics, and metaphysics are fundamentally but one science), despite all the craft of priests, the dread of knowledge, or sophophobia of kings, the foul corruption of official verbiage or placemen, and the ignorant grasping of landholders, traders, and pirates, in all ages of history. Notwithstanding all these and many other loathsome forms of ignorant egotism, the very proverb by which the people express their practical philosophy denounce and deride the blindness of that selfishness which by its excess defeats its own end. In a thousand institutions that flourish by the principle of united intelligence, capital, and labor, they give the lie to the eternal fallacy of exclusive selfishness. And notwithstanding all the threatened hell-fire of superstition and imposture—notwithstanding all the freezing cant of negative infidels who deny the future while they enjoy the present—who call what their own low state of spiritual progress does not allow them to conceive, impossible and absurd—the ever-reviving, ever-repeated idea that "all is for the best in the end," rudely expresses the rude consciousness of that universal optimism, to prove which is the sole aim of philosophy and the sole hope of man.

Now, herein lies the great distinction of the system of the student from other creeds and systems.

It resolves all form of being into the activity of individual spirits, self-existent and eternal, infinite in numbers and degrees of progressive development, and it recognizes nothing incapable of enjoyment or suffering, as possible of independent existence, or worthy of being even imagined to exist by a reasoning being.

May the reader, in its consideration, be freed from all verbal phantasms! May he feel in his heart the true echo of the hope in which alone its pages are given to the world.

(To be Continued.)

#### The Love Principle.

The love principle is stronger than the force principle, and oh! how sublime, how beautiful its strength! It is high as heaven; who can attain it?—deep as the unfathomable ocean! who can reach it?—vast as eternity! who can embrace it?—and yet an infant is its type, it is so humble. We said that the love principle is more powerful than the force principle; but there is so little of the former in the world, that the latter triumphs—consequently, that "might makes right" has become an almost universal maxim.

No marvel, then, that the moral power of society is weakened, instead of being made strong, by numbers—no marvel, when each would rob the other of his right, that with an increase of numbers there should be an increase of crime, and that this vast accumulation should constantly ferment, and throw out from its agitated bosom fierce assassins and bloody rioters—no marvel that the mob should rule in place of law, while the force principle triumphs—while it is educated into the mind of the little infant, from the moment that its plastic nature is capable of thought.

It is the province of education to harmonize these antagonistic principles, to make force subservient to love, by directing the belligerent nature of man against the errors and vices of society, instead of individual members of nations.



ANDREW JACKSON DAVIS, EDITOR.

NEW YORK, SATURDAY, MAY 21, 1864

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We continue our extracts from current publications, and have yet more in store, of a fresh and inviting character.

"HALL'S JOURNAL OF HEALTH" is ventilated this week in our columns. It often breathes a very unhealthy spirit for such a journal.

"THE INFINITE REPUBLIC," a second installment of which appears this week, republished from *Nichols' Monthly*, cannot fail to impress the reader with its value.

We surrender considerable space to the report of the three days SPIRITUAL CONVENTION at Clinton Hall. Our reporter was in constant attendance, and has aimed at a fair but brief statement of the proceedings.

The Convention adjourned Friday evening, and some of the speakers remaining in town, a supplementary meeting was held through Saturday and Sunday, and still further meetings are to convene on Sunday next.

#### The Press and the Convention.

Anniversary Week is not a favorable time for securing notice from the daily press. Nor does an active campaign of the army predispose either papers or people to receive with favor intelligence from the other world, or thought from the higher departments of this.

Notwithstanding, however, these difficulties, the Spiritual Convention at Clinton Hall received a good degree of attention from the city press. The *Times*, too dignified and aristocratic to recognize the affair, alone maintained a studied silence. The *Tribune* and *Post* made brief mention only—the *Tribune*, doubtless, fearing it would be charged with sympathy if it encouraged the meeting by extended reports.

The *Herald* had a reporter constantly in attendance, but at the time of this writing has withheld its report. The *News* (Benj. Wood's organ) gave a full and fair account, evidently attempting to give each speaker the benefit of his own true position. The *World*, *Express*, and *Sunday Mercury*, adopted satire and ridicule—giving the same kind of reports they did of the Local League meetings. From these we may extract next week.

The relative attitude of the *Tribune* and *News* furnishes a striking illustration of the truth, that a weak and timid friend is more to be dreaded in a struggle than an open and honorable enemy. The *Tribune* has had so serious frights in its Fourierite crusade, in its On to Richmond campaign, and at other times, that we are led to doubt if it will ever dare to be boldly independent again.

#### Some Excuse.

We are sorry to feel compelled to confess that some of the speakers at the Convention at Clinton Hall furnished good ground, by their unguarded words, for the animadversions of the press. There can be but brief satisfaction in startling utterances covering no vital thought, whereby the prejudices are aroused and hostility engendered.

It is better even that our words should seem tame and common-place, than that a false and injurious effect be produced upon chance listeners. Prejudice and superstition may safely be shocked, but it is hardly safe to thus trespass upon the moral instincts. Whatever timidity there may be as to losing the standard of moral action and purpose, we would carefully conserve, even at the risk of being considered prudish. Mormons can afford to trample upon popular convictions, Spiritualists cannot.

#### A Mistake.

In our opinion the late Convention made a signal mistake in alluding, by speech or resolution, in the most distant manner to Free Love. Nothing pleases an antagonist better than to see his opponent annoyed by his thrusts. Indifference quietly disarms a dastardly foe. If the Spiritual speakers would ignore the charge it would soon prove powerless against them.

For many years the pro-slavery press were accustomed to denounce Abolitionists as amalgamationists. Did the anti-slavery orators turn their attention to combating this charge? Not so. They continued their leg-

itimate work, and suffered no loss of strength by this device of the enemy.

Integrity of purpose our speakers, most—if not all—may have. They need to add to this purity wisdom, to adopt strategy, and learn to oppose by equal skill the tactics of their assailants.

#### Entertainments by the New York Lyceum.

WEDNESDAY EVENING, MAY 25TH, AT DODWORTH'S HALL.

A Benefit Exhibition will be given by the ladies and gentlemen and children of the Progressive Lyceum on next Wednesday evening, commencing at 7½ o'clock, on which occasion they will appear in Original Plays, Tableaux, Recitations, Dialogues, Songs, Declamations, &c.—a variety which will be attractive and instructive to both young and old. The Hall will not begin to accommodate the hundreds who want to attend such innocent and cheerful amusements. We learn that the Committee of Arrangements will put a hundred additional chairs in the Hall. We advise everybody to go early if they want to get a chair for the entertainment.

#### Benefit for the Moral Police.

The Children's Progressive Lyceum will give a grand entertainment at Dodworth's Hall, No. 806 Broadway, on Friday evening, May 27th, to replenish the Treasury of the Moral Police Fraternity.

#### Movements in Philadelphia.

Brother Dyett, the Conductor of the Philadelphia Children's Progressive Lyceum, in a note recently received, says:

"Our Exhibition will be at the Musical Fund Hall, on Friday evening, May 27th. The Hall will seat about two thousand. Mr. I. Smith Harris occupies the position of Librarian instead of Musical Director, as stated in the last *HERALD*. Dr. Felix Shelling is our Musical Director."

We congratulate the children of Philadelphia upon their good fortune in having the valuable services of Dr. Shelling in their musical department.

The Spiritualist congregation of Philadelphia is uniformly large at Sanson Street Hall, and is composed of men and women who work together for "the good time coming." Dr. Henry T. Child, the leading man among the Philadelphia Spiritualists for many years, has aided recently in the establishment of another Society in the upper part of the city. Thus the blessed cause of free thought and inspired expression is deepening and widening in the city of brotherly love.

#### Acknowledgment.

The Officers and Leaders of the "Children's Progressive Lyceum," of Lowell, Mass., will hereby receive the grateful acknowledgments of the New York Lyceum for the present of their photographic likenesses, conveyed to us through the kindness of a Sister in the good work from your city. In return for your individual courtesy and fraternal love, the Officers and Leaders of the Children's Lyceum of New York will, ere long, send you their individual likenesses, with heart-greetings and congratulations in behalf of the good work in which we are joyfully engaged from Sunday to Sunday.

#### Reciprocations.

Will not the Officers and Leaders of the "Children's Progressive Lyceums," now organized in different cities in New England and the West, exchange photographic likenesses with each other? Brothers and Sisters, who are serving as Officers and Leaders in the same "Groups" in different localities, may thus become personally interested in each other's Sunday work. Besides, it is a private pleasure to look upon the pictured forms and features of persons, who, though strangers, are yet highly esteemed as familiar friends in the great reformations now going forward among progressive Spiritualists.

#### A Lyceum at Willimantic, Ct.

Friend J. S. Loveland, who resides in Willimantic, informs us that the Friends of Progress there are about to organize and fully equip a Children's Progressive Lyceum. A library of books adapted to childhood and manhood is to be commenced at once. Voluntary contributions of money and books, which can be set in operation by active co-operation of a few missionary workers, is the quickest way to form a valuable library. Let papers and books be freely loaned from Sunday to Sunday, and the spread of the truths of Spiritualism will be rapid and practical. We are exceedingly pleased to learn that a Progressive Sunday-school is to be established in old Connecticut. Roll on the car of Progress!

#### Committee on Organization.

At the continued meeting of the Conventions at Clinton Hall, the subject of organization was, on motion, referred to a Committee of Nine, composed as follows:

Charles Partridge, F. L. H. Willis, R. T. Hallcock, John H. Hunt, J. B. Ferguson, W. P. Coles, Wm. Fishbough, J. C. Smith, and Payton Spence.

This Committee are expected to report at the National Convention.

#### Mrs. Anna Doubleday.

Those who would seek spiritual instruction through the fine mediumship of this lady, can find her at No. 100 West Thirty-fourth Street, having removed thither on the 1st of May.

#### Rumor.

If ever there was a foe to be dreaded by any sensitive person, it is that most unscrupulous jade, Dame Rumor. Utterly beyond the reach of reason or influence, regardless of truth, justice, charity, or mercy, she strikes blindly and, alas, too often, fatally. Her wounds, inflicted without reason or excuse, are slow to heal.

A daily paper sums up a recent case of her vile trifling, in this news item:

"The verdict of the coroner's jury at Washington in the case of Margaret Duvall is that she died of pneumonia. There was not a particle of evidence to sustain the allegation of abortion. Miss Duvall was one of the clerks in the Treasury Department, about whom there have been many reckless stories told of late."

Fortunate indeed for the innocent victim of these groundless suspicions, that she was beyond the reach of their poisonous calumnies. Her friends, alas, were left to feel the wounds so recklessly given. Those who started the stories are left to gather all the satisfaction they may from the injustice done.

#### Decease of Two Paris Spiritualists.

MR. JAMES DEMING—MR. MATHIEU.

The *Revue Spiritualiste* announces the recent decease of two distinguished and zealous Spiritualists: James Deming, formerly of this city, and M. Mathieu, one of the most able and constant contributors to that journal.

Mr. Deming was a native of New York, for some years resident in Paris, though visiting this country frequently. He has called often at this office, and we remember his singularly pleasing countenance and urbane manner with pleasure. He was a zealous student of the occult sciences, and had collected many rare manuscripts relating to magnetism, magic, and esoteric mysteries of antiquity.

He was a medium of a peculiar kind himself. "We have seen him," says M. Pécourt, "put to sleep, awaken, render ecstatic and clairvoyant at his will the incredulous, by touching them with certain stones, the origin and nature of which he kept a profound secret."

Mr. Deming's family have returned to this country.

M. Mathieu was a fine scholar, and has recently published a work, "The History of the Conspiracies of St. Medard." This work he had but just finished when called away. Both gentlemen died of acute pleurisy.

#### Lectures next Sunday.

The Editor of this journal will speak at Dodworth's next Sunday morning and evening at the usual hours. Lyceum assemblies at precisely half past two o'clock P. M. The public are cordially invited.

#### Summer on Caste.

The managers of the Young Men's Association of Albany recently refused admission to their lectures to all persons not of the most approved color; and were recently sustained therein by reflection, by means of most questionable voting and counting. They then applied to the Hon. Charles Sumner to deliver one of their lectures, and were answered as follows:

SENATE CHAMBER, April 16, 1864.

Sir: You invite me to deliver an address on Lafayette before the Young Men's Association of Albany. In view of a recent incident in the history of your Association I am astonished at the request.

I cannot consent to speak of Lafayette, who was not ashamed to fight beside a black soldier, to an audience too delicate to sit beside a black citizen. I cannot speak of Lafayette, who was a friend of universal liberty, under the auspices of a Society which makes itself the champion of caste and vulgar prejudice. I have the honor to be, sir, your obedient servant,  
CHARLES SUMNER.  
C. W. DAVIS, Esq., Cor. Sec. &c., Albany.

#### Henry C. Gordon.

This well-known and successful test-medium has removed to No. 66 West Fourteenth Street, corner of Sixth Avenue, where he may be found at hours usually appointed for special circles and for private communications.

#### The Great Western Fair.

The Great Sanitary Fair, for the western branch of the Commission, commences this week at St. Louis, Mo. In spite of all that city has suffered during the war, her loyal citizens are coming out nobly for the help of the afflicted patriots. It is the only Fair which has made the relief of the freedman a particular object of regard, and it is to be hoped the appeal will not be fruitless. It is fitting that a State which has so long kept the black in unjust bondage, should do her best to assist him when free.

Railroads and express companies forward contributions to the St. Louis Fair without charge. Maj. Gen. Rosecrans is President, and James E. Yeatman receiver of articles forwarded from other States.

The Fifth Anniversary of the dedication of the Free Hall to Humanity, in Middle Granville, will be celebrated on Friday, Saturday, and Sunday, June 10th, 11th, and 12th, 1864, commencing on Friday, at 10 o'clock P. M.

Friends of Freedom and Progress are particularly requested to meet with us, and take part in the deliberations of the meeting.

Henry C. Wright and Mrs. S. A. Horton are engaged as speakers.

Speakers not contaminated with principles that hold mankind in bondage and degradation we cordially invite to attend.

Arrangements are made to entertain friends from abroad, free of charge.



## THE MOVING WORLD.

## Facts and Events.

☞ The San Francisco Sanitary Fair is to have a cheese which will weigh thirty-five hundred pounds.

☞ The yield of anthracite coal in Pennsylvania this year has been 57,409 tons over the same period of 1863.

☞ A gay youth at Stafford, Conn., aged seventy-five, recently led to the altar a blushing maiden of twenty-three.

☞ The oil wells of Pennsylvania have produced 554,000 barrels of petroleum since February, 1862.

☞ A report from the Secretary of War states the number of Colonels in command of brigades at 162.

☞ A lady recently issued cards for a supper party, and had "No butter" printed on them.

☞ The Sanitary Commission and its agents cry loudly for potatoes, onions, and pickles, for the soldiers.

☞ The stock of sugar in the British warehouses has been rapidly increasing for the last three years, and is greater now than it ever was before.

☞ The expenses of the late Sanitary Fair in this city amounted to twenty-five per cent. of the gross receipts. So much for a fashionable affair.

☞ Confederate paper, when it passes at all in Texas—and it has long ceased to be current in the Valley of the Rio Grande—goes at three cents per dollar.

☞ The Mobile Register urges the rebel authorities to take measures to hold out inducements to the colored Union soldiers—fugitives from slavery—to desert.

☞ Idaho, the new Territory, lies between Washington Territory on the north, and Colorado and Utah on the south, and Oregon and Nevada to the west—Dakota and Nebraska being its eastern boundaries.

☞ At Knoxville our Government is now issuing one thousand rations daily to indigent citizens. They are offered free transportation, and are required to leave for the North within fourteen days, or cease to demand rations.

☞ Henry Folsom, of St. Louis, has donated to the Mississippi Valley Fair a sword worth \$1,500. The Folsom sword is to be got off in the same manner as those of the New York Fair.

☞ It is remarked as strange, that, in the summary of the political news regularly given in the Paris *Moniteur*, no mention is made of the presence of Garibaldi in England, nor of the festivities in his honor.

☞ In a very short time the old English copper coinage will be declared an illegal tender. This may be useful information for us, as English half-pence have got much mixed up with our American cents.

☞ If anybody asks Mr. Lincoln anything about the movements of the army, he replies: "Ask General Grant." And if the rejoinder is made, "Gen. Grant will not tell me," he says further: "Neither will he tell me."

☞ The fashionable thing in England just now is to run over to Denmark or Germany and "see the war." The headquarters of both armies are crowded with English travelers, drawn thither merely by curiosity.

☞ Mayor Henry, of Philadelphia, has ordered the ringing of the State-House bell on the occasion of every fire to be discontinued. The firemen are now summoned by telegraph only, and the new method is said to answer extremely well.

☞ An Ohio paper tells of one Captain Stanton Sholes, who had been bald fifty years, but who, at the age of ninety-two, after a severe headache, had a new crop of hair, of rapid growth, which is now thick, silken, white, and long—so long that it is combed back from the forehead and tied with a ribbon at the neck.

☞ Any person may astonish a parlor full of company by brushing his feet briskly along the carpet for a moment, and then applying his finger to a jet of gas. An electric spark is given off, and the gas is instantly lighted by it. If he should touch a heap of powder, it would explode.

☞ The *Scientific American* knows a man who does the principal part of his advertising by writing his name and business on the back of bank bills. Perhaps he is not aware, that, in case those banks whose notes he thus indorses were to break, he could be held responsible for the face of the note. Courts have so decided in similar cases.

☞ The loyal women of Boston have held a private meeting, preliminary to the formation of a League to retrench expenditures and to discourage foreign importations. They put into the covenant, however, this little qualification: "Without renouncing such foreign articles as we deem necessary for health and comfort, yet to give the preference to the products of our own country."

☞ The stomach of Thomas McEvan, who died suddenly, was examined by a physician, and found to contain alcohol, turpentine, and copper!—the latter of which was sufficient to cause death. McEvan had been drinking rum and ale in different shops. The verdict of the jury declared that the deceased came to his death "by drinking poisonous liquors and ale."

☞ The following was posted in his house, a few days since, by a Poughkeepsie business man:

"HEADQUARTERS, House of ———."

"GENERAL ORDER, No. 1.—JULIA: Until the price falls, no more butter will be used in our family."

He had hardly reached his counting-house, when a special messenger handed him this:

"JAMES: Until butter is reinstated, no more tobacco will be used in this house."

"JULIA, Chief of Staff."

It is said that butter won.

## Personal Items.

☞ Dr. Bellows preached in Starr King's church on Sunday, 1st inst., for the first time.

☞ John G. Saxe, the poet, continues seriously ill at his residence, in Albany.

☞ Lieut. Burns, who absconded from Louisville with \$13,000 Government money, has been arrested at Montreal, C. W.

☞ Gen. Grant was born in Clermont county, Ohio, April 28, 1822, and is, consequently, 42 years old.

☞ The Prince of Wales is to preside at the Royal Literary Fund dinner at St. James' Hall, this month.

☞ Thomas Motley, father of the historian, and a man greatly respected and beloved, recently died in Boston.

☞ William S. Thayer, United States Consul General for Egypt, died at Alexandria on the 10th of April, after a long illness.

☞ Rev. Dr. McClintock, who has been pastor of the American Chapel in Paris for four years, returned again to this country in the Scotia.

☞ Captain Todd, cousin of Mrs. Lincoln, and formerly Confederate provost marshal at Alexandria, has arrived within the Federal lines with his family, and given himself up.

☞ King Victor Emanuel, who is a great friend of the chase, has received twenty stags from California. They cost, voyage and all, little less than three thousand francs apiece.

☞ "Lieut." Maury is getting into bad odor with his quondam scientific brethren. The National Academy of Science has reported against the continued publication of his "wind current" charts and "sailing direction," as his system is faulty and his philosophy unsound.

☞ Among the latest gossip from Paris is the story that one of the arrangements of Lord Clarendon, on the occasion of his late sojourn at the Tuilleries, was to prepare the way for an early visit of the Prince of Wales to the Emperor.

☞ The palm of patriotism belongs to the family of Wm. Mercer, residing in the vicinity of Bainbridge, Ross County, Ohio, who has eight sons and one grandson in the army. Their average weight is 210 pounds, and height six feet.

☞ It is said that Dr. Evans, a loyal American, is the dentist of the chief crowned heads of Europe. Napoleon has particularly favored him with his confidence, and Evans has used his influence against the recognition of the Southern Confederacy.

☞ Before his departure from England, Garibaldi visited Eton College, and his reception by the boys is described as having been of a boisterously enthusiastic character. His carriage, as he drove around the quadrangle of the College, was literally besieged by hundreds of the youthful fervors of which the school is composed.

☞ News comes from Turin that Italy has lost one of her rising statesmen, upon whose future career great hopes were founded. M. Pasini died almost suddenly two or three days ago. He was a Venetian, a personal friend of Manin, and the representative of his government in Paris.

## Literary, Scientific, and Artistic.

☞ Mr. J. P. Bailey, author of that remarkable poem, "Festus," is preparing a volume of minor poems for publication.

☞ A bust of Thackeray will, it is said—through the interposition of Mr. Dickens and other literary men—be placed in the "Poet's corner" in Westminster Abbey.

☞ The Academy of Fine Arts at Rotterdam will open an exhibition from May 8 to June 5 for all objects of art by Dutch or foreign artists.

☞ The long-promised English edition of the *Poems of Mr. Mackworth Praed*, is announced for publication by Messrs. Moxon & Co.

☞ The library of the Duchess of Berri has been sold at auction, to pay debts incurred by the Duchess while speculating on the Paris stock exchange. The collection included thirty-two precious illuminated manuscripts.

☞ The authorities at Cambridge have appointed Rev. J. E. B. Mayor to the post of University librarian. The great biographical knowledge of this gentleman is widely known.

☞ Prof. Hofman, of London, has patented a process for making a new coloring matter by means of iodine extracted from seaweed, and which produces a beautiful violet, blue violet, or red violet. The patented process consists of mixing in certain proportions the substance called rosaniline with the iodides of ethyl, methyl, or amyl.

☞ The New National Gallery in London will cost, it is estimated, £150,000. It will consist, if sanctioned as designed, by Parliament, of seven parallel galleries, nine hundred feet in length and forty feet in width, and the same in height; while the vistas will be uninterrupted from end to end.

☞ The Iron Mountain of Missouri is exactly in the geographical center of the United States. It is almost a solid mass of iron ore, rising from a level plain 250 feet. Its base covers 500 acres. The ore contains 67 per cent. of iron, and yields one ton of pig for two tons of ore. It is supposed that the mountain was deposited by chemical action, and that it was raised during the azoic period.

☞ Dr. Lardner says: "It is a startling fact that if the earth were dependent alone upon the sun for heat, it would not get enough to keep in existence animal and vegetable life upon its surface. It results from the researches of Pouillet that the stars furnish heat enough in the course of the year to melt a crust of ice seventy-five feet thick—almost as much as is supplied by the sun. The surprise vanishes when we remember that the whole firmaments is so thickly sown with stars that in some places thousands are crowded together within a space no greater than that occupied by the full moon. From the first to the sixth magnitude inclusive, the total number of visible stars is 5,128."

☞ Mr. Richard Westmacott, Royal Academy Professor of Sculpture, is engaged upon "A Hand-Book to the Principal Schools of Sculpture, Ancient and Modern," which will be published by the Messrs. Black, of Edinburgh.

☞ Casts of the heads of the Indian chiefs in Washington have been made by Mr. Macgowan for the American Ethnological Society. On measuring the heads Dr. Macgowan found them to be of greater average size than those of Americans. The first Indian whose cast was taken, showed a head larger, a whole inch in every direction, than that of Secretary Chase, which is itself of immense size.

## Notes of Progress.

☞ Amsterdam is to be connected by a canal with the North Sea.

☞ Several breweries at Chicago have been closed by the United States Assessor.

☞ M. Bardoux, of Poitiers, has invented a method of making paper from wood and other vegetables without the aid of rags.

☞ The young ladies of De Witt, Clinton county, Iowa, have resolved that we will not countenance or keep company with any young man that drinks beer or ale, or any intoxicating drinks, as a beverage.

☞ The annual Meeting of the Religious Society of Progressive Friends will be held at Longwood, near Hamorton, Chester County Pa., on Thursday, June 2, commencing at 10 o'clock. The meeting will probably continue for three days.

☞ The ladies in Indiana are volunteering in large numbers to supply the places of clerks who have volunteered for one hundred days' service. They engage to serve for \$13 a month, the merchants being required to pay their clerks their salaries during their absence, with this deduction.

## Sense and Nonsense.

☞ It is as absurd to live without an aim as to shoot without one.

☞ It is easy to look down on others; to look down on ourselves is the difficulty.

☞ Why is a widower like a house in dilapidation? He wants to be re-paired.

☞ There is frozen music in many a heart that the beams of encouragement would melt into glorious song.

☞ Happiness may grow at our fireside, but is not to be picked up in our neighbor's garden.

☞ Punch says that it has been proposed to tax staves, but it was objected to on the ground that it would diminish consumption.

☞ As the best tempered sword is the most flexible, so the truly generous are the most pliant and courteous to their inferiors.

☞ Why do the recriminations of married couples resemble the sound of waves on the shore? Because they are murmurs of the tide.

☞ What church do you attend, Mrs. Partington? "Oh, any paradox church where the gospel is dispensed with."

☞ A Dutchman's heart-rendering soliloquy is described thus: "She loves Shoo Mickle so pester as I, because he has couple tollars more as I has."

☞ Voltaire says: "A physician is an unfortunate gentleman who is every day called upon to perform a miracle—to reconcile health to intemperance."

☞ An Irish guide told Dr. Sam Johnson, who wished for a reason why Echo was always of the feminine gender, that "May be it was because she always had the last word."

☞ If some of our conservative men had been present at the creation, they would have said: "Good God! what is to become of chaos?"

☞ Grief knits two hearts in closer bonds than happiness ever can; and common sufferings are far stronger links than common joys.

☞ A little four-year-old, the other day, confused his mother by making the following inquiry: "Mother, if a man is a mister, ain't a woman a mystery?"

☞ A Quaker hearing a person tell how much he felt for another who was in distress and needed assistance, dryly asked him, "Friend, hast thou felt in thy pocket for him?"

☞ "It is said that the rebel guerrillas have killed and carried off more than 50,000 hogs on the Kansas border. A fact which proves conclusively, says an exchange, that the sword is mightier than the pen."

☞ A priest said to a peasant whom he thought rude: "You are better fed than taught."

☞ "Should think I was," replied the eld-hopper, "as I feeds myself and you teaches me."

☞ "I can't imagine why my whiskers turn gray so much sooner than the hair on my head," said an alderman. "Because you have worked your jaws so much harder than your brains," observed a wag.

☞ A little scholar when asked to define chaos, answered, that it was "a great pile of nothing, and nowhere to put it." Another, being asked to define slander, said it was "when nobody did nothing and somebody went and told on't."

☞ During the Battle of Shiloh, an officer hurriedly rode up to an aid and inquired for Grant. "That's him with the field-glass," said the aid. Wheeling his horse about, the officer furiously rode up to the General, and touching his cap, thus addressed him: "Shen-eral, I want to make one report: Schwartz's Battery is took." "Ha," said the General, "how was that?" "Well, you see, Shen-eral, de t-d shesheshionists come up in front of us, de t-d shesheshionists flanked us, and de t-d shesheshionists come in de rear of us, and Schwartz's Battery was took." "Well, sir," said the General, "you of course spiked the guns." "Vat!" exclaimed the Dutchman in astonishment, "schpikie dem guns—schpikie dem new guns! No, it would schpikie dem!" "Well," said the General, sharply, "what did you do?" "Dol vy, we took dem' back again!"

☞ "Would you like to subscribe for Dickens' Household Words?" inquired a magazine agent. "Household Words have played the dickens with me long enough," was the feeling reply.

☞ The saying of a White Mountain stage-driver to a New Yorker sitting by him—"I s'pose if I went to New York I should gawk around just as you folks do here"—was not bad.

☞ A learned and ingenious foreigner, having visited England, and being asked how he liked the English, said: "They resemble a butt of their own favorite beverage, ale—frothy at the top, dregs at the bottom, but the middle part excellent."

☞ A very deaf old lady got into a state of great excitement during a sermon by Mr. Whitefield. "You cannot hear the preacher," said a friend, "and what, then, is it moves you so?" "Oh, sir," said the venerable devotee, "it is the bobbing of his blessed wig."

☞ When I am in pecuniary difficulties," said a pensive bankrupt, "my garden, my flowers, all fresh and sparkling in the morning, console my heart." "Indeed!" said his sympathizing friend, "I should have thought they would have reminded you of your trouble, for like your bills, they are all over dew."

☞ A sensible woman has been found in Chicago in a street car. Handling four fares to the conductor, she answered his puzzled look by quietly remarking, with a glance at her voluminous crinoline, "I occupy four seats, sir."

☞ Did he not make several visits after the patient was out of danger?" was the question of a lawyer in a cross examination of a witness called to prove a doctor's bill, in one of our courts a few days ago. "No," replied the witness, "I thought the patient was in danger as long as he continued his visits."

☞ A reporter of the Poughkeepsie Sanitary Fair says: "Passing through one of the halls a placard caught my eye: 'Representation of a bona-fide Historical Event; persons taken in for ten cents.' I sallied in. A young lady pulled a bone across a huge piece of ham rind, which she was pleased to inform me represented Bonaparte crossing the Rhine."

☞ "And ye have taken the teetotal pledge, have ye?" said somebody to an Irishman. "I didn't have, and am not ashamed of it either." "And did not Paul tell Timothy to take a little wine for his stomach's sake?" "So he did; but my name is not Timothy, and there is nothing the matter with my stomach."

☞ A clergyman, who was consoling a young widow upon the death of her husband, spoke in a very serious tone, remarking that: "He was one of the few. You cannot find his equal, you know." To which the sobbing fair one replied, with an almost broken heart, "I don't know, but I'll try."

☞ A gallant gentleman of the old school, in one of the Boston city rail cars the other day gave his seat up to a lady, who, as is almost always the case under like circumstances, failed to make the proper acknowledgment. Standing awhile after the car had moved on, he stooped over as if to listen, and said to her: "What did you say, madam?" Nothing, sir, was the reply of the startled lady. "Oh," said he, "excuse me; I thought you said, 'Thank ee.'"

☞ A few weeks ago, the workmen employed upon the Dome of the Capitol at Washington, discovered that a dove was making her nest in the ample sleeve of the brazen goddess. Day after day, week after week, this industrious bird, with the assistance of her mate, was observed to fly back and forth, while gathering the materials necessary for the purpose. Her home is now established in the sleeve of Liberty, and in due time she will send her broodlings forth into the world.

☞ A shrewd negro went into a menagerie, in which was a large baboon in a cage. He approached the cage closely, while the baboon went through several gyrations, such as nodding and shaking his head, holding out his hands to shake, &c., to the evident delight of both negro and baboon. Finally the baboon addressed him some remarks, which the baboon only answered by a nod of the head. At length the negro was still more delighted, and broke forth with the remark: "You're right; don't open your mouth, kase if you spoke a word the white man will have a shovel in your hand in less dan a minit."—*Memphis Bulletin*.

☞ A selfish man, by the force of selfishness, sinks sooner or later, because it is the law of God which always compels selfishness in the long run to fail. But a man whose motives are beyond himself—by the law of God—lives forever: for, like the mountain stream, his life flows and mixes itself with the mass of human interest beyond; and thus, the greatness of a motive will come to be determined by its relationship to the universal man, and by its conformity to the sublime wisdom of Providence.

☞ A grand jury in Rebeldom ignored a bill against a negro for stealing chickens, and before discharging him from custody, the Judge bade him stand reprimanded, and he concluded thus: "You may go now, John, but let me warn you never to appear here again." John, with delight beaming in his eyes, and a broad grin displaying a beautiful row of ivory, replied, "I wouldn't bin here dis time, Judge, only a constable fetch me."

☞ An amusing incident is related of a woman in England whose husband, a very wealthy man, died suddenly without any will. The widow, desirous of securing the whole property, concealed her husband's death, and persuaded a poor shoe-maker to take his place while a will could be made. Accordingly, he was closely muffled up in bed as if very sick, and a lawyer was employed to write the will. The shoe-maker, in a feeble voice, bequeathed half of all the property to the widow. "What shall be done with the remainder?" asked the lawyer. "The remainder," replied he, "I give and bequeath to the poor little shoe-maker across the street, who has always been a good neighbor and a deserving man." Thus securing a rich bequest for himself! The widow was thunderstruck with the man's audacious cunning, but did not dare to expose the fraud; and so two rogues shared the estate.

## Mr. Cisco's Oath.

## A LESSON TO OTHERS AS WELL.

Mr. John W. Hunter, an assistant in the New York Sub-Treasury, was recently arrested on the charge of forgery. John J. Cisco, the Assistant U. S. Treasurer, testified in the strongest terms possible to the hand-writing of Mr. Hunter. In his reckless and almost mad ambition to screen the office, he swore he knew the signature to be that of Mr. Hunter, and would not believe otherwise though the forger himself should confess the deed.

Had Mr. Hunter been friendless, no matter how innocent, such testimony—unless, indeed, its very pertinacity and vehemence had defeated itself—would have crushed him beyond hope of rescue. The possible picture of an innocent victim, his family disgraced by the careless oath of one well known in community, appalls us, and should haunt Mr. Cisco's dreams for many a night.

Happily a good name and able counsel with the right on their side, prevailed. Mr. Cisco's testimony was discredited by securing his acknowledgment of a forgery of his own signature! The check signatures of Mr. Hunter, too, enlarged by that blessed child of the sunlight, photography—whose manifold works of beauty are gladdening us now at every step—showed clearly separate strokes of the pen, whereby they were cobbled and patched. So the innocent escaped unharmed. May Mr. Cisco and all others learn the lesson not to be too positive, especially when such interests are at stake.

## The Prohibition.

Secretary Stanton has withdrawn his former secretive policy in regard to news from the battle-field, which formerly caused such needless impatience to the loyal North. We are able, now, to get telegrams from the various localities where our armies are stationed, almost as soon as the Secretary himself.

## Health and Luxury.

The most luxurious and invigorating Bath known, either for invalids or those in health, in connection with Electricity, is the Oriental Vapor Bath—under the supervision of Mrs. Giddings for ladies, and Mr. George R. Allen for gentlemen—at No. 364 Sixth Avenue. To the healthy these Baths are a luxury; to the sick they are a source of health.

## Publishers' Notices.

—The HERALD OF PROGRESS is worthy a far more extensive circulation. The burden of increasing our list, if borne by all our readers, would be very small. Let us mention one or two methods:

—Send the names of all persons likely to be permanently interested in such a journal, that we may forward specimen copies.

—If possible, subscribe for some one or more of such persons, forwarding pay for six months.

—Instruct the newsdealer in your town or vicinity to order one or two copies, pledging yourself to pay for the copies unsold at the end of three months.

—Finally, talk about the paper, write about it, think about it, and decide whether the Publishers shall not be aided in their efforts to double the subscription list.

—We have received a supply of Miss Sprague's Poems, which we can furnish in any quantity.

—Our readers who may wish any work they see advertised, can order it of us direct, and will in all cases be promptly supplied. Where it is possible, give the name of the publisher and price of the book. As we purchase at wholesale, we can make a small margin of profit, and still furnish the book at the publishers' price.

## "Woman and Her Era."

## PROVIDENCE AGENCY.

Mrs. J. C. Kenyon has been appointed agent for the sale of Mrs. Farnham's new work, in Providence, R. I., and sample copies may be seen at S. W. Shaw's, No. 42 Westminster Street; also at No. 47 South Main Street—where subscriptions for the books will be received.

Those of our readers in Providence who have not yet procured copies, will be supplied by leaving their address at either of the above places.

## Speakers as Agents.

We frequently receive letters from lecturers in the field, to this effect: "If I was authorized, I could procure subscribers to the HERALD OF PROGRESS."

In answer to all such communications, we wish to say to lecturers and the public: that every lecturer, and every man, woman, and child in the United States, is not only authorized, but specially requested to act as agent, and procure subscribers to the HERALD OF PROGRESS.

It has been our invariable practice to publish the appointments of all speakers, when we could learn them, whether specially "authorized" or not. We submit that no harm can come from lecturers assuming the responsibility and aiding the cause by reciprocating the favor.



## Man's Relation to Truth.

A LECTURE BY DR. R. T. HALLOCK,  
AT DODWORTH'S HALL, SUNDAY MORNING,  
APRIL 9TH, 1864.

"Little as it seems to do so, fearless inquiry tends continually to give a firmer basis to all true religion. The timid sectarian, alarmed at the progress of knowledge, obliged to abandon one by one the superstitions of his ancestors, and daily finding his cherished beliefs more and more shaken, secretly fears that all things may some day be explained; and has a corresponding dread of science; thus evincing the profoundest of all infidelity—the fear lest the truth be bad."

[HERBERT SPENCER.]

In olden time—so great is the rapidity with which ideas travel, that it seems the olden time, although in fact but a few years ago—the pulpit used to treat us occasionally with homilies on "The condition of the damned in hell." It was never a cheerful theme, especially for a rainy day like this. They might be appropriately entitled, Man's Relation to the Devil. I choose, rather, for our morning's entertainment, to consider Man's Relation to the Truth. I begin by assuming that opposition to truth comes, in every case, from a misapprehension of it.

Now this statement, lightly considered, seems as void of significance as it is of originality. More carefully viewed, I think it will be found to be the fulcrum upon which the lever of progress and reform is to be placed; or, rather, it is the lever which is to overturn all the popular notions in regard to human nature, and its relation to the divine center of nature. It should be well considered, therefore.

Mankind agree, taking their acts as evidence, up to a certain point, with this statement. The school-house and work-shop are built upon it. In everything that relates to this world and its interests, the race, universally, I may say, seems to be agreed that man has an instinctive aptitude for truth. The universal practice is as though it were written up over the school-house door: "Men love the sciences but do not understand them; this is the place where they are taught their divine import;" and we act as though it were written over the blacksmith's shop-door: "Men love the mechanics but are ignorant of their mighty efficacy; here is the place where their grand secrets are explained and made visible in forms of use." Over the artist's studio it is as though it were written: "Men love the divine truth of beauty; here is where they are taught to incarnate it." Up to this point it is universally agreed that man loves truth; but when we come to the church we act precisely as though it were written over the door: "men hate the truth and naturally despise all knowledge of the right." What is the language of our faith—of our theology? It is that "Men abhor the right way, hate the truth, and are never expected to understand it; here they are taught, not to overcome their ignorance, but to defame nature, and glorify the impossible."

Well, we see what the result is—the school-house, acting under its motto, turns out its scholars; the blacksmith's shop its artisans; the studio its artists; and the church turns out Presbyterians and Baptists! Of their respective values, judge ye. So we travel along, we perceive, in fraternal accord up to the point of moral truth—truth which relates to the immortal nature—to the spiritual man. Here the Spiritual Philosophy turns a very right angle to all the established paths of theological thought. Here it is at issue with them all. And now the question is, is that issue well taken? Is this deviation demanded by nature? can it be sustained? You see the point involved. The old paths meet in the common affirmation that man's love of truth is partial. We say it is universal. Here we diverge in *toto*. The foundation of the theologian's system of religion being laid in the natural hatred of truth, and ours, in the natural love of it. Let us see whether this new position will bear the light.

It is conceded that in all the departments of truth which have their exponents in physical things, men love it, everywhere we act upon that principle. Limiting the action of this principle, or instinct, was the grand mistake. Its reality, as proved, should have suggested its universality, one would think. And this is what we assert, namely, that man loves all truth, and that there is no exception to his fidelity to it, because he has proved his love for all the truth he knows, and the good thence derived is the sure pledge of his faithfulness to it.

Men's fidelity to falsehood is only a left-handed proof of their instinctive love of truth; because that which is false is not so to them. No man loves that which he knows to be false, no man can believe that which he suspects to be untrue. I may have great reverence for that which you know to be fallacious; but to me it is a reality, and my love is naturally to the real. So, the men who persecuted the old martyrs, did it, we see, by mistake; but we can never cease to reverence the spirit in which it was done. It was their instinctive regard for the truth. The instinct was not enlightened and guided by reason; but they loved the truth, and they could not bear to see what they deemed to be true, trampled upon and profaned; hence their cruelties—their fanaticism.

We are to interpret this admitted partial love of truth, then, as being one of the evidences of man's natural relation to and love for truth universal.

Then again, we see it in this fact—we know that all the propensities (as we call them) that belong to the animal nature of man are related to the facts of nature. The stomach has an intimate relation with the wheat-field,

and even with the hog-pen. The one is the complement to the other. Thirst is related to the fountain that breaks out at the bottom of the beautiful hill in the far distance. Now as there is this intimate relation between the animal propensities in humanity and the external facts of nature, so there is the same relation, as a matter of course, between the spiritual faculties in man and the truths of nature; that is to say, the external man is related to the facts of nature; the internal man to the truths of nature.

You see, I think, the natural necessity that it should be so. It is through these all-sided instincts that man is built up in both departments of his being; the facts building up his body; the truths developing his spirit. The gingerbread taken into his stomach supports his physical frame; the truth of the gingerbread gives him spiritual growth and development through the generation of ideas. The former assimilates with the body, the latter with the spirit.

And so it is throughout! The fact is that man's relation to truth is the relation of a child to its parent. Man is begotten of the conjugal relation of good and truth. They are his parents, and how natural it is that a child should love its parents.

This beautiful relation is exemplified in physical parentage. In the life of a child there is a time when the parents represent the infinite good and truth. The child never looks beyond them. The father knows everything and the mother has everything. They are the infinite truth and the infinite good to the child at a certain stage of his life, and he exemplifies this in his actions. Does he desire a good he goes to the mother, for she has everything; is he puzzled with some problem? "My father knows," says he, and what the father tells him is final. In his appeal to father and mother he has reached the ultimate source of truth and good. And you see that, just as grown-up people do, the child sometimes thinks he can manage matters best for himself, and can get on independently of the all-knowing father and the all-loving mother—the absolute good and true—and can manufacture for himself infinite delight without their help. So he plays truant; that is, goes out to gather happiness without regard to law, and tears his trousers instead; gets his shirt on hind-side before, and himself miserable generally, and then back he goes to the infinite fountain of good where he gets his wrongs righted, his bruises plastered, his sorrows comforted, and all made peaceful as before.

Precisely so is it with the grown-up children. With the same natural love we go to the Infinite Father and Mother—the universal fountain of good and truth—for all that we have. Yes, and in our truant wanderings, we play more fantastic tricks and do ourselves vastly more mischief than the nursery juveniles. There are certain of us, for example, who, in their substitution of "canon law" for natural law, get their shirts on, not hind-side before, like their prototypes, but actually on the outside of their coats, by way of distinction and sign of superior godliness and grace. Certain others of us thought we might play the antics of man-stealing, cradle-robbing and woman-whipping with profit; and that our father and mother wouldn't know anything about it; and from that forty years' wandering in the wilderness of shams the nation is but now returning, with more than its clothes torn and its shins bruised, homeward again to the great source and center of truth—the infinite fact of the universe—whose laws we find by experience are the "Light to our feet;" and whose ways are the only "ways of pleasantness," and whose paths alone "are peace."

Now if we are right in our affirmation, as I have tried to show, then have we a basis of procedure which must eventually mold all methods in harmony with itself. The doctrine that man loves the truth, and only opposes it because of his ignorance or misapprehension of it, not only necessitates an entirely different course of procedure with man here, but it also lights up the future, and gives us a knowledge of what must necessarily be gained to man by his transfer to the higher life. Because, if it be true, as assumed, that man loves the truth, then all you have to do is to show it him—move him nearer to the light, let its divine rays fall upon him more directly—and in this world will be needed, not more dungeons, not more chains, not more prisons, not more punishment; but more wisdom, more insight, more instruction, and better. And, as it seems to me, this is the point that needs to be brought home to the consciousness of the age—needs to be urged with more persistent industry.

You say it is a mere truism, what I have been stating; but to the world at large it is *heresy*. Outside of this hall, outside of the little clique of fanatics, denominated Spiritualists by the great world, the doctrine is flat heresy. And I am sorry to say, that its truth, although admitted by the reason with ourselves, does not seem to have settled so deeply into our consciousness as I wish it had. It is true that when you take a mere surface view of the actions of men, it seems as though there were truth in the old statement, that human nature is a failure. From that standpoint it looks as if men really loved evil—that they actually loved to do wrong, and that they hate the right way. Because they do wrong so easily and so generally, it seems to the superficial looker-on as though it were from an inherent love of it. Therefore it is no marvel that this idea obtained, that it was so universal, that it has lived so long, and that it is so difficult to kill.

It is much like what we may imagine to have been the difficulty in persuading the world of the truth of the Copernican system concerning astronomy. For to the mis-in-

structed superficial vision the earth was as flat as a pancake and as immovable as the dogmas of the church. There was the sun rising in the east and setting in the west, by authority of their senses; and we can easily understand how difficult it was to bring their senses to harmonize with the mathematics of the case so as to get the truth of the matter fairly into the consciousness. Even long after it had been assented to as an intellectual fact—as an astronomical reality—long after that, it was difficult for men to realize that the earth they lived upon was a sphere, and that it revolved upon its axis, and around the sun, and not the sun around it.

Our present state is the counterpart of this. We have been living, generation after generation, under what corresponds to the old idea of astronomy—that is, we have been educated in the notion that man is, by nature, a terribly perverse creature, that his tendency is to the devil and hell continually, and that he is only kept out of the pit by main strength with no help from himself. We have been disciples of the seeming only. Our religious faith, like the astronomical belief of the olden time, rests upon the senses, rather than upon the mathematics of the universe. As generation after generation has lived on this earth in utter ignorance, not only of its laws, but of its very shape and size, so here generation after generation has lived and died and left behind it the solemn record of its faith, that man really is, by nature, a hater of the truth! They had an eye only for the acts of men; for, cause, each generation took the opinion of its ancestors.

Now I think it may be said, that we stand where Galileo stood; and we must not expect a much better reception. But the world still moves, notwithstanding that some of us have recanted our faith in the progress of humanity.

Yes, the idea goes on, slowly, but surely; and it is working a mighty revolution in the faith of mankind. As we sweep the horizon of history, as we turn back and look over the notions which have existed, and the practices that have grown out of those beliefs, we shall realize of a truth, that the world has moved. If we would know where we are in the onward march of ideas, we have only to look back to the thoughts which satisfied us, and the friend who sympathized with them, any twenty or thirty years ago. Our thought has moved, but our friend has not. He finds it still large enough for his soul, still true enough for the rule of his life. But to us how dwarfed and incomplete! Nothing more clearly shows us how far we have drifted from the ancient moorings than to meet, as one does now and then, after a lapse of years, with one of these fixtures that once appeared to be as full of life as ourselves.

Ideas move slowly at first—are received and understood by few at the beginning; but they gather, from year to year, an accelerated motion; their revolutions become more rapid, and their circles widen.

Borne on the resistless tide of ideas, which sets ever in the direction of the central and eternal truth of things, opinions change, error gives place to truth. Some of us may live to see the fundamental dogma which underlies what is called Christianity—the doctrine, namely, of man's natural hatred of the true and good—swept, by the onward current of thought to the shores of oblivion where now lie stranded ten thousand wrecks of once mighty systems of faith, abandoned forever as the mere driftwood of the ages.

There is hope then, for us, and for the world. And we are to remember, with profit, that what we require is patience and perseverance; never the spirit of fault-finding. When a reformer gets to fault-finding, he is surely off the track. That reformer is but a shallow philosopher, in my judgment, who does not accept to-day, and every past, or yet future day, as the best day possible in its time; who has not in his system a philosophy, which explains to-day—which reconciles him with to-day, which gives him a complete solution of the phenomena of to-day, which gives him a sublime complacency, which makes him feel as we may suppose the divine center and source of intelligence must feel, when he looks over the vast area of human growth and development.

That is the true philosophy, and from it we get strength to work, and the man who dwells in the light of it can bid defiance to all the world's storms, its winds of doctrine and eddies of opinion. Its whirlpools of passion stir him not. Its driftwood of rotten ideas, floating down the centuries, defile him not. "His feet are on a rock: his goings forth are established;" he stands as an interpreter of the divine truth in nature, and he never can be moved. He is "like a city set on a hill;" he stands as a beacon-light to all the world.

Such is the efficient worker—the true reformer. He looks below the surface; he follows phenomena to their principles. He watches the instincts, he notes the inmost aspirations of man; and from these he deduces the law of his nature—the eternal, universal law, that binds his affections forever to the good and the true. To him the inevitable is the necessary. With him, nothing is lost; no experience has been in vain.

Every thought that man breathes forth, every aspiration, every idea that is digested in the crucible of his intelligence, will live—will go forth like the winged seeds and find a soil adapted to it, and there take root, and bud and blossom into a new growth and more perfect fruitage.

Here I pause. Let us try to realize the idea with which I started—that all opposition to truth comes from a misapprehension of it. This evening I shall continue the subject, and shall try to show that the opposition which generally attends a new discovery of truth, comes, in a great degree, from a misapprehension and consequent unfaithfulness to the truth already discovered.

## Apotheosis.

For the Herald of Progress.

Departed: For his Spirit-Home, from Morrisania, Westchester County, on Saturday, May 7th, WILLIAM OSCAR, son of Henry P. and Rebecca Sanford, in the seventeenth year of his age.

In announcing the above, the parents of the departed desire the members of the "Harmonical Choir," (so rightly named,) who, with their truly harmonical melody, contributed so much to the impressive services on parting with the earthly tabernacle of the loved one, to accept their grateful thanks, and to assure them that their services on that occasion will long be remembered and appreciated by them.

Departed: To the Summer-Land, from Mount Washington, Mass., April 27, JEREMIAH DIBBLE, Brooklyn, N. Y., aged fifty-three years. He was a firm believer in Spiritualism, and met the change as is common to all those that pass away in the perfect knowledge of this beautiful angel theory. Appropriate words were spoken through me, which led the audience to exclaim: "Truly, death is swallowed up in victory!" E. ANNIE HUNMAN.

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## APPOINTMENTS.

Moses Hull, Battle Creek, Mich., every other Sunday.  
Walter Hyde lectures every Monday, Tuesday, Friday and Saturday evening, at lecture room No. 23 Cooper Institute.

Miss Emma Houston lectures in Bangor, Me., every Sunday until July 31st. Address as above, or East Stoughton, Mass.

Mrs. Augusta A. Currier speak in New England through the summer and fall. Address box 915, Lowell, Mass.

W. K. Ripley will speak in Wilmerville, Ct., three last Sundays of May; Plymouth, Mass., June 19 and 26; Milford, Mass., July 17 and 24.

Mr. A. B. Whiting will speak at Chicopee, Mass., during May; Springfield, Mass., June 5 and 12. Will attend calls to lecture week evenings. Address as above.

Leo Miller will speak in Elkhart, Ind., through May; Coldwater, Mich., July 10 and 17; Cincinnati, O., during September; Cleveland, O., during Oct. Address as above, or Detroit, Mich.

F. L. Vandersworth will lecture May 22 and 29 in Cincinnati, O.; June 5 and 12, Richmond, Ind.; June 18 and 19, Grove Meeting, Cottage Grove, Ind.; June 21, 23, 25, Greensburg, Ind.; July 2 and 10, Terre Haute, Ind. Address accordingly.

Mrs. Frances Lord Bond will speak in Boston May 23d, and thereafter her address will be Amherst, Mass. Mrs. Bond will receive subscriptions for the Herald of Progress and for Mrs. Farnham's new book.

Mrs. Laura Cappy will speak in "Harmonical Hall," Dayton, O., every Sunday evening at 7½ o'clock till further notice. Children's Progressive Lyceum meets at 10 o'clock A. M. Conference in above-named Hall every Wednesday evening at 7½ o'clock.

Rev. J. G. Fish speaks one-half the time at Battle Creek, Mich., one-fourth at Kalamazoo, and one-fourth at Plainville, Allegan Co., Mich. Will spend the three summer months in New York and New England. Address Battle Creek, Mich.

Mrs. Anna M. Middlebrook will lecture in Providence, R. I., during May. Friends desiring to secure her services for the month of June, or for the fall and winter months, will please address her at Box 422, Bridgeport, Conn.

Miss Martha Lewis Beckwith lectures in Worcester, Mass., May 22 and 29; Lowell, during June; Staff rd., Conn., Sept. 4 and 11; Portland, Me., Sept. 15 and 22; Quincy, Mass., Oct. 2 and 9; Philadelphia, Pa., during November.

Miss Lizzie M. A. Carley, Inspirational Speaker, Ypsanti, Mich., speaks in month of May in Southern Michigan. Bidding warm engagements and making offers. After that time she will make engagements (on any public route,) with any society which may desire her services.

## ADDRESSES.

Horatio L. Tryon, clairvoyant and trance speaker, is now in Chicago, and will answer calls to lecture on Spiritual truths, in and around that city and throughout the West. All letters addressed to him at that place up to August will meet with prompt attention.

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

Dudley Willis is lecturing upon the reform subjects of the day. Address New Boston, Mercer Co., Ill.

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[For New York meetings, see Strangers' New York Directory, in another column.]

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## CHILDHOOD.

## Willie's Day.

Morning comes, and tips the eyelids  
Of the children—Willie's, too;  
God hath borne them past the darkness,  
Watching them the long night through.

And, when kneeling by his bedside,  
Willie says his simple prayer,  
Thanking for the blessed sunshine,  
And his heavenly Father's care.

I can almost see a trembling  
Pass along the golden ray  
From the window. Are the angels  
Hovering there to hear him pray?

Such a gladness in his smiling,  
Such a sweetness in his tone,  
As he grasps the welcome morning  
Like a plaything all his own.

Soon, while yet the sun is early,  
Willie at his task is set,  
Bending down his head so curiously  
O'er the book upon his knee.

And I hear him spelling, mumbling—  
"M o—m o, t i o n—tion!"  
Longer words, too, without grumbling,  
Eye and mind in close attention."

Till, his lessons all conned over,  
Ting-a-ling! the breakfast-bell.  
Breakfast over, he calls Rover,  
Vexing pussy by the well.

Half-past eight—"Ah! good-bye, mother—  
I must start for school this minute."  
Takes up one book, then another,  
And the box with luncheon in it.

Off he starts, with joyous whistle,  
And in haste the wood to pass,  
Shakes the dew from wayside thistle,  
Starts the cricket from the grass—

For the wood is his temptation,  
And he must not linger now,  
So he runs in desperation,  
While the nuts drop from the bough.

Just in time! The bell is ringing—  
Willie's hat is on the nail—  
Willie, in his place, is singing  
With the children, "Hail! all hail!"

'Tis a simple morning anthem,  
And they shout it with a will;  
While the birds, without, would taunt them  
That their song is blither still.

Lessons said without an error,  
Willie romps in glee at noon;  
School-time has for him no terror,  
Play-time never comes too soon.

After school the nuts are gathered—  
Ah! ye squirrels, scamper now!  
Those that fall are for the children—  
You must get them from the bough.

Home again: "Here, Susy, take them,  
Or my pocket soon will burst;  
Some for you and some for mother—  
Only take her share the first.

"Here's some mess for sister Mary,  
And a puff-ball just for you.  
Ah! don't break it—think I'd carry  
Puff-balls home to break in two?"

"Now! you naughty little creature,  
I must have a kiss for that!"  
And while Willie's chasing Susy,  
Rover's chasing Willie's hat.

So with Susy and with Rover  
Gaily rush the moment's on;  
Supper-working in the garden—  
"Good-night all!"—the day is done.

Once again the sweet thanksgiving  
And the earnest prayer are said,  
Ere, by loving arms encircled,  
Willie sleeps upon his bed. M. E. D.

## The Little Bridegroom.

BY SOPHIE MAY.

Once there was a poor little boy in great distress of mind, crying as if his tender heart of twelve years old would break. Children often have cause to weep: troubles are as plenty as three-leaved clover. But here was a rich boy, a healthy boy—not an orphan, either—living with kind parents in a beautiful home.

No doubt your sympathies are ready to be drawn out, just as soon as you know what is the matter. Don't laugh, then, when I say he was going to be married! "A boy, twelve years old?" You can hardly believe it. This is something quite out of the range of your experience.

But he was a prince, and with the glory of royalty there are terrible drawbacks. I have often thought I would never consent to wear a crown: it is said to give the head an "uneasy" feeling. Still, if I were driven to such a fate, I should hope to reign over a larger fraction of the world than one of those petty German States. The boy we are plying was the young Prince de Nassau Saubruk, and the wedding, about which he was crying beforehand, was to take place in France, the home of the royal bride.

The Princess Maximiliane de Montbarry was handsome enough, or history would certainly have told us; but she had the misfortune at this time to be eighteen years old—quite stricken in years! Now if it had been his little playmate, Louise de Dietrich, perhaps the prince would not have spoiled his eyes; but it was more than he could bear—to think of going to France to be laughed at by the whole world! For even in those old times—this was almost a hundred years ago—the wedding was considered quite a curiosity. It was to take place in order to confer a new title upon the little prince, who already had as many titles as he wanted, without knowing what they meant, and would have vastly preferred a set of new playthings. But, you see, even royal children cannot always have their own way.

This all seems to me so droll, that I like to fancy how the poor little fellow scolded in German, and then, because he could not cry always, grew sulky at times, and wished he had his tears back again.

I never heard how the princess behaved upon the occasion; but it is said that the

prince ran away from her, and treated her with all the rudeness of an ill-bred child.

A great many verses were composed by drawing-room poets in honor of the bridal pair; and there were congratulations without number. The father of the bridegroom gave brilliant *fetes* in a castle of his own, in France. Everything was done in a magnificent manner. All the neighboring courts were invited to hunts, feasts, and promenades, which lasted for three days.

It was a favorable occasion for the French and German people of fashion to display their rich apparel and elegant manners; but the afflicted little hero of the day was far from joining in the festivities. During the ball, it was expected that he would dance with the princess; but no; he was at once too heart-broken and too obstinate.

This refusal was contrary to all rules of etiquette, and we hear that the child was at length "threatened with a whipping in case of refusal, and promised a deluge of sugar-plums and all sorts of sweetmeats, if he complied; whereupon he consented to lead her through a minuet." I should like to see a picture of that royal dance!

After the unwilling partner had been dragged through the figures, he was very glad to go and sit down in peace, beside a child of his own age, Louise de Dietrich. No doubt she pitied him sincerely, and wondered as much as he did, why his papa should insist upon his doing such disagreeable things.

Everybody was greatly amused, and one benevolent gentleman tried to divert the unhappy bridegroom, by showing him some pictures; but, unfortunately, among these was one which represented a wedding procession; and when the child saw it, he shut the book at once, crying out in a petulant tone:

"Take it away, sir—take it away; it is too horrible! The wedding! What have I to do with that? It is shocking! And hold!" continued he, pointing out a tall figure in the group, "there is one that is like Mademoiselle de Montbarry!"

The fair princess could not help knowing that she made this poor little boy very unhappy; but I dare say his grief was soon over, for after this singular wedding, the bride returned to her father—an ancient war-minister, now Prince of the Holy Roman Empire—with several additional titles, which meant about as much, probably, as the flourishes we make in writing our names.

She went away to live with her parents, and was to trouble the little bridegroom no more till he should be of age.

To a boy of twelve, a period of nine years seems a short life-time; so, no doubt, he let the future take care of itself, and returned to his studies and plays with as much interest as ever. We will hope, at any rate, that his young life was not forever "blasted" by such a brief agony as the marriage ceremony.

But, after all this lapse of years, it makes no great difference whether he was happy or not. He is an old, old man now, or has passed out of the world; and to him it is a matter of much greater consequence whether he did what was right, than whether he was a great prince, with all the titles there are in the dictionary.

## Facts and Fancies.

To stroll from Broadway into the National Academy of Design, is to retire from everyday life into the serene regions of poetry and beauty. These pictures are not merely so many feet of canvas touched with tender or brilliant hues, but invitations to come up into the higher chambers of being, and commune with lofty thoughts and poetic feelings.

Such, at least, is the effect of many a gem now on exhibition. There are plenty of massive frames containing the stereotyped "gentleman" or "lady" of the portrait painter, clad in the sheen of satin or best broadcloth in the latest style, who are as conventional as the last couple you met upon the street. One or two look as though they had loved, suffered, hoped, and feared; such are too sacred for criticism, and we turn to the landscapes to see how they have been studied and understood.

One thing noticeable is the mannerism of some of our most feeling artists. Who has seen Gifford's glowing pictures year after year, and does not wonder if that artist never happened to look upon a sunset that was not tinged with those strong colors in which he so delights? or if McEntee lives only in these soft November days that are so elegant in their subdued tenderness?

Is there no one soul large enough to take in all the forms of beauty, or must each see only and translate one expression of universal loveliness? However this is, we will not quarrel, for Gifford has here two of the very best pictures he has ever offered to the public. His "Twilight among the Adirondacks" is informed with the melting glow of a warm summer evening: a spirit of sacred peace and loveliness broods over the scene, and you feel the harmony of the tints like those of perfect chords of music. His "Catskill Mountains" is only a little beautiful. McEntee, too, gives what no other American painter does: "The wailing winds, and naked woods, and meadows brown and sere," with all the pathetic genius of a true poet. His "Woods and Fields in Autumn" can hardly be surpassed. Hennessey has also a couple of charming little pictures. A mother bending over the cradle of her sleeping child in a humble room, is full of sweet, unobtrusive sentiment, and "The Day is Done," repeats in another form the pensive feeling in which he is so rich.

Passing by some crude coloring, by several artists, we come to Whitbridge, who has studied to some purpose in the quiet woods; his trees are real trees; you recognize the different kinds of foliage, and the sunshine is sifted through upon those fallen leaves just as it did in those old forests where "we, with our oldest childhood, played."

We now come to a remarkable work by I. Hope, "The Cedar Swamp." Here there is real love for Nature; there is no sham, no distortion; her own sweet self is mirrored as purely and faithfully as shadows in still water. The very moss, the ferns, the weeds are

instinct with vegetable life, and though hung in a bad light, it is a work from which a faithful observer will turn with a sigh that there are not more such. His Bivouac near the Chickahominy, also, is the copy of a sketch taken on the spot, and the faces of the Generals, who are grouped under the noble old beach, are real portraits. His works will be appreciated one day as they deserve. But we pause only before the wonderful little gems of *Père* before leaving, to-day. Grateful are we to see a growing love for the fine arts among our people, and that the expositors of our scenery promise to be worthy of their noble work.

## THE ANNIVERSARIES.

In spite of the boom of cannon, echoing to us at once from a dozen terrible battle-fields, and in the midst of the agony and desolation of thousands of households, the anniversaries pass as if nothing strange were taking place. This strikes us first as if wrong and unseemly; we think Nature herself should be stricken, that the sun should veil his face and the birds cease their carol. Even the very sound of human laughter seems mockery, when such news of woe momentarily quivers along the wires, tempering our glorious victories. But a deeper thought rises above this first sad view. It is well that the whole frame does not yield to hopelessness and death when one limb is stricken or severed, and it does not so much shock insensibility to pain as a reserved strength, when the body rallies and refuses to be permanently injured. And the body corner of our beloved country, bleeding from countless pores, has power to go on her accustomed way and leave no duty undone; nay, we rather more earnestly and conscientiously accomplish them, that a part of her working forces are crippled or gone from her forever.

So the many societies of benevolence have held their anniversaries as usual, though it is curious to observe their changes. Those societies which especially represented the old orthodox churches, have plodded on into respectable dotage. A few meek, white-crowned divines walk the streets with a look as if unused to practical life, and are invited on Sunday to fill the city pulpits, where they duly present the duty of sending missionaries to the heathen to teach them the consoling doctrines of election and infant damnation. But their number is yearly growing less and their minds are bolder than when we first remember seeing them, while associations which deal with living, real objects, are constantly growing of more import. Such, for example, is the Anti-Slavery Society, Institution for the Blind, that for the Deaf Mutes, Howard Association, Home for the Friendless, &c.

Here are young and old, all creeds, all classes, and both sexes, meeting on a free platform, earnestly devising means to assist the fallen, rescue the degraded, unfetter the slave, and give to men and women everywhere the right to live Godward, the measure of the true life that is in them. And let us be thankful that while many of our brothers and fathers are fighting for free institutions, there are strong arms, clear heads, and noble hearts enough at home to care for the destitute and the outcast.

## THE ANTI-SLAVERY MEETING AT COOPER INSTITUTE.

On Wednesday evening this vast hall was filled by listeners to the speeches from the able men who pioneer this department of reform.

The President, Mr. Garrison, introduced, first, that great expositor of English Abolitionism, Mr. Thompson. This gentleman exhibits the effects of age and bodily weakness externally, but none of the inner fire is pale, and the spirit triumphs bravely still.

He told us, in a clear, pointed, striking manner—at times rising into rare eloquence—of the state of feeling in his own country in regard to our present conflict. There were two strongly marked classes, he said, even in the same family, though generally the aristocracy favored the South, while the great middle class kept them in check, and prevented their giving material aid to the Confederacy. He gave several extracts from the *Times* and its imitators, showing the greatest ignorance and misrepresentation of ourselves and our cause. But those newspapers, he continued, did not represent the great mass of English people, who act as ballast to the ship of state.

After drawing graphic pictures of Brougham, Roebuck, and Bright, he went on to tell of the patience and firmness of the poor operatives, thrown out of employment by the want of cotton, yet who had steadily refused to petition Parliament to assist the South and raise the blockade, whereby the means of their livelihood could be obtained.

It was touching to hear him describe their pinched faces, gaunt frames, and insufficient clothing; and of their submitting to the suffering rather than be untrue to their principles; and those who heard his story will feel drawn nearer than ever to the true English heart.

His speech was followed by one from Wendell Phillips, whose scathing irony and withering sarcasm, polished as his inimitable oratory, fell in thunderbolt after thunderbolt upon the lukewarm or upon traitors. In referring to our foreign relations, he declared that of the three great powers of Europe—France, Austria, and Russia—the latter alone was friendly to the interests of Freedom; that England was only a second-rate power was proven by the fact of her summary dismissal of Garibaldi, at the nod of Napoleon, after having cordially invited his visit.

He spoke earnestly of our momentous future, even should the war end at once; of our taxes, which would eat into the very life of the

working population; of the immense standing army to be maintained; of the vast number of disbanded men, thrown from the loose habits of the camp into private life, and their influence in securing for their idolized military leaders all offices of emolument. His array of facts and arguments was powerful, yet solemn and cheerless in their relation to the future.

Not so Garrison, who closed the meeting by begging to take issue with the friend who preceded him. He saw every possible ground for hope. The war was costing the best blood of our country, but the object gained would richly repay the cost. The people were determined that slavery should be destroyed; they would have a President who would execute their will; and he marshaled a few strong arguments to sustain his views. His benevolent face sparkled in response to his cheering words, and his hearers seemed to catch the infection of his hopeful inspiration.

After hearing three such men, each presenting a different aspect of the same great question that so strongly affects humanity, we selected our own views of the case, uniting with all others in feeling that "the great world spins forever down the ringing grooves of change, to a better, nobler day at last."

HELEN MAR.

## Good Testimony in Favor of Doctor Bryant.

(From the Buffalo (N. Y.) Morning Express of May 7, 1864.)

Dr. J. P. BRYANT.—Medical science cannot be confined in the pent-up Utica of any arbitrary system, the old established rules of physic and the prejudices of well-dosed partisans to the contrary notwithstanding. The arrival of Dr. J. P. Bryant in this city, on the first of last April, and his almost marvelous success in the treatment of the most obstinate diseases since that time, furnish conclusive evidence on this point.

With the psychologic, mesmeric, and Swedish movements of Dr. Bryant's method of treatment, it is not our purpose to deal, as we cannot exhibit a diploma marking us in black and white as a regular disciple of Galen, and we shall, therefore, confine ourselves to simple facts, each one of which is more conclusive than a scientific treatise, and will prove far more satisfactory to the afflicted public.

Dr. Bryant, it should be remembered, does not like itinerant quacks, who wander about committing wholesale murder in the guise of M.D.'s, warrant cures in all cases. He promises little, but what is far more to the point, performs much, and that, too, without administering nauseous drugs, performing surgical operations, or inflicting the slightest pain. All that the patient has to undergo is the professional attentions of an affable, quiet, and unusually unassuming gentleman, evidently strong in the faith of the reliability of his system of treatment, and sensitively desirous of shunning anything like assumption of knowledge. His manner is in itself a sedative, and he seems unconsciously to exercise a mesmerism influence over those around him.

Dr. Bryant has now been with us more than a month, thus affording innumerable Time a fair opportunity to test his merits; that test he has stood so excellently well, that the old destroyer has added to instead of detracting from his fame, and his business has increased almost beyond his ability to attend to it; and during his stay he has treated on an average over forty patients daily, none of whom have, to our knowledge, ever spoken otherwise than in the highest terms of his success in their cases.

We called at his rooms in the St. James Hotel yesterday, and received an introduction to a highly intelligent lady—Miss Abbie Dornbergh, a resident of Caledonia, in this State—who has been under his care for a few days. She informed us that, eighteen months ago, she was given up by the best physicians in this State and Ohio, as a victim to that fell destroyer, Consumption. As a last hope, she determined to consult Dr. Bryant, and was carried to his office for that purpose. He gave her no encouragement, but said he would endeavor to relieve her. She now is able to walk a reasonable distance without fatigue, and converses easily. Is not such a case as this worth a ream of published certificates?

Were we at liberty to do so, we might mention numerous cures of well-known citizens, equally as remarkable as the one named.

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