

# THE HERALD OF PROGRESS.

LOVE. WISDOM. LIBERTY.

Devoted to the Discovery and Application of Truth.

Vol. 5, No. 15.]

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

NEW YORK, WEEK ENDING MAY 28, 1864.

(\$2 50 PER YEAR,  
In Advance.)

[Whole No. 223]

## TO WRITERS AND READERS.

A letter X on the margin opposite this notice is made to indicate to the subscriber that his subscription will soon expire, and that he is invited promptly to renew it, to insure the uninterrupted mailing of the paper, and save extra labor at this office. Renewals will in all cases be dated and received 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 personal use) should be superscribed "private" or "confidential."

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

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

## Whisperings to Correspondents

"TO ALL WHOM IT MAY CONCERN."

G. L. PUGHKEEPSIE.—Canst say, but think the time is not far distant.

C. H. T. NEW YORK.—The Children's Lyceum is the source of choir for all meetings.

S. L. FIFTIETH STREET, N. Y.—It will be more convenient for you to attend Mr. Willis's interesting meetings at Ebbitt Hall.

L. L. BOSTON, MASS.—The delegates are not yet appointed. There is a committee on "Organization."

M. C. H. POTSDAM, N. Y.—The latter is in our possession and performing its mission. You will hear from us soon.

M. B. D. PHILADELPHIA.—We could not arrange to be with you on the 27th, because the Benefit of the Moral Police Fraternity was fixed to come off on the same evening.

H. L. M. NEWARK.—We have your account of the "Organic Basis of the Friends of Progress in Newark." The large quantity of matter already in type precludes its publication in this number. May the Society prosper!

Mrs. C. W. H. PHILADELPHIA.—The thanks of the New York Lyceum are sent you in exchange for the picture lately received through the Conductor. It is an important and responsible duty to be "Guardian of the Groups," but the heavens will strengthen you and render the work a source of happiness.

## HOME.

Two birds within one nest;  
Two hearts within one breast;  
Two souls within one fair,  
Firm league of love and prayer,  
Together bound for aye, together blest.

An ear that waits to catch  
A hand upon the latch;  
A step that hastens its sweet rest to win;  
A world of care without;  
A world of strife shut out;  
A world of love shut in.

[New Covenant.]

A MAN who has any heart in him values a genuine little bit of home more than anything else you can give him. He can get French cooking at a restaurant; he can buy expensive wines at first-class hotels; if he wants them; but the traveler, though ever so rich and well served, at home is, after all, nothing but a man as you are, and he is craving something that does not seem like a hotel—some bit of real, genuine heart-life. Perhaps he would like better than anything to show you the last photograph of his wife, or to read to you the great, round-hand letter of his ten-year-old which he has got to-day. He is ready to cry when he thinks of it. In this mood he goes to see you, hoping for something like home, and you first receive him in a parlor opened only on state occasions. You treat him to a dinner got up for the occasion—a dinner which it has taken your wife a week to prepare for, and will take her a week to recover from—for which the baby has been snubbed and turned off, to his loud indignation, and your young four-year-old sent to his aunt. Your traveler eats his dinner, and finds it inferior as a work of art to others—a poor imitation. He goes away and criticizes it; you hear of it, and resolve never to invite a foreigner again. But if you had given him a little of your heart, a little home-warmth and feeling; if you had shown him your baby, and let him romp with your four-year-old, and eat a genuine dinner with you—would he have been false to that? Not so likely. He wanted something real and human—you gave him a bad dress-rehearsal, and dress rehearsals always provoke criticism.

No man or woman can create a true home, who is not willing in the outset to embrace life heroically—to encounter labor and sacrifice. Only to such shall this divinest power be given, to create on earth that which is the nearest image to heaven.

[Mrs. H. B. Stone's House and Home Papers—Atlantic Monthly.]

## An Angel's Visit.

The May number of the *Atlantic Monthly* contains a touching story of real life entitled, "Some account of the Early Life of an Old Bachelor." The following extract from it shows the continual approximation of the Literature of the day toward the Idea of modern Spiritualism:

As I came to myself I found this to be a form given by an excited imagination to a dark thought which would give me no rest. It was the idea that my conduct had been the means of Margaret's death. I never dared question. They said it was fever—that others died of the same. If I could but have spoken to her—could but have seen, once more, the same old look and smile! This was an ever-present thought.

But I did afterwards. I told her everything. She knows my folly and my grief.

It was in the night-time. I was walking through the woods, on the road to Swampsey Village. Margaret walked beside me for a long way. Just before she left me, she said: "Do you hear the surf on the beach?"

I said, "Yes, I hear the surf."

"And what is it saying?"

I listened a moment, then answered: "It says, 'Wee! wee! wee!'"

She said, "Listen again."

While I was listening, she disappeared. But a moment afterwards I heard a voice speaking in the midst of the surf's roaring. It was just as plain and distinct as the minister's from the pulpit. It said, "Endure! endure! endure!"

I might think that all this, even my seeing Margaret, was only a creation of my disordered mind, were it not for something happening afterwards which proved itself.

One evening, about twilight, I walked through the graveyard, and stood leaning against her tombstone. I soon knew that she was coming, for I heard the ringing sound in the air which always came before her. A moment after, she stood beside me. She placed her hand on my heart and said, "Joseph, all is right here!"—then upon my forehead, and said, "But here all is wrong!" Then she told me there was a ship ready to sail from Boston, and that I must go in her—said it troubled her that I wasted my life so. She gave me the name of the ship and of the captain, and told me when to go.

I did exactly as she said. And it all came true. When the captain saw me, he started back and exclaimed:

"What sent you here?"

I said, "An angel."

"And an angel told me you were coming," he replied.

How beautiful the consolation, and how true the aid thus bestowed by the departed loved one on the heart of the grief-stricken lingerer below. Well may the writers of the age portray in song and story, by actual narrative and charmed fiction, a revelation which so robs the grave of its terrors and earthly life of its darkness and despair.

For the Herald of Progress.

## Are the Davenports Genuine?

PHILADELPHIA, May 16th, 1864.

MR. EDITOR: For the past two weeks your city has been agitated, and your daily papers teeming with well-paid-for adulations of the wonderful exploits of the Davenports. Most of them, however, say they are not claimed to be spiritual manifestations, but that they are produced by some inexplicable but certainly not spiritual cause. If, after these Boys have been traveling from city to city, and advertising these tricks as spirit manifestations, the public can and do believe them to be what they really are, nothing but sleight-of-hand, dexterity, the result of experiment and long practice, then I have not one word to say against them. But their flaming posters, gaudy and bombastic handbills, and brazen advertisements, that flooded this city but a few weeks since, stating that the spiritual manifestations which were produced through these Boys far eclipsed the spiritual manifestations of olden times, such as rolling away the stone from the sepulcher, opening the prison doors and liberating the apostles, and a dozen other occurrences therein referred to, so far refutes the allegation that they are not claimed to be spiritual manifestations, that all the bought-and-paid-for of the New York press cannot change the falsehood into a truth.

In your paper of April 30, you published an article over my signature containing a plain statement of facts, every word of which I am prepared to prove, notwithstanding the anonymous communication in your issue of the 14th inst. His logical method of answering a question or getting rid of a fact is by asserting that "he does not believe it," and that the "assertion is not true." Add to that the false statement said to be quoted from my communication in the *HERALD* of 30th April, and I do not wonder that Mr. A. was ashamed to have his name attached to it. He says I have over-reached myself by stating that I saw marks of a cord upon the wrist of a stuffed glove. I did not say I had even seen a stuffed glove, but for what I did say I refer to the communication and only ask a careful reading,

and an intelligent reply to the plea and as yet unanswered question therein contained.

In reply to my esteemed friend, W. A. Danksin's answer, not to my questions for his master hand, but to some points upon which he differs with me, I beg to say a few words. I have said and now reaffirm the assertion that there is not one particle of evidence that the performances of the Davenport Boys are referable to spirit agency, or any other power outside of the Boys, that is not dependent upon the tying of a rope. If there is no other evidence—and I challenge the production of any other proof—there is but one fact necessary to be proved. The Davenport tricks rest upon their bare assertion, and have not the shadow of a foundation to stand upon. Instead of answering the above or any other question that I have asked, Mr. Danksin asks me why I refer to the tricks of another impostor, (H. Melville Fay.) I answer, because I have witnessed the performances of H. Melville Fay and also of the Davenport Boys, and because they are admitted by all who have seen both to be, with but one exception, identical. Mr. D— says he has attended fifteen public exhibitions and eight private circles of the Davenports. If there is any evidence, not dependent upon the tying of a rope, he certainly has had a fair opportunity to discover it. All his arguments are based upon the allegation that the Boys are so tied with ropes, that it is impossible for either of them to get their hands loose. I have offered him the opportunity of demonstrating it to be more impossible to tie two boys with the same size cord that the Davenports are tied with so that they cannot get loose. I ask Mr. Danksin to answer me whether the size of the cord with which the Boys are tied makes any difference, if whilst the Boys are tied the spirits produce the manifestations. I affirm that I can tie the Davenports with sewing, silk without hurting anything but their precocious feelings, so that the spirits can give no manifestations through them, and I also affirm that it is impossible to select any two fair spirits out of any audience that can tie them with any two lads with ropes such as they are tied with, so that they cannot get loose. I have demonstrated the fact to at least fifty persons.

I will not further occupy your valuable paper in refuting more nothing, but in contrast to the numerous laudations copied from other papers, I present a few sentences taken from the *Boston Courier Advertiser*, Wisconsin. Dr. L. Whitmore, Dr. J. Phillips, Harvey Durkee, Professor Stone, and A. H. Thompson say:

"The Davenport Boys, in June, 1863, gave two exhibitions at Simmon's Hall, of what they called spiritual manifestations, at one of which Dr. Whitmore, Mr. Harvey Durkee, and Professor Stone were the investigating and tying committee. After the Boys had been securely tied in their cage, Mr. Durkee took his seat between them. Soon after the door was closed the instruments began to play, and Mr. Durkee said he felt a hand moving over various parts of his body, and finally rested on the top of his head. (Mr. Durkee had, previous to going to the exhibition, applied to his hair a mixture of oil and lampblack.) Mr. Durkee requested the spirit to part his hair as he used to wear it when a boy. The attempt was made. Upon opening the door Mr. Durkee's face, the Boys' hands, and the musical instruments were found to be smeared with oil and lampblack. The Boys were found upon opening the door tied as they were before the door was closed; the balance of the committee affirm the statement that they saw the smeared hands, &c. The Boys left the town of Kenosha soon as possible."

The spirits will certainly not be charged with besmearing the hands of their mediums, and as Mr. Durkee was securely tied, those who believe in the impossibility of human beings untying themselves, cannot say that Mr. Durkee was a more expert trickster than the two Boys, who have had ten years of practice. Yours for truth, M. B. DYOOTT.

For the Herald of Progress.

## Facts Developed by the Davenport Boys.

MR. EDITOR: M. B. DYOOTT, of Philadelphia, in your issue of April 30, attacks these mediums with two solid columns of suspicions and not one fact, but several misstatements of pertinent and conclusive facts in their favor. He says, "The two end ones are bolted on the inside and the center one fastened by Mr. Lorey, who takes good care that the doors are not opened until the Boys are ready."

If Mr. Dyoott got into Spiritualism with this kind of investigation he will very soon worm out again. I have watched these Boys closely and examined the cabinet. The three doors have sliding bolts—the side ones one each and the center one two bolts—one about two feet and the other about five above the floor of the cabinet. Now mark that the most beautiful experiment, and the one most convincing to me, was when it was, that while the committeeman is sitting tied to the Boys, in such a position that neither he nor the Boys can touch the upper bolt except by rising from their seats, and while the whole three are tied, so as to render this impossible, both bolts of the middle door are slid as soon as the door is closed. Who closes it?

Another experiment which I have seen twenty times, after the Boys are tied and while

only one side door is closed (not both,) the others are all open, a committeeman puts his hand inside the closed door and is slapped on the hand by a hand several times. The door was immediately swung back and the Boy found still tied, and this repeated to three different persons in as many minutes.

It is much easier to believe spirits did it than that the Boy could untie and tie himself up three times in three minutes. Mr. D. is no investigator. A. MULTEMBERGER.

## THE PRESS.

### THE SPIRITUAL PERIODICALS.

#### The Rising Tide.

This earnest little sheet, published heretofore at Independence, Iowa, will, on or about the first of July, be removed to Des Moines, Iowa.

The editor, Mrs. Daniel, proposes to make this change, in order to publish a better paper, and secure certain business advantages not heretofore enjoyed. We are glad to hear of this removal, believing, from what we know of the enterprise of Des Moines friends of Progress, that a liberal support will be extended to this sheet at this point.

The *Rising Tide* will appear in a new dress, and will, we hope, receive a large addition to its subscription list. The price is only \$1.50 per year.

DR. JOHN MAYHEW.

The last number of the *Tide* contains a letter from Dr. John Mayhew, introducing by name many western Spiritualists.

He offers a few words of advice to Spiritualists who are

#### MOVING WESTWARD.

"A word now to Spiritualists who may be journeying westward. If for agricultural purposes, steer for Fort Dodge—Bro. Weston, Mitchell, and Thissel, will guide you by their counsel. Remember this is a Spiritual center, and here you will find minds with whom you can feel congenial—who love the same truths which bless your own spirits. In Humboldt Co., twelve miles north of Fort Dodge, lives Hon. E. M. Knights, who is also a believer in our Philosophy, with others in his vicinity; he lives in a village called Dakota. There are lands near by which are still open to homestead settlement, with a large amount of fine land for sale. He also will counsel you on the selection of lands."

DES MOINES.

Concerning this point he says:

"If you come west for commercial or mechanical purposes, you will find a grand field for operation, in the capital of the State, Des Moines, which is increasing rapidly, and will be a good R. R. center; two roads will, it is expected, reach here this year."

Those who come first will have the best chance. Bro. Edwin Hall will be glad to welcome all who come, and aid them by his counsel, to the realization of their wishes."

The Spiritual Association here will be attractive to you. A large Spiritual and Reformatory Library—some four hundred volumes—has been placed by Bro. Hall in the Societies' Conference rooms for the use of the members, and a resident lecturer, from the East, is daily expected."

#### The Spiritual Magazine.

This ably edited London Monthly continues to furnish a choice collection of spiritual facts and valuable articles on their philosophy.

The May number contains the following:

Spiritualism in Germany—The researches of Hurnung. By William Howitt.  
Decease of two Distinguished Spiritualists in Paris.

Passing events—The spread of Spiritualism. By Benjamin Coleman.

Captain Noble and Mr. Home.  
Spiritual Spheres and Atmospheres. No. 4.  
Experiences of a Medium. By Jacob Dixon, L. S. A. L.—IV.

PASSING EVENTS IN ENGLAND.

The contribution under this head by Mr. Benjamin Coleman will especially interest those with whom distance lends value to a fact.

"A family residing in a large old-fashioned hall, situated in a country district in the north of England, with whom I am acquainted, have for several months past had some strange and violent disturbances at intervals, which have ceased for the present, and given place to manifestations of a more quiet and interesting character. There is but one member of this family who expresses an interest in the subject, and inclines to a belief in the spiritual origin of the phenomena seen and heard by all. This lady, Miss F—, is deterred by the ridicule of her brother from a full and fair investigation. I have in vain endeavored to obtain from them a concise narrative to present to the readers of the *Spiritual Magazine*, and I am reduced to the necessity, therefore, of gleanings the following facts from letters ad-

ressed at various times by Miss F— to members of my family."

#### A LIVELY BELL-ROPE.

She thus describes one incident: "We have got the most extraordinary bell-rope in this establishment—it is the rope of the great alarm bell. Now of course the alarm bell is outside, protected by a little turret, near the chimney-pots. The bell is suspended by a chain until it passes the roof through the ceiling of the large kitchen, where the rope joins the chain and hangs down the side of the wall. Well, at twelve o'clock the other night, just as we had arrived home after a fatiguing day, and were sitting together very tired, in rushed the servants declaring that some one was on the roof pulling up the rope of the alarm bell out of the kitchen. So Philip ran out with his pistols through the attic on to the leads, where he sought all about and could see no one. On Sunday night last the same thing occurred; the rope was drawn slowly out of reach in a straight line, neither wavering to the right or left, but crawling gradually up the wall. Being of a courageous turn of mind I seized the coal rake, and mounting on a table I managed just to catch the knot at the end, when, lo! in a moment, and before I could draw it in, the rope was dashed in a bundle on my devoted head. It was not broken, but the whole length was thrown down. Now, my brother John was at this moment close to the bell on the outside, it was clear moonlight, and he declares no one was there to play us this trick, and thus the thing remains a mystery to us."

In a subsequent letter, Miss F— gives some further particulars of these nocturnal disturbances.

#### STRANGE NOISES.

She says: "My brother-in-law is a thoroughly practical man, a disbeliever in spiritual manifestations; but he is shaken in his skepticism. The other night he and his wife, my brothers, my sister, and myself, sat up late in a small room close to the kitchen which I had seen locked up myself after the servants had gone to bed. Well, if all the glass, earthenware, and pots and pans had been collected together and thrown violently from the top of the vaulted kitchen on to the stone floor, the crash could not have been greater. We all rushed to the kitchen, and unbarred the doors to find all quiet and not a thing out of its place. My maid, who was sitting in her own room above, making a dress for herself, heard the noise, and said she also heard a heavy footstep pass up and down the stairs. After this, and when there was not a soul out of bed but ourselves, some brooms and pans, left on the back stairs landing, tumbled one after another down to the kitchen flight."

#### AN OPTICAL PHENOMENON.

"The violent disturbances at ——— Hall have ceased for some time past; but in a letter just received from Miss F—, she speaks of another phase which is puzzling them, and which is seen only by her father, who, I believe, has been, hitherto, among the most skeptical of the family circle. She says, 'Papa has some of the strangest optical delusions or spiritual manifestations. I know not which to call them, that I ever heard of. When he is wide awake, in broad daylight, a bouquet of small delicate beautiful flowers, blue ones predominating, appears about a quarter of a yard from him. The foliage, from his description, is like the maiden-hair fern. He passes his fingers through it, which makes an opening, but it re-closes; the flowers are arranged in circles. Can you throw any light on this? He is in perfect health and of sound business habits, very temperate, and of uncommonly clear capacity, &c.'"

#### MR. COLEMAN'S EXPERIENCES.

The writer proceeds to recapitulate some of his more startling experiences:

"I re-assert here, and can substantiate the statements by the most unimpeachable evidence, in addition to my own solemn asseverations, that Mr. Home has been carried around my dining-room without human agency or material support of any kind; and that I have seen a beautifully formed hand and arm which belonged to no living being, and was not a piece of mechanism, extend itself over the table and carry away material objects; and further, at my request, that the hand, soft and flesh-like to the touch, was placed in my own hand, and that I gently pressed it and felt its form and texture: that I have seen a large round table belonging to the drawing-room of a friend's house, rise steadily out of the reach of all the persons present, and return to its place without a sound; that I have at another time and place, and through a medium only just developed, seen a table bow to those present and amble about the room, without any human being touching it: that I have had a large accordion brought out of the medium from a distant part of the room, and placed in my hand, and whilst held by me, the air I asked for was played upon it in the most touching and exquisite manner, all without any mortal agency. These things, and many more of a kindred nature, I have seen at various times, both in England and America, always through the influence of recognized mediumship, not my own, as I have no such



power, and in the presence of at least three or four, and frequently ten or twelve persons."

We quote from the same article:

#### SPIRITUALISM AT NICE.

"After Mr. Home's expulsion from Rome he spent several weeks at Nice, where the phenomena were examined and scrutinized by a great many of the winter residents, and many were convinced of the facts of spiritual power. We hear that these new converts are now returning with the spring to England, and a correspondent writes us that among his own friends he numbers half a dozen of them, and that they are wonderfully impressed with what they have seen.

"It appears that the manifestations were not confined to Mr. Home, for that after he had left Nice, a party of ladies and gentlemen formed a circle to see what could be done without him. They soon obtained very striking results. The medium was found to be a Russian lady staying at Nice with her family, and who, a month ago, was unconscious of her power. She speaks only a word or two of English, but, under her influence, a heavy oval table gives answers in English and German. She is also a writing medium, and her hand writes, without any play of the fingers, intelligible messages. A great progress has been made by these occurrences amongst the visitors."

#### The Spiritual Times.

This is a "weekly organ for the promotion of spiritual and progressive topics, a register of passing spiritual phenomena, and a miscellany of spiritual literature," published by F. Pitman, 20 Paternoster-row, London, Eng., for the proprietor, Mr. Robert Cooper, of Eastbourne, in the county of Essex. Price 2d per number. Four numbers have reached us. This paper is republishing portions of Judge Edmonds' works on Spiritualism. The leading article in the number before us is entitled:

#### THE BATTLE OF SPIRITUALISM.

The writer first states some of the diverse modes of antagonism adopted by the opponents of Spiritualism.

#### OBJECTIONS STATED.

"One party objects to spiritual communion on the ground that it is ridiculous and puerile for reflective beings to be engaged noting the antics of stools and tables, said to be under the influence of some intelligent, independent, unseen, agent or agencies.

"Another party, admitting the facts of spirit intercourse, can see no good in it.

"Another party not only can see no good, but they can see nothing but the Devil in all the communications which purport to come from the spirit world.

"There are objections of every size, sect, form, and grade—those who want satisfying, by ocular demonstration, that any single one of the phenomena ever actually takes place.

"Those who, having found out the phenomena are substantial and beyond dispute, still harp upon the old string of magnetism, and think they have settled the matter forever and aye.

"Those who have not quite settled what is the primal cause of the manifestations yet; who, nursing their pet dogmatism, cry out against the truth of Spiritualism if it does not exactly square all sides with them."

#### THE MISSION OF SPIRITUALISM.

"It is all very well to meet in circles and have a little genial and friendly amusement with tables, &c., so long as nothing further is mooted, nothing important will obstruct us, and there is a clear field—this is the logic of a vast number of persons. Only let Spiritualism confine its operations to amusing the young and even the old, but it must not claim higher and holier work; if it does, it is calculated to run counter to the essential doctrines of our religious faith.

"Spiritualism, if true, must unfold its mission, whether it offend or please. Are the divine truths it inculcates to lie throttled in the grasp of pet prejudices? It may and does run counter to error, and those only who make a religion of error can say that it runs counter to their religious faith. If ignorance has fostered prejudices and assumptions, does it follow that they should be 'all in all,' through all time? If Spiritualism breaks the thralldom of doubt, and opens up a certain knowledge of the path to immortality, proving that sin attracts sin, and goodness coheres to goodness, that no mere sectarian views of God and Christ and immortality will weigh a feather's weight in our favor in the great judgment of our life actions, which judgment is ever going on in this life and in the next, shall we deprecate its holy uses by merely making it the vehicle of amusement?"

#### SPIRITUALISM AN ICONOCLAST.

"After eighteen centuries of Bible teachings, how comes it that the world is yet so very far off from that revivifying Christian character which the Savior exemplified in his own life? The fault is not in Christ's pure lessons of love, but in the fact that men calling themselves his followers have been clinging to the skirts of old pagan rituals, and have brought with them through the ages, the idols of earth, and have been worshipping them and not Christ. Spiritualism is the iconoclast which is destined to break the more earthly images which have been so long worshipped."

#### SPIRITUALISM AGGRESSIVE.

"Spiritualism has its true mission, not only in peace but in war. Peace, as taught by Christ in his lessons of love and divine forgiveness; and war, as is likewise taught by Christ in his character of savior from sin and eternal death. He warred with the prince of darkness and with the foes of evil on every hand, but he did it all in love, and not in vengeance. It is absurd to suppose that wrong is to be uprooted without digging at its roots and pulling it up with strong efforts. The very effect of a good action is to stir into motion the stagnant pool of wrong.

"If we desire good we can only gain it by warring against evil; therefore, to argue that Spiritualism is not to be aggressive, is about as reasonable as asking that it may not progress. Whilst there is a single opponent to its progress it will be impeded, it does not assert its majesty by proving its power.

"The battle goes on between the Spiritual-

ists and the materialistic philosophers in and out of the churches, and it must be fought out."

#### The Revue Spiritualiste.

The last number is almost entirely filled by toasts and speeches prepared for the banquet which was to have been given to Mr. Home by his friends in Paris. Only a few days previous to the time fixed upon he wrote to M. Piérart, editor of the *Revue*, that "for very grave reasons I am forced to decline assisting in the banquet which has been arranged for me. Believe that I have very important reasons for withdrawing."

Following these addresses is an article on "Spiritual Photography," which alludes to the pictures which were taken in Boston; and translations from Owen's "Footfalls." It closes with notices of the departure from earth-life of Mr. Deming and M. Mathieu, which has appeared in our columns.

#### The Revue Spirite.

By Allan Kardec, for May, has arrived. Its leading article, on the "Theory of Foresight," gives good but not new ideas upon this subject. Then follows a critique upon Renan's "Life of Jesus," founded upon the touching dedication to his sister, Henriette; an address by the editor to the Spiritual Society of Paris, on the occasion of its seventh annual sociable, and a short article by the same on the "Spiritual School in America." He assumes in this latter, that while America has given the principal facts of spirit intercourse, Europe has furnished the philosophy which governs them, and which is assumption merely. The remainder of the Magazine is filled with accounts of the spread of the belief in Spiritualism in the different parts of France, and "instructions from Cyrus to his children on his death-bed," translated from Xenophon.

#### NEW BOOKS.

##### Youth's History of the Rebellion.

WILLIAM M. THAYER, Author. Walker, Wise, & Co., Boston.

This is one of the most admirable books for the young that we have read for a long time. When a book can meet the wants of youth and yet interest and instruct adults it may be safely recommended. The style of the author is so pleasing that he makes all incidents flow from his pen like pleasant stories, so that history becomes attractive.

The volume embraces the period of the Rebellion from the attack on Fort Sumter, to the capture of Roanoke Island, and is a truthful picture of scenes and events that we are familiar with, and yet the author has so genial a manner that nothing seems like a dull repetition of what we had known, but like a pleasant panorama of that which we wish to keep forever in memory, to stimulate our love of country, and make us reverence those who have suffered and died that we might enjoy the blessings of a free Republic. Its whole tendency is to teach the young to value the blessings of our great Republic, and to make them understand why so terrible a war is on us.

The many incidents are related with so much feeling that our heart was often moved with strong emotion, and we were not ashamed to weep with Ella, Marcus, and Charlie, who became [to us] real personages, while Uncle William is a second Peter Parley, and we quite long for his continued narrations, that we may revive our memories and fix the great events of our times indelibly in our mind. This book is an admirable one for home libraries, being a valuable book of reference. Its descriptions of many of the implements of war and definitions of terms and phrases are excellent. We are glad to see that five thousand copies have been sold, and trust that five times as many will be, for we have not merely skum the pages, but have read word for word, paragraph for paragraph, being quite unwilling to miss any, and gladly testify of their value.

#### NEW MUSIC.

We have received from Horace Waters, 481 Broadway, several new pieces of beautiful Music. Among them are "The Francis," a Polka Redowa, dedicated to Mrs. Samuel W. Francis, by Johann Munck; "Heart Chimes," a Waltz Sentimental, by M. Keller; "The Dying Drummer," words by Thomas Manahan, music by Mrs. Parkhurst; "The Little Ballad Girl," words and music by the late Stephen C. Foster; a song and chorus, entitled, "This Hand never Struck me, Mother," words by J. A. C. O'Connor, music by Mrs. Parkhurst; "The Sanitary Fair Polka," by the same lady; and "Hombig Schottish," by M. Keller. From A. B. Whiting we have "Three Heart Offerings," comprising "Lena De L'Orme," which has been so favorably reviewed; "By the side of the Murmuring Stream;" and "Touch the Lute Gently." These very pleasing little songs are published by H. M. Higgins, 117 Randolph street, Chicago.

Oliver Ditson, of Boston, publishes a song and chorus, the music of which is furnished by that ballad poet, James G. Clark, dedicated to Mrs. C. F. Wells, entitled, "We shall be Known Above." It is a sweet arrangement of the old words "Under the Ice."

There are all degrees of proficiency in the knowledge of the world. It is sufficient for our present purpose to indicate three: One class live in the utility of the symbol, esteeming health and wealth a final good. Another class live to the beauty of the symbol—as the poet, artist, and man of science. A third class live above the beauty of the symbol to the beauty of the thing signified; these are wise men. The first class have common sense; the second, taste; the third, spiritual perception. Once in a long time a man traverses the whole scale and sees and enjoys the symbol solidly, then also has a clear eye for its beauty, and lastly, whilst he pitches his tent on this sacred isle of nature, does not offer to build houses and barns thereon, reverencing the splendor of the God which he sees bursting through each chink and cranny.

[EMERSON.]

#### The Moral Police Fraternity.

##### A WORD TO THE MEMBERS.

A fraternal Brotherhood which shall adapt its sympathies to the wants of humanity is one of the great needs of the present time. The work of the Moral Police Fraternity I suppose, is to be introspective as well as external—beginning with the individual, is to work outwardly toward every brother and sister needing human sympathy.

The first step to right influences abroad, is to establish them at home, and if your association is composed of a greater or less number of persons alive to the obligations due their own natures, it is a power whose influence must be felt, and cannot be ignored. The so-called Christian Church has attempted the work of regenerating the world without the necessary self-regeneration, and has signally failed. The true method is by establishing such rules as will regulate our own lives in accordance with Nature's laws; then that these laws shall work through the individual to the great body of humanity. "Ye are the light of the world," expresses an evident law, operative at all times; and if the light be in the members of your association it will light the world. You have made but a beginning, but it may be a beginning which shall eventuate in the illumination of the world with the light of true religion, which is said to be that which "visits the fatherless and the widow in their affliction, and keeps itself unspotted from the world."

I hail with joy any movement which looks to the expression of one human sympathy to the weary and heavy-laden of earth; for such is the spirit of heaven. The poor and weak have hungered for the spirit of Christ, which seems to have found no organized expression since our Elder Brother left the form. This may seem a harsh judgment of the church in all past time; but I cannot see it otherwise. Christ's real mission seems to have been overlooked until these later days, when men are beginning to feel the great truth that "all are but parts of one stupendous whole, whose body Nature is, and God the soul." The impulses of a common humanity seem now to have been first discovered, and wise men and women can no longer ignore the claims of any human brother or sister, however degraded they may have become.

So far as I understand your association, it is a bond by which all connected therewith agree to live pure and harmonious lives, so far as the light within may enable them, with the determination that each shall seek to conserve all that is good, and reject all that is evil; that the light which may be shed upon the world from your body may be pure, dissipating error wherever it may be reached; and next, that you will adopt such measures as may best adapt your healing influences to the diseased members of humanity.

A considerable experience with the class most needing your influences, leads me to make a suggestion which may be more than anticipated by your discussions of the question, but I hope some grain of hidden truth may be discovered by another experience. Sympathy, or the recognition of the hidden link which binds the race together, is the key which unlocks every heart, and places the needy in receptive conditions. This can best be expressed personally, which necessitates visitation as the efficient means of promulgating this better gospel. You have, at present, say, 150 members, located, I judge, in all parts of the country. This supplies an excellent condition for the most extended usefulness. Let it be understood as a rule of your association, that each member is a sub-committee for the operation of certain general rules which shall be established by the central association, in the matter of visitation, the bestowment of assistance, and in the general operation of the principles of the association in the community where the members reside—a lesser planet shining in its orbit.

If there be but one member in any place, let that member act for the association, representing its spirit and principles as perfectly as possible; as other members are added, let them cooperate with each other, and with the central association, taking such variety in action as the intelligence of the members may make practicable. Let the beneficiaries of the Fraternity become members, with the simple condition that the principle and spirit of all members shall be "good will to men"—as ye have received so give ye." I suggest the connection of the beneficiaries as members, for such association will be a bond of strength to them and will aid much in establishing that self-respect which is indispensable to any permanent influence for good upon the character. I have found among the needy the want of something to lean upon, which they feel to be stronger than themselves, in an emergency; the knowledge that such help is within their reach nerves them for the conflict of life; the sympathy of the strong is to them strength.

We have the germ of a mighty power upon the earth, if you give it breadth to meet the demands of the age. The field is the world and the angels of God demand that we should begin to recognize and make practical those great laws of influence which are for the healing of the nations. There are innumerable ways in which your association may become practical for good according to the intelligence of the members; but my suggestion has reference to its more direct influence, which must, to a certain extent, be organized.

The Moral Police Fraternity is an augury for good which I trust may be realized by the suffering children of earth in a bountiful measure. May its expanding influence comprehend the wants of the race. It is not too

much to hope that it may yet find such a variety of expression as will bring into active co-operation the good and pure of all lands, who, welcoming the new Gospel of "good will to men," shall become the messengers of peace to all nations. A member of the Moral Police Fraternity in every town and hamlet on earth is a possibility, within a brief period. Imagine the power for good indicated by that reality. Let us then be encouraged in this seed-time, believing that a bountiful harvest awaits us, which we shall reap as men or angels.

CYRILUS.

#### The Infinite Republic.

GIVEN BY INSPIRATION.

(Continued.)

##### CHAPTER IV.

#### THE OPERATIONS OF MIND.

##### I.

All operations of the mind are, in their highest and purest sense, the relation of one spirit to all other spirits of the Infinite.

For as in the idea of water, air, or any description of fluid, the motion of one particle involves the motion of all particles of the said fluid, so, in the change, motion, action, (see remark on use of words, chap. I, sect. v.) of each individual spiritual center, is involved the sympathetic action of all other centers.

These spiritual centers, points, or foci of perception, are the only real and absolute existences, and necessarily so; because any description of entity, irrespective of sentient beings (commonly called spirits) would be utterly inconsistent with reason, which teaches us that all properties of what is ordinarily termed matter, are but relations between an unknown substance and ourselves. This unknown substance, which has been the mysterious tormentor of all thinkers up to the present moment, is destitute of all intrinsic properties, except that of affecting the perceptions of living spirits.

But as all effects result primitively from spiritual volition, the source of all motion and change, this unknown substance can only be the Infinite host of spirits themselves, floating, as it were, in the ether of sympathetic relations: that is, thoughts, sensations, and phenomena, or material forms.

Therefore, we conclude that nothing really exists but living beings and their relations.

##### II.

How the relations of one living center to another, and to all others, become sensations and perceptions to the individual being, is not to be explained by any other signs used to express ideas, because, being itself the great primitive truth, the more we attempt to represent it by such signs the farther we remove from the simple consciousness itself, which is only inexplicable from its absolute simplicity.

We exist, we feel and think. To exist is our innate nature; to feel and think, our relation to the Infinite. Of what use would be, in a mathematical treatise, a lengthy essay upon the number One. Yet, existence and thought are ideas which precede that of unity in consciousness. The Spirit, the I, the absolute unity, can no more be explained than a mathematical point can be measured. That which has no parts, which is by its eternal, self-existent nature one and indivisible, must necessarily defy analysis. For analysis is division; consequently, every attempt to analyze leads inevitably to the abandonment of the subject in question, and a mere examination of its immediate relations to external existences.

These relations are equally inexplicable by verbal or other imagery. Our whole sentient world is made up of signs and images. We converse, as it were, with ourselves as well as others, by means of an eternal algebra, or symbolic language of sense. Material forms are, as it were, a perpetual series of hieroglyphics, in which we write a never-ending history. At the bottom of all sentences is, however, pure volition. We have, as it were, said to ourselves, or agreed with other spirits, that such and such a symbol shall be to us such and such a sensation or idea. These signs are merely arbitrary. They are ever changing with progressive Science and Love, that is spiritual harmony. Imagination, dreams, magnetism, indeed every act of our existence, prove the nullity of material forms, save as the language of thought.

##### III.

There are no unchanging laws of Nature. The idea of these fixed, immutable, impersonal, and mysterious oligarchies, is as weak and foolish a superstition as any Mumbo Jumbo worship extant.

As the ideal movement of every celestial body is necessarily a complicated onward spiral within spiral, and in no case a circle round any other body; as despite all theories of universal gravitation, the whole sidereal Infinite is without a center, bound, or limit; as Progress, and not repetition, is the necessary desire of all living spirits; as Perfection is necessarily forever sought and forever unattainable; as Truth in its infinite expansiveness defies the limits, not only of dialectics, but of conception, at every turn; so all those imaginary fixed laws of Nature, so wisely laid down by the poor ghosts and phantasmal embryos of philosophers (spiritual acolytes), who oddly imagine themselves Hierophants, are not more than mere passing relations, such as, on a smaller scale, we form or create every day of our lives; and, like them, the mere results of volition and reason, neither more nor less eternal than the arbitrary signs of which we have already spoken.

An eternally fixed law must either be absolutely stationary, or a regular repetition, which excludes all progress, which excludes all origin or creation, which, in a word, excludes all existence, which is an eternal absurdity.

Let, therefore, the harmonious volition of the Infinite Spirit host be no longer mocked, either by cowardly terrors of a personal despot, or the feeble limitations of poor hapless system-mongers, who, contemplating the abyss of Infinity, grow giddy, even to the idiotic mania of confessing their ignorance, whilst they stammer "It is science."

##### IV.

We have said that men think by signs and images, by which they represent to themselves their relations to other spirits, and the relations between such relations. Every physi-

cian will maintain that a certain peculiar state of the brain accompanies every good idea and every sensation. These states of the brain, he will further assert, bear no resemblance whatever to the image they express. And moreover if he be an honest man, he will tell you that he is utterly incapable of understanding how or why such a state of the brain should accompany, symbolize, or be a cause of such an effect.

Why thought and sensation should be symbolic, it is perhaps impossible for the student to explain; nor does he think it desirable to enter into a subtle maze of formulas which cannot in any way clear up the substantial difficulty.

Enough that the fact be established, and in order to render the vast world of ideas, of which he has thrown open the portals, at least dimly conceivable to the imagination of students less accustomed to its solemn contemplation, that he endeavor by the most striking and appropriate image, to symbolize that dread Infinite, in the midst of which we are forever voyaging.

##### V.

Let it be imagined that all relative or material form be destroyed, and nothing left in Space but an infinity of fire-sparks, like the stars we behold on a clear night. Let each of these divine particles represent an individual spirit or center of intelligent being, endowed with absolute and sympathetic volition. Let these ultimate atoms and sole elements of the Infinite existence be conceived in constant motion. Then would be seen by the eye of a mathematician, or of a non-mathematician alike, that never for two consecutive instants could the relation of one spark to the rest remain the same. It would also be seen that these living points of fire attracted or repulsed one another in certain relations, and amid all the apparent confusion there would be visible a constant effort to form themselves into regular figures, and again to form larger figures from combinations in these partially regular figures, and thus, *ad infinitum*, the effort would be continued. It would be at once perceived by the observer that the ultimate aim and mathematically perfect relation of these sparks would be to attain precise and universal equi-distance, in which state it would be evident that attraction and repulsion—that is, desire of motion—must cease, and that in this state of equi-distance (which is the symbol of perfect spiritual harmony) they would continue forever.

But at the same time the observer would become aware that, from their infinite number, this process of arrangement, though momentarily progressing, must necessarily be of infinite duration, as also that the attainment of this impossible universal equi-distance would destroy motion and produce eternal paralysis—in a word, absolute and perpetual sameness, which is tantamount to positive annihilation.

It is unnecessary to repeat an often reiterated conclusion. A material illustration was wanting. It is given. Let us proceed to the application of the principles which have been developed.

##### CHAPTER V.

#### THE HUMAN APPLICATION.

##### I.

The philosophy of the student is not the cant of phrase-mongers. It is living study of existence drawn from the living fountains of spirit. It is the revealed history of that which all consciously or unconsciously practice. It is the temporary utilitarianism of the earth, exalted by comparison with the everlasting utilitarianism of the Infinite.

It is the programme—the first distinct and coherent programme of a moral and intellectual revolution. It opposes to skepticism and indifference, a hope and faith which the legend and the hero-worship can no longer afford. Let us then consider what must be the inevitable results of the diffusion and comprehension of such a system. Let us consider its influence upon the happiness of the individual, the morals and relations of society, the internal legislation and foreign policy of nations, in a word, upon the great work of earthly progress, in the welfare against tyranny, that is, ignorance, and the development of freedom—that is, knowledge.

##### II.

Firstly, it relieves the mind of all doubts and apprehensions as to a future state. It is credible because it is natural, just, and reasonable. The longer its hypotheses are dwelt upon, the more easily they will be believed.

Secondly, it sweeps away many vain and tormenting questions, which, having filled their part in stimulating thought, are no longer worthy serious attention. With the stupid notions of a beginning of a World without end, it carries away that bugbear of philosophers and theologians—the origin of Evil. It shows what evil is, and demonstrates its necessary existence. For without Evil—Perfection—that is annihilation.

But as the settlement of this question is of vital importance to the emancipation of the soul from clogging skepticism, the student must apologize to quicker reasoners for once re-stating the substance of his former arguments on this point.

Good and Evil, pleasure and pain, are comparative terms. Suppose a spirit to have attained a perfect state of happiness—to have reached an exquisite point in eternity, leaving nothing beyond it to be desired. At that period or eternal state of thought it must stop. The slightest change of condition would diminish or increase enjoyment. If the former, Perfection would vanish. If the latter it never would have been attained. To say that the spirit could change one state of perfect happiness for another, equally perfect yet essentially different, is absurd, because the mere desire of change would imply imperfection. So fine, indeed, are the infinite gradations of happiness, and its negation, suffering, that no calculable period of time can be assigned to a precisely uniform sensation.

Perfection and change have been shown to be irreconcilable. It requires not to be proved that vitality, motion—Thought—cannot exist without change. Therefore is perfection absolute, the most monstrous and undeniable of impossibilities, and only as impossibility conceivable at all. Therefore is Evil, like Good, a necessary element of existence, and progressive principle of spiritual activity. Therefore, the question of the origin of evil is the question of the origin of thought, that is, of living spirits, which were and are eternal and self-existent. For out of the dead and the unthinking was never, save in the visions of



madmen, the living and thinking creature evolved.

III.

It may be that in some future and more glorious condition of being, the spirit will regard the degree of pleasure possible to human relations, as an actually painful contrast to the exalted enjoyments of that more perfect life. Evil is to Good what shadow is to light. By the contrast of light and shadow we see. By the contrast of Good and Evil, Pleasure and Pain, Harmony and Discord, we feel and know. Every partial activity of spirit is a microcosm of its totality.

In this all-pervading analogy lies the key to profounder comprehension of all special science.

IV.

Again, the long agitated question of free will or necessity may be tranquilly dispensed with. The system of the student shows that volition is in truth destiny, and that each spirit shares the rule of all, as a counterbalance to the slave, all take in his governance. It also shows that the will of all is directed to one and the same object, and that absolute free will is, like all absolute ideas, an impossible and undesirable abstraction.

V.

Thirdly, this system, above all others, maintains the innate dignity and moral responsibility of man, which all creeds, admitting a monarchial and exclusive government of the world, entirely abrogate. And this applies equally to the conscious despot of the simple Moslem, or Christian, and to the blind priest, or law of Nature of the materialist or quasi-materialist reasoner. That is, if they attach any meaning to their huge words, capable of being understood or explained by plain thinkers.

"Why not set down in the kenel and await your inevitable destiny?" may fairly say the fatalist of either order.

"Because I myself am Fate," replies the more enlightened spirit.

VI.

This system eminently proclaims that great principle so amply developed in former pages, which is at the foundation of all morality—the essential unity of man's duty towards himself and others.

His conscience, that is, the inherent, all-dominating, unerring thirst of his spirit for sympathetic happiness, is no longer an enigma to him. He understands its warning voice, and refrains from injuring others as he would from mutilating his own members in fear of the inevitable retribution which any provocation of evil must reflect upon his own sensations, though it traverse the cycles of astronomy before fully re-acting upon his individual being. He is preparing and cultivating himself for other and loftier states. Nay, he is daily ascending in the scale of spiritual nobility and power of enjoyment. It is no lottery of heaven or hell, annihilation or mystery, to which he looks forward. He knows that in exact proportion to his work to-day will be his advancement to-morrow. He is his own maker and his own judge—there he is sure of justice. He has nothing to support him but his own endeavor after improvement. He has no chance of a short and easy road to Paradise. It is useless to believe all the articles of religion. No set forms of prayer, common or uncommon, no mechanical church-going devotion will help him one jot. There is no whole duty of man for him. His duty is infinite. His conscience must be satisfied, or peace is hopeless. He must do his utmost to be happy himself, and to make his fellows happy, or he has done nothing. It is useless to set up a medium standard. Not to do his duty is stupidity and madness, and he knows it. It is useless to flatter himself that he does nothing actually injurious to any one. The sins of omission are virtually sins of commission. The crimes of others are no excuse to him for his want of charity. It is his duty that is his interest—his earthly and eternal interest—to help them onwards. What are the vicious, the vagabonds, the criminals? Spirits in a less perfect stage of progress than himself at worst. Gaping horror, disgust, and stern revenge (that is, punishment with any but the most loving motives) cannot enter into his calculations. They are foolishness and ignorance. Savage virtue is proud cruelty. It is useless to murder a murderer without reforming his mind. He may rise again and murder, and be again hung. But once truly tamed and regenerate, and his purified spirit, here or elsewhere, being essentially elevated, will represent so far a diminution of the aggregate evil and suffering of the universe, and a good work will have been accomplished.

The real philosopher has a love vast as his thought. No mountain of difficulty deters him from the prosecution of his enterprise. No failure discourages him. He knows that there are no failures in eternity. Sorrow or later every seed bears its fruit. He never rails, he never laments. He is strong as he is gentle. All living creatures are his friends, and pain alone is his unconquerable yet ever-defeated foe!

VII.

Neither does the wise man repent of sins once past. He will repair them, if possible, by good deeds; but he will not waste life in futile grief for temporary weakness. He knows he must suffer for his aberrations. He would not sin voluntarily. But he is not perfect and never can be, therefore he must sin. That is his nature. He suffers for it, but he regrets not; he hopes and strives. It is idle to grumble over human weakness. It is part of Nature. Man has strength, that is knowledge, enough for his present state, and no more. The spirit of the plant and the insect have also their portion. The soul of a planet or a sun-god have likewise their necessary potency. The outward form is regulated by the internal force. When a man invents a machine, it is his spirit that moves its gigantic wheels and levers. If it crush him, it is his thought that crushes him, just as the wild thought of the madman crushes his reasoning faculties with its fell power. Yet sin, and death, and madness, are but passing ideas. They exist, because they are felt to exist. There is space in eternity for unnumbered thoughts, both good and evil.

The truly wise and virtuous man is he who takes the most extended view of his relations to other spiritual beings. The man who simply seeks his own immediate advantage is on the lowest step of the human ladder. The true poet and philosopher, who has merged the patriot in the cosmopolite, who seeks even

in pain itself for the source of joy, whose soul embraces the desire of infinite knowledge and infinite love, has reached apparently the last station upon the highway of humanity, and capable of imagining, is not improbably upon the verge of becoming a something more than man.

VIII.

In political science the system of the student enforces Republicanism, glorious and uncompromising Republicanism, as the inevitable result of increasing knowledge. What fleeting cobweb fancies are aristocracies of birth, royal dynasties, old charters and constitutions, to an eternal spirit, a pilgrim of the unmeasured vast, a citizen of Nature, a primary element of the illimitable existence! The Infinite is itself a Republic!

For the Herald of Progress.

## Inquiries Concerning Slave Labor.

DES MOINES, IOWA, April 9, 1864.

A. J. DAVIS, DEAR SIR: Perhaps it may be truthfully said that observations and facts in political economy establish the assertion that slave labor is more expensive and less profitable than what is known as free labor. The States of Ohio and Kentucky, lying on different sides of the majestic Ohio river, have been contrasted even by a learned foreigner in his work entitled "Democracy in America" as supporting this assertion, and we presume throughout the so-called free-labor States it will not be questioned. Taking this assertion as true, does it not inevitably follow that the condition of slave labor is much better for the laborers than that of so-called free labor?

By slave laborers we mean those owned, bought, and sold, as the negroes in the Slave States, and all others free laborers.

The science of political economy teaches that labor is the real foundation of all wealth. He is the most wealthy who can secure the most of the products of labor. The slaveowner secures the products of labor by purchasing and owning his laborers and directing their capacities for labor, while in the free-labor system such products are secured from the necessities of the laborers to labor and support themselves and families, and from the interest of other laborers not necessitated to labor for support, &c. With the slaveholder his slaves constitute a part of his capital, and their increase and products of their labor his profits thereon. Hence it is his direct interest to secure the physical well-being of his slaves, in order to the greater profit in their increase and production of their labor, and as the death of his slave is generally a loss of capital, so he will provide against sickness, &c. It may be safely said that the general rule is that slaveholders are directly interested in the physical well-being of their slaves. In the free-labor system the whole field of laborers may be divided into the two classes we have indicated, viz: 1st, laborers from necessity, and 2d, laborers from interest without necessity. The real and substantial products of the second class are small and limited, and the great ocean of wealth, whether held by individual States or otherwise, is the product of the labor of the first, and hence vastly most numerous class.

In the free-labor system capitalists make their profits by employing laborers; and the products of such labor, less the wages paid for it, constitute their profit. The sickness or death of this class of laborers does not affect the capital of the capitalist, and hence he is not interested in securing their physical well-being as the slaveholder is with his slaves. The larger profits resulting from free labor prove that the free laborers perform more labor or consume less of its products, wherefore in two substantial points of view the advantage of physical well-being is with the slave over the free laborer; viz: 1st, in being better cared for as to his physical well-being, and 2d, in not being worked so hard, or consuming for his own comfort more of the products of his labor.

Now both these crying evils result from and on the legitimate fruit of the State government, both the United States and the several States, in upholding rights of property. Thus all property is owned and monopolized by individuals and States, present and incoming; as for example, the owner of the land owns the tree growing upon it, and the fruit it produces for all coming time. Thus every child is born dependent as well as helpless, and before it can put forth its hand and partake of any of the bounties of Nature and supply any *inborn want*, it must be the subject of donation or must labor and earn at the two classes we steal, or rob, no matter what the abundance is of the article desired. Shall governments be upheld that make slavery preferable to the condition of free labor, uphold and compel both, and lock up Nature's bounties and supplies against her children? Can these evils be cured save by the overthrow of the gods and governments man instituted? Can other than the laws of Nature, each being left free to judge of such laws without let, be relied upon for full justice to the children of men?

Yours inquiringly,

B. N. KINSON.

P. S. Can other than the laws of Nature, each being left free to judge of such laws without let, be relied upon for full justice to the children of men? Of course reliance upon the laws of Nature, each being the judge of such laws, is inconsistent with civil government, or the government of States, &c. But can man's individuality be otherwise respected in its fullness? Can his direct and unqualified responsibility to his formator, or laws of his formation be otherwise abolished? and the full fruition of his formed existence be obtained? Each appears to be a separate entity with capacities for sociability. Association, however, it seems to me, ought to be upon an equal footing, which cannot be obtained except by leaving each free to act upon his own judgment and impulses, without hindrance. But it may be replied that, left thus, the strong would oppress the weak, &c.; but it must be remembered such would destroy the proposition itself. The intrinsic goodness of the proposition to leave each free, &c., is one thing, and whether it would be practicable or possible is another thing. But we insist that it is not only possible, but practicable. To deny either is to affirm that the formative power and orderly plan are imperfect and the imperfect creature must improve the plan and supply its imperfections. To affirm the necessity of civil government or government of States is to affirm that the formative plan of man's

existence is imperfect, and the creature of such imperfection must improve it by superior adding civil government. We think man's end in being placed here upon earth will be best subserved by the strictest adherence to the plan or laws of Nature in his being.

For the Herald of Progress.

## Our Foreign Correspondents.

WASHINGTON CITY, May 14, 1864.

MR. EDITOR: Having spent some years of my life abroad—ten of them I may say in France—I cannot help reading with some degree of interest, the letters of "foreign correspondents" which some of our papers occasionally contain.

A accustomed to view France as a country inhabited by human beings, who have like passions, interests, domestic associations and social ties with men anywhere and everywhere, and having had personal experience that such is the case, and that the French family circle is one of the happiest, most correct and homelike with which I am acquainted, I always look with some astonishment at the complete ignorance of France and French people, that characterizes nearly every one of these letters from correspondents.

Of what do they write? Almost invariably of the *dom-monde* (as it is called); that is, of the unfortunate *commune* of the French capital; as if the whole population of the country was to be judged by a few hundred unhappy creatures! victims mostly, to, and supported chiefly by, the foreigners! This is no exaggeration, as can be shown by the very minute returns made by the French authorities.

I am aware that foreigners have great difficulty in getting into French society, yet why disgust the American mind by the constant recital of the same stories of the same little, and (to the French population) almost unknown class? Can our domestic circles gain by such stories? Would it not be more honest to say nothing about them? Such letters only show what my own long observation taught me, that most American men make but little effort to see any other class; and thus, wrapped up in and infatuated about them, they see nothing else among the millions of working honest people, but a few dozen prostitutes!

It may be severe to speak thus, but the injury done by this false representation of a foreign social system, must have its immoral influence on the American or any other mind.

A reflecting person will see at once the absurdity of such views of any national life; because where men and women are, there must be found all the social ties, all the domestic affections, exemplified in one country as much as in another, and that any difference between nations of equal social condition can only be in proportions so small as to have little effect upon statistical returns. Even suicide is governed by natural law, and is almost invariably the same year by year in equal amounts of populations.

To ascertain the amount of morality in different nations, it is not enough to ask to what systems of religion they belong—the real mode of settling the point is to ascertain what is the *moral condition of the people*, and what the *nature of the laws governing and controlling that condition*.

Now if in two nations, one possessing a population in a state of servitude as slavery, and the other a population to whom the land is given for occupation by all, the moral result will follow, that the latter will possess the best, most independent and self-respecting people. Degradation and misery will stare the traveler in the face in every little village of the first, while prosperity and contentment will everywhere distinguish the other.

Let us take two so-called "prosperous" countries and compare them for a moment. In England the land is owned by about 70,000 families, and consequently its pauperism and misery exceed anything an American can conceive. London alone possesses 80,000 "unfortunate women," some authorities say even more! Its towns and its villages even, swarm with them. This arises, not from any innate wickedness in the people, but from their degraded, dependent condition to the "charitable" 70,000.

In France, on the other hand, there are 13,500,000 owners of land, and consequently, in accordance with law, scarcely any pauperism, no poor laws, and little misery. There is poverty among old people and orphans; but it is even cheerful, while the poverty of England is misery most degraded and sullen. Paris possesses almost exclusively the class called "unfortunate women," numbering about 8,000. London is not ten times larger than Paris; it is not even twice as large; yet why this difference?

If a more liberal religious system could make England better, why is she not so? In France one frequently sees two villages near together, the one Protestant and prosperous, the other Catholic and apparently asleep. But the same law, above spoken of, makes the same independent, self-respecting, moral people, in both villages. In a material sense, the Protestant has the advantage, because the population is left more to follow out its instincts of personal interest in whatever comes before it; while the Catholic is constantly embarrassed by the meddling of his "spiritual adviser," and is thus thwarted at every turn. For the rule holds good here too, that a fool's instinct of what he ought to do for self and family is more sure than the counsel of the wisest and best-intentioned of strangers.

Might we not ask our "foreign correspondents" not to expose the society in which they move abroad so openly to the world at home. Talking of "home," Mrs. Stowe—even Mrs. Stowe! thinks that a people who have not the barbarous word "home" cannot be domestic! yet even to us, without its associations, what meaning have these four letters!

The French term for home is, *really, more intimate*; meaning, *our own interior or family circle, at or within the house—chez-nous!* Compared with it, what do the letters *home* mean? This is the other view of the case—and a great deal more might be said.

## The Right Sort of Religion.

Some one whose head is unusually "level," has written out his ideas of religion as follows. It will do to read and think about:

"We want a religion that goes into a family, and keeps the husband from being spiteful when the dinner is late; keeps the wife from being fretful when the husband tracks the newly-washed floor with his muddy boots, and makes the husband mindful of the scraper

and the door-mat; amuses the children as well as instructs them; wins as well as governs them; projects the honey-moon into the harriest moon, and makes the happy hours like the eastern fig-tree, bearing in its bosom at once the beauty of the tender blossom and the glory of the ripened fruit. We want a religion that bears not only on the sinfulness of sin, but on the rascality of lying and stealing; a religion that banishes all small measures from the counters, small baskets from the stalls, pebbles from the cotton bags, clay from pepper, sand from sugar, chickory from coffee, beet root from vinegar, alum from bread, lard from butter, strychnine from wine, and water from milk cans.

"The religion that is to advance the world will not put all the big strawberries and peaches at the top, and all the bad ones at the bottom. It will not offer more baskets of foreign wines than the vineyards ever produced bottles.

"The religion that is to sanctify the world pays its debts. It does not consider forty cents returned for one hundred given, is according to gospel, if it is according to law. It looks on a man who has failed in trade, and who continues to live in luxury, as a thief. It looks on a man who promises to pay fifty dollars on demand, with interest, and who neglects to pay it on demand, with or without interest, as a liar."

For the Herald of Progress.

## The Gender of the Holy Ghost.

BROTHER DAVIS: I observe in the HERALD of May 7th, which has just reached me, a brief criticism on a query which I submitted in Jan. 1863, to Mr. Foster, involving an allusion to the sex of the third member of the Christian Trinity—the Holy Ghost. The writer labors to show that the application of the masculine pronoun "he" in John xv: 26 to this anomalous being is attributable to a mistranslation. If this be true, I suggest that, inasmuch as our most profound scholars have thus utterly failed to find or to disclose the real meaning or sense of "the Holy Scriptures," our "Divine Revelations" must be considered Revelations of darkness, and hence need revealing over again.

On the other hand, if commentators and other critics have been gifted with a profundity of knowledge, intellectual acumen, and moral sense, so far surpassing that of Omnipotence, as to be able to discover the failure of "infinite wisdom" to make himself understood (even with aid of the Holy Ghost) when imparting "Divine truths essential to man's salvation," and have hence been successful in improving upon and correcting the blunder, so as to make the "Holy Word" more intelligible than he was able to do, then, as a logical necessity, bibles should be thrown aside as only calculated to mislead, and commentaries read and studied in their stead.

But your correspondent utterly fails to remove the difficulty, and only attempts to take one step in that direction. Conceding to him all the advantages or benefit he can claim by improving upon the passage in question, (John xv: 26) yet there are other texts in which the masculine sex of this imaginary being is too plainly disclosed to be set aside by any learned ingenuity.

In Acts xxviii: 25, it is declared "Well spake the Holy Ghost by Esaias the prophet unto our fathers," &c. Now here we observe the Holy Ghost possessing the faculty of speech, or if the declaration shall be interpreted as only meaning an elaboration of the prophet's own inspirational or spiritual powers, then we will quote Acts xxi: 11, "Thus saith the Holy Ghost, so shall the Jews of Jerusalem bind the man," &c. Now here we observe the Holy Ghost speaking direct, without employing any medium. It is a direct, individual, conscious act of a being possessing a mind—an act which no "it," no "neuter gender," no insensate object could perform—a display of vocal powers possessed only by intelligent beings, which must, necessarily, be either of the masculine, or feminine gender. And of course the former, inasmuch as the gods, though often subjugating woman to the pains of parturition in the process of their metamorphosis into the human form, yet seldom honored them by way of requital, by assuming the peculiar characteristics of their sex. The gods were of the direct, individual, conscious act of a being possessing a mind—Hence the logical conclusion that the Holy Ghost in the above texts was one of the male sex. And Annanias (see Acts v: 3) is charged with "lying to the Holy Ghost," which implies on the part of the latter the faculties both of hearing and comprehending. Hence there can be no "it," or "neuter gender," in the case.

Other texts might be cited, but as I design soon to transmit for the columns of the HERALD, a full exposition of the history, character, sex, origin, and manifold exploits of this widely-misunderstood "hypostatic union," whose history is traceable to a very remote antiquity, and to various oriental countries, I will close by reminding your initial correspondent, R. G. P., that he is essaying to "become wise above what is written," in attempting to unsex the Holy Ghost.

Yours for the truth on all subjects,  
HARVEYBURG, Ohio. K. GRAVES.

For the Herald of Progress.

## Beneficial Effects of False Doctrines.

FRIEND DAVIS: In the early part of the present century there lived in the beautiful town of Chertsville, Mass., a puritanical divine, whose name was Rev. Jotham Sewell, familiarly known as old Father Sewell, of whom the records say he preached more than a thousand sermons in said town. He was particularly noted for his eccentricities and soundness of faith in his creeds.

Upon one occasion he was called upon, as was the custom, to preach the funeral sermon of an only son of a widow, who was well known for his kindly disposition, sobriety, truthfulness, and in fact, gentlemanly deportment, moral and upright character, but yet was not a member of his or any other church, nor was his mother, as far as I am aware. The mother felt her loss very severely, and naturally looked to the man of God to give her some consolation in the hour of her trial.

In his discourse, they not being of his church militant, and consequently not of the elect, he said there was not a shadow of a doubt, according to the teachings of the holy Bible, the express word of the living God, and he had not a doubt of it, but that this boy, who was so young, and, as men count goodness,

was so good, was eternally damned into hell-fire. The mother, upon hearing this—her last hope being destroyed—threw up her hands and exclaimed, "O my God!" and became a raving maniac the rest of her days.

Providing the one thousand sermons were each, directly or indirectly as fruitful as this, what will be the summing up—what will be the record?

How many orthodox prayers did it or will it take to make amends for these long years of earthly bereavement and anguish of this poor stricken mother?  
O. W. TOWN.  
FARMINGTON, Me.

## What if the Clothes take Fire?

Perhaps three persons out of four would rush right up to the burning individual and begin to paw with their hands, without any definite aim. It is useless to tell the victim to do this or that, or to call for water. In fact, it is generally best to say not a word, but tear up the carpet, or seize a blanket from the bed, or a cloak, or any woolen fabric—if none is at hand, take any woolen material—hold the corners as far apart as you can, stretch them out higher than your head, and running boldly to the person, make the motion of clapping in the arms about the shoulders; this instantly smothers the fire and saves the face; the next instant throw the unfortunate on the floor; this is an additional safety to the face and breath, and any remnant of flame can be put out more leisurely. The next instant immerse the burned part in cold water, and all pain will cease with the rapidity of lightning. Next get some common flour, remove from the water and cover the burned parts with an inch thickness of the flour if possible. Put the patient to bed and do all that is possible to soothe, until the physician arrives.

Let the flower remain until it falls off of itself, when a beautiful new skin will be found. Unless the burns are deep, no other application is needed. The dry flour for burns is the most admirable remedy ever proposed, and the information ought to be imparted to all, the principle of its action is, relief from pain by totally excluding the air from the injured parts. Spanish whiting and cold water of a mushy consistence is preferred by some. Dredge on the flour until no more will stick, and cover with some cotton batting. In washing clothes, use one part of sulphate of ammonia with nine of water; one pound of tungstate of soda to a gallon of water. Dresses to be starched should have one-third of tungstate and two-thirds of starch.

[Hall's Journal of Health.]

## On the Road to Siberia.

The *Norfolk* publishes a letter from an Austrian subject who fell into the hands of the Russians, and was sentenced to transportation to Siberia. He states that he has been three months on his journey since he set out from Keiff. The political exiles are chained in batches of six, and are treated as ordinary malefactors. They are locked up at night, twelve together, in a small hut, where they fall asleep with fatigue. They are allowed only three coppers a day to feed themselves, and they would perish of hunger were it not for the Russian peasants, who throw them bread as they pass through the villages.

The immense steps through which the prisoners pass are covered with snow, through which they find it difficult to make their way. Their destination is Tobolsk, the capital of Siberia, where they expect to arrive in August. They wade through the snow without the protection of strong boots, fur, or warm cloth, and deprived of every refreshing beverage. They still console themselves with the hope that they shall return to their native country. A number of them, nevertheless, drop off and perish in the snow, particularly those who are suffering from wounds.

## The English Schoolmaster Abroad.

The ignorance of this enlightened age is somewhat astounding. Only the other day a zealous antiquary, looking for Dryden's house, in Fetter Lane, made some inquiry of the policeman. "Dryden, sir," said the latter, "Dryden? Is he a man a little backward in his rent?" Less excusable was the observation of an eminent silversmith to a customer, who, admiring some exquisite piece of silver chazery, remarked, "How this would have delighted CHALMERS!" "We shall be happy to show it to Mr. Chalmers any day he will look in," was the polite observation, in reply. To ascend in the scale, we may remark that we have heard of a knight, who, on having Raimond pointed out to him, looked very unconscious that a landmark of history was before him; but, on being told that it was the spot where the Barons forced King John to sign Magna Charta, exclaimed, "Forced his Majesty! did they indeed? how very improper!" "Let us go a step higher still, and take an illustration from that apogee of nobility, who, having failed in a competitive examination, was asked by a good-natured friend how it happened. "Oh!" said the rejected candidate, "it was all through a fellow who asked me questions I didn't expect." "What did he examine you in?" "Oh! history!" answered the young aristocrat. "Ancient or modern?" exclaimed the youth, with an air of the most intense disgust. "Oh, ever so long before either; time of William the Conqueror!" [London Athenaeum.]

## The Human Eye.

The language of the eye is very hard to counterfeit. You can read in the eye of your companion while you talk, whether your argument hits him, though his tongue will not confess it. There is a look by which a man shows he is going to say a good thing, and a look when he has said it. Vain and forgotten are all the fine offices of hospitality, if there be no holiday in the eye. How many furtive invitations are avowed by the eye, though dissembled by the lips. A man comes away from a company; he has heard no important remark, but, if in sympathy with the society he is cognizant of such a stream of life as has been flowing to him through the eye. There are eyes that give no more admission into eyes than blue-berries; others are deep wells than blue-berries; and others are oppressive and devouring, and take too much notice. There are asking and asserting eyes, and of growing eyes, and eyes full of faith—some of good and some of sinister omen.—EMERSON.



For the Herald of Progress.  
**The Fallen Private:**  
 TO WHOM THE WAR MEANT EMANCI-  
 PATION.

BY GEORGE S. BURLEIGH.

He is not dead! they never die  
 Who for a noble purpose fall:  
 Loud in his country's battle-cry  
 He heard the voice of duty call;  
 And calmly on that harvest-plain,  
 Where men were mowed like falling grain,  
 Faced lead, and fire, and iron rain,  
 That Freedom's flower might bloom for all.

In every throb of his true heart  
 Beat manhood in its naked form;  
 No need of glittering toys of art  
 To mark him noble; in that storm,  
 So fearless, firm—in peace, so mild,  
 Womanly, modest, and undified;  
 By gunshots torn, he only smiled;  
 High faith kept ebbing life-blood warm.

As close again the shattered lines,  
 A tear will honor him who fell;  
 His home amid the Northern vines  
 Shall guard his humble memory well—  
 Where honest pride will breathe his name,  
 Unstained by any taint of shame;  
 "True to the last"—a purer fame  
 Than follows many a chieftain's knell.

High names lend luster to renown,  
 And men are proud to give them praise;  
 But home-love weaves a myrtle crown  
 More sacred than their greenest bays.  
 The ribbon and the gilded star  
 Glitter and dazzle from afar;  
 Unseen the purest honors are—  
 Mute sorrows o'er a vacant place!

Mother! though tears may not be dried,  
 The grandeur of his hope can lend  
 A more than Roman matron's pride,  
 In suffering for a holy end;  
 Not all for this—that he was brave,  
 Not that thy boy gave life to save  
 An empire crumbling to its grave—  
 He died for God!—the bondman's friend!

And so he lives—forever lives—  
 A portion of the boundless good—  
 The glorious freedom that God gives  
 The land he purified in blood!  
 And though he passed away unknown,  
 A million hearts will thrill his own  
 With songs that reach the Eternal Throne,  
 And bless him bathed in glory's flood!

#### Reading Aloud in the Family.

Books and periodicals should be angels in every household. They are urns to bring us the golden fruits of thought and experience from other minds and other lands. As the fruits of the trees of the earth's soil are most enjoyed around the family board, so should those that mature upon mental and moral boughs be gathered around by the entire household. No home exercise could be more appropriate and pleasing than for one member to read aloud for the benefit of all. An author's ideas are energized by the confidence and love of the tender family affections, and every heart is open to the truth like the unfolded rose to receive the gathering dew. The ties of love between parents and children, and brothers and sisters, are thus cemented yet more and more, and varied charms and pleasures are constantly open through this medium to make a home a very paradise. If parents would introduce this exercise in their families, they would soon see the levity and giddiness that make up the conversation of too many circles giving way to refinement and chaste dignity. Read to your children, and encourage them to read to you, instead of reading your papers and books in silence, and in silence laying them away.

[Western Recorder.]

#### A Debasing Theory.

Fill the vacuum of the mind. Awaken its powers, and it will respect itself. Give it worthy objects on which to spend its strength, and it will not riot in wantonness. Do the clergy this! Do they not, rather, demand a prostration of the intellect—a humbling and debasing of the spirit? Is not their knowledge that of things unseen, speaking neither to the senses nor to the faculties? Are not their doctrines, by their own confession, "incomprehensible"? Is not their morality based upon human depravity? Preach the not the innate corruption of our race? Away with this libel of our nature! Away with this crippling, debasing, cowardly theory! Long, long enough hath this foul slander obscured our prospects, paralyzed our efforts, crushed the generous spirit within us! Away with it! Such a school never made a race of freemen. Yet, in spite of the doctrine, to what heights of intelligence and virtue hath not man attained!

#### Immortality of Goodness.

There is nothing—no, nothing innocent or good that dies and is forgotten; let us hold to that faith or none. An infant, a prattling child, dying in its cradle, will live again in the better thoughts of those who loved it, and play its part, through them, in the redeeming action of the world, though its body be burnt to ashes or drowned in the deepest sea. There is not an angel added to the host of heaven but does its blessed work on earth in those that loved it here. Forgotten! oh, if the good deeds of human creatures could be traced to their sources, how beautiful would even death appear! for how much charity, mercy, and purified affection would be seen to have their growth in dusty graves!

#### Good Advice.

If the body is tired, rest; if the brain is tired, sleep. If the bowels are loose, lie down in a warm bed and remain there, and eat nothing till you are well. If an action of the bowels does not occur at the usual hour, eat not an atom till they do act, at least not for thirty-six hours; meanwhile drink largely of cold water or hot tea, exercise in the open air to the extent of gentle perspiration, and keep this up until things are righted; this one suggestion, if practiced, would save myriads of lives every year, both in the city and country. The best medicines in the world are warmth, abstinence, and repose.

[Journal of Health.]

## Herald of Progress

ANDREW JACKSON DAVIS, EDITOR.

NEW YORK, SATURDAY, MAY 28, 1864.

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

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

#### Letters concerning the Davenport.

Since the publication of the first letter from Mr. Dyott—who claims to have demonstrated the fraudulent character of the Davenport manifestations—we have received a large number of communications, both for and against Mr. D. and the boys. A little reflection, it seems to us, will convince all parties that this controversy is unprofitable.

In the first place an individual testimony regarding the Davenport performances, whether favorable or unfavorable, cannot be received as conclusive by those who have no knowledge of the facts in question. And this is the condition of most of our readers. In the second place the feats of the boys cannot be sufficiently described to make the general reader, who is unacquainted with them, understand either what they are or what they are not. We have in our drawer long letters describing minutely a series of experiments with the boys, who acted as professed mediums, which tend to overthrow the points upon which Mr. Dyott puts the greatest stress, but which would not convince Mr. D. that he was mistaken; and so, if we should publish this favorable statement, our columns must (to be "free") be kept open to an equally long reply from somebody who thinks he knows something very different. Such controversies become personal and bitter, and at once unprofitable to the cause of truth. We published Mr. Dyott's article simply to call attention to his conclusions—more especially to the questions he asked at the close of his letter, so that others might be careful and critical in making their investigations. And here, for the present, we will let the matter rest.

#### The National Struggle.

The present struggle for liberty and progress must go forward to a perfect end. The worst passions originated this war, the worst passions are resisting the march of free institutions, and the worst passions must be overcome, before the war can end. The whole civilized world detests the slave-system which the rebellious States fight to perpetuate. The common conscience of humanity, the benevolent sympathies of all true men and women, the gospel of universal Nature, and the inspirations of the infinite Mind, together with all the superior Brotherhoods that fill the upper chambers of the house not made with hands—yea, all are with the Principle for which the great loyal northern Free States pour out their populations and treasures. Hence the war must go onward, and the overthrow of a barbarian form of civilization must be accomplished perfectly, both through Presidents and in spite of them, through politicians and in spite of them, through disloyal Generals and in spite of them, through misfortunes and national bankruptcy and in spite of them—for nothing can ultimately withstand the omnipotent flow of the eternal principle of Liberty, which is inseparable from eternal Justice and Righteousness, by which alone a nation can be delivered and exalted to the paths of progressive happiness.

To falter at this stage in the struggle would be a crime against humanity, and it might be punished with death to the Nation. The whole world looks this way, and it will sit in terrible judgment upon any symptoms of weakness that may appear in the spirit of the North. The proud spirit of the southern traitors demands a complete defeat—not a partial contraction of their lines, not a partial dispersion of their armies, but an entire destruction of their power to do anything more in opposition to the expansion of free institutions. They are rich in lands and strong in the pride of aristocracy, and they will not be governed by any power save that which utterly crushes their armies and annihilates their existence in the estimation of civilized nations.

This is the magnitude of the labor in the hands of loyal men. Parties and Presidents who adopt a less complete programme will be overthrown. An eternal principle is involved in this struggle. To harmonize with and obey it, is life; to oppose and discard it, is death. Parties and Presidents will be "governed by those events" which grow out of this Principle. Hence it matters little who is next voted into the Presidential chair, for the work now on hand must be prosecuted in accordance with Justice and Liberty.

The end is not far off; the day of deliverance

is dawning. A clear light is visible in the east. True, a spirit of revolution is awakening in the North, and new trials lead the storm-clouds that fill the southern sky, but beyond all there is national peace and happiness.

#### Mrs. Townsend's Lectures.

This brave and cultured Sister delivered two discourses before the Friends of Progress at Dodworth's Hall, on Sunday, 15th inst. We regret that our reporter was not present, because her words and ideas could then have lodged in thousands instead of hundreds of living souls. She speaks from the inner life, and what she utters touches the inner life of her hearers. The sincerity of her spirit is tender and strengthening.

In the morning her theme was the "Manifestations of Life." Her text was chosen from a bouquet of flowers which some loving stranger placed before her on the desk. From this text she expounded the various developments of the divine principle of life in human nature and in general society. She discovered harmony in the variety of life-expressions; the discords being visible and felt only when different types of character and disposition were brought into close and intimate relations. Such relations ought not to exist, and they will cease when wisdom becomes a ruling principle in individual life and society. She reasoned from her intuitions, and arrived at the clearest conclusions, self-evident to every thinking and progressive mind.

In the evening her discourse was concerning the bearings of the teachings of Spiritualism on the individual and natural character. It was a faithful statement and a noble vindication of the principles of a true, progressive, harmonical Spiritualism. We wished, while listening to her earnest and truly eloquent exposition of the holy truths of our scientific and intuitive faith, that the editors of our city press, whose reporters so freely ridiculed the Clinton Hall Conventionists, could have been within the sound of her voice. They would have retraced every word of falsehood and contempt printed in their columns. But we do not blame them, for full well do we know that they live and move and have their being in the spirit of the moment—reflecting faithfully the baseless opinion of the majority of their readers and financial supporters. Mrs. Townsend's lecture was freighted with the tenderness and deep strength of a true, noble woman. The audience frequently testified their satisfaction. The Harmonical Choir never sung more acceptably and appropriately, and the day, although stormy and debilitating to the physical nature, was, nevertheless, well kept by hundreds of those who truly sought the paths of spiritual progress.

#### Mrs. E. C. Clark.

Last Sunday evening Mrs. Clark addressed the large congregation at Dodworth's Hall. Her well-chosen subject was expounded in appropriate and impressive language. She explained and vindicated the position of Progressive Spiritualists to the institutions of the past and present, and clearly opened up the path of advancement for the people in the new age that is dawning. This Sister in Progress is gentle in disposition and refined in speech, and her power to do good is deep and spiritual.

#### Lectures next Sunday.

The Editor of this Journal will discourse at Dodworth's Hall, 806 Broadway, at the usual hours next Sunday morning and evening.

#### Musical Benefit for the Harmonical Choir.

Next Monday evening, May 30th, there will be an entertainment at Dodworth's Hall, to replenish the treasury of the "Harmonical Choir." The citizens have expressed deep interest in the music voluntarily furnished by this choir from Sunday to Sunday, and hundreds will be glad to testify their friendship substantially at the ticket office next Monday evening. The proceeds of the entertainment will be put into the hands of the esteemed Leader and Treasurer, Mr. P. E. Farnsworth, and be devoted by him toward defraying past and future expenses incident to the musical department. A large and refreshing variety of pieces will be offered to the public.

#### The Philadelphia Lyceum.

The programme of the first Benefit Exhibition of the Lyceum in the city of Brotherly Love consisted of Floral and Musical tableaux, Free Gymnastics in costume, Marchings, Silver Chain Recitations, and selections of Music from the best sources, under the direction of Dr. Shelling. Such an entertainment cannot fail to attract the people, and especially all who take a lively interest in the successful development of youth. Next week we may give more definite information regarding the success of the Exhibition.

#### Movements in Milford, Mass.

Through the persevering exertions of Mr. B. B. Marshall, a Children's Progressive Lyceum has just been organized and equipped for progress, in Milford, Mr. Medberry, of the Providence Lyceum, kindly assisted in starting the institution on the 15th inst., which will be the day and month next year for the celebration of its first anniversary. Friend M. remarked that the Milford Lyceum began under favorable conditions and thinks it will go on flourishingly.

#### New Books.

Several new and valuable books and pamphlets have been recently received from their authors and publishers. We shall review them in their order very soon.

#### Progressive Movements.

##### THE DRESS REFORM.

The movement inaugurated by the Ladies' National Convention at Washington has gained foothold in New York. The Ladies' Committee of the Metropolitan Fair called the first meeting, and now the rooms they occupied at the corner of Broadway and Great Jones St. bear this inscription.

"WOMEN'S PATRIOTIC ASSOCIATION,  
 For Diminishing the Use of Imported Luxuries."

A public meeting has been held at Cooper's Institute and was largely attended. The pledge adopted disheartened many earnest women, because of its vagueness and want of force. But no amount of indefiniteness in the pledge can deprive the movement of vital power, wherever it meets an earnest spirit.

##### ONE GOOD EXAMPLE.

We heard a lady mention a clear case of the genuineness of the spirit as exemplified by a Fifth Avenue lady, well known for her splendid laces and other costly articles of apparel. An acquaintance met her on the street the other day, and failing to recognize her on account of the change in her dress, was informed that she had laid aside her laces and diamonds during the war! Her street dress was a plain calico!

##### THE VALUE OF THE MOVEMENT.

The real excellence of the work thus begun lies less in the saving of gold for imported goods than in the tendency towards general retrenchment in dress and display. When it shall cease to be fashionable to parade costly silks on Broadway—literally on the streets, whole breadths sweeping the pavement, what a removal of incentives to pride and temptations to vice. In the eyes of all men of sense, those who enter into the spirit of this cause will stand exalted. And every man truly loyal to the cause of freedom, in person and nation, will not only sustain the ladies in this work, but themselves set the example.

The meetings held thus far have called out the following among other individual expressions.

##### LADIES HAVE TWO FEET.

Hon. Judge Kelly, of Philadelphia, in addressing the Washington meeting, said:  
 "I don't think the ladies deserve all this scolding, but really their dresses remind me of an inverted peacock. They should not thus hide their feet, for any man of marriageable age knows every lady has two feet, and I have known of ladies with homely faces who got husbands because of their pretty feet, and the nimble manner in which they used them. They do not appear on the streets in foreign countries in long dresses, and why should you do so, taking home in your trail that which should be left for the scavenger. Women who dress plainly will always command respect."

##### EFFECT OF ECONOMY.

Benson J. Lossing writes:  
 "There is no people on the face of the round earth so prodigal as we in the use of every luxury which industry can create and money purchase. Persuade both men and women to live simply and temperately, and a good habit is not only thereby established, but the national strength is vastly increased by a positive assurance of its solvency. Should the loyal people of the country reduce their consumption to the mere requirements of liberal necessity for one year, the amount saved in that time would be sufficient to pay the whole national debt, I believe."

##### GOLD FOR IRON.

Hon. Schuyler Colfax, the Speaker, said:  
 "History tells us that during the war in foreign countries the ladies have made sacrifices. The Prussian ladies poured into the treasury all their ornaments, and received in lieu of them an iron badge with the words 'I gave gold for iron' inscribed thereon. I rejoice in the establishment of this organization; it is a signal that woman is interested in her country's cause."  
 One effect of the formation of these societies has been to increase the sale of silks, a single Boston house selling \$12,000 worth at retail in one day! This indicates the necessity for a radical provision respecting the use as well as purchase of expensive articles, and shows the excellence of the example set by the Fifth Avenue lady to whom we have alluded.

#### Women Type-Setters.

The western newspaper publishers, at their recent Convention in Cincinnati, passed a resolution recommending the employment of female help in the composing room, wherever it can conveniently be done.

In our own and other offices in this city the effort is being made to introduce this help, and thus far with good promise of success.

#### The Baltimore Sanitary Fair.

The Maryland Fair for the benefit of the Sanitary Commission is said to have been originated by Mrs. Bowen, wife of Rev. Chas. J. Bowen, a Unitarian clergyman. The proceeds will amount to over fifty thousand dollars! Among the notable events of the Fair was the

##### VISIT OF THE PRESIDENT AND CABINET.

Says the *Tribune* correspondent:  
 "Mr. Lincoln was well received, but Mr. M. Blair got the cold shoulder. The President's speech drew down immense applause when he spoke of retribution for the Fort Pillow massacre; but when he got to that part of it which promised, not retaliation, but a consideration of the question, his utterance fell dead, and all enthusiasm was quenched after that. He moved about as any other mortal did. Mr. Chase was well received."

##### SEWARD'S SPEECH.

"But Mr. Seward's speech came near being the signal for uproarious dissent. Had he spoken anywhere else but in the New England Kitchen, he would have been bisected. His

avowal that he loved his country better than Freedom shocked everybody, but his rebuke of the new-born zeal of Maryland for Abolition gave greater offense than all that he said beside, offensive as it nearly all was to his hearers!"

#### Fremont Convention.

A call addressed to the radical men of the nation has been issued by David Plumb, Edward Gilbert, Frederick Kapp, Ernest Krackowizer, William J. Demorest, Committee; and endorsed by George B. Cheever, Henry T. Cheever, J. W. Alden, F. O. Irish, William Goodell, S. S. Jocelyn, inviting them to assemble at Cleveland, O., May 31st, to recommend the nomination of John C. Fremont for the next Presidency. Says the call:

"The things demanded, and which we ask you to join us to render sure, are the immediate extinction of Slavery throughout the whole United States, by Congressional action, the absolute equality of all men before the law without regard to race or color, and such a plan of reconstruction as shall conform entirely to the policy of freedom for all, placing the political power alone in the hands of the loyal, and executing with vigor the law for confiscating the property of the rebels."

#### An Admission.

Rev. Mr. Sawyer, the editor of the *Christian Ambassador*, the Universalist paper in this city, says of the Davenport Brothers: "The general explanation of the singular exhibitions is that these phenomena are the work of 'spirits.'" And adds: "We are disposed to accept this theory."

Mrs. Severance, whose advertisement will be found in our columns, desires us to say that she has not been able to attend to letters as fast as received, but hereafter, by the aid of Mr. S., she will be able to give prompt replies.

#### The Anniversaries.

From the reports made at the annual meetings of the several religious and benevolent societies, it appears that the receipts and expenses for the past year of the American Tract Society were over \$350,000. The Home Missionary Society received nearly \$300,000, expended \$150,000. The American Board of Commissioners for Foreign Missions is likely to incur a debt of \$100,000 dollars! The American Female Guardian Society has received \$25,000 and disbursed \$21,000. Their organ, the *Advocate and Guardian*, has a circulation of 38,000 copies!

#### Woman and Her Era.

William Lloyd Garrison, in the *Liberator*, offers the following noble tribute to the work:

"For vigor of reasoning, and depth of philosophical investigation, this work—projected by a female brain, and executed by a female hand—is as remarkable and noteworthy as Miss Cobbe's essay on 'Intuitive Morals.' Even a somewhat cursory examination of it has profoundly impressed us, both in regard to the grandeur of its object as connected with human destiny, and the ability of its author."

"It has been common, in all ages, and among all races, for Man to rank himself as superior to Woman, to speak of her as the weaker vessel, to claim for himself exclusive rights, and, consequently, to hold her in subjection to his will. In no country has she ever been treated as an equal, either religiously or politically, either in the single or the matrimonial state, either in the pursuit of knowledge or the acquisition of riches. Her wrongs have been grievous and manifold—her career one of prolonged martyrdom; and all attempts on her part to seek redress, to enlarge her unnaturally contracted sphere, to develop her faculties and power, have been met with ridicule and violence."  
 "Into the consideration of these special wrongs Mrs. Farnham does not enter; she raises no clamorous accusations; she indulges in no personal invectives. Nevertheless, she lays the ax at the root of the tree. The foundation upon which she builds is sufficiently broad and strong to sustain whatever Nature prompts or justice demands. The position which she occupies as a thinker and an expositor of the truth is high above the region of passion, of selfishness, of inordinate ambition."

"Her claim for Woman is not that she is the equal of Man; she boldly meets the alleged charge of woman's inferiority by demonstrating her superiority to him in all that is pure, exalted, holy, and divine; and this she does so calmly, with such power of statement and clearness of elucidation, in so just and reverent a manner, and evincing so excellent a spirit, that, absurd and extravagant as her lofty claim may at first appear to the unreflecting, she cannot but excite admiration even where she may fail to convince. Her treatment of the subject is unique and exhaustive; every page is crowded with thought and reflection; there is nothing overstrained or visionary. But it is too profound a work for the masses, and therefore may fail to obtain a popular sale. To thinkers and explorers in the vast realm of Mind—in the broad field of Reform—it will prove highly suggestive and intensely interesting. Every private and public library should possess it—every family, if possible."

"How well qualified, so far as experience and observation are concerned, is Mrs. Farnham to write the work under consideration, (her intellectual ability and moral worth are unquestionable,) the following extract from her Preface will enable the reader to decide."

#### The Atlantic for June.

This magazine contains contributions from the following pens: H. W. Longfellow, Louisa Agassiz, Mrs. H. B. Stowe, O. W. Holmes, Geo. Augustus Sala, Edward E. Hale, Bayard Taylor, Robert Browning, Maria S. Cummins, Donald G. Mitchell, Harriet E. Prescott, and Fitz Hugh Ludlow. Need anything more be said of this superb monthly?



## THE MOVING WORLD.

## Facts and Events.

☞ Fresh troops are constantly going to the front to reinforce Gen. Grant.

☞ All the horses in the Nashville livery-stables were impressed for Government service a few days ago.

☞ Flax-raising is attracting much attention among the farmers at Harwinton, Mass., this year.

☞ A Boston mechanic has invented a two-story railroad car, with smoking and sleeping-rooms up aloft.

☞ The amount of cotton received in Liverpool in two days, recently, was 96,000 bales. 89,000 were brought from Bombay and China ports.

☞ There are already about ten thousand attorneys on the London roll, and upwards of one hundred and fifty more are applying for admissions in the ensuing term.

☞ The Augusta Journal says: "This will be a great corn year, for the blossoms of the Mayflowers are deeply tinged—a sign which rarely falls."

☞ Letters from Rome state that the number of foreigners who visited that city for the fetes of Easter, amounted to more than sixty thousand.

☞ A one-armed officer from Massachusetts has been appointed a messenger for the United States Senate. All primary offices in the gift of the Clerk are given to maimed soldiers.

☞ Mrs. Ichabod Wing, who recently died of dropsy, at East Weymouth, had been tapped ninety-five times since June, 1858. The total amount of water taken from her at all these operations, was 2,368 quarts or 18½ barrels, weighing 4,786 pounds.

☞ The Boston papers say there never was a time when so many infants were deserted and left on doorsteps and in entryways in that city by their unnatural parents as now, some of the babies having hardly enough clothing around their bodies to keep them from perishing, while others are quite elegantly attired.

☞ A decision of importance to coal-oil dealers was given by the Supreme Court of Pennsylvania last week. Suit was brought against the Pennsylvania Railroad Company to determine the question whether a higher rate of freight-charges could be imposed on oil shipped from Pittsburgh to Philadelphia, because the shipper intended to send it afterwards to New York. The Court decided that the Company had no such right.

☞ A soldier of the 1st Pennsylvania Cavalry, in the Potomac Army, was a short time since found asleep near Warrenton, Va., having slept twenty-four hours. He stepped up to his captain and said, "Captain, I die to-morrow at four o'clock, and the war will end in June. You have no more for me to do." As the clock struck four on the following day, he died without a groan.

## Notes of Progress.

☞ Nebraska is to become a State. The President has signed the enabling act.

☞ Mrs. Lee, a colored lady, recently graduated at the Female College, Boston.

☞ The French now make bonnets out of India-rubber, painted to imitate Leghorn braid.

☞ A Reformed Men's Association, on the basis of the Washingtonian movement, has been organized in Boston.

☞ There are now at Memphis, besides a Colored Orphan Asylum, four schools for colored children.

☞ In Union College, besides the new Professorship of Rhetoric, a new sub-department of Natural Science has been established, and also a department of Light Gymnastics.

☞ Mrs. Cary, of Canada West, a colored woman engaged in the recruiting business, reached New Haven some days since with twenty-nine men, who were all accepted.

☞ The highest Court of Justice of Constantinople has decided to forbid the sale of basineh at the cafes and by the apothecaries, except by the prescription of a doctor.

☞ Mr. Caleb Hodgson, Mayor of Carlisle, (England,) being asked for some aid to the tercentenary celebration, refused, saying, "Shakespeare was a clever man, but he might have turned his talents to better advantage."

☞ The Italian journals speak of a project to construct a bridge over the Straits of Messina, to unite Sicily with the main land. The bridge proposed would be a suspension one, on a new system, the chains being of cast steel, and strong enough to support the weight of several railway trains.

☞ The pointed leaves of the pine are used in Prussia as a substitute for cotton. They are boiled with various ingredients, and steeped in chloride of lime, become of a woolly texture, resembling wadding. The substance thus produced, mixed with wool, is manufactured into blankets. It is stated to be impervious to the attacks of insects of all kinds.

☞ The Independent says that "when Wendell Phillips was embarking homeward from France, a Frenchman said, 'Mr. Phillips, when shall you come to us again?' To which he replied, 'When the slaves are free, and the women vote.' 'Then,' rejoined Monsieur, 'we shall never see you; good-bye.' The editor of the Independent adds: 'Now, we hope the good time is coming when Wendell Phillips may revisit France on his own terms.'"

☞ The Boston Advertiser, recalling the incidents of the spontaneous triumph which overwhelmed Gen. Banks on his last visit to the city, says: "On that very day, that favorite of the people was congratulated by a friend on the hold he had upon the public favor. 'Yes, madam,' said he, with a grave smile, 'and the first mistake I make they will forget it all.' His prophecy proves true."

## Personal Items.

☞ Gen. Meade has purchased a handsome residence in the city of Philadelphia.

☞ Rev Samuel J. May was surprised, a few evenings since, by a gift of \$500 from the members of his society, at Syracuse.

☞ It is said that the present Mayor of Stratford-on-Avon is a native of Connecticut, E. F. Flowers. He has been five times chosen to that office.

☞ Dr. Mary E. Walker is now a prisoner at Richmond. The Richmond papers make merry over her short dress, for she still adheres to the "Bloomer."

☞ Rev. John Pierpont, the Unitarian minister and poet, is employed as clerk in the Treasury Department. He reached his 80th year last month, but is yet hale and active.

☞ T. Buchanan Read, the poet, painter, and sculptor, has been drafted in the Twenty-second Ward, in Cincinnati, and in the same regiment were drafted F. B. Plympton and E. Henderson, editors of the Commercial.

☞ The pretty rebel spy, Emma Jones, who was sent North some time ago, has been banished, by Governor Andrew, to Barnstable, Massachusetts, to stay during the summer. She is a native of Massachusetts.

☞ One of the sons of the poetess, Mrs. Hemans, has long resided in Italy, where he embraced the Catholic faith.

☞ Another son of Mrs. Hemans obtained high reputation and fortune as a civil engineer in Ireland.

☞ Eliza Wright says, in the Boston Daily Advertiser, that he was present at a conversation when the President was urged to give Gen. Fremont another command, (he having thrown up one in a huff) and that the President gave no other reason for not doing it but this, that Fremont was a "battered reformer."

And pray, what is that?

## Literary, Artistic, and Scientific.

☞ An enterprising London publisher is issuing a cheap edition of Shakespeare's works. The charge is a cent for each play.

☞ A new planet was discovered on the second of February last by N. Poyson, director of the Observatory of Madras.

☞ The Mayor of Liverpool, England, had all the theatres in his city free to the public on the evening of the Shakespeare tercentenary.

☞ Miss Hosmer, the sculptor, is engaged on a group of a Sleeping Faun, whom a faunetto (young faun) is tying to the stump of a tree. It is a charming composition, full of spirit and character, and will greatly increase her reputation.

☞ Story has remodeled his Cleopatra, making many changes and improvements. He has also modeled a bust of Mrs. Browning from memory, for her brother, which he has succeeded in rendering pleasing without losing the characteristic likeness.

☞ In the Mediterranean Sea, near the coast of Sicily, a movable island has been seen of late, sometimes rising almost to the surface of the water, and again disappearing quite out of sight. It is supposed to be of volcanic origin, and an English vessel with a cargo of scientific men on board, is stationed in the vicinity watching the phases of the phenomenon.

## Sense and Nonsense.

☞ The women of Utah have recently altered the orthography of their creed. They now spell it *Mormon*.

☞ The firm without pliancy, and the pliant without firmness, resemble vessels without water, and water without vessels.

☞ A hardshell Baptist preacher in discoursing about Daniel in the lion's den, said: "And there he sat all night long looking at the show for nothing, and didn't cost him a cent."

☞ "Would you like to look at the moon?" asked a "professor" who had stationed his spy-glass at the street corner, of an Emancipator. "To the devil with you, would I be givin' a dime to look at the moon with one eye, when I kin see it with my two, and cost me nothin'?"

☞ A hoosier paper contains an editorial notice that marriages and deaths will not be published unless authorized by some known name, and prefers that they should be delivered in person. It may be expedient, therefore, for those who wish their obituary notices inserted, to hand them in the day beforehand!

☞ A gentleman who had the honor of presiding at a Sunday-school celebration not long since, being a little inclined to put on airs, informed the audience, in a rather ostentatious manner, that they would "now have some vocal music on the brass band."

☞ When Cromwell first coined his money, an old cavalier, looking upon one of the new pieces, read this inscription on one side: "God is with us;" and on the other, "The Commonwealth of England." "I see," said he—"God and the Commonwealth are on different sides."

☞ An old toper bet that he could, when blindfolded, tell each of several kinds of liquors. When brandy, whiskey, gin and other drinks were presented to him, he pronounced correctly what they were. At length a glass of pure water was given him; he tasted it, paused, tasted it again, considered, and shook his head. At last, said he, "Gentlemen, I give it up. I am not used to that kind of liquor."

☞ The hat was passed around in a certain congregation for the purpose of taking up a collection. After it had made a circuit of the church it was handed to the minister, who, by the way, had exchanged pulpits with the regular preacher, and he found not a penny in it. He inverted the hat over the pulpit cushion and shook it, that its emptiness might be known, then raising his eyes toward the ceiling, he exclaimed with great fervor, "I thank God that I got my hat back from this congregation."

## Facts and Fancies.

"Oh! Woman, in the hour of ease  
Uncertain, coy, and hard to please—  
When pain and anguish wring the brow,  
A ministering angel thou!"

Let us hope that in our present conflict the words above have not been falsified. For many a poor rebel, as well as Union soldier, lying wan and gory in the crowded hospital, has felt the cool, tender touch of woman's fingers wiping the death-dew from his brow, as she took his last message for the dear ones at home, or nursing him back to life again with all the gentle care which a mother or sister could have given. Woman's true instincts ever fly to succor the weak and suffering; she needs no teaching to tell her this angelic mission is a sacred right. But she does need to be instructed, and then to act practically on one subject—viz.: the folly and danger of such indiscriminate luxury and extravagance as characterizes the present hour.

Never was there an ordeal so trying since our infant republic emerged into being; never a time when insane recklessness became so universal as at the present. The richest silks and laces are sported by ladies who rarely aspired to such articles formerly, and merchants tell of heavier sales than ever before in costly articles for use or show. This alarming symptom of evil can be checked in a good measure by Woman; it is greatly due to her thoughtlessness that it has so widely infected the people.

She has bravely sent her dearest and best jewels to defend our country in its hour of sore need—will she fail when called upon to give up for the same good cause what are trifling baubles in comparison with those?

The Woman's National Covenant movement is designed to counteract this injudicious expenditure, and to give us an opportunity to assist in unraveling the financial difficulties in which war necessarily involves the Government. Its influence and use will be greatly determined by the manner in which the movement is managed and brought before the people.

Common sense dictates that home manufactures should always be used in preference to imported articles, thus preventing the constant exportation of specie and encouraging domestic industry. Again, while the few have wrung wealth from our country's extremities, the many have suffered grievous loss. These, with the families of the fallen or disabled soldiers, will need that support which could be given by the manufacturer, here, of numberless articles which are only to be procured from abroad by gold.

Let Woman understand and feel that her influence, in dispensing with whatever is not really necessary, will lift a great load from the public burden, and she will nobly do her duty. More rarely than man does a woman err in duty when principle is concerned, save it be through ignorance. And she will spring forward to the rescue when cognizant that the life of the nation, like that of a wounded soldier, can be strengthened and sustained by the united efforts of her sex.

Our southern Sisters have done more nobly than we, according to their light; every account tells of their industry, economy, and efficient aid in assisting the finances of the Confederacy. Delicate women, who have formerly been arrayed like Solomon's lilies, are now carding, spinning, and weaving the clothing of their entire families, and undertaking cheerfully the rudest manufactures, without machinery and almost without material. However ill-directed their efforts, it is glorious to see how they rise to the level demanded of them by the exigencies of those they love. There is nothing Woman cannot do, and render it beautiful in the doing; no duty too humble or trying that she cannot make lovely by the spirit in which it is done.

And what cause can call out the action of her every faculty—what can more nerve her zeal, inspire her aims, and quicken her spirit of heroic self-sacrifice and self-forgetfulness, than that which impels the very life of the greatest and best of all Governments?

## AMUSEMENTS.

It is a curious fact, that, never in our history as a nation, has there been a more general love of amusements than that which now obtains. All places which minister to the love of pleasure are nightly crowded; one play, superficial in plot, flimsy in sentiment, but showy in scenic effort and dramatic action, has had a run of one hundred and twenty nights in one theater. Wood's, Christy's, and Bryant's Minstrels reap a constant harvest, and concerts of amateur musicians and singers are always successful.

What is the cause of such unexampled amusement-seeking? asks the thoughtful reader. Doubtless one very natural explanation is afforded by the law of reaction, which is as certain in the mental as in the physical world. We are raised to a constant pitch of excitement by the condition of our country, and by individual anxiety for dear ones who are engaged in its defense. This anxiety, if we have not faith enough—and how few have—to throw off all care upon the Infinite Intelligence and Love which rules above, preys like a vulture at the heart. It is but natural to seek some spot where song, brilliancy, and laughter may offset the solicitude which reigns within. This is all right, if we seek reasonable recreation, for such is necessary for healthful life. But in keeping pace with the extravagant outlay of wealth which is now so rapidly changing hands, many grow mad in thoughtless dissipation. There is nothing new in all this; in the imperfect balancing of the individual, the majority are so constituted that they can neither bear fortunes, smiles, or

frowns. Revolutions bring out, alike, unexpected genius and unsuspected weakness.

All history gives us examples of this immaturity of character. But humanity slowly grows more self-adjusting, and it can even now be seen that strength has been the gift of trial.

## OUR MEETINGS AT DODWORTH'S.

Within the shadow of Grace Church, on Broadway, is a block of buildings devoted to business purposes: in the second story of one is a pleasant hall, called Dodworth's, well-known to the lovers of progressive truth.

Here have they met for several years to cheer each other on with words of hope and kindness, and to interchange thoughts upon great topics connected with interior development—consequently, practical life, since all inner growth must, at some point, manifest itself externally.

Our friends abroad can scarcely imagine how we love those warm greetings of soul with soul, where we recognize each other for what we are and what we aim to be alone. Nor are we discomfited that Grace Church frowns down (?) with its appointments for aristocratic idolatry, and draws its formal prayers in response to the unintelligible tuning of its consecrated recitor, and then composes itself to sleep during the sermon upon the poor fisherman of Galilee. Has it not taken a through ticket to heaven on a first-class car, stamped with the seal of a bishop?

We at Dodworth's, having little confidence in such old passes, believe that we shall only find heaven in our hearts, and that from them may go out influences which can help others to make one in their own. We know that the poor we have always with us: the poor in spirit, in self-knowledge, in charity and love, though the outside be richly decked—and we gladly see the poor man grow rich, as he gains in love and knowledge of the imperishable and the true. And we love Dodworth's. The very walls are impregnated with free, glowing, earnest thought, and there hearts and hands are ready for action ever.

Here is a nucleus where gather the widest and best thoughts of the day: thoughts redolent with the love of all humanity and beautiful in their truthful proportions. While these progressive friends would overthrow all ignorance, crime, and error, they would erect, instead, all that is noble, lofty, and pure in life and character.

Friends from abroad, if you come to the city, arrange to stay over Sunday, and visit either Dodworth's or Ebbitt's Halls, together with the Children's Lyceum, and you will see what the Progressionists of New York are doing.

HELEN MAR.

## Progress of Spiritualism.

[We invite attention to the following frank confession of the editor of the *World's Crisis*, a religious paper, not disposed, through any peculiar friendship for the "principles of Spiritualism," to acknowledge so important a truth as its steady and rapid advancement:]

"As often as it is remarked by those who know not the facts, that 'Spiritualism is dying out,' additional evidence comes in to show that its progress is more rapid than ever. Its great work now is in spreading its principles, preparatory for the coming political, moral, social, financial, and religious revolution, which the spirits and their followers assure us is just at hand. Their 'eternal principles,' as they term them, are gaining popularity very rapidly. When the most noted men in the world embrace an opinion or system, then, of course, we may expect that it will become popular to receive the same and be associated with them. When the Empress of France, or other distinguished ladies, adopt a mode of dress, all the fashionable world are expected to follow, if they can. The same is true, to a certain extent, of opinions. Already the Emperor and Empress of France have become Spiritualists, as well as many other distinguished personages in Europe. On this side of the Atlantic the Spiritualists now number in their ranks many of the most noted statesmen, lawyers, doctors, and professional men, besides a large number of clergymen. It is said that about half of our congressmen are Spiritualists. A lecturer in Iowa, John Mayhew, in his 'Notes by the Way,' March 4th, 1864, says:

"I have been invited by two members of the Legislature to speak twice next Sunday in the Hall of Representatives, and have consented to do so. When the request was made for the use of the Hall, there were eighty members present. A few spoke in opposition, but when the vote was taken—to the honor of Iowa be it recorded—sixty votes were cast in favor of, and twenty only against it. Iowa, by the voice of its representatives, is a FREE STATE—free not only from the physical thrall-dom, but of mental bondage as well. All honor to the State of Iowa."

## A Wonderful Plant.

Within a few years one of the most singular vegetable productions has been discovered in the Damara country in Africa. The plant grows to be a century old, and its trunk attains a circumference of 14 feet, yet it never produces more than two leaves, and these, singularly enough, are the first or seed leaves of the plant. Imagine the two seed leaves of a squash to keep on growing and spreading over the soil until they reach a length of six feet each, and some idea can be formed of this vegetable wonder. These two leaves, which are split into innumerable things that lie curling upon the surface of the soil, are all the foliage that the plant ever produces. The plant inhabits dry regions, where rain rarely or never falls, and has no need of a large surface of foliage. Flower-stems spring from the large trunk, and produce cones about the size of those of the spruce fir. The name of this strange plant is *Welwitschia mirabilis*, and it belongs to the family of *Gnetaceae*, of which we have no representative found native in our climate; it is allied to the pine family, however.—*American Agriculturist*.

For the Herald of Progress.  
California Sketches.

BY EMMA HARDINGE.

NUMBER NINE.

"Who hath believed our report?"—"Passages of the Wild and Wonderful."

And this constitutes about one-third of life in California in almost every department of being. The trees are wonderful. I have not been to the so-called "big trees," but I have just been visiting some within a few miles of Santa Cruz, which, by comparison with the above, must, I suppose, be called "little trees;" one of these was only twenty-eight feet in diameter! and another, after having been burned out, formed within its hollow bark a room twenty-two feet in diameter, in which a married couple had taken up their residence for some months! And if the heart of a tree, scooped out to form a human dwelling and affording a saloon twenty-two feet in length, be not of the wonderful order, none of the relations, which I now propose to give, of California Spiritualism, will be deemed worthy of that title.

Ere offering the following, however, to the readers of the HERALD, I desire to give a few words of prologue to its introduction. I have copied the narrative almost verbatim from a file of the *True Californian* of the date of 1856, but the entire details of the transactions, together with a vast amount of still stranger phenomena, unpublished, I have myself received from the lips of the witnesses.

With this article, I inclose to Mr. Davis a private memorandum of the names of the parties mentioned in initial letters in the narrative, with the permission to show these to persons acquainted in California, or likely to become so; in addition to which, I am permitted to say that Joseph Atkinson, Esq., well-known in this City of San Francisco as for many years past proprietor and superintendent of Lone Mountain Cemetery, is not only fully cognizant of all the facts, and personally acquainted with all the parties concerned, but is willing in person to answer inquiries and furnish names, references, and details in connection with the affair, to any one interested enough to write to or call upon him.

I am informed by eye-witnesses of similar manifestations in other parts of the State, that the two principal mediums (Mrs. X— and her daughter), could produce this phenomena in all its force and variety without the presence of the other members of the San Francisco circle. Both these ladies have now passed to the spirit-world, and the excessive annoyance experienced by Mr. J— P— in his household, the breaking of china and furniture, together with (as it appears to me,) his entire indifference on the subject of Spiritualism except as a curious and unexplained scientific problem, render him unwilling to comply with my request to try and obtain a repetition of the curious phenomena in fresh circles.

I have only to add that the entire history is vouched for, in my mind, by the irreproachable characters and positions of the parties concerned. It was on this score that the records found admission to the columns of one of the most respectable journals in California. For this cause I send it for republication in the HERALD OF PROGRESS, and hold myself responsible for communicating only what stands as well-attested and honorably verified as it is possible for any facts to be that only occur in the presence of a few witnesses.

I send herewith an account of the first published *stance*, and in my next will copy the two following papers. EMMA HARDINGE. SAN FRANCISCO, Cal., March 24, 1864.

(Copied from the *True Californian*, Oct. 5, 1856.)

## MIDNIGHT DISCLOSURES.

## NIGHT I.

Editors *True Californian*:

On Friday evening last Mr. B. and myself called at the residence of Mr. J. P., of this city, for the purpose of witnessing some most wonderful phenomena that had been reported as occurring in that gentleman's house for the past three months, and which, it was hoped, might be repeated in our presence. I had visited Mr. J. P. on several previous occasions, in the hope of gratifying my curiosity by a sight of the reported marvels, and found the facts far exceeding anything I had expected. On this occasion, therefore, my principal motive for the visit was less for my own gratification than that of Mr. B., my companion, whose presence, appearance, and witness, I was most desirous to obtain in circumstances which I found baffling all my efforts to explain except upon a supernatural hypothesis.

Before entering upon a detailed account of the *stance*, it may be of some interest to future investigators (who may chance to pursue these lines and avail themselves of the suggestion) to give a brief physiological description of the persons through whose mediumship the phenomena in question seemed to be produced. As this sketch is designed to assist the researches of those truly philosophic minds that desire to connect cause with effect in these new and at present unexplained phenomena, I am certain such a description will be found to possess much significance.

If we except myself and my friend B., who, in the first production of the phenomena, were not, of course, instrumental in them, the household at the scene of these occurrences consisted of Mr. J. P. and his lady, her sister, and the latter's daughter—the whole four of whom I believe to have been peculiarly adapted for the production of what I am about to narrate.

Mr. J. P. is himself a gentleman of remarkably fine physique, built on the largest and strongest and most beautiful model; weighing, I should think, over two hundred and thirty pounds, with a strong, finely-modeled head,



light hair, sanguine complexion, and strongly magnetic temperament.

His position in this city is that of a lawyer of great eminence; but he is also known as a man of very scientific attainments, deep research, and remarkable for his proficiency in chemical, astronomical, and mathematical sciences. The fact that he is engaged in framing certain well-known mathematical tables for public use (a circumstance I merely allude to for purposes of identification,) will illustrate the true bearing of his mind, and prove there is no credulous or incapable person to vouch for the wonders I am about to narrate.

I have only to add that his age is about forty, his eye, the keen and peculiar gray that generally accompanies sandy hair, and that a more composed, unimpaired, resolute, and courageous person it has never before been my lot to encounter.

My friend B., well-known amongst California merchants as a steady, practical merchant, is, moreover, a man of highly scientific attainments; but it is chiefly because he stands almost unrivaled amongst us for his keen knowledge of human nature and shrewd power of analysis, that I desired he should be an observer of these marvels, convinced that any imposture that could escape his detective eye must be a little more than mortal jugglery.

Mrs. J. P. is a lady in about the prime of life, of a seemingly passive temperament, amiable, educated, and very ladylike—seemingly healthful, with fair hair and light eyes. Her sister, Mrs. X., appeared to me a lady of more marked character, older in years, but of similar temperament.

Miss X., the daughter of the last-named lady, a fair, excitable, lively young lady, completed our party.

(I believe the two last-named of the party had recently arrived from the Sandwich Islands.)

(I received this information from Mr. J. P. himself, who considered it possible that a long residence there might have in some degree attracted the Kanaka spirits, who are subsequently described in the narrative.—E. HARRIS.)

"At eight o'clock P. M. we arrived by appointment at the residence of Mr. J. P., situated on Mission Hill, one of those towering eminences overlooking the whole city, bay, and Golden Gate, and, besides commanding the most extensive view in the whole vicinage, peculiarly charged with what the magnetizers would call a strong magnetic influence, from the rarity of the atmosphere in such an elevated site.

"We were shown into the library, where our host, unwilling to lose a moment from literary employment, still toiled in the midst of law-papers, globes, quadrants, mathematical instruments, and charts.

"Abstracting himself from his studies and summoning the ladies to the apartment, we arranged ourselves, after the usual fashion, around the table, with the exception of my friend B., who, armed with determined skepticism and resolution to place himself in the most available position for observation, declined to join us, and sat aloof as sentinel on the party. I must add that my friend, probably satisfied, after a short period of observation, that his scruples were not of much account there, subsequently joined the circle. Our hands were, as usual, laid flat upon the table. Soon after taking our places, manifestations of an ordinary character commenced—such as raising the table several inches from the ground, and rocking it to and fro; gradually, however, these demonstrations became more and more powerful, the table was raised full eighteen inches from the ground, and floated in the air lightly as a cork. Meantime loud raps continued to sound on the table, floor, walls, and every part of the room, without intermission, throughout the séance. For about an hour we retained the solar lamp in the room. After that we removed it, leaving its glare still visible, in addition to the light of the moon, which shone in full and brightly through the windows, the curtains of which were thrown back.

"No sooner had the lamp been removed than it seemed as if every object in the room was in motion; chairs, sofas, and heavy pieces of furniture with marble tops, slid along the floor, as if on wheels; cushions, books, and every light article in the room, were hurled hither and thither, as if endowed with life; every part of the room was full of flying and moving furniture; every one present was pinched, poked, struck, slapped by hands, hair pulled, dresses tugged, and chairs dragged, always with great force, and often at our own requests.

"During this scene (except when dodging to avoid the flying missiles,) at my earnest request we all kept our seats and joined hands. We were none of us in a position or rank in life to doubt the other, and no human being in that room, in their senses, could have questioned the origin of the riot around us, or conceived of its being made by other than invisible and intelligent beings; yet I was observing for posterity, and therefore requested that even our position as we sat should bear witness for us; hence I asked for our hands to be held each by the other. A guitar had been placed on the table, and this, before our very eyes, began snapping and vibrating with a force that threatened to tear the strings apart.

"During this time we constantly conversed with the invisibles by the alphabet and through the raps, and at our request they performed drummings and various sounds, besides answering every mental question almost instantaneously.

"A book was thrown across the room, striking one of the ladies severely on the head. Mr. B. picked it up, and placed it by his side on the table. Instantly it was snatched up and as quickly replaced, with, evidently, a leaf turned down.

"Mr. J. P. then rose, brought in the light, and on examining the page turned down, found these words close to the corner of the leaf: 'Can ye not discern the signs of the times?'

"The book was 'Historical Travels in Central America,' and we all believe this is the only quotation from the Bible which it contains. Mr. J. P. then inquired whose spirit was manifesting, and was answered it was James King, a well-known friend of most present, and the martyr-patriot who was murdered by Casey.

"Question. 'Have you any message for any of us?'

"Answer. 'None.'

"Q. 'Did you appear to my family, a few evenings since, in the material form?'

"A. 'I did.'

(Here let me state Mr. J. P. has given me an account of this apparition. He appeared to the whole family in his usual attire. The figure was dense, and stood for nearly ten minutes in a conservatory in the shadow of the window; but at the request of Mr. J. P., who was the only one of the group sufficiently composed to question him, raised, first, one arm, then the other, moved, advanced, and retreated; but when Mr. J. P. made a sudden move to dart forward, in the hope, as he expressed it, of "grabbing" him, he at once melted out; and on the instant every article of furniture in the two rooms, passage, and rooms adjoining, was thrown and tumbled about in the most admired disorder. The whole family were present at this scene, as narrated to me by Mr. J. P. and several witnesses.—E. HARRIS.)

"Q. 'Can you appear to-night?'

"A. 'I will.'

"Q. 'How long first?'

"A. 'Fifteen minutes.'

"Q. 'What signal will you give?'

"A. 'I will ring the door-bell.'

"We waited for about six minutes only, when the door-bell was rung very violently, and an attempt was apparently made to enter the door. This was partly of glass, and opened from a piazza. The noise of the door shaking and the glass rattling was very violent, and sounded strange and ghastly in the silence and semi-darkness of our circle. Mrs. X.'s mother, children, and the servants of the house, were awakened by the noise, and the house-dogs began baying furiously.

"Mr. J. P. went to the door, opened it, and seeing nothing there, carefully traversed the whole length of the house around, on every side, to assure us that no mortal was there. Indeed, the full glare of the moon assured us of that, on looking through the windows the moment the bell rang—the windows commanding a full view of all without.

"We then resumed our circle, and inquired through the raps who was now present. 'Capitana' was the name spelled out, and this was recognized by Mrs. X. as the name of an old Kanaka woman who was known to them, and had died several years ago. Mr. J. P. asked if she would appear that night. This she answered in the affirmative, spelling out that she would ring the door-bell as the signal of her approach.

"It was scarcely twenty seconds after the raps had spelled this promise ere the door-bell again rang furiously, and at the same moment a bush growing within a few feet of the window was shaken so violently as to arrest our attention and compel us all to turn our eyes upon it simultaneously. Thus we all distinctly and together saw a human figure seemingly emerge from the bush, and in the broad moonlight pass within two feet of the window and glide off towards the kitchen. By a common impulse we all rose and rushed to the window, but only in time to see that figure melt out and another rise up, as it were, out of the ground, and immediately pass upon a bench, before the kitchen-door, and fall in the glare of the broad moonlight.

"And here I would pause, for I have no words adequate to describe what I then saw, and though its memory will be forever engraved upon my own mind, I can neither communicate in words the least reality of it, nor yet attempt its description, without subjecting myself to the charge of the wildest exaggeration. I expect, here, I am writing for the philosopher and those who in futurity will, I doubt not, realize similar manifestations, and the clue to them; hence, for the sake of that supreme Truth, which sooner or later will redeem itself, I will attempt a verbal description of this appalling apparition. It certainly bore the human form, though gigantic in height and frightfully lean; its face was very long, thin, and distorted—black as any idea I have ever before had of blackness, but its expression more hideous than language can ever portray—it seemed as if rage, hatred, and despair were mingled there in an indescribable and terrific proportion! It was horrible to look at, horrible to think of, and I hope my mortal eyes will never again be blighted with so hideous and awful a spectacle; and yet I looked, and we all looked, with a fixed fascination I cannot describe, though I must confess I would then, and feel now as if I would have given much never to have beheld it.

"The noise of the ringing bell had, it seemed, disturbed the mother and younger children of Mrs. J. P. and Mrs. X., who were occupying the chamber above us; and there—drawn to the window as they had often been before to witness these phenomena—they all stood, gazing, like ourselves, below, awe-struck and shocked at this frightful being. He wore a large white robe, thrown fully around him and partly covering his head; and there he sat reclining on the bench, full in the moonlight, silent, still, and ghastly in his horrible ugliness. The face was turned to us, somewhat in profile.

"For myself, I confess I could bear the scene no longer, and after looking on this ghastly—for human I could not then think it—till the sight sickened me, I rushed to the piazza-door, feeling the necessity for air. I was followed by the ladies, but on attempting to open the door, which it will be remembered, Mr. J. P. had unfurnished a few minutes before, we found it barricaded. Mr. B. still remained at the window watching the phantom, as did the family above, who never lost sight of it, from its first appearance till it melted out.

"As we retreated, the sofas, tables, chairs, cushions, globes, and instruments, were hurled about with great violence. I was severely struck with a book; one of the ladies had a cushion thrown in her face with such violence, that the dust coming from it blinded her for several minutes.

"Mr. J. P. and his wife now joined me at the door, and after great exertion, we succeeded in forcing it partly open, when we found that the iron gate at the garden entrance had been literally torn up out of its sockets and placed bodily against the front door—and this in the space of a few minutes—without noise, and with what force you may judge, when we found two strong men unable to move it from its present position.

"We then followed Mr. J. P.—who, by the way, was the only one of the circle that seemed to retain fully his presence of mind—through the house to the kitchen where we

hoped to confront the apparition, which we had last seen, as described, on the bench outside of it. Arrived there, in tumultuous haste, all was over—the bench was empty, and not a trace was seen of our ghastly visitor!

"Fortunately our friend B. had never quit his station at the window, and he, as well as Mrs. J. P.'s mother and her two children, had seen and described, in exactly a similar manner, its disappearance. Mr. B. stood within about eight feet of it, and just as we from the kitchen-door must have been approaching it, the creature rose with slow and perfect deliberation, stood a minute, as if to display its gigantic height, lightly lifted its robe and seemed to float off a little way to the barn, and in a single second became invisible.

"Each of the four witnesses of this scene gave a perfectly similar account. We returned then to the library, and after some time spent in attempting to gain our composure, it was proposed we should resume our sitting; but I was so shocked at the character of the late manifestation, that I protested against it, unless the whole circle pledged themselves that no attempt should be made to summon our frightful visitor.

"We agreed then all to bend our minds intently on the effort to call around us kind, genial, and more human beings, and conjured some bright and happy spirits to visit us and assist in dispelling the horror of the last visitation.

"We had not taken our places five minutes in the circle, nervous and distrustful as we still were, before we were convinced our petitions were answered. Cool, balmy airs, played around us; soft caressing hands stroked our cheeks and heads; more than a dozen white, small, human hands gleamed about the room—at first shadowy and like thin vapor—at last palpable, opaque, and seemingly as firm in sight and touch as our own hands. Mr. J. P. had been suffering all day from tooth-ache, and several of these soft hands were now both felt and seen tenderly stroking his face. In a little time he cried out that the pain was entirely gone, when the soft touches were withdrawn, and soon after we were admonished by raps to break up our circle, which at about half-past one o'clock we now most reluctantly consented to do. Kind good-nights were spelled out by the spirits, and we all departed.

"I have no explanation to give of the above scene, no vouchers to offer of its veracity further than my own position in your city—one which the editor of this paper will attest as wholly dependent on my veracity and reliability as a man of honor and integrity.

"The whole of my companions in this wonderful *séance* are persons living amongst you, beyond the suspicion of reproach on the possibility of collusion. No public exhibition of these marvels has been or ever will be permitted by them, although the report of what has transpired is, as many of my readers are aware, noised abroad far and wide, and even before I had the privilege of being an eyewitness of the phenomena, I never heard the shadow of suspicion cast upon the gentleman or his family touching the origin of the manifestations.

"There are some persons who are their own vouchers for what they assert or do, and this, as all are aware, in the present instance, who recognize the me it is one of the foundation-stones upon which future generations will, as I believe, erect the temple of a new science, and therefore I feel impelled to bear this unsought record for the benefit of posterity.

FAUSTS."

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## CHILDHOOD.

## Sylvester the Hunchback, and Clarence.

BY MRS. FRANK H. PHELPS.

Oh, if I could only get a place in a store!" said Sylvester to his mother; "how glad I should be! Then I could earn as much as I if I were strong."

"I wish you could, my son; but keep up heart, study well this winter, and perhaps a chance may open to you. Remember that God puts us where he wants us to be."

Sylvester was a hunchback. He had been a feeble, rickety infant, and had become sadly misshapen. He was still much feebler than other boys of his age, and had no hope of ever being strong enough for hard labor. But he was poor, and the only son of a widow, and must do something, must do all that he could. He had set his heart upon a place in one of the village stores, where he might get fair wages for light work. With this constantly in mind, he did study hard, giving special attention to his writing and arithmetic; trying to fit himself for the place he wanted. The school committee had offered a prize to the best writer, to be given at the end of the term; and many of the boys were desirous to obtain it, for it was understood that it was to be an elegant pocket-knife. This was just the thing to please their young fancies, and the boys were full of queries and wonderments as to what would be the make of the knife, whether it would have four blades or six; whether an ivory, a pearl, or a shell handle.

Sylvester said little, for he was habitually quiet; but no other boy in the school was more desirous of obtaining the knife, not merely for its own sake, or the honor of winning it; but because it might help him obtain the situation he wanted.

He was a good writer, but not the best in the school. Clarence Ward was generally admitted to be the best; but Sylvester thought it possible that by great effort and diligence, he might equal, if not surpass Clarence before the end of the school term, when the prize would be given. Was not Sylvester selfish in being so desirous to obtain the prize when Clarence desired it? The boy who excelled at the end of the term, not at the beginning, would be the one deserving of the prize, and Sylvester's motive in wanting it was such as to justify him in every honest effort to obtain it.

Clarence sat near him, and saw his efforts to improve in writing. He saw the great care which he bestowed on his writing-book, and his undivided attention to it during the writing hour. He saw him also in spare moments practicing on difficult letters; and one day, near the end of the term, when they were going home from school together, he said to Sylvester, "I think you'll get the prize for writing; I hope you will."

"Why, what makes you think so?" asked Sylvester, with much interest.

"Because you're taken so much pains, and your writing-book looks finely. I never saw so neat a book before."

"I've tried to come up with you, Clarence, but I'm afraid I haven't. What makes you hope I'll get the prize?"

"Because I do," said Clarence, not wishing to tell Sylvester that it was because he was unfortunate, poor, fatherless, and hunchbacked, that he wanted him to have it; wanted him to have something.

"But if I should get the prize you'll lose it," said Sylvester.

"Of course; and I'm willing to," answered Clarence.

"That's generous, and no mistake," said Sylvester, and his heart was warmer, and his life seemed fresher, as he walked beside the unselfish, compassionate, loving boy. The warm sunlight was never so welcome and refreshing to the mourning earth, as the light and warmth of a sunny, loving nature, to the darkened heart.

"Why, Clarence, do you really think I write better than you do?" asked Sylvester, returning to the subject after they had walked on a little farther.

"I do. Let's compare books to-morrow, and see."

The next day the two boys compared books. They wrote differently. Clarence's writing was marked by ease, skill, and finish; Sylvester's by care, effort, accuracy, and neatness. The boys could not decide which wrote the best. Sylvester said Clarence did. Clarence praised Sylvester's writing, and tried to think it best. Sylvester said it was well that they were not the school committee; but Clarence said he wished he was a committee of one to decide the matter, for he knew who deserved the prize, and who would get it then.

After all, he was somewhat afraid that Sylvester would not get it, for the master evidently liked his writing best, and the committee might. But Sylvester must have it. It must not be otherwise. Could he do nothing to secure it to him? What could he do? Write the half-dozen remaining lessons badly? That would not be right. It would not be just towards the teacher, who had a deep interest in the improvement and excellence of his scholars. He wished he could withdraw from the trial, but he knew that the teacher would not permit him to do so. He thought of staying at home, but he knew his parents would not allow this.

He was full of these perplexing thoughts and feelings during the writing hour next after the comparison of the books, and, as a consequence, wrote a very poor copy; one even poorer than the first, and standing next his best, the result of a winter's progress, as it did, it seemed all the poorer therefor. At first, Clarence was distressed at its appearance; but, after a moment's thought, he was glad, for he felt that the prize was now sure for Sylvester. His own chance was gone. His desire that Sylvester should have the prize, had secured it to him, even without his intention.

The long-expected and important day arrived, the last day of school, when the classes were to be examined, and the writing-prize given. What excitement and expectation now! Notwithstanding his quiet and subdued manner, no one was so deeply interested and excited as Sylvester. During the examination in arithmetic Clarence was seated next him. He heard his deep breathing, and forgot himself in his sympathy for him. He was rejoiced at the promptness and correctness with which Sylvester solved the problems, and answered the questions on rules and principles proposed to him. No one in the

class answered so well except Clarence himself.

When the regular examination was concluded, one of the committee, an old-fashioned gentleman, asked for the solution of what he termed "an extra," one which he had puzzled over and solved when a boy. It was in rhyme:

"If the third of six be three,  
What will the fourth of twenty be?"

It was given out to the whole class. Half a dozen boys, with scarcely a moment's thought, declared the answer to be "five." And when told that they were incorrect, insisted that it must be so, since four times five are twenty; and seemed greatly perplexed when further told, "Not when a third of six is three."

Clarence heard Sylvester breathing hard, and counting in a low whisper. He would not count himself. If Sylvester could solve the question correctly, let him have the credit alone; if not, he certainly would not surpass him, even if he could.

He was waiting for Sylvester's answer, when the teacher spoke—

"Can't you answer that, Clarence?"

"No, sir," answered Clarence.

"Can you, Sylvester?"

Sylvester's countenance lighted up. He had just solved the question. "Seven and a half, sir, is the answer."

"Right, right!" exclaimed the old gentleman who had propounded the question; "I'm glad there's one boy can answer it."

The writing books were then brought forward and examined. A few rapid glances and most of them were laid aside. Three or four underwent a careful examination. Finally, there were only two, which occupied the attention of the committee—Sylvester's and Clarence's. It was evident that the committee were not agreed in opinion concerning these, one giving the preference to Clarence's, another to Sylvester's, and the third, the old gentleman who had given out "the extra," was to make the decision.

How anxiously Sylvester waited! So did Clarence, noble boy! He had thought Sylvester sure of the prize when he had spoiled his copy, but now he had fears; people differ so much in taste and opinion. The old gentleman rose with an assured and satisfied manner to announce the decision. There was a profound silence. The silence, the silence, the silence. The silence. Sylvester and Clarence scarcely breathed.

"I rise," said the old gentleman, "on behalf of the school committee to express their gratification with the general deportment and attainments of the pupils of this school. They have been particularly gratified with great pleasure to announce that the prize for writing is awarded to Sylvester Bates."

There was now a general whispering. Sylvester's face grew red; he could scarce believe his own senses, he had so much honor. Clarence was full of rejoicing.

Sylvester was called forward to receive the prize. No one despised the poor hunchback then; no one smiled at his misshapen form; no one even pitied him; but many envied his success, his triumph. Sylvester took the prize, bowed low, in thanks, and returned to his seat. There was, at least, one bright, rich, satisfying moment for the poor, stricken, denied boy. He handed the prize to Clarence, whispering in a low but heartily grateful tone, "I owe it to you. Thank you, Clarence."

It was such a knife as had been expected, and fully equalled the most glowing anticipations of its excellence, being pearl-handled, silver-plated, and six-bladed, with large blades, three small ones, and a file blade; a very beautiful and valuable knife. No other boy in school had such a one, nor even hoped for such a one before manhood.

When the school was dismissed, and Sylvester and Clarence were walking home together, Sylvester addressed Clarence: "Why, Clarence, I never saw such a boy as you before. You seem as glad that I received the knife as if you had received it yourself."

"I am more so."

The teacher joined them.

"Well, Sylvester, I congratulate you," he said. "You came off with flying colors. You were the hero of the day."

"Thank you, sir," said the poor, deformed boy, embarrassed and blushing, unused to congratulations, his experience having been one of severe suffering and endurance, with little satisfaction or success.

The master turned to Clarence. "But Clarence, couldn't you solve that puzzle?"

"I don't know, sir."

"Did you try?"

"No, sir."

"Why not?"

Clarence said nothing. Sylvester answered, "Clarence is generous; too generous to claim his due. I owe him all my honors."

"Ah, is that so? And you are just and generous enough to acknowledge it. I am glad that some of my boys excel in the moral as well as the mental. I am glad that they have learned to be kindly affectioned one to another, in honor preferring one another."

Why, boys, I cannot express to you my pleasure at this new development of merit. It is better than all your school attainments and honors. I might envy you, Sylvester, so noble, so unselfish a comrade as Clarence, did I not envy Clarence his noble, unselfish disposition."

## Apotheosis.

For the Herald of Progress.

Departed: May 8th, 1864, from Chagrin Falls, O., Mr. GEORGE FENKELL, aged 64 years. He was an energetic, kind-hearted man, and passed away believing that a well-ordered life on earth was the surest method of securing a happy Summer-Land home.

For the Herald of Progress.

Departed: From Dayton, Ohio, April 26th, 1864, ELDER ANGER DAVIS, aged 6 years and 6 months, son of Ambrose D. and Hattie E. Davis. He was a member of the "Children's Progressive Lyceum," a sweet, beautiful spirit, too frail, physically, for our climate, and too sensitive, spiritually, for prosperous growth here, so he went to join his brother who had preceded him, where both may unite in singing the Lyceum songs of the "Summer-Land." May the parents be resigned and hope happily to meet them in that "beautiful world." F. L. W.

For the Herald of Progress.

## The Harmonical Philosophy in Cherry Valley.

Bro. DAVIS: Permit us a little space in your valuable paper, to tell of the growth of liberal principles in this vicinity. From surveying the moral field both by inquiry and investigation, I am thoroughly convinced there never was so much interest manifested in the Spiritual Philosophy through the West, as at present. Smaller communities as well as thronged cities, are seeking for the demonstrations of immortality through spirit manifestations, and the beautiful truths growing therefrom. During several months past, we have enjoyed the stated Sunday ministrations of Brother W. H. Johnston, formerly of Alton, New York. He has aided us not only in perfecting a thorough business organization, but in establishing and carrying forward with a good degree of success, a "Progressive Lyceum" for our children. Thanks to you, Bro. Davis, for your interest in children, and thanks to the angels who gave this educational plan from the Summer-Land. As expressive of our confidence in and gratitude to Bro. W. H. Johnston, the following resolutions were unanimously passed last Sunday, at the close of Bro. J. M. Peeble's last of the series of lectures:

Resolved, That we have found in Bro. Johnston, not only a faithful and competent instructor upon intellectual and spiritual subjects, but a man whose daily life exhibited the principles and philosophy he taught.

Resolved, That while leading a pure and noble life in our midst, he has spoken earnestly to our higher natures, quickening our spiritual powers, and causing us to cherish towards him the kindest feelings, and prayers ever for good angels to guide him along a pathway strewn with flowers. We furthermore most cordially recommend him to all Spiritual and Free-thoughted congregations, as a young man worthy of entire confidence.

Dr. G. S. Barrows, W. T. Poulter, G. Horton, T. Clogston, &c., Committee.

CHERRY VALLEY, Illinois, May 8, 1864.

## New Inventions.

To what lengths can the inventive genius be pushed, one asks as he reads of the various "labor-saving" inventions of the day. The Yankee has taken the lead in these expressions of genius, but it would seem, that for the present we must give the palm to English talent. The following describes the sensation produced by the mechanical hair brusher, as tested in England:

"When I went in to get my hair brushed, had sat down before the glass, and been tucked in as usual, with bib and dressing-gown, the hair-dresser took up one of his circular brushes and hitched it to the revolving band over my head. In a moment I felt a silent fanning, as if some monstrous butterfly were hovering over me; this was the air of the twirling brush, which caught my hair up and laid it down, and traveled all over my head with incessant gentle penetration. It crept down my whiskers and reached my beard with the same tender and decided effect. There was no scratching, not even of the neck and ears, but the skin of cheeks and chin was reached and swept. It was a new sensation. I felt as if I should like to be brushed continuously for a month."

WANTED.—Part of a house in a locality accessible by cars or stages, for a small family. Those who would not object to a "medium" as tenant will please address, with terms and location, care this office.

## Grove Meeting.

The Friends of Progress will have a Convention at Cottage Grove, Union Co., Ind., on the 18th and 19th of June. Those coming by railroad will go to Hamilton on the C. & H. D. road, there taking the junction R. R. to Salem Station.

Bro. Frank Wadsworth will attend, and other speakers are expected.

Come all who feel interested. Ample arrangements are made for those from a distance.

O. Maxwell, William Huddleston, J. Swain, Jesse Cook.

## The Woman's Loyal League.

The Woman's Loyal League held its closing anniversary meeting on Saturday afternoon last, in the lecture room of the Church of the Puritans. The following officers were elected for the ensuing year: President, Mrs. E. C. Stanton; Vice-Presidents, Mrs. Brownson, Bates, Eaton, and Fayerweather; Mrs. C. B. Wilbur; Recording Secretary, Miss Susan B. Anthony. An executive committee of twelve was also elected.

The Pennsylvania Yearly Meeting of Progressive Friends at Longwood, June 2d, will be an unusually interesting meeting. George Thompson, Wm. Lloyd Garrison, and Theodore Tilton, are expected to be present.

## A Working Minister.

Elder Lyons, a revival preacher of the Baptist denomination, from Pennsylvania, has been holding nightly meetings for the past fortnight in the Baptist Church at Colchester, Ct., and the meetings are still continuing. Divesting himself of neck-tie and coat, the elder rolled up his sleeves and commenced his evening's work. He evidently believes that quickness of hearing is neither an attribute of the Almighty nor of sin-hardened souls, and that a large volume of sound is necessary to carry his petitions to heaven or his exhortations to men. A large number of persons have evinced religious feeling, and two women were dropped through the ice for immersion on Sunday last. If the power of strong lungs can enforce spiritual truth, Colchester bids fair to be spiritualized at once.—Exchange.

## Publications.

(SEVENTH EDITION NOW READY.)  
A Book for every Household.

## HARBINGER OF HEALTH.

Medical Prescriptions.  
FOR THE  
HUMAN BODY AND MIND.

BY ANDREW JACKSON DAVIS.  
Formerly known as "THE POORKEEPER'S CLAIRVOYANT AND SEER."

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

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

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

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

SELF HEALING ENERGIES, which are better than medicine.

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

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## Miscellaneous.

A WEEK'S WASHING  
May be done perfectly in two or three hours, without soaking, rubbing, or boiling, by

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

Johnson's Union Wringer,  
(With Cog-wheels.) can be attached to any kind of tub or box, and is universally conceded to be the best and most durable wringer in use. Price \$2.

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

N. B.—First Prize Medals were awarded at the Hamburg Exhibition in Germany, July, 1863, and at the Fair of the American Institute, September, 1863.

The Putnam Clothes-Wringer.  
WHAT EVERYBODY KNOWS, VIZ.:  
That iron will galvanize will not rust;  
That a simple machine is better than a complicated one;  
That a Wringer should be self-adjusting, SCRUBBING, and EFFICIENT;  
That *Thumb Screws* and *Fastenings* cause delay and trouble to regulate and keep in order;  
That wood soaked in hot water will swell, shrink, and split;  
That wood-bearings for the shaft to run in will wear out;  
That the PUTNAM WRINGER, with or without cog-wheels, will not tear the clothes;  
That cog wheel regulators are not essential;  
That the Putnam Wringer has all the advantages, and not one of the disadvantages above named.  
That all who have tested it pronounce it the best Wringer ever yet made.  
That it will wring a thread or a bed-quilt without alteration.

Patented in the United States, England, Canada, and Australia. Agents wanted in every town, and in all parts of the world.

NO. 1, \$6.50; NO. A, \$8.50.  
Manufactured and sold wholesale and retail by  
THE PUTNAM MANUFACTURING CO.,  
No. 13 Platt St., N. Y., and Cleveland, O.  
S. C. NORTHROP, Agent.

## Special Notices.

TO LET, a furnished room, to two or three gentlemen, at 330 Canal Street, up stairs—Magnetic Salve Depot.

A FURNISHED ROOM to let, in a pleasant location, corner of Seventh Street and Third Avenue, opposite Cooper Institute. Inquire of  
MRS. R. A. BECK.

DR. J. A. NEAL is now prepared to receive patients as boarders at his new and commodious residence, No. 34 West Fifteenth Street.

MISS JEANNIE WATERMAN, Medical Clairvoyant and Trance Medium, No. 703 Chestnut St. (Room No. 2, up stairs), Philadelphia. 23-26.

MRS. HYDE, from Boston, TRANCE AND TEST MEDIUM, will remain at 44 West 28th St. until further notice. Hours from 9 to 5. 26-27.

A FURNISHED ROOM, WITH BOARD, for gentleman and wife, or two gentlemen. Gas and water in room. Nine dollars per week. 118 Charles Street, corner of Hudson, over druggist. 16

WALTER HYDE AT HOPE CHAPEL.  
Walter Hyde has removed from Cooper Institute to Hope Chapel, No. 739 Broadway, where he will continue to give lessons in the art of healing by the laying on of hands and the successful development of media. For the convenience of physicians and others, who come from one to three hundred miles, we have determined to give our weekly course of five lectures in the following order: Tuesday, at 10 o'clock A. M. and 5 P. M.; the same on Wednesday; and Thursday, forenoon. Address No. 720 Broadway, N. Y.

## DR. J. J. EDWARDS.

The well-known and powerful MAGNETIC and ECTECIC PHYSICIAN for Chronic Diseases, will leave New York for Cleveland, O., on June 1st, for the "laying on of hands" and Ectecic practice. Dr. Edwards will be open to engagements for Lecturing upon Hygiene, Spiritual Philosophy, and Christian and Secularian Progress. 23-24.

## PHYSIOGNOMY.

Instructions in this Science (as discovered by Dr. Redfield) given by Mrs. H. S. SKYMOOR, at No. 98 West H. Street, every Tuesday evening, commencing Tuesday evening, March 8th. Delightful of character during the day, \$1. 2114

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## IRELAND'S INVIGORATING REGULATOR.

Cures Gout, Dyspepsia, Asthma, Catarrhes, Diarrhoea, Scrofula, Blisters and Nervous Headache, Rheumatism, Incipient Consumption, all Affections of the Glandular System, Mucous Surfaces, &c., &c. Females suffering from Debilitating Disorders will be cured by this remedy.  
IRELAND & PARZ, 685 Broadway, N. Y.  
(Entrance on Amity St., two doors from corner.) 21-26

MRS. E. R. DANFORTH, CLAIRVOYANT AND MAGNETIC PHYSICIAN, late from Boston, has taken rooms at 28 Sixth Avenue, in this city, where she is prepared to heal the sick and cure difficult cases. Medicines prepared and on hand. Terms moderate. Mrs. D. has given many tests, but does not assure that tests will be given at all times. 25

DR. WISTAR'S Balsam of Wild Cherry,  
For Coughs, Colds,  
Whooping Cough, Bronchitis,  
Difficulty of Breathing,  
Asthma, Hoarseness,  
Sore Throat, Croup,  
AND EVERY AFFECTION OF THE THROAT,  
LUNGS, AND CHEST,  
Including even  
CONSUMPTION.

So general has the use of this remedy become, and so popular is it everywhere, that it is unnecessary to recount its virtues. Its works speak for it, and find evidence in the abundant and voluntary testimony of the many, who, from long suffering and retired disease, have by its use been restored to pristine vigor and health. We present a mass of evidence in proof of our assertions, that  
CANNOT BE DISCREDITED.

The following certificates should commend this sterling remedy to all who are afflicted with any disease of the throat, lungs, or chest:

FROM MRS. ALANSON STRONG  
FRANKLIN, Del. Co., N. Y., Feb. 1, 1860.

Messrs. S. W. FOWLE & Co., Sirs: About a year ago I took a severe cold, which terminated in Bronchitis. We employed several eminent physicians, but received no benefit, even for a single day, nor any encouragement; but were at last told that it would terminate in Consumption. I suffered severely from pain in my side and lungs, attended with a cough and hoarseness, and, notwithstanding all our efforts, was constantly growing worse. At length, saw the certificate of a cure effected by your medicine in a case which I thought similar to my own. I procured a bottle, and the third day after I commenced taking it, I found it was getting better, and I had not used more than half of a second bottle before my health was perfectly restored. Language is inadequate to express my thanks, but I can cheerfully recommend it to be all that it is recommended in lung complaints. With great respect,  
ELIZA STRONG.

FROM ALANSON STRONG, ESQ.  
FRANKLIN, Del. Co., N. Y., Feb. 1, 1860.

Messrs. S. W. FOWLE & Co., Sirs: I can endorse the above certificate of my wife as being strictly true. Her throat and lungs had become so much affected that I thought she could survive but a short time. I must also say that I received great benefit from your Balsam in my own case. Last February I took a severe cold, which caused an inflammation on my lungs. I got a little better, then had a run of fever, which left me with a great soreness in my left lung. I was greatly troubled for breath, so that I could scarcely walk. I saw several of the best physicians in Delaware County, who, in my case, pronounced a critical one. I procured a bottle of WISTAR'S BALSAM OF WILD CHERRY, which my physician advised if I thought it would do me any good. I think it has helped me more than any other medicine that I have taken. I am now almost well. We have used and seen it used in many cases with the greatest success. I feel that it is due to the suffering portion of the public, and to you to recommend WISTAR'S BALSAM, the best medicine extant for all diseases of the lungs. Yours, with deep gratitude,  
ALANSON STRONG.

FROM MESSRS. NOBLE & CO., MERCHANTS OF THE SAME TOWN.

We are acquainted with the persons above named, and know what they state in regard to your Balsam to be true.  
NOBLE & Co.

ALL WHO SUFFER  
Can obtain like relief by using  
Wistar's Balsam of Wild Cherry  
None genuine unless signed "I. Burs" on the wrapper.

For sale by J. P. DINSMORE, 491 Broadway, New York; SETH W. FOWLE & CO., 18 Tremont Street, Boston; and by all druggists. 98000m

MAGNETISM AND CLAIRVOYANCE.  
NO. 1 ST. MARK'S PLACE.

I. G. ARWOOD, M.D., formerly of Lockport, N. Y., and extensively known for his strong Magnetic Healing and Clairvoyant powers, has, after several years' study, investigation, and observation of the various sciences, theories, and practices connected with the Healing Art—during which time he graduated with an honorary degree in one of our most popular medical universities—resumed his practice as a physician, with the full conviction that the real secret-anchor of medical science is "Nature's Healing Remedy"—i. e., a Magnetic Healing Power in the hands of one who is capable of using it intelligently.

For the purpose of practicing in his profession, he has located himself at No. 1 St. Mark's Place, corner of Third Avenue, near Cooper Institute, where he is prepared to receive patients for consultation or treatment.

For such cases as are not fully adapted to Magnetic treatment Dr. A. is fully prepared, both in knowledge and ability, to bring into requisition the most approved remedial agencies belonging to the various systems of practice.

Dr. A. is a "regular" as a physician, for he accepts any remedy that reason and experience prove to be correct. For particulars, call or send for pamphlets.

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Magnetic Healing and Clairvoyant  
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No. 1 St. Mark's Place.

Mrs. A. (formerly Mrs. Holcomb, of Ballston Spa, Saratoga Co.) takes this method to inform her friends and patrons that she has assumed her old practice as a Magnetic and Clairvoyant Physician.

To those who formerly knew her, the above is sufficient to command their patronage. Others are invited to test her powers. Terms made known on application.

DR. PH. SCHULHOF, MAGNETIC, HOMEOPATHIC, and ECTECIC PHYSICIAN, has removed his office permanently to the Homeopathic Institute, No. 15 Bond Street, and is now assisted with Dr. Wiesbeck, who was formerly a pupil of the celebrated Hahnemann. All those who have tried and have not been benefited by the Allopathic or Homeopathic treatment, are invited to call, and we promise to relieve, if not cure them. Our mode of treatment is not practiced by any other persons in this country. Psychometric examinations given, if required.

Friends or patients are requested to call upon Dr. Schulhof from 10 to 12 A. M. and from 7 to 9 P. M.

Letters may be addressed to Dr. Schulhof at his residence, 274 Canal St., N. Y.