

THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

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Questions and Answers.

"The power to put a question presupposes and guarantees the power to answer it."

BRIEF ANSWERS TO OUR CORRESPONDENTS.

BY THE EDITOR.

How to teach Children.

M. A. C., NEW YORK.—"FRIEND DAVIS: Will you briefly state what system of teaching, in your opinion, is best adapted to the correct education of the young?"

ANSWER: This department is not the place to consider fully the import of your question. In a few words, however, we will say that, in our opinion, all true teaching is characterized by the use of sensible signs and familiar conversations with the children. Bookish education and scholastic prejudices are peremptorily repelled by the young mind. But children on seeing objects will ask questions, and he is the best teacher who can, without haste and in good language, answer them to the youthful comprehension. There will be a new way opened to the human race when education is conducted upon simple and natural principles.

Spiritual Telegraphing.

D. D. A., PHILADELPHIA.—"MR. A. J. DAVIS, DEAR SIR: Is it true, or is it not true, that some person can forebode the fate of another?"

ANSWER: The world's private biography is teeming with evidences to the effect that the human spirit is endowed with the power to forecast terrestrial events, but, so far as our investigations have gone in this direction, we conclude that but few persons are capable of using the prophetic gift.

The causes are two: first, but few minds are susceptible of direct and conscious intercourse with the celestial spheres; second, and it is seldom that a mind is sufficiently impressionable to get telegraphic messages from others yet in the form. But there are persons who can, in either way, perceive the shadows of coming events. Such souls can also sympathize together though separated by thousands of miles! (See HERALD OF PROGRESS, Nos. 2 and 4.)

Kind and Gentle Ways.

EMILY B., NEW YORK.—"MR. EDITOR: What is the new dispensation doctrine with regard to personal manners? . . . I have a particular reason for asking you this question."

ANSWER: Our Manners Book is not written, unless we take the inscriptions of Nature on the spiritual heart. Society is teeming with vulgar-minded persons, some of them are parents, who vitiate the sentiments of the young both by speech and example.

The true woman is always a lady, as the true man is always manly and gentle; but the vulgar person, though well dressed and decked with jewelry, is invariably characterized by coarseness and selfishness. A true lady never imposes upon others' rights, either in society or at home. She is truthful, warm-hearted, gifted, refined, affectionate, poetical, and yearns for association with the higher order of human kind. The manly gentleman is open-hearted, noble-minded, large in generosity, just, reasonable, and companionable, either at home or among strangers. He is not less modest than the lady.

The true person is one who lives consistently with his or her convictions; but the spiritual person is known by the simple refinements with which life is conducted. The truly natural soul is regardless of the formal rules that are said to regulate polite society. Good manners may be taught, but only the truly refined will practice the ways of gentleness. If a gentleman resigns his seat at church or in the car for the benefit of a lady, she will, if a truly refined woman, pleasantly thank him for the kindly office, but the vulgar lady will accept the seat thanklessly and imperatively, as though she were entitled to it. The true man will never pollute the air with profane language, nor with tobacco, nor the home with examples of selfishness and injustice, but a halo of happiness will soon appear in the habitation of the righteous gentleman.

A Homocidal Poisoner.

P. McV., BOSTON.—"BROTHER: Pardon my intrusion upon your attention. . . . I am very anxious to ask you a peculiar question. . . . Did you ever converse with a spirit who, before leaving the earth, was guilty of poisoning a fellow being?"

ANSWER: It has been our good fortune to receive visits from several spirits of the class mentioned by our correspondent. They had been, before departing to the higher life, al-

legable physicians in good practice. They had administered mineral drugs and fluid poisons to many families of the highest respectability. Their medicines had never cured the sick (although several patients convalesced in spite of them), but invariably left them with drugopathical diseases lurking in blood, bone, or brain. Their homicidal exploits have never been written out. Each man had poisoned and killed several children and adults. In every case where there was any judicial investigation the coroner's jury rendered a verdict in accordance with the Doctor's testimony, which was based upon a careful post mortem examination.

These spirits, nevertheless, are abundantly covered with the signs of individual progress. Not one of them, could he return to the use of his earthly form, would again practice his profession. They have advanced intellectually, morally, and spiritually, and would now use the simplest remedies. Many of them advocate the all-sufficiency of human magnetism in the treatment of every disease. They have outgrown the theories of the authors from whom they graduated—are now the honored alumni of celestial institutions—and we long for the time when their medical brethren can open a correspondence with them. If this is not an answer to your question, you will write us again.

The True Glory of Man.

F. B. G., OSWEGO, N. Y.—"BROTHER DAVIS: The subject of finite and infinite has been under some investigation here. A medium in the trance proposed the question—'Wherein the finite differs from the infinite?' Our whole circle decided, with one exception, that the principle in man is infinite. Please give your ideas on this question."

ANSWER: Your circle are well impressed with the nature of a principle. Principle signifies that which is infinite. Man's life is full of infinite principles, but the limitations of individual development, and therefore of private knowledge and experience, causes man to place himself in the finite realm, by which he is wisely humiliated and temporarily circumscribed.

But the true glory of man is the supremacy of his spiritual nature. His art, science, philosophy, literature, are nothing, unless they spring out of the spiritual fountain. The world is overwhelmed with materializing agencies—the dead weights of selfishness and passion—by which the exalted and ennobling aims of life are shorn of the wings of progressive flight. Let the spiritual hold dominion over the material, just as the mind employs the body as its ministering servant, and the result will be electrically telegraphed to the utmost bounds of humanity. From the spiritual, then, let all the great enterprises start. This is the true foundation for the development and upbuilding of every race in the world.

—And why? Because the spiritual is fixed—"rooted and grounded"—in the heart of that which is principle. Principle is infinite. It is from and to the CENTRAL PERFECTION. Principle is limited to man's consciousness and memory, because man's development is not infinite.

—And there is yet another reason why man should start his enterprises, however external, from the spiritual standpoint, viz: because the higher and wiser intelligences can touch what is material only through and by means of the spiritual. In all kinds of industry, merchandise, artistic pursuits, &c., the man and woman should ask each other at the start, "why this effort?" And the answer should be, "The use of all life, industry, and wealth, is to promote the growth and happiness of the spirit." Make this resolve and good spirits will hasten to shower blessings on your efforts.

The Infusorial World.

JAMES M. C., MILWAUKEE, WIS.—"FRIEND DAVIS: There are many millions of plants, insects, and minute living creatures which are visible to the naked eye. Some say that there are as many perfectly organized beings in the different lakes and oceans, which cannot be seen except by means of an instrument called a 'microscope.'"

In your lectures here some two years since, if my memory does not fail me, you said in substance the same thing. Now I am not possessed of an education, and do not know what discoveries have been made in the ocean. Can you give me a few sentences upon these points?"

ANSWER: We could write a volume of revelations relative to what we have clairvoyantly seen below the ocean's rolling surface. Sometimes we have hesitated upon the threshold of the microscopic world, overcome with awe and amazement, and with reverential gratitude not less, wonderingly asking the higher intelligences to tell which, in their view, was the greatest and most perfect of the two realms of life—the empire of planets in all space, or the kingdom of infusorial animation reigning triumphantly, yet invisibly to mortal eyes, in all the planets? And invariably the answer was returned, "Behold with thine own eyes, classify with thy judgment, and conclude with thy reason." Opportunities have come to us from time to time, and we have never permitted them to escape, without depositing in our mind some reliable facts regarding the microscopic realm.

But we shall not now impart anything of our own researches. It is best, we think, to impart the testimony of scientific minds. Mr. David Page, F. G. S., in his advanced Text-Book of Geology, yields a fine report. He says:

"In treating of the chalk and tertiary strata, we saw what an important part had been played in the formation of certain beds by infusorial animalcules and minute foraminifera; and so far as the researches of microscopists have gone, it would appear that the same minute agencies are still at work in

the silt of our lakes and estuaries, and in the shoals of our seas. What the eye regards as mere mud and clay is found, under the lens of the microscope, to consist of countless myriads of infusorial shells, or the shells of foraminifera—a discovery whose limits will be further extended as the microscope becomes, as it soon must be, the inseparable companion of the geological inquirer.

It has been ascertained by Ehrenberg, for example, that infusorial accumulations are now choking up the harbor of Wismar in the Baltic; the similar formations are effecting changes in the bed of the Nile at Dongola in Nubia, and in the Elbe at Cuxhaven; and that many of our ochraceous bog-iron ores consist chiefly of the siliceo-ferruginous shields of these minute and myriad animalcules.

"The berg-mähl (mountain-marl) of Iceland and Lapland, the 'edible clay' of Brazil, and the 'white earth' of the American Indians, are evidently of the same nature, and these are spread over many miles in extent and several feet in thickness.

"According to Pictet, 6,000 shells of foraminifera have been counted in an ounce of sand from the shores of the Adriatic; d'Orbigny found 3,840,000 in the same quantity from the shores of the Antilles; and every cast of the sounding-lead, alike in the Atlantic, Pacific, and Australian sea, brought up thousands to the naturalists of the United States Exploring Expedition."

Is there no God?

S. A. M., SOUTH ABINGTON.—"MR. EDITOR: At least twenty times I have heard the assertion that your system confounds God with Nature. . . . that you believe in no God to love, adore, and worship. . . . Although I think your accusers are mistaken, I have no arguments with which to refute their statements. . . . I have not read your published works, but am a subscriber to, and constant reader of, your independent HERALD. Please give your true position on the above question."

ANSWER: Our individual position is that of a child who is learning to know and love the Father by means of the gentle teachings and loving guidance of the Mother. We belong to the infinite Future, which floats upon the sea of never-ebbing progression.

What, therefore, we shall hereafter believe we do not know. What we do now know, however, is exactly what we believe, and we believe nothing more. If it will aid a Brother or a Sister to learn what we now believe, relative to the infinite FATHER, we cheerfully hasten to make the same indisguisely manifest. We believe—

1. That it is natural for the youthful human spirit to crave the protection and to enjoy the communion of a Supreme Intelligence.

2. That, in thinking of this Intelligence, it is natural for the adoring soul to locate its habitation in the purest and most beautiful spot in all the heavens.

3. That, in striving to individualize and comprehend the Supreme Intelligence, the young mind (all men are young,) loses its conception of infinity.

4. That, with the loss of this ennobling conception, it is natural to believe that the local God is infinite in power.

5. That, being infinite in power and finite in personality, it is natural to conclude that the Divine Mind institutes and repeals laws according to his sovereign will and pleasure.

6. That, having man-fashioned attributes and a moral government also man-conceived, it is perfectly natural for the young mind to believe that God can be appealed, and petitioned, and finally moved by his favorite children to grant or not to grant things good and things evil.

7. That, as the human mind is constructed upon progressive principles, it is natural to conclude that youth will give way to the estate of spiritual manhood, which will bring newer and wiser conceptions of the FATHER.

8. That, when the lofty condition of spiritual manhood shall have been attained, it will then be natural to believe that "God is a spirit," pervading all space and vivifying all Nature.

9. That Nature, being the temple of the living God, is the only exponent of his personality and attributes, of which individual life is the recipient, and individual Reason the miniature embodiment or finite expounder.

10. That, being thus animated and inspired, the human mind will conclude that as man's spirit animates all parts of the corporeal body, so does the infinite SPIRIT of all Spirits animate the material organs of the universe.

11. That, as two things essentially different cannot be one and the same, it will be natural to believe that the natural universe is not God any more than the corporeal body of man is his spirit.

12. That the material universe, being an organization of parts and forces, NATURE is something deeper and more comprehensive than the wholeness of things physical.

13. That, the equilibrium of infinite and equally intelligent principles being the only possible foundation for an eternal harmony, it will be perceived that NATURE is the material counterpart of the FATHER SPIRIT.

14. That man, being the ultimatum of progressed primaries and the fruit of the divine Duality, will be esteemed as a portion of the Infinite Father and the Infinite Mother; and finally,

15. That, inasmuch as the highest mathematical intelligence can add decimates to infinity without reaching the climacteric unit, so may individual progression be extended through eternity without transcending or even approaching, the CENTRAL PERFECTION.

—For the present (i. e. to-day), this is our belief in relation to the existence of the Spirit of God. It will be perceived that we believe that Nature is not God, and that God is not

Nature, and yet that the twain are conjugally and eternally One and inseparable.

—If our correspondent should not be satisfied with our answer, we fraternally request him, or some other human being, to conceive and send us a more excellent form of faith. Perhaps we, too, may know more of these things on the morrow. "Let there be light." AMEN.

Whisperings to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

Medical Philosophy, and important directions for the sick will appear next week.

M. F. C., CONCORD.—The prescription for the benefit of your daughter will be printed as soon as received.

DAVID T., PERRY CITY.—A series of articles from you, on "The Nebular Hypothesis," will be accepted. The facts and progress of science are always useful to mankind. Your questions will be answered.

ASA GRAY, LEDYARD, CT.—The kindness and spontaneous solicitude of your communication are fully appreciated. Perhaps we required the suggestions you were impressed to transmit. We know they will neither injure us nor dishonor you.

"FRIEND OF PROGRESS," ST. LOUIS.—Your suggestive letter is received. We shall consider your points on the practical movement. Whatever good we may have done to the spiritual man will certainly crop out in practical fruit in due season.

W. F. S., LUMBERTON, N. J.—The facts you communicate relative to the boy medium are interesting. We have no access to the penmanship of Irving, but should like to have the comparison instituted. What you say of Dr. Adam Clarke's sermon is appreciated.

W. H. SUDBURY, O.—Your epistle was neither too long nor too familiar. Your face bears the marks of the years of thought and conflict through which you have made spiritual progress. We rejoice with you in the new found happiness of higher light.

C. E. S., PHILADELPHIA.—You ask: "Is not all spiritual and mental growth dependent upon individual effort?" All conscious growth is the result of merit. Spirits may aid the human soul, as plenty of fresh air aids the lungs and the blood; but real growth is the effect of individual effort, for no man can go to heaven upon another's shoulders.

D. S. K., SACKETT'S HARBOR.—Your request cannot be complied with, because we do not know of the right medium in the line of your necessities, neither do we cherish the faith you seem to, with regard to celestial wisdom as applied to terrestrial conditions. Stand firm, Brother! Let the crisis come, pass it, and you will at once revive and make progress.

B. D. J., BROOKLINE.—A skillful combination of muscular motions, with a view to the harmonious development of the physical system, is the wisest foundation of intellectual strength. If properly combined and used, such motions will not only not fatigue the bodily organs, but will produce the highest state of exhilaration and cheerfulness.

P. W. G., BOSTON.—All clergymen will very naturally differ from Theodore Parker on theological points, because, no doubt, very few of them know a tenth part as much concerning the origin and influence of Theology. Of Mr. Parker's temper, Rev. James Freeman Clark, in a recent sermon, thinks that his severity was often "false because extravagant, unjust because indiscriminate, unchristian because relentless and unsympathizing."

MARTHA T., NEW YORK.—On opening your letter of interrogatories, and while reading the first page, we felt a telegraphic whisper, saying: "Tell my mother and precious Clara, when you see them, not to write another letter to California." We give you the message as it bolted in upon our mind. What it means must be best known to those whom it may concern. Pardon the publicity of this whisper. Your letter does not contain your street or number.

JAMES P., ROSEDALE, LA.—We hold that those born with a veil on the face are more likely to be seers and mediums than those not so born, and for the reasons given in a previous number.

—The diseases of which you speak have not been described in any work in our series, but you may expect something on those complaints in this journal.

—Your intention to write us relative to Slavery, etc., is a good one. Why not write a word concerning Liberty also? We feel drawn to your spirit, and hope the law of Progress will bring you happiness.

M. N. C.—This Brother writes: "I am sorry there are so many fools and fanatics sticking to Spiritualism—will they die?"

—Not quite so uncharitable! Our cause is loaded with wonder-seekers from the hospitals of Old Theology. We welcome these chronic victims of Supernaturalism. Old catechisms and fear-begging sermons have assailed their judgments for years; in fact, many of our friends have struggled their way out of theology into new light; and the moment they get a breath of spiritual truth, they lose their balance in an excess of delight; and yet, such are certain to bring with them the habits and extravagances acquired during their conflict with error.

J. BROOKS, BLOOMING VALLEY, PA.—We do not see much vital difference between the political parties of the day. If a Republican takes an oath to administer the letter and spirit of the Constitution, he is practically a Democrat; on the other hand, if a Democrat should bind himself in a similar manner, and to the same end, he is practically a

Republican. So long as the Constitution, with its glorious Preamble, is susceptible of two political and grammatical constructions, so long will the Union be unsound and temporary. We suggest that all parties turn their attention to the reconstruction of the uncertain passages of the Constitution. Let this question come up all over the United States. The results may be easily anticipated. There would, without a civil war, grow up two Confederations, with different Constitutions, and with separate seats of Government. In this result we perceive peace, prosperity, and ultimate reunion of all the States; but by persistency in our present mode of President-making and government, the people of this country will wish themselves somewhere else. The path is fearful.

AUTOBIOGRAPHY

ROBERT OWEN,

DOWN TO THE YEAR 1824.

FROM HIS POSTHUMOUS MANUSCRIPTS.

[CONTINUED.]

During my continuance in this situation, it so occurred that I lodged and boarded in the same house in Brazen-nose street, Manchester, with the afterwards so celebrated American, Robert Fulton, of Steam Navigation notoriety. He had come to this country (England) on speculation, having good and quick inventive faculties.

The making of canals was then the mania in England and Scotland. Fulton had just completed a newly-invented mode of digging canals, and he saw an advertisement in the newspapers for contractors to dig certain portions of a canal from Glasgow towards Edinburgh. "By G—d!" said Fulton, who had now expended all his funds, "if I had but sixty pounds to take me to Glasgow, and build my digging machine, I would soon make good profits. Can you advance me that sum!—and you shall have half the gains."

I assented to his proposal; and an agreement to form a partnership was made and signed, which I have retained as a curiosity. I advanced the money; Fulton went in high spirits to Glasgow, saw Bates' imperfect steamboat working five miles an hour on the Clyde river, observed its defects, and wished the partnership annulled, to which I assented, and he went off immediately to the United States, and built his first steamboat on the Hudson river.

What apparently small events often produce great results! Had I not, by my new situation, been enabled to advance the sixty pounds to Fulton, he could not have gone to Glasgow—could not have seen Bates' imperfect boat; and the world, and more especially the United States, would not have derived the splendid results since experienced from his fine inventive faculties and persevering industry. His mind and person at this period were of a strikingly superior order. He was unable to repay me the sixty pounds; but I have always thought it well expended, and bringing great annual interest to the population of the world. But poor Fulton did not receive that treatment from the public in the United States he so richly deserved.

I continued to progress successfully in the improvement of the business thus solely entrusted to me; and especially were the characters of the people employed in the works improved—and for attention, order, and sobriety, became a striking example to those similarly employed.

While thus engaged, I was requested to become a member of the Manchester Literary and Philosophical Society, by its celebrated President, Dr. Percival, and after a short period, was elected a member of its select managing committee; but for what qualification, I could never discover, especially as there were none other than professional men members of this committee. This, however, made me intimately acquainted with the leading professional men of the town; and John, afterwards Dr. Dalton, the celebrated chemical philosopher, became one of my most intimate friends and companions. He was then an assistant under Dr. Barnes, of the Manchester college, which was afterwards removed to the city of York.

At Dalton's rooms in the college some half-dozen minds aspiring for progress often met for discussion of various subjects, until the religious President of the college thought we were making too much progress beyond his teaching, and he put a stop to our meetings in the college. They were continued, however, in our private houses, and on one occasion, during a vacation, Coleridge came from his University on a visit to Manchester, and he and I were often opposed to each other in friendly discussion; for I now began to advocate those new views, which I have continued to do to the present hour. In these discussions, I always had a disadvantage in my language being, as it then must have been, very incorrect, from my early imperfect education. Yet have I always considered, since I attained more natural knowledge from the study of facts, that my want of such education as is given to those esteemed well and highly instructed an advantage; for such elaborate education in erroneous principles as all education has hitherto been, is well calculated to misform the mind, and deeply injure, if not destroy, the rational faculties of humanity. After a time, I was known and called familiarly, "the reasoning machine," because I advocated the principles, that we were made by the Great Creating Power of the universe to be what we were at birth, and by society and our surroundings to be what we were from birth.

In my position as member of the Committee of Management of the Literary and Philosophical Society, I was called upon to write papers to be discussed in the Society's regular meetings—and during my stay in Manchester, I gave two which occasioned considerable discussion. One was on the qualities of Cotton, and the effects of keeping it after it was gathered—the subject of the other I do not recollect. In this manner I passed the three years of my engagement as manager of Mr. Drinkwater's Manchester mill. But Mr. D. had another mill at a distance of some miles from Manchester, at Northwick, in Cheshire, under the management of an elderly man; but when he discovered the difference between the management of that mill and the one I conducted, he requested me to superintend the management of the Northwick mill also. I had every fortnight to ride over, and direct the old manager how to proceed with improvements, and so continued as long as I remained with Mr. D., but for this additional trust, I received no additional salary.

For the term of three years we proceeded without one word of difference; Mr. D. approving highly of all I did. At this period, Mr. D.'s eldest daughter was of a marriageable age, and she was expected to have a large fortune, for her father had now become for those days very wealthy. A suitor appeared, was encouraged by the father, and at length reluctantly accepted by the daughter. This suitor was a celebrated man of business—the best English manufacturer of British muslins, and also called a great cotton spinner, and supposed to be also very wealthy. He was also very ambitious, and as Mr. D.'s intended son-in-law, he wished to have the whole and sole direction of his cotton mills. He advised Mr. D. to forego the proposed partnership between his sons and myself, and instead, to give me any increased salary which I might name. This proposal was made, but my feelings of right and wrong would not allow me to accept it. I gave notice of my intention to leave. Mr. D. did not expect this result, and remarked, "I know not one to supply your place, and if you will leave me—you must continue until you can find me one to succeed you in the management of the two mills." It was nearly a year before I could meet with one whom I could deem likely to do justice to the situation. Indeed a good manager to a cotton mill was at this period difficult to meet with, and when found was in high estimation. I could have obtained from Mr. D. one thousand a year, if I could have consented to remain, and if I had continued with him a short time longer than I did, the partnership would have taken place; for this suitor was rejected soon afterwards by both father and daughter. Just previous to this event, I had engaged a successor, the best I could find, and he remained until the mill was sold, Mr. D. being dissatisfied with the business, and now too wealthy to be troubled with it. Had I continued with Mr. D., I should, in all probability, have become one of the most wealthy of its citizens; but such was not to be my destiny. During my fourth year with Mr. D., I had very advantageous offers of partnerships with large capitals, which I declined—I know not why—for one was most temptingly advantageous. I accepted far less promising terms with two young men of good connections, but without experience in business. This new concern, however, paved the way for measures more suited to my desires of progress. We commenced building the Charlton Mills, then near, now in Manchester, and when finished, to fill them with machinery for spinning cotton. We had not proceeded far when proposals were made to us by one of the first firms in Manchester and in London to unite with them and extend the business. We had customers in Scotland, and I had to visit them and endeavor to extend our business connections—in which I succeeded. While upon one of these visits, I met by chance, accompanied by a young lady, one of my Manchester friends, the eldest daughter of the celebrated David Dale, of Glasgow, in one of the public streets. My young friend stopped to speak to me, and introduced me to Miss Dale, at whose house she was a visitor. At that interview, Miss Dale asked me if I had seen the Falls of the Clyde, and her father's Mills, now becoming objects of interest. Replying in the negative, she said: "I will, if you will accept it, give you an introduction to my uncle, who lives at the Mills. He will show them to you and conduct you to the Falls."

I accepted the offer with pleasure; the introduction was sent to me—I went to New Lanark with a friend who had accompanied me from Lanarkshire, visited the Falls, and then examined the Mills, of which there were four, with a village also built by Mr. Dale, containing then 1,800 inhabitants. When I saw the capabilities of this position I said to my friend, this is of all places which I have seen, the one I should prefer in which to try an experiment of great public interest, and which I have long had floating in my mind. Little at that moment did I dream that it would become the scene of that experiment; but all things had been, and were then, silently, unknown to any one, in progress to bring about that result.

It seems, as I was afterwards informed by my young Manchester friend, who so accidentally met me with Miss Dale in the streets of Glasgow, that immediately upon separating Miss Dale said to my friend—"If ever I marry, that man is to be my husband." I had to make periodical visits on business to Glasgow; in these visits I met Miss Dale, who at this time was surrounded with suitors. She gave me a decided preference. Her father was now advanced in years—had no son living, but five daughters, four of them under twelve years of age. He had most extensive business concerns besides the New Lanark establishment, which he had commenced in partnership with the first Sir Richard Arkwright. He was also agent for the Royal Bank of Scotland, and at Glasgow was its chief branch. At this period Mr. Dale became very desirous of selling the Mills and establishment at New Lanark, and my first interview with him was to ascertain if the report was correct, that he wished to dispose of that property. This was about thirteen months after I had first seen his daughter. He informed me that the report was true. I returned to Manchester, informed my monied partners of the fact, and recommended them to become the purchasers—scarcely hoping it was possible they would accede to my wishes. They however at once decided to appoint one from each firm connected with "The Charlton

Twist Co.," which was our firm of business in Manchester, and I represented this company on this memorable visit. We then met Mr. Dale, and inquired the price which he wished for the whole establishment as it then stood.

Mr. Dale was one of the most simple-minded, straight-forward, benevolent men living, respected and beloved by all who knew him. This was the second time only that I had seen him. He replied to our question—"I do not know the value of the establishment. Your partner, Mr. Owen, has seen and examined the works, and knows their value better than I do; for I am personally ignorant of cotton-spinning, and have never been, except for a few days, occasionally, resident at the works. What he says he thinks to be their true value, I will take." This placed me in a very responsible situation, but I had considered them worth, after a general slight inspection, sixty thousand pounds, and said so.

"If you think that a fair price, I will accept," said he. "So will we," immediately replied my two partners, and thus was purchased in a few minutes, and with no more words, the afterwards far-famed village and works of New Lanark. This important event in my life occurred in the summer of 1799.

On taking possession of this property, I found the capabilities of the establishment such as I had anticipated; but these capabilities were unknown to the parties to whom Mr. Dale had entrusted the sole management and direction of the business. They were only cotton-spinners of the old school; and it was soon found necessary for our mode of proceeding, that new measures should be adopted. These parties could not comprehend these measures, and therefore soon left the establishment.

At the time this purchase was made, I was the chief acting partner of the Charlton Twist Co., but now the members of the three firms of which it was composed, desired I would take the sole management of the New Lanark concern, and for this in addition to my small share in the general partnership, they offered me a salary of one thousand a year, which I accepted. Soon after this purchase I gained the consent of Miss Dale to our marriage, on condition I could obtain her father's sanction that his daughter should marry a stranger with whom he was unacquainted, and one almost a foreigner, as those from England were at that period generally considered; for few from the other side of the Tweed were then resident in Scotland. His daughter at length said, "I will never marry but with your consent freely given, yet I will never marry any one, if I have not Mr. Owen." By degrees, as after the purchase I had often to see Mr. Dale on business, he became more and more friendly, and ultimately gave his willing consent, and we were married on the 30th of September, 1799.

I was at this time in possession of three thousand pounds. Mr. Dale gave his daughter the same sum, and I settled the whole upon my wife and our children, should there be any. We spent the first three months at my residence, Green—near Manchester, and at the end of this period, returned to Scotland, leaving Manchester not to return to it. I commenced the management of the New Lanark establishment with the beginning of the present century.

I have been thus minute in the particulars of the antecedents, relative to this establishment, because here has been the most important experiment for the justice, well-being, well-doing and happiness of the human race, continued for more than a quarter of a century, that has yet occurred in human history—an experiment successfully carried on to prove the practicability of training and educating all from birth to become good, united, wise and happy. The ignorance and prejudices of the ruling and influential classes of society arising from the past undeveloped state of humanity, have endeavored to injure and to prevent the knowledge of the facts which this experiment discloses, from being known and thoroughly investigated. But that spirit, or those spirits, which have from my birth guided my every step in so singular a manner, have also devised means to bring that experiment out of the darkness which sought to hide it, into the brilliancy of day, and to confound the errors of the present world by instruction to the human race. I had been deeply impressed with the conviction, that through all past ages humanity had been most unjustly abused and oppressed—that instead of being bad by nature, it was divine by nature, and that when its divine qualities should be understood, and those qualities cultivated from birth, according to their nature, governed by their own laws, and surrounded by conditions in accordance with those divine qualities, then would the divinity of man be known, acknowledged, stand forth, and become prominent in all who should be born and thus developed.

But to proceed with my narrative: when I had closely inspected the whole establishment, as I found it in January, 1800, I discovered that for my future objects every part of it must be revised, readjusted, and the whole reconstructed—but of this last fact I was silent; for I should, if it were openly declared, have alarmed a then very jealous population, and my mere mercantile partners.

I had, therefore, a double and difficult task to perform—the one to make reasonable and satisfactory profits for my money-making partners—the other, to unite with these measures, others which should reform and to a considerable extent, new form the entire population, which, with a few exceptions, was greatly demoralized—having been collected generally from the ignorant and degraded classes—none other being then willing to leave their own location to work in cotton mills. The establishment superabounded with what I saw were unfavorable conditions—unfavorable for proprietors and the employed. Knowing the influence of circumstances upon human nature generally, my measures were at once taken, to supersede quietly and gradually the bad inferior conditions by which the population was now surrounded, by good and superior conditions as far as the locality and circumstances by which I was surrounded would admit.

[To be Continued.]

The human heart is like a millstone in a mill: when you put wheat under it, it turns and bruises the wheat to flour; if you put no wheat in it, it still grinds on; but then it is itself it grinds and wears away.

The Spirit's Mysteries.

"Your young men shall see visions, and your old men shall dream dreams."

SPIRITUAL LIGHTS.

From a letter from a medium resident at Golden Hill, Natchitoches Parish, La., dated May 27, 1869, we make the following extract: "I have seen them (spirit lights) every night for weeks together, in front of my dwelling-house. At the call of a spirit speaking through a medium, I have seen them come and go. They would pass through trees, and shine brighter, or make a larger light, as the controlling spirit might direct. I have seen them appear to come from the skies, float about for a time before me, and then apparently return to the eternal regions."

Phenomena of this kind are not unknown, and they have been witnessed in circumstances that precluded all possibility of explaining them by mundane causes. Our lady correspondent forgets to inform us whether these lights were visible to persons not mediums, and were actually seen by such. Facts like these should be so attested as to render it impossible for the honest skeptic to explain them away.

FACTS RELATIVE TO A WATCH-KEY.

A friend writes us from Jordan, C. W., narrating some singular circumstances connected with a watch-key. On taking his watch from his dressing table, upon rising in the morning, he wound it up with a common brass key, and deposited the key, as his custom was, in a particular pocket. The next morning, seeking for the key a second time in the usual pocket, he was unable to find it, which put him upon a thorough search of all the garments he had worn for four months previously, to find the missing key. In the same way his rooms and accustomed places of resort were searched, but without avail. The key was used for the last time on a Sunday morning; on the succeeding Thursday, while conversing with a friend in the hotel of the village in which he resides, with one hand in his pocket, "and a small pocket knife lying on his fingers," the key was put, or dropped into his hand. He knows that no visible person returned the lost key, and attributes the abstraction and restoration of it to the intervention of spirits.

We are convinced that spirits have done and are doing things of precisely this character, but we wish our friend had informed us whether the small pocket knife was searched along with the garments. Very eminent philosophers have sometimes ransacked their studies for spectacles, when these nasal ornaments without spirit intervention had mounted to the upper stories of the owners' heads. Even philosophers cannot always dispense with common sense. It is only the Newtons and Laplaces, who are allowed by the courtesy of common people to make two holes through the kitchen door for the egress of the old cat and her kitten. But we trust that there were no crevices large enough for the concealment of his absconding key, in our friend's little pocket-knife.

For the Herald of Progress.

SPIRIT FACTS IN OREGON.

EUGENE CITY, Lane Co., Oregon, 1860.

DEAR SIR:—As facts seem to be the means by which the greater portion of Spiritualists have been induced to investigate, I will give a few from "far-off" Oregon. There are very peculiar phenomena transpiring on this coast, and have been for several years. I can account for them in no other way than through "Spiritual Agency." Although the parties seem to lay it all to magnetism and clairvoyance, here are the facts, and you and your numerous and intelligent readers can judge for yourselves.

There is a gentleman (for good reasons I withhold his name; if any wish to know more about it, they can address me at this place by private letter,) living in Umpqua county, on the Umpqua river, who owns a small ocean schooner and trades considerably. He has a son and a daughter whom he magnetizes, and they tell him how to proceed with his voyages. He will no more go to sea without consulting one of them in the Interior state than he would without provisions; he follows the directions in every particular, and has never made an unsuccessful cruise since he discovered the phenomena; that is, the voyage is invariably just as he is told it will be. He has to depend on his own judgment for the pecuniary part, the superior intelligence only telling him how to go, and where and when to go, to escape rocks, breakers, and other sea dangers. He visits places that no other man can or dare enter.

His son, in the Interior state, told him to build a schooner which he had in contemplation, in the river near where they live. It seemed that it would be impossible to ever get a schooner out from there without dashing it in pieces; but, true to his guide, he went to work and built it, every one telling him he was "mad," "crazy," &c. But the guide told him he would take it out safely and without harm, and when he was ready he launched it and rode out as light and easy as a canoe. These are the facts, judge ye!

I learned to-day from Mr. J. B. Riley, that there are some astounding physical manifestations being made in Umpqua county. For instance, a large dining table travels over the house with persons on it, and if it strikes an impediment, rather than cease moving or turn its course, it will force its way through, though the legs are broken off in consequence. These are just beginning; it is to be hoped they will ultimate in much good.

There is a growing interest here; if we had some efficient proclaimers, the cause might be

advanced, largely and beneficially. In reading Miss Emma Hardinge's letter from the South, I thought her noble, self-sacrificing tone of feeling was truly elevating and worthy of the glorious cause in which she is engaged. She portrayed the necessities for spiritual food in the "unplowed fields" of the "sunny South." I can but contrast it with our beautiful living and evergreen hills and valleys of Oregon, which are peopled with brothers and sisters of yours who are languishing for pure spiritual food. Some are in the bogs of cold, icy grasp of materialism; and others in the cold, dry grasp of materialism; while others seem to care little what "ism" prevails, if they can get the "almighty dollar;" yet there are many pure, noble minds thirsting for truth.

Now will some of the numerous lecturers come over to Oregon and aid in the advancement of truth? There is not a Spiritual lecturer in Oregon, and as far as I know, there never has been a lecture delivered here on Spiritualism. There is one healing medium, who is beginning to do much good. I feel quite sure that efficient lecturers could do as much good in Oregon as any other portion of the Union, and they would certainly be liberally rewarded for their services. Besides, we have one of the most beautiful and picturesque countries in the world. Our majestic pines, firs, and cedars, are truly magnificent. Here we can sit, in the beautiful evergreen valley, washed by pure, clear mountain streams, and look into the "Cascade Range" of mountains, and see "peaks" capped with eternal snow, towering their majestic heads toward the sky, as though they would bid defiance to earth and pierce their way to realms of eternal light.

And now, will not some of our lecturing friends, who have the good of their fellow man at heart, "come over and help us?" All that has yet been accomplished in Oregon has been done in private circles and by reading, which is too limited. There are many, many true-hearted Spiritualists who read little, from lack of having the reading matter introduced among them, which lack a lecturer would in a great measure supply.

Your brother, in spiritual love,
JAMES N. GALE.

SPIRIT FACTS AT TARRYTOWN.

We have received a statement of interesting spiritual manifestations said to have occurred at the house of A. Lister, in Tarrytown, in January last. At an evening circle, in the presence of the medium, the creaking of a vessel laboring in a heavy sea, with the dashing of water, were so accurately represented as to be easily recognized by the whole circle. Then the sound of dancing was represented upon the floor, while raps upon the table kept time to music played by members of the circle. Upon extinguishing the light, most of the circle were individually touched and fondled by hands of various sizes, and different articles of apparel were taken off by spirits and passed about. At subsequent sittings, "the doors being shut," water was introduced into the room, and the heads and faces of the circle gently sprinkled with it, while daguerrotypes from houses near by were as mysteriously brought in, one of which in full light was seen to fall as from the ceiling.

While we thank our correspondent for this detail of facts, we would suggest that at all sittings in the dark, such an arrangement of the members of the circle be made, that not only there can be no opportunity for mutual deception, but that the report of the sitting will convince a reader that deception in the circumstances was impossible. Otherwise, the reader must derive assurance of the intervention of spirits in the case narrated, from that class of facts only that transcend mundane capacity. If, for example, "the doors being shut," and the room locked, six members of a circle, who alone occupy the room, with hands joined, hear a guitar flying, and at the same time playing in every direction outside the circle, there can be no room for mutual deception; because, as it requires two hands thus to fly and play a guitar, the deceiving member must be backed by two fellow-liars in order to deceive the other three members.

Now, plenty as liars are, it is rarely the case, since the days of Ananias and Sapphira, "of holy memory," that there are three in any chance gathering of six persons. On the other hand, if one of the six be simply touched by a spirit, the brethren of the circle, and the great outside world of unbelievers must rest their faith in regard to spirit intervention upon the simple word of the brother touched, which (as the circumstance in which the touching occurred are confessedly dark) makes a great strain upon one's credulity. But this is a "trial of faith," to which those who have not fed personally on the strong meat of Spiritualism, should not be too often invited.

Whatever tends to elevate man, of course is right. The Bible, rightly understood and used, may be made a tremendous weapon to beat down injustice and wrong. The Bible, read superstitiously, read mechanically, accepted traditionally, may kill, as the letter does kill while the spirit in that case fails to make alive. Whether it be infidelity or not, I say that the rights of man are not dependent upon any parchment, and *The New York Independent* "may make the most of it."—GARRISON

MENTAL pleasures never cloy; unlike those of the body, they are increased by repetition, approved of by reflection, and strengthened by enjoyment.

Brotherhood.

"Let no man call God his Father Who calls not man his brother."

MUTUAL CREDIT ORGANIZED AND SUCCESSFULLY PRACTICED FOR THREE YEARS.

[We translate the following article from the *Revue de l'Ouest*. It is an account of the success of a mutual credit association organized in some city of France; but as the *Revue* has not given the name of the paper from which it was taken, we are unable to inform our readers where the experiment is making. It may at least be profitably studied. D. L.]

Who knows of its existence? Probably none but those who for three years have profited by it; and yet it is a fact, and no longer a theory, a vague longing, an unaccomplished wish.

Where is the proof? We will give it; and we will also describe the organization which has set us upon our feet, and which now allows us to demonstrate that without external aid, with no intervention of government or official personages, and consequently without expenses *ab extra*, through mutual cooperation alone, through concert, friendship, and regard for one another, we have succeeded without embarrassing ourselves, without extraordinary effort, in opening to ourselves a credit of from three to four hundred francs, with perfect security for members of the association as well as for the public, which receives our notes without a suspicion of their non-redemption.

It will soon be three years since a few friends, united in the same views, and moved by a desire of doing something which might be an indirect demonstration of the power of combination in every imaginable enterprise, decided upon the accumulation of a capital for mutual loans among themselves in case of need. It was agreed that each should pay into a common treasury a franc a week; and as there were nine of us, we were immediately in possession of a capital of nine francs.

Nine francs! What a sum for the regeneration of the world! But every week other nine francs were added to the rest, and we were soon in possession of a hundred francs. Now when capitalists like us get possession of a hundred francs, the next thing is to apply them to the use intended, the investing them by loan. Our hundred francs were then loaned to one of our number on his note of fifty francs payable in two months, and to another for a like sum, on a note payable at three months; moreover, the interest at six per cent. per annum was paid into our already empty treasury, which was immediately filled, however, by our notes and by new weekly contributions.

But not to proceed too fast, we will explain what we have done, and how we did it.

Our end was, and always is, the same, to bind all our members together, by the strongest sentiments of mutual good will, and by the best results which united action can produce. Mutual credit is, indeed, the primary motive; but aside from the services which our treasury affords, we are all bound, so long as we are united, to our best ability, to aid in procuring labor for him who is out of employment, recommendations to him who needs them, special services among all, and the aid of all for any one when occasion requires.

This programme settled, and every member decided to follow it, contributions and mutual loans, with the good will of all for each, advanced with equal pace. We contribute every week at the residence of each member in succession; there has resulted from these visits full and entire confidence, with sometimes, however, the necessity of dissolving connection with a member.

Meanwhile, these successive visits to the houses of members are at first the thing most dreaded and repulsive to those who are not devoted to the mutual system. The repugnance or attraction exhibited on these occasions is almost our only criterion to judge of the worth of any one who joins our number.

Contributions are paid in during the week, and the money collected is put into the hands of the cashier before noon on Sundays.

The capital thus accumulated is managed by a cashier chosen from among our number, on his own responsibility and that of a council of superintendence of five members, who hold a formal meeting, examine the books and accounts, draw up a report and inventory, and send a copy to all the members by him who is to receive the next domiciliary visit.

All the members have the same right, which is, permission to borrow of the treasury in specie an amount double the sum of their contribution.

Each borrower secures the treasury by one or two notes, bearing the amount borrowed, payable to the order of the cashier, and for one, two, or three months at most.

The borrower pays into the treasury an interest of six per cent. per annum in specie. Three-fourths of this interest returns to him at the end of the year in the shape of a dividend of profits, which are carried to each member's account in proportion to his payments into the treasury; so that he who borrows, gets his money almost without cost, and he who is not compelled to resort to the treasury, gets a good interest.

If the treasury is not flush, or if the borrower can procure with a note the articles he needs, the cashier, at his request, endorses one or several of the notes already signed for a sum equal, if he desires it, to three times the amount of his total contributions, at a discount of the moderate interest of one and a half per cent.

The borrower himself signs notes for an amount to the sum borrowed, which are made payable to the cashier. These secondary notes remain in the treasury and are never negotiated. They are to be redeemed at the residence of the cashier, to divest them of all resemblance to accommodation notes.

We have then a right to say that our new kind of loan is not only mutual, but almost gratuitous, inasmuch as the amount of our expenses incurred in favor of alien parties being in three months but a little more than seven francs, nearly everything returns to the pocket of the borrower.

The treasury always keeps on hand a certain sum as a guaranty against accident; but thus far our experiment has not met with the least drawback.

We are all responsible for the loss that would accrue from the non-payment of a note. From this united responsibility it follows that a note endorsed by our cashier is worth as much as if it were secured by thirty endorsers. Who would refuse to accept such a note?

Now what have we done with our capital? We have rendered 20,000 francs worth of mutual service with an average capital of from 1,200 to 1,300 francs. (Remember that we began with nine francs.) Many of us have severally borrowed at different times from 1,200 to 1,800 francs when their deposit of cash was on an average of between 75 and 125. Our present capital amounts to 3,500 francs, and our largest contributions amount to 100.

Every new member, in order to admission, must be introduced by one of our association, must bind himself to observe our rules, not to borrow before the expiration of three months, to be a good member, and to show friendship to his fellows.

Every member desiring to leave us, is at liberty to do so, by requesting his dismissal in writing three months before receiving his payments and his share of profits, provided always that he is not in debt to the treasury.

We have been charged with being too generous towards those who leave us. To return the contributions made, it is said, is already restoring too much, but to return a part of the profits seems to some to be over-scrupulous. But in these times of rightful jealousy towards trust associations, when so many are known to get money of the public and never return it, ought we not to show what we really are, tenderly cautious and scrupulous? Since we began, seven or eight members have withdrawn; as everything was returned to them which they brought in, they have had no charges to bring against us, and have remained friends, and one of them has returned.

We are thirty tradesmen, or artisans, who have learned mutual good will, and who are contented with a work which, preaching by example, shows us the power of concert of action among men who are really honest.

But it will be said: How is it, that with all these loans and profits, you are but thirty? Why do you not number 100, 200, or 1,000?

First: we do not accept all chance-comers; we must be sure that the new member will like his fellows. Moreover, as we are making a hazardous experiment as time goes, we must be sure of one another; for in our system of mutual aid, if one failure does not kill the principle, it prevents many trials of it.

Our example will soon call forth a new society, modeled after ours; and we are persuaded that eight or ten groups like ours, have many more chances of success than a large association, which might be compelled to devour its own profits, and perhaps its capital, in outside expenses. When there is a thorough mutual acquaintance, there is more security and confidence, and we are almost certain of knowing with whom we have to do.

Would not these eight or ten groups which we desire, constitute a glorious image of what we may hope from the future organization of credit in behalf of the hirelings of the stall and the workshop? Would it not prove that the affair is no Utopia?

When the imagination is suffered to revel in the picture of what labor would be, when aided by this most essential of all instruments, we are seized with a passionate desire to live long enough to witness this sublime spectacle, when exploitation, destitution, and misery shall exist no more! How blessed will it be to live then!

Let all who have meditated upon the solution of this problem be so kind as to believe that what we are doing is, in our opinion, very far from what can be done; for us it is the most practicable side on which to approach the solution sought: the establishment of mutual credit, almost without cost, on terms within the reach of laborers and small tradesmen.

May that time come! Then the dignity and independence of man will no longer be mere words, but two divine realities, which society will have evoked from the ideal, to render itself happy and beautiful.

DAYAUD, Coppersmith.

TREATMENT OF CRIMINALS.

We find in the Prison City Lem, published at Waupun, Wis., many valuable suggestions respecting the treatment of criminals. After describing the weary, monotonous routine of prison life, the editor adds:

"And in this form of discipline, from day to day, month to month, year to year, does the prisoner live and breathe out a poor, degraded, miserable existence, without one particle of amusement to cheer and bless his soul. Torn from home, family, and friends, he lives and dies a slave to misery and woe. His affections are crushed, and all the quali-

ties of his manhood dead within him. So terrible is his punishment, that even while we deplore the crime he has committed, we cannot but sympathize with his cheerless and unhappy condition."

Elsewhere in the same paper we find the following reflections:

"The prisoner has been too long ostracized by society, and debarred from the common rights of humanity; and the time has come when some attention should be given to his wants, his condition, and his interests; and we look to the leading citizens of our State to push forward the noble work of reformation in this direction. The great question of a humanitarian treatment in the system of imprisonment for crime is beginning to be felt and agitated, and the rights of the prisoner are beginning to be regarded as tangible realities; and we sincerely hope that our leading men will give this subject the attention it deserves."

Voices from the People.

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

Subjects a Free Journal must not Discuss.

SUMMIT, MISSISSIPPI, June 25th, 1860. A. J. DAVIS, DEAR SIR: Much as I admire your opinions upon religious subjects, I cannot but find great fault with your notions upon the subject of slavery. A person intending a great good must be contented with one great work, and not endeavor to take upon himself more than can be attended to well. The beautiful philosophy of Spiritualism, I think, is a sufficient field for you to labor in, and one in which you might do a great deal of good, provided you do not interfere with the political or social opinions and rights of the whole people.

(a.) In preaching to the people, we have a congregation of many States and nations, and we wish to instruct them upon the true religion, and only the true religion—so why intermeddle with their politics? Some may be Whigs, some Democrats, some Native Americans, and you may be Republican. What would the people say if the preacher who sets himself up, or is sent to preach the true gospel, were to begin in that sacred desk to preach Democracy to us, just because his own selfish views led him to advocate that policy? The result would be, the immediate loss of his influence as a preacher of the Gospel. You have, my dear sir, plenty of ground to work in, devoting your whole attention to Spiritualism, and that alone. The laborers are few, and the harvest ripe. Drop at once the absurd notions of even admitting into your paper anything like political articles.

(b.) You cannot better the condition of the slaves South, for they are happy and free. I say happy and free, because they are supplied with food and clothing, and they have no debt to pay. Their condition is far above that of a common laborer in any of the free States; for the slave has a home and a happy family, but the common laborer has none. As for freedom there is not one in fifty that would have his freedom and be sent among you North.

(c.) The organization of the negro fits him for a slave, and there is no doubt that it is the will of God that they should be slaves, and serve the white race. Coarse food and coarse clothing are peculiarly adapted to the negro. Common sense teaches us that, and as for the negro becoming equal to the whites it is an absurdity. You have, sir, at the North, free negroes. Do you associate with them upon equal terms? do you invite them into your houses, and give them a place at your table with your delicate daughters and refined sons? No sir; you shrink at such a notion, and why? Because you look upon them as greatly your inferiors, both body and mind. Common sense teaches you that they are made to labor, as they are organized for hardships, for the benefit of a superior race.

As for slavery, sir, we are all slaves, and more so than the negro, for when they do bodily labor, we have to perform great mental labor, more too than the poor negro can, or could, possibly endure.

I look upon slavery in these United States as a great blessing for the African race, for it may and will be the means of saving from banishment many a poor soul in the spirit land.

(d.) Who are they that will strain out the gnat and swallow a camel? Remove the beam from your own eye, and then inform your neighbor of the mote in his.

(e.) What would my neighbor say of me, if I were to accost him thus: Mr. Jones, in my opinion you are doing wrong in using cotton goods in your house. Mr. Jones would reply that in his view I am wrong, and that he will use cotton goods as long as they look well, and are comfortable. But what right have I to dictate to my neighbor what he shall do, so long as he does not violate the law?

(f.) Do not over-reach the mark and in your extreme philanthropy do more harm than good.

(g.) We are too apt to be too combative, and to see faults when really there is no fault existing?

(h.) Follow the good rule of doing unto others as you would have them do unto you, and Faith, Hope, and Charity will be your true brothers, and in the end the glory will be yours.

Respectfully yours in spiritual things, R. B. LIGON.

REMARKS.

[(a.) We occasionally devote two or more columns to the subject of BROTHERHOOD. Under this head we discuss with the utmost freedom—always we hope with kindness—all customs, usages, and institutions, wherever they may exist in the world, that are consistent or in conflict with the fraternal spirit. We also have another heading entitled, VOICES FROM THE PEOPLE, where opinions, the most adverse to our own, are allowed free expression. Freedom of the Press is an idle boast, a hypocritical pretense, if any human institution is too sacred for candid criticism, or for candid defense. On this ground we freely admit the communication of our correspondent, and hope that he will have the many generosity to notice patiently a few of our comments. We are advised to attend exclusively to

Spiritualism, and not to meddle with politics. But if there are any permanent principles underlying the political world, these may effect our fraternal relations, and must from that point of view be considered. Or they may be connected with abstract science, and deserve, in that light, to be studied. So that to avoid the discussion of anything having the least bearing upon politics is a sheer impossibility to a free journal. On the other hand, the discussion of purely political questions, in the spirit of a partisan, is equally incompatible with free journalism, and is especially out of our province, as we have no party aims to further or to thwart. But whenever a correspondent so far forgets himself, and the objects of our paper, as to write us a letter of advice, in the spirit of a partisan, recommending us to abstain from politics, we give him free expression in VOICES FROM THE PEOPLE—if, for no other reason, to allow an exhibition of a counsellor violating his own precepts.

(b.) If the slaves South are already "happy and free," there certainly can be no danger under our BROTHERHOOD heading in suggesting improvements upon that happiness and freedom. If their condition is far above that of the common laborer in the free States, there can be no risk in discussing the peculiarities of that condition. And if there is not one in fifty that would have freedom and be sent among northern people, we can then dispense with the Fugitive Slave Law, can we not? Or is this law enforced upon a reluctant North because the servile population is but too happy to run away?

(c.) We cannot see the connection between a man's organization and his fitness for use as property. On the contrary, we see, in that very fact of a poor organization, ground for more profound pity, and more strenuous exertions to lift him from the level of a gross animal to the height of a noble manhood. That which survives death, in our eyes, lends sanctity to the personality of the poor negro; and we would develop that personality by paying it the wages of its honest toil. There is some bitter, to our taste, in the sugar which the unpaid slave has made; and the cotton is not altogether soft to our touch which his unrequited labor has gathered. As to intimate association with these imbruted brothers, even fraternity does not require that we carry every brother about in our arms, or that we greet him upon every chance meeting with a German kiss. All whites cannot associate with their own race with caressing fondness, nor does true brotherhood require it. The circle of fondling intimacy is altogether narrower than that of fraternity, even among those of the same race. Shall the circle of fraternity, therefore, be disclaimed? Now the North is guilty of a want of fraternal treatment to the black. We acknowledge it. But if half of our white infants had been nursed at the breast of colored mothers, as is the case in the South, these mothers would have long since ceased to be property, though they might not have obtained seats in the parlor. Moreover, when a quarter of our population become mulattoes, we shall have very little to say about associating with negroes.

(d.) They are those who celebrate the Fourth of July, applaud the liberation of Cuban creoles, of mercurial Frenchmen, stolid Germans, and superstitious Italians, while forgetting the servitude of the African at their own doors. The beam in our eye, Brother, is a beam of light, and therefore we see clearly the something more than mote in yours. Please remember that we say this in sorrow rather than in anger.

(e.) Has some one attempted to dictate to the South what it shall do? Is friendly criticism dictation?

(f.) Our extreme philanthropy goes no farther than this: Pay every man his wages; treat all men brotherly; save even criminals and all the erring from their vice and their error. If these maxims are dangerous, even God may despair of his human race.

(g.) Well, in this case the Harmonical Philosophy recommends a patient study of the bright side of men and things. We are neither too combative, nor impatient of criticism, nor afraid that the universe will run away if an institution be censured, nor inclined to find fault. Even this letter does not annoy us, as we are in possession of an alchemy that converts all acids into nectar.

(h.) We shall always do it, Brother, to the best of our ability; and if ever a "poor negro" should become our property by human law, in obedience to this higher law, we shall set him free. We would rather enter the Second Sphere with an emancipated bondman on each arm, than leave a whole plantation of slaves to endow theological seminaries in the South.—Eus.]

Spiritualism among the Friends.

A former member of the Society of Friends writes us, suggesting the idea that many of the former worthies of that body are now active in carrying forward the present spiritual movement, and are endeavoring to dispense the false conceptions of religious duty everywhere prevailing among religious denominations, and particularly in that of which they were once the earthly leaders. We have not room for the entire communication, but we present an extract.

Having many years ago been a member of that Society, I know something of its history, discipline, doctrines, and practices. Like the Spiritualism of to-day, beginning in obscure "Rochester knockings," through the Fox family, and with other humble individuals, so the Society of Friends, which has now existed over 200 years without a creed, had its origin in the mind of a very obscure man, without education, who, for the express purpose of being better able to meditate on the

truths being "revealed" to him, betook himself for a time to a shepherd's life, with no companion but his Bible, and, as he believed, the "Holy Spirit" for his guide. Yet from the time the undaunted, fearless George Fox proclaimed the truth in the "steeples houses," calling upon the priests to "fear and quake" at the false doctrines they taught, and to "hearken to the word of the Lord"—during those two centuries, that Society of Friends has written, unostentatiously, a chapter of the world's history, never to be obliterated in time or eternity!

But how few indeed of the Society, especially in Great Britain, are aware that George Fox, Wm. Penn, Robert Barclay, and all the prominent preachers and writers in the Society, have, ever since they entered a higher life and more extensive fields of usefulness, been as active as ever they were while in this rudimentary, preparatory stage of existence. Oh, that the attention of the yearly meeting in London, shortly to take place, were called to the question, whether those departed spirits, just alluded to, do not form a portion of that mighty phalanx with the "Son of Man and all the Holy Angels," and whether they have not come to fulfill the solemn prediction of Jesus—whether they are not now dispersing the clouds of error and the mists of superstition, as is dissipated the fog of an autumnal morning by the "chemistry of the sunbeam"? This is emphatically the dawn of an era symbolized in the pre-historic vision shown to John by the spirit of one of the prophets: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people." The universal spirit intercourse which is now becoming apparent in every country, is surely as near a correspondence with that symbol as can reasonably be expected. Forty years ago I heard J. J. Gurney, brother of Elizabeth Fry, preach on the other side the Atlantic, and again, some three and twenty years ago, in this city, and again, after he had passed to the higher life, have heard him give characteristic discourses, on "silent worship," through a trance medium. In like manner I have heard George Fox and Daniel Wheeler, names well known in the Society, Job Scott, Thomas Chalkley, and others, have often used the same medium. I mention these to arrest the attention of "Friends," and would say to them—Investigate. Yours for Progress and the Truth, DAVID BRYSON.

Spiritual Lyceum and Conference.

"Let truth no more be gagged, nor conscience dungeoned, nor science be impeached of godlessness."

[Reported for The Herald of Progress.]

ONE HUNDRED AND FIFTH SESSION.

The New York Spiritual Conference is held every Tuesday evening, in Clinton Hall.

QUESTION: (continued.) "How can social equality best be realized?"

Mr. THOMPSON informed the Conference that, pursuant to the invitation given by himself at the last session, a number of the friends had met at his house to consider the plan proposed by Mr. I. B. Davis, to bring about social equality. Mr. Thompson presented the result of their deliberations in writing, from which it appears,

That they have resolved to form an association under the title of "The Commonwealth," which association is for the purpose of "prosecuting the various branches of productive industry, to employ the members at just wages, supply them with commodities at wholesale prices, establish hotels where they may board at the lowest figure, erect dwellings for their use at a small rent, or sell to them at cost, and a health insurance to protect them in the season of sickness, disability and old age."

To procure the money necessary to the plan, it is proposed "to issue stock at ten dollars a share, which may be paid by installments of one dollar per month, so that it may be easy for the working classes to avail themselves of its advantages."

"As soon as one hundred shares shall have been sold, the trustees will file a certificate of incorporation, and proceed to make proper arrangements for prosecuting some one or more branches of business, with the design of establishing all branches in legitimate order, as the means of the Association will justify—all of which shall be prosecuted with vigor."

"Every precaution will be taken to make the movement successful. It will be incorporated, and security required of persons holding responsible trusts, and a system of checks and balances like the national treasury, established in every department, so that any attempt to defraud may be immediately detected."

Dr. YOUNG: The damning sin of our civilization is, its universal effort to perpetuate social inequality. The Christian world (so called) has become expert in the English art of "how not to do it," and the politicians have it by nature. Whether the plan recited by Mr. Thompson is the how to do it, he cannot undertake to say. One thing is plain, it aims in the right direction—it proposes to erect a break-water against the surges of monopoly, false currency, false government, and falsehood everywhere, which have lashed the sea of civilization from its earliest discovery, and covered its surface with the wrecks of human happiness. In the matter of social equality, the savage state is superior to the civilized. The American Indian is not a land monopolist, the corn-field and the hunting ground belong to the tribe, and their products are enjoyed in common. Civilization is a breaking away from natural rights. Christ saw this even in his time, and sought to bring the world back to nature. This Christian civilization of the current age, by what authority of heaven or earth—God or Nature—does it enact laws by which one member of God's

great family may become the owner of a whole continent and convert the remainder of his brothers and sisters into tenants at will? Such is the fact. You make it legal for one man to own more land than he needs, and the principle will give him the United States. We must return sooner or later to the basis of rights. A civilization which rests upon monopoly, which fosters caste, which oppresses the poor—how is the prayed for millennium to come from that? As well might the saints look for the birth of an angel from "the belly of Hell!"

Mr. TUCKER: Though a young man he was an old soldier in the warfare against the world's wrongs. His last battle was under a banner on which was inscribed, "The universal league of human rights," with Dr. Langenswartz for general-in-chief. It was not a victory—at least it was not a conquest over human inequality and wrong. We took the field in 1858, and the object of the campaign was, to establish the three following propositions, held by the general and his aids to be self-evident, viz: 1, that each man is the rightful possessor of as many of this world's acres as any other man, and of no more; 2, that each person has a right in the labors of others to the extent that he recognizes the rights of others in his own; 3, each individual has an equal voice in the government of the whole.

By our articles of war, the head-quarters were to be in the city of New York, with "work-halls" in the principal cities throughout the land. Three months from the commencement, we held an election for officers. This, our effort to add the only remaining necessary ingredient (officers and governors) to the compound of social equality, revealed to us a most mysterious and astounding fact—a fact not at all provided for by our own generalissimo nor yet by any other—to wit, that each mother's son of us wanted to be a ruler! Of course this was natural, not to say eminently scientific; but, at the same time it was impossible, "the universal league of human rights" was ultimately forced to take the alternative; that is to say, inasmuch as its members could not all rule, but could all ruin, they did it. The "league" charged upon itself, and speedily achieved that triumph of equality, which, by authority of the poets, was once upon a time realized by certain feline socialists on the plains of Kilkenny.

From the result of this and similar experiments, he is inclined to the belief that the instinct to look out for self is universal. This he thinks has been the true cause of failure, and must remain to be so. Men enter associations professedly for the public good, but really to serve themselves. Now, in a war between private interest and public good, one or the other will be vanquished, and the history of organic reform shows that it is always the other. Unless men can enter these organizations with a view only to the good of humanity, they will come to nothing. A substantial superstructure is only possible from substantial materials; the unchangeable relation between self-love and social, has grown as yet, only to the size and strength of a poetic conception; it has not the tenacity of fiber to make it fit for building purposes. Mr. Tucker cited, in proof, the efforts of Mr. Josiah Warren, and an attempt made by the French reformers at Languedoc some twenty-five years back.

Mr. DEAN: The inequalities of social life are deeply to be deplored. The grand question is, How are they to be obliterated? He is so far hopeful of the plan presented, as to become a subscriber for a share in "the Commonwealth," and has promised it the influence of his tongue, pen, and social position. He thinks the objection, that man is selfish, by no means an insurmountable difficulty, because it is equally certain that what is the true interest of all mankind, is the highest interest of any one man. All we have to do is to bring this fact to the individual consciousness. When this is fairly realized, selfishness, instead of being criminal, becomes as sacred as selfhood.

Mr. IRA B. DAVIS: The cause of failure on the part of the organizations for social betterment, he has seen to be from the start, trusting to the integrity of individuals. His plan is, to put the devil in harness, so that it shall be impossible for him to turn his yoke. The French community failed, because a portion could get a better price for certain of their products from outsiders, than they could obtain from the brethren. This led to jealousy, jealousy to discord, and that to destruction, as a matter of course. Now, this cannot happen to his scheme; because, in the first place, it ignores all reliance upon individual uprightness, and instead thereof, inaugurates (as stated) a system of checks and balances like the national treasury; and in the second place, because it is intended to make the Commonwealth itself its own best customer.

Mr. FOWLER: Every human being has in his own body, a pattern of the natural method for securing social equality. According to that justice which is of nature instead of the legislature, need is the basis of right, and power is the measure of duty. The hand, for example, owes the mouth all the power it has to answer the needs of the mouth. The natural exercise of that power is the establishment of social equality between them. The delight of every individual member of the body is in serving the others. The eye sees for the feet, and is blessed in that "the whole body is full of light." There is no poverty in this wonderful community—no discord in this "harp of a thousand strings." The legs do not take stock to the amount of ten dollars in the commonwealth of the body; they give to the body

"We have expended more in bringing these Japanese to our shores, than we employ in a year upon foreign missions to the heathen, and yet have allowed the best lesson we had for them to escape their knowledge."

The Japanese have only occasional sacred days, and we might have communicated the inestimably valuable lesson that our sacred day occurs every seventh! How unfortunate the omission. Any examples of honesty, propriety, temperance, industry, benevolence, or personal purity, could not compare with this "best lesson"—namely, that we hold as sacred one day in seven, (and keep terribly profane all the rest.)

The truth is, these Japanese are tolerably observing, and they have left this country with a far more correct idea of the true condition of things here, than habitual deceivers wished. To conceive that our national advancement is dependent upon the "Christian religion," which was so poorly represented to them, simply because only professed and not possessed by our governmental officials, is simply to believe an egregious mistake. The simple, dignified, and intelligent guests, coming from a country notoriously conservative and backward in securing the benefits of art, commerce, and science, could but see in our extensive manufacturing and commercial operations, in our advanced state of scientific knowledge, and generally diffused literature, abundant evidences of our progressive character. And it is to be hoped they learned a lesson in progress. For them to see the true secret of our general intelligence not in a different system of religious belief, but in progressive ideas and impulses in all the avenues of life and intelligence, is worth the cost of the trip to Japan, however little it may directly benefit us.

Fatally unprogressive as has been the past policy of Japan, no lesson was more needed than the one so effectively taught. We can only regret that the taste of our visitors had not been more consulted, and mechanical and constructive exhibitions have taken the place of ball-room festivities and parlor fetes.

The Japanese refused the proffers of Bibles, but took some copies of the HERALD OF PROGRESS and a few progressive books.

We observe that the Fulton street Daily Prayer Meeting have devoted a week or so to the case of the embassy now on board the Niagara on the return voyage. What a commentary upon orthodox methods! These poor "pagans" were allowed to have the "amplest introduction to the immoralities and follies of the land," with scarce a protest or regret from American Christians, who now, without having put forth a single effort for the enlightenment and elevation of these people, pray mightily that the Lord will "visit the Niagara with an outpouring of his Spirit." Will Christians never have done with this "shifting of the responsibility?"

Public Notices.

SPIRITUAL MEETING.

At the Grove in Flushing, Genesee county, Michigan, on Sunday, July 15th, 1860, commencing at 10 1/2 A. M., and 1 P. M. Lectures by G. B. STREIBERS and others.

GROVE MEETING.

The Friends of Progress and Reform will hold a Grove Meeting at Lexington, LeGrange Co., Ind., on the last Saturday and Sunday in July.

Able speakers will be present, and an interesting and profitable meeting is anticipated.

SOCIAL EQUALITY.

An adjourned meeting of the "Commonwealth," an association recently organized for the purpose of securing a more just equality in the pecuniary condition of all classes of the Common Humanity, will be held at the house of Mr. S. T. Thompson, 238 Greene St., N. Y., on Wednesday next, July 11th, at 7 1/2 o'clock, P. M. All men and women interested in such a cause are most cordially invited to be present.

ANNUAL CONVENTION.

The Ashtabula Annual Convention of Spiritualists is to be held at East Ashtabula, Ohio, on the first and second of September next, in a suitable grove, if the weather is good, otherwise at a convenient hall. Several efficient speakers will be present, whose names will be given hereafter. Let every one come provided with "the needful," to assist in defraying expenses of speakers from a distance.

H. M. MILLER, Corresponding Secretary.

ASHTABULA, O., May 30, 1860. Reform papers please copy.

SPIRITUALISTS' CONVENTION.

The Spiritualists of Providence, R. I., and vicinity, will hold a Convention in that city on Wednesday and Thursday, August 1st and 2d, 1860, and on Friday, August 3d, they will make a grand steamboat excursion down Narragansett Bay, for an old-fashioned Rhode Island clam-bake, and a "general good time." A number of the best speakers in this country will address them, each day, whose names will be announced in due time. All Spiritualists and their friends throughout the country are invited to attend.

SPIRITUAL TELEGRAPHS FOR DISTRIBUTION.

I have several thousand surplus copies of the Spiritual Telegraph, of which I will mail to persons desiring them for gratuitous circulation,

as many copies as they will send postage stamps for prepayment at one cent each. I think them as good tracts for distribution among skeptics, as can well be obtained.

CHARLES PARTRIDGE.

We have a limited number of copies of the Herald of Progress which we will send on the same terms.

For the Herald of Progress.

ROGERS' PAINTINGS.

LAFORCE, Ind., June 30th, 1860.

DEAR SIR: You will please insert this note in your paper in answer to the many inquiries which are made of me, concerning the paintings descriptive of the Spirit-land, which were executed through the mediumship of Edward Rogers, late of Cardington, Ohio.

These paintings, which are on glass, and intended to be shown by the magic lantern, have been disposed of to William A. Boardman, (generally known as Judge Boardman,) of Wankegan, Illinois, who intends exhibiting them, and promises, if successful, to contribute a portion of the proceeds in aid of the widow and children of Mr. Rogers.

Respectfully yours, CHARLES W. CATHART.

Paraphrased.

"Life is but an endless flight of winged facts or events a series of surprises."

ASCENSION OF N. FRANK WHITE.

The many friends of this well-known speaker will be interested in learning that he "ascended" from Troy on the 4th inst. His departure in one respect resembled that of the ancient prophet—he went up bodily; but instead of going in a "flaming" chariot, he was conveyed aloft by an "air chariot," under direction of Mr. LA MOUNTAIN, the celebrated aeronaut.

The ascent was very rapid to the height of two miles, the sensation being, Mr. White says, that of the earth's dropping away while the balloon remained stationary. The appearance of the earth below was that of an immense concave like the sky above, meeting at the distant horizon. Words fail to convey the glorious beauty of the panorama spread out before him.

The descent—for Mr. White has come down again—was accomplished in safety, though the balloon struck the earth with some force, slightly bruising the three passengers. Mr. White prefers "going up" to "coming down." We believe he is not alone in this preference.

MARRIAGE A DESTINY.

"The great aim of the education given to young ladies at boarding schools should be to fit them for marriage and motherhood."—Ex.

We had always supposed that womanhood was the first and inevitable destiny of the inmates of our ladies' boarding schools, while wifehood and motherhood were the possible, perhaps probable, but not necessary sequence. If the "great aim" be to fit them for the duties involved in the latter relations, and the education and discipline needed to make them independent in the first are neglected, some institution should be added to our boarding schools to provide husbands for the graduates, insuring with their diplomas a ticket admitting the holder to "marriage and motherhood." It is obviously unjust to "aim" to fit them for only possibilities. Either educate them for women, not for wives and mothers, or insure to them the latter relations. We would trust any truly educated girl, "fitted" for the responsibilities of an independent woman, with the duties involved in any and all additional relations.

DISCONTENTED POVERTY.

"When will men learn to be content with the station in which God has placed them?"—Exchange.

Never. The desire and the necessity of change will never allow absolute contentment. It is well to cultivate a spirit of resignation under inevitable misfortune, but the morality that inculcates submission to poverty on the part of the multitude, while a few roll in wealth, is self-contradictory. For the contentment that would forbid a poor man aspiring to riches, would require the rich to divest themselves of the wealth already acquired.

To be wealthy is to be master of the labor of others without returning an equal amount of labor ourselves. Hardly any human being is not, in some measure, rich, when tried by this standard. Every child is rich, in this sense, that has lived to five years under the nurturing care of tender parents. But when an adult, by the tricks of trade, becomes owner of some hundreds of thousands of dollars, and to that extent controls the legs, arms, hands, and brains, of some thousands of his fellow creatures, merely to gratify his own luxurious tastes, we think lectures on contentment from a hypocrite, to those whose labor he exploits, ought to be received with indignation and contempt. The hiring slaves of such men are not in the place God has assigned them, and discontent is not only their right, but a duty. Meantime, their remedy for poverty is not in brutal assaults upon rich men because they are rich. The exercise of envy toward those that are rich without labor is a concession that such a tenure of property is just. The true remedy is in molding social institutions into such a shape that no man or company can grow rich without increasing the resources of all the hirelings who contribute to its accumulation. We shall, from time to time, hint at some methods of securing such results.

ANOTHER CLERGYMAN CONVERTED.

Mr. R. Harris, in a letter to the Banner of Light, speaking of himself, says:

"I was educated for, and for several years occupied, the pulpit in England, in connection with the Unitarian body of that country; but I am now prepared to lecture or preach in the States, on subjects of a reformatory nature, in accordance with the advanced and advancing views of the New Dispensation."

—This Brother's address is "Toronto, C. W." Concerning the progress of spiritual truth in Toronto, he remarks:

"There are in this place a considerable number of Spiritualists, amongst whom are several excellent mediums, rapping, trance, and test, &c., and in my estimation the work of religious and moral reform is going on, if not with great rapidity, at least surely and well."

ROME AND REASON.

We are glad to see our religious cotemporary, The World, recognizing the essential principle involved in the following statement: "There is, in fact, no medium in principle, between the plan of the Romish hierarchy which confines the means of information to a few, and so forbids private judgment, and that free admission of all men to the sources of knowledge, and to a share in the interests and responsibilities of government, which is called democracy."

Extending the application—as we obviously may, since principles are universal—to religions as well as governments—and we see an admission that Protestantism hangs in mid-air between "Romish hierarchy," and "private judgment," with no "medium principle" to rest upon.

A NOVEL EXPEDIENT.

M. Noel, a French agriculturist, says, when the potato was first introduced into France, it was viewed with extreme disfavor by the people. Parmentier, the chemist, who well knew the nutritive qualities of the potato, at last hit upon the following plan to bring it into general use:

"He planted a good breadth of potatoes at Sablon, close to Paris, and paid great attention to their cultivation. When they were ripe he put notices around the field that all persons who stole any of the potatoes would be prosecuted with the utmost rigor of the law, and gendarmes were employed to watch the field day and night, and arrest all trespassers. No sooner were the new roots thus forbidden, as it were, by authority, than all persons seemed eager to eat them, and in a fortnight, notwithstanding the gendarmes, the whole crop was stolen, and without doubt eaten. The new vegetable, having been found to be excellent food, was soon after cultivated in every part of the kingdom."

VIRTUE OF THE SEXES.

The Springfield Republican, commenting on the Burch case, offers the following very sensible thoughts.

"Women are not beasts, whatever men may be. They want love more than we want anything else—genuine, demonstrative affection—and the life of a wife is utterly tasteless without it. In nine hundred and ninety-nine cases in a thousand, the man who wins the love of a woman is to blame if he fails to keep it. It is not to the wives of true and affectionate husbands that libertinism is attracted. A loyal, loving husband is the sure safeguard of a wife's virtue. So we declare that when a woman demonstrates, by any act, that she has ceased to love a husband whom she has once honestly loved, her husband's blameworthiness is demonstrated, and he can only spread his wrongs before society with shame. Mr. Burch may have been wronged. If Mrs. Burch ever loved him, she has pretty certainly been wronged. "Without saying a word for Mrs. Burch, who may or may not be very guilty, we confess that in this case, as nearly all similar cases, our sympathies naturally turn to the woman involved. Somewhere in all these cases a man stands in the position of responsible authorship. Man's beastliness, greed for gain, overbearing passion and strong will, are placed over against woman's loneliness, weakness and yearning for affection. We do not believe there is one case in a thousand of fall from virtue, in married life or out of it, in which the man is not primarily and mainly to blame."

SUNDAY MORALITY.

The Journal of Commerce and Sunday Mercury are engaged in a controversy on the question of legislation respecting the observance of one day in seven. The latter paper offers the following pertinent suggestions:

"What is the difference between Sunday and Monday? What gives you the right to make us do, or refrain from doing, any act or thing on one day, more than on the other? If we are free on Monday, how do we become your slaves on Sunday? Give us the authority, and the reason for the authority. Even if we were to admit your right to impose religious observances on us, we demand your authority, in the Bible, or elsewhere, for that."

"To refrain from labor, to close our stores, to refrain from recreations and amusements, these are religious observances imposed upon us all by law. If you say that they are not religious, but civil and police regulations, then we demand the authority for making such regulations. If the Legislature at Albany, or the Common Council of New York, has the right to prohibit labor and recreation one day in the week, they have a right to prohibit them two days, or three days. If they claim it on religious grounds, we deny the right to enforce religion by law. If they claim it on civil grounds only, we deny the right no less. No Legislature ever attempted to punish men for honest labor and harmless recreation, except upon religious grounds; and we assert that there is no authority in any Revelation acknowledged by Protestant Christians for compelling men to keep Sunday by force of law."

The Journal may shirk these questions, call them foolish, throw itself on its dignity;

but the people of New York, both religious and irreligious, will ask by what right, and with what reason, religious observances, active or passive, are enforced by the pains and penalties of legal enactment.

"It is not many years since a man was branded on the hand with the letter H (heretic) because he would not go to church on Sunday. Is any man so great a fool as not to see that the existing Sunday Laws are the same in kind, though not in degree, as the Blue Laws of Connecticut."

"Again, will the Journal of Commerce give us one good reason, or one clear authority of Scripture, for compelling us to keep Sunday?"

Brief Items.

Our Medical article this week may be found embolled in the notice of the "Movement Cure," on our eighth page.

—Madame Emilia Kossuth Zolavsky, the sister of the late Governor of Hungary, expired at Brooklyn, after a protracted and painful illness, on the morning of the 29th inst., in the 43d year of her life.

—At the recent commencements of Lima (N. Y.) and Antioch, (O.) colleges, several of the graduates were young women.

—G. P. R. James, the novelist, recently departed this fictitious existence, to test the realities of the spirit world.

—A young man of Toledo, has recently finished copying upon a single sheet of paper, about the ordinary letter size, the whole of Don Quixotte. He employed two years and nearly lost his eyesight in the useless task.

—Dr. Chapin, in a recent sermon, said: "The will of man is as a rock, and if it is stubborn in iniquity, only the hammer of Almighty God can break it."

—The recent Spiritual Picnic, at Abington Grove, in the vicinity of Boston, is described as having been "one of the pleasantest gatherings of Spiritualists that ever convened in America." Speeches were made by E. V. Wilson, P. B. Randolph, E. P. Wilson, Miss Lizzie Doten, Miss Laura DeForce, and Mr. Robert Thayer.

—The Banner of Light quotes the following from one of its correspondents: "It is curious that the Boston Conference should be so much ahead of that in New York, when the latter is some few years the oldest." The writer probably forgets that Boston is the "hub of the universe!" We trust that each Conference may strive to be "ahead" in the faithful and intelligent discussion of practical questions for the world's good.

Gleanings from Correspondence.

OVERCOME EVIL WITH GOOD.

T. W. Mottville, writes: "I do not believe in wiping away all sin or wrong in so expeditious, cheap, and easy a way, as by repentance. I believe it wrong even to preach such a doctrine, as it holds out inducements to crime rather than tends to check it. My notion is this: If I have done wrong or evil to the size of a molehill during my past life, the remainder of that life shall be dedicated to building up a mountain of right and good that shall overshadow and eclipse the past wrongs and misdeeds."

THE INTUITIONS OF CHILDHOOD.

A mother (Mrs. L. E.) remarking the evidences of progress in the rising generation, gives the following illustration of what she would not herself have thought or dared to do when a child—that is, question the correctness of pulpit utterances:

"Last Sunday my little daughter (aged six years) and myself, listened to a sermon upon the Trinity. When we returned she said, 'Mother, I think that minister was a very foolish man; he said that God was never created, but that God created Jesus, and he was God's son; then he says Jesus was God himself! Mamma, was it not a heap of nonsense? How can Jesus be God and his son too?'"

NOT THE HARMONIAL METHOD.

A western correspondent observes that the clergy of that region seem more than ever determined to enforce the doctrine of Total Depravity in their pulpit lessons. So obnoxious is the dogma to the enlightened convictions of our friend, that he asks if it would not be a public benefit to suppress the inculcation of such a libel on humanity by law, as other grievous evils are prohibited.

WORDS OF APPRECIATION.

G. W. H., St. Louis, writes for our private eye these words of hearty appreciation:

"Your paper is shedding rays of light where light has never before penetrated. It fills a void which no other publication has reached, and seems to hit every point which others have missed. In one number of your paper I find more good sense, sound reasoning, and real religious teaching, than I found in ten years from perusing regularly one or more of the most popular religious (?) papers of the day. The good work goes gloriously on. 'God speed the right.'"

ALL ARE NOT ALIKE.

A subscriber in the South, whose paper has failed to reach her (something we hope will not again occur), writes for the missing numbers. She says:

"Please be particular with the direction, as there are quite a number of the same name, and my paper would be valueless to them; some, no doubt, would think it a sin to allow it house-room; while to me it is a dear and welcome guest. Thus it is in life—each soul has a different demand, and that which would complete the measure of my happiness would destroy my neighbor's."

AN ILLUSTRATION OF THE ABOVE.

One of the old Spiritual Telegraph subscribers, R. C. K., Vermontville, Mich., is troubled concerning Mrs. Grundy's opinion of his newspaper mail. He asks:

"Have you any objection to discontinue it? (The Herald of Progress.) I have glanced over the paper from time to time to see if any food, intellectual or moral, could be gleaned from its pages, but without success. In fact,

I am ashamed to have such a compound of blasphemy and fustian put into my post-office box. If you will be so good as to stop the paper you will confer the only favor I shall ask at your hands. I remain yours, for Christ and the Bible."

[We trust our Christian Brother will not feel placed under obligation for the favor he asks, as his time was up and name crossed off a week before his letter came. In fact, either his minister or a brother clergyman had already requested it for him.]

Ever for Truth and the Right, C. M. P.]

ONE OF THE HAPPY HOMES.

J. P. D., sketches for our private eye the following little pen picture of his Western home. So pleasant a vision ought to be enjoyed by our readers:

"I am a farmer on small scale. I am striving to live a whole life. I am blessed with a harmonious family. Two healthy, happy children; while my companion and I agree on matters great and small."

Doings of the Moral Police.

THEIR MISSION.

"In order to nourish, and expand, and develop fraternal love and good will among men, let there be organized a MORAL POLICE. We have a legal or municipal police, who, as a body of men, do a negative good, sometimes for dollars and cents, and for the sake of office; but we want a MORAL POLICE, who, as a body of men will do a positive good for Humanity, and for the sake of Principle. The Moral Police will be spiritually remunerated with an internal consciousness of doing good." —Vol. 1 Harmonia, p. 119.

We shall invite attention to occasional records of the acts of the Volunteer Moral Police of the world—men, women, and children who teach by deeds not words; who enforce love, charity, temperance, heroism, and all the graces by the power of example.

LOST MONEY RESTORED.

[From the Echo Rochelais of May 19—a French newspaper.]

Last Sunday, a bag of money, containing 890 francs, was lost by a person entering Chambou, between five and six in the evening. The bag had worked out of a valise in which it was put with a large package of papers; the valise being fastened to the crupper of the saddle, burst open without the knowledge of the traveler, who did not discover his loss till his arrival. He immediately set out to search the road over which he had come, but night setting in, he returned to his house, harassed with fatigue and vexation at the accident, fully believing that his money was irretrievably lost. The next morning, however, a peasant restored it to the owner. The name of this honest man is Celarier, a farmer living in the vicinity of Rochefort. As he was coming to Chambou, he had found it on the road, at a little distance from the town, and had hastened to ascertain to whom it was to be returned.

"This honorable deed is all the more praiseworthy as Celarier is a poor laborer, who with much difficulty supports a numerous family. He was inclined to refuse the small sum offered him as a reward, and had to be urged to accept it, declaring that he had simply done his duty, and demanded neither praise nor reward for a service spontaneously rendered."

A HEROIC FIREMAN.

An exploit by a man named Davies is thus described by an Edinburgh paper, as having been performed at the burning of the Sailors' Home:

"A tall ladder is placed against the Home, reaching against the ledge; still it is too short to be available in reaching the men who are scorching. Davies ascends, carrying a lamplighter's ladder to piece the former—too short still. Standing on the ledge, two feet broad, he holds up the ladder with one hand, maintains his balance with the other, and five men—all the number in imminent danger—scramble down Davies' shoulders and are saved."

NOBLE ACTION OF A NEWSBOY.

The N. Y. Evening Post says: "As the Ocean Queen, on an excursion from Brooklyn to Bayside, was approaching the latter place, a lad, one of the deck hands, was in the act of throwing a line ashore, when he unfortunately fell overboard. There was no attempt made to save him; he had sunk twice and was going down the third time, when, as his fate seemed inevitable, he was rescued by a newsboy named Dennis Galvin, one of the inmates of the Newsboy's Lodging-house in Fulton street, who happened to be on board plying his vocation when the accident occurred. Without a thought of his own danger he threw off his coat and shoes and nobly jumped into the water, and was successful in the rescue. The passengers, in admiration, made up a collection of five dollars and twenty cents for the brave newsboy. 'The boy saved is the only support of his widowed mother.'"

A COURAGEOUS BOY.

At Marston Mills, a few days since, as a boy named Tolman, aged thirteen years, and an elderly lady, Mrs. Landers, aged seventy, were attempting to get out of a dory boat into a larger one, they fell into the water. They were probably near three hundred feet from the shore, and where the depth of the water was some seventeen feet. With most persons of their ages, under like circumstances, death would seem to be almost inevitable. Not so with this cool and courageous boy. He grasped hold of the lady's dress with one hand, and swam to the boat with the other, taking her along with him. No person was in sight, and it was impossible for our hero to get into the boat without releasing his hold upon the lady. He quieted her fears by courageous assurances, and then raising his voice to its full strength, he succeeded, in a few moments, in rallying help which was out of sight, but who heard his cries. In another boat the rescuers came to the brave and faithful boy and the venerable matron, and saved them both.—Barnstable Patriot.

AN AFFECTING INCIDENT.

The Rochester Express relates the following incident which occurred while Deputy Sheriff Bascom of that county was en route for Auburn,

with a party for incarceration in the State Prison:

"When the train stopped at one of the intermediate stations, a bright-eyed, intelligent boy-peddler came aboard with a basket of fine cherries. He passed through the cars, disposing of his fruit in the customary way, till he reached the convicts, when he stopped abruptly, and cast a look of unutterable sorrow upon the men, who were manacled together, as though he comprehended at a glance their history and their gloomy destination. Without opening his lips he set down his basket, and dipping up several double handfuls full of cherries, tossed them into the prisoners' laps. Then, without waiting for any reply he picked up his basket and ran to the end of the car. Here he sat down for a moment, very thoughtfully, and then suddenly springing up, as if electrified with some happy idea, ran back to the party, and lifting up his basket emptied its entire contents into the seat. Then, unable longer to control his emotions, he burst into a fit of loud crying and rushed out of the car!"

It was ascertained that the boy was a stranger to all the convicts, but no one attempted to learn whether painful recollections of a father or brother within a prison walls, or spontaneous sympathy moved the little fellow. The passengers prevailed upon him to "carry to his mother" a handsome sum of money contributed as the usual and perhaps best expression of their appreciation of his noble action.

Human Rights.

"The highest expression of true religion, is universal justice."

WOMEN IN THE CHURCHES.

In the proceedings of the General Assembly of the Presbyterian Church, N. S., not long since convened at Pittsburg, we find the following orthodox question and answer:

Ques. "Have female members a right to vote in the election of elders, &c., and if so, on this right be taken away?"

Ans. "Female members have a right to vote when the Church agrees to it and that right may be taken away by agreement."

This answer is supposed to be authoritative as the opinion of the highest ecclesiastical body in the Presbyterian Church. From this it appears that the right of female members to vote is not an inherent one, else it could not be taken away, but is delegated, and by whom? Of course it is absurd to suppose that women are allowed to vote on the question whether they may vote in the election of Trustees, &c., or not, as the one case includes the other, and a recognition of their right to vote in the first is a concession of the privilege which the answer says is to be determined by that vote. But who compose the Church which may or may not agree to permit women to vote in church meetings? By well authenticated statistics it is determined that three-fourths of all the members of orthodox churches are women, and that the strength and perpetuity of church organizations depend much upon the presence and influence of these disfranchised members. It is then the one-fourth male minority who are to decide when, where and how this majority may or may not exercise the fundamental right of members of a professedly democratic Christian church.

How mischievously wicked for a large body of sage divines—sitting in deliberative counsel—to sanction and encourage such injustice, inequality, and oligarchical rule in their churches. What minister of any ancient or modern church has ever said by word and deed, every member of my church, regardless of sex, shall have equal rights, and whatever is encouraged and considered right and praiseworthy in one member, all shall be equally encouraged to aspire to and enjoy? Clergymen carefully avoid saying anything so hazardous to popularity. On the contrary, their snail-like pace, and long, solemn searchings for scriptural texts, never fail to consign them, as useless freight, to the very last train on every track of reform, that of Woman's Elevation, being by no means an exception.

In view of these things we console ourselves amazed and thoroughly ashamed that women will be such dupes as to belong to and sustain churches, or societies of any kind, where their opinions and rights are so effectually ignored, and where forty women—however intelligent and refined, are governed by ten men—no matter if they be as ignorant, bigoted, and Mosal as the most papal priest could desire.

We wonder how long women will consent to spend their time in making pin cushions to educate young men for the ministry—institute fairs for the benefit of "our church," and "our minister," when thousands of their own sex are sighing in mental darkness for want of the pecuniary means which are lavished upon these pious young men and sage divines, who only wait for the opportunity to hurl in woman's face the slavish and inhuman words of St. Paul, and to place the iron heel of priestcraft upon every new effort she may have courage to make, towards the emancipation and elevation of her sex.

And moreover we wonder, how long intelligent women will give their sanction and support to a system of religion founded in injustice, and in the inferiority of their sex—a system which originated in the masculine mind alone, which recognizes a masculine divinity, and which deems man alone worthy to interpret and expound its claims.

Let us have a theology rather, that is born of the equal beautiful union of Father God and Mother Nature. Then may all become preachers and teachers of the word, and woman will begin to know her power as in silver accents she leads earth's children into the "green pastures" and by the side of the "still waters" of personal harmony. Z.

Attractive Miscellany.

"All things are engaged in writing their history—The air is full of sounds, the eye of heaven, the ground is all memoranda and signposts, and every object covered with hints, which speak to the intelligent."

SIR RUDOLPH.

The battle had rag'd from morning till night; Sir Rudolph had strode through the deadliest fight; On the right, on the left, wherever he sped, His slaughtered foes mark'd his passages dead. The battle was won, and he leaned on his sword; His foemen lay stilling and cold on the sword, When to him, all panting, a messenger sped, With tidings that Ada, his lady, was dead.

He sheathed the sword and cast off his shield, And, mounting his charger, he dashed from the field; He plunged the keen spurs in the flank of his steed, And rush'd o'er the hills in the madness of speed.

On the morrow he stood in his own lordly hall, The dark yewen draping both pillar and wall; He knelt by the bier of his lovely young bride, And, kneeling, wept tears, as he mournfully cried:

"Oh! let me gaze upon thy silent ashes, lovely lady, For still thou'rt calm and beautiful in death! O, let me kiss thy clay-cold lips again, my gentle Ada, Although thy breaths not back love's balmy breath!"

O, let me raise, once more, those eyelids, seal'd, and cold, and shady, And seek, within their depths, their love-lit beam!

Alas, those once bright orbs of thine, my true and faithful Ada, Sleep, like twin infants, in a spirit dream!

No longer do they gently beam beneath their silken lashes, Like dew-drops trembling on the flow'rstem, Diffusing, softly forth, Promethean fire, in love-lit flashes, Like light reflected from a precious gem!

Ah! must I mourn thee ever lost, my true and faithful lady? And must I bid a last farewell to thee? Ah! must I break those cords that bound me to thee, gentle Ada, And make this life a mournful void to me?

And must thy lovely form decay, and molder into ashes? Still must I linger ever here alone, Struggling with life's dark clouds, chill blasts, dread storms, and lightning flashes, Where long thy love has gently 'round me shone?

What do I see? What art thou there, my vision thus beguiling? I see an angel bending o'er her bier! It is, it is my Ada's spirit, gently, sweetly smiling! She is not dead! she lingers with me here!

Now by the love I bear thee, Ada, and the sacred token Of thy sweet presence o'er thy breathless form, I know that when the earthly shell is cold, and crush'd, and broken, And sinks to dust and ashes, and the worm,

The joyous spirit still lives on, in realms of love and brightness, Or lingers with the lov'd ones of the earth, Array'd in vestments of celestial purity and whiteness, Breathing new life as from a spirit birth.

No, this is not my Ada lying here; 'tis but her shadow; Above it floats the form that ne'er shall fade. Thus doth the glorious noon-day sun upon the verdant meadow, Cast, as it passes on the cloud, a shade.

This cold and marble image of my faded, loving Ada, Calmly reposing on the silent bier, Is but the shadow of the true and living spirit lady Which smiles upon, and lingers with me here.

False is the churchman's faith; false, foolish, hopeless, vain, and rotten; Its empty ensigns thus I cast away; Ye glittering baubles, beads and crosslets, be ye long forgotten; Ye only try to lead true hearts astray."

So, tearing the cross from off his proud crest, And grasping the rosary from off his broad chest, He dashed them away with haughty and pride, While Ada's bright spirit stole soft to his side.

The Martinian came, and Sir Rudolph stood, In serpentine flames of faggot and wood, A heretic curs'd, for the cross he had spurn'd; By the Papal command his body was burn'd.

In the bloom of his youth did Sir Rudolph expire, But Ada was seen in the midst of the fire, Supporting his head, and smiling with love, Till, united, their spirits ascended above.

Hortensia;

OR, THE DOUBLE LIFE.

BY HEINRICH ZSCHOKKE.

"The strange things or beings which are placed around us, form the body. The body is only the shell of the heavenly body. The heavenly body is called the soul. The soul is but the veil of the Eternal. Now is the earthly shell of the sick broken, therefore her light flows out, her soul meets in union with AIA, from which it was formerly separated by a healthy shell, and sees, hears and feels without it and within it. Then it is not the body that feels; the body is only the inanimate casement of the soul. Without it, eyes, ears and tongue are like stones. Now, if the earthly shell of the sick cannot become healthy by thy aid, she will be entirely broken and fall to pieces. She will no longer belong to mankind, since she possesses nothing by which she can communicate with them. She stopped. I listened as if she brought

revelations from another world. I understood nothing, and yet divined what she thought. The count and physician listened to her with equal astonishment. Both assured me afterward, that Hortensia had never spoken so clearly, connectedly, and supernaturally, as at this time; that her communications had been broken, and made often under great suffering; she frequently fell into the most frightful convulsions, or would lie for many hours in a torpid state; but now the conversation appeared not at all to fatigue her.

reminded her of her weakness, and inquired if talking so much did not exhaust her strength? She declared, "Not in the least! She is well. She will always be well, when thou art with her. In seven minutes she will awaken. She will enjoy a quiet night. But to-morrow afternoon, about three o'clock, her sleep will return. Then fall not, Emanuel. Five minutes before three the cramps will begin; and then, stretching her hands toward her, with her earnest desire of healing her. Five minutes before three, and by the clock in thy chamber, not by thy watch, which is three minutes different from the clock. Set thy watch exactly by the clock, that the sick may not suffer by their difference."

She also mentioned several trifling circumstances; ordered what they should give her to drink on awakening; what for her supper; at what time she should go to bed, and gave other similar directions. She was then silent. The former death-like stillness reigned. Her face gradually became paler, as it usually was; the animation of her countenance disappeared. She now first appeared to wish to sleep, or actually to be asleep. She no longer held herself upright, but sank down carelessly, and nodded, as is usual with a person sleeping. She then began to extend her arms and stretch herself, yawned, rubbed her eyes, opened them, and was almost in the same minute awake and cheerful, as she had announced. When she saw me, she appeared surprised—she looked around on the others. The women hastened to her, also the count and doctor.

"What do you want?" she asked me in a harsh tone. "Gracious lady, I wait your commands." "Who are you?" "Faust, at your service."

"I am obliged to you for your good will, but desire I may be left alone!" said she, somewhat vexed; then bowing proudly toward me, she arose and turned her back on me. I left the room with a singular mixture of feelings. How immeasurably different was the waking from the sleeping person! My gold and silver rays disappeared; also her confidential *du*, which penetrated deep into my innermost feelings—even the name of Emanuel, with which she had enriched me, was no longer of value.

Musingly, I entered my chamber like one who had been reading fairy tales, and became so absorbed in them that he holds the reality for enchantment. The arm-chair before my writing-table was wanting. I placed another, and wrote down the wonderful tale, as I had experienced it, and as much of Hortensia's conversation as I recollected, since I feared that I might not hereafter believe it myself, if I had it not written before me. I had promised to pardon all the harshness she might use toward me while awake—willingly did I forgive her. But she was so beautiful! I could not have borne it with indifference.

A SECOND TRANSFIGURATION.

The next day the count visited me in my room, to inform me of the quiet night Hortensia had enjoyed, and also that she was stronger and more animated than she had been for a long time. "At breakfast I told her," said he, "all that had passed yesterday. She shook her head and would not believe me, or otherwise she said she must have paroxysms of delirium, and began to weep. I quieted her. I told her that, without doubt, her perfect restoration to health was near, since in you, dear Faust, there certainly dwells some divine power, of which hitherto you have probably been unconscious. I begged her to receive you into her society during her waking hours, since I promised myself much from your presence; but could not move her to consent. She asserted that your sight was insupportable to her, and that only by degrees could she perhaps accustom herself to your appearance. What can we do? She cannot be forced to anything, without placing her life in danger."

Thus he spoke, and sought in every way to excuse Hortensia to me. He showed me, as if in contrast to Hortensia's offensive antipathy, self-will and pride, the most moving confidence; spoke of his family circumstances, of his possessions, law-suits, and other disagreeable circumstances; desired my counsel, and promised to lay all his papers before me, in order that my opinion of his affairs might be more precise. He did so, that same day. Initiated in all, even his most secret concerns, I became every day more intimate with him; his friendship appeared to increase in proportion as the antipathy which his daughter had taken to me augmented. At length I conducted all his correspondences—had also the management of his income, and the government of his household—so that, in short, I became everything to him. Convinced of my honesty and good-will, he depended on me with unlimited confidence, and only seemed discontented when he perceived, that with the exception of mere necessities, I desired nothing for myself, and constantly refused all his rich presents. Dr. Walter and all the domestics, as well male and female, soon remarked what extraordinary influence I had, as suddenly as unexpectedly, attained. They surrounded me with attentions and flattery. This unmerited and general good-will made me very happy, though I would willingly have exchanged it all for mere friendship from the intimate countess. She, however, remained unappreciated. Her antipathy appeared almost to degenerate into hate. She cautioned her father against me, as against a cunning adventurer and impostor. With her woman she called me only the vagabond, who had nestled himself into her father's confidence. The old count, at last, scarce dared to mention me in her presence. But I will not anticipate the history and course of events.

My watch was regulated. It was really three minutes different from the clock. Five minutes before three in the afternoon, neither sooner nor later, I entered, unannounced, Hortensia's room. The witnesses of the day before were present. She sat on the sofa, in a thoughtful position, but with her own peculiar grace, pale and suffering. As she perceived me, she threw a proud, contemptuous look on me, rose hastily, and cried, "Who gave you permission—without being announced?" A violent shiver and fearful convulsions stopped her voice. She sank into the arms of her women. The chair which she had desired the day before was brought to her. Scarcely was she seated in it, than she began in the most frightful manner, and with incredible velocity, to strike herself, both the body and head, with her clenched fist. I could scarcely support the horrible spectacle. Tremblingly, I took the position which she had prescribed the day before, and directed the finger ends of both my hands toward her. But she, with eyes convulsively distorted and fixed, seized me, and thrust her fingers with violence many times against her person. She soon became more tranquil, closed her eyes, and after she had given some deep sighs, appeared to sleep. Her countenance betrayed pain. She fretted softly for some time. But soon the pain appeared to subside. She now sighed twice, but gently. Her countenance gradually became clearer, and soon again resumed the expression of internal blessedness, while the paleness of her face was overpread by a soft color.

After some minutes, she said, "Thou, true friend! without thee what would become of me?" She spoke these words with a solemn tenderness, with which angels alone might greet each other. Her tones vibrated on all my nerves.

"Are you well, gracious lady?" said I, almost in a whisper—since I yet feared she might show me the door. "Very, oh! very, Emanuel!" answered she, "as well as yesterday, and even more so. It seems thy will is more decided, and thy power to assist her increased. She breathes—she swims in the shining circle which surrounds thee—her being, penetrated by thine, is in thee dissolved. Could she be ever so!" To us, prosaic listeners, this manner of speaking was very unintelligible, though to me in no way displeasing. I regretted only that Hortensia thought not of me, but of an Emanuel, and probably deceived herself. Yet I received some comfort, when I afterward learned from the count, that to his knowledge none of his relations or acquaintances bore the name of Emanuel.

Her father asked her some questions, but she did not hear them—as she began in the midst of one of them to speak to me. He approached nearer to her. When he stood by me she became more attentive.

"How, dear father, art thou here?" said she. She now answered his questions. I asked her why she had not observed him sooner.

She replied, "He stood in the dark—only near thee it is light. Thou also shined, father, but weaker than Emanuel, and only by reflection from him."

I then said to her that there were yet more persons in the room; she made a long pause, then named them all, even the places where they were. Her eyes were constantly closed, yet she could denote what passed behind her. Yes, she even remarked the number of persons who were passing in a gondola in the canal before the house, and it was correct.

"But how is it possible that you can know this, since you do not see them?" said I.

"Did she not declare to you yesterday that she was sick? That it is not the body which discerns the outer world, but the soul. Flesh, blood, and the frame of bones, is only the shell which surrounds the noble kernel. The shell is now torn, and its vital power would repair the defects, but cannot without assistance. Therefore the spirit calls for thee. The soul, flowing out and searching in the universe, finds thee, and fulfills its duty with thy power. When her earthly waking comes, she sees, she hears, and feels more quickly and acutely; but only that which is external and near—that which approaches her. Now, however, she meets things whether she will or not; she touches not, but penetrates; she guesses not, but knows. In dreams thou goest to the objects, not they to thee; and thou knowest them, and wherefore they so act. Even now, it is to her like a dream; nevertheless, she knows well that she is awake, but her body wakes not; the outward senses do not assist her."

She next spoke much of her sickness, of her sleep-walking, of a long fainting fit, in which she once laid—what had passed within her, and what she had thought while those around wept her as dead. The count heard her with astonishment, since, besides many circumstances of which he was ignorant, she touched upon others which had occurred during her ten hours' stupor, of which no one but himself could have known; for example, how he had in despair left her, gone into his chamber, fallen on his knees, and prayed in hopeless agony. He had never mentioned this, and no one could have seen him, since not only at the time had he fastened his door, but it was also night, and his chamber without a light. Now that Hortensia spoke of it, he did not deny it. It was incomprehensible how she could have known it in her fainting fit, and yet more so that she should recollect it at this time, as the incident had occurred in her early childhood. She could scarcely have been more than eight years old at the time.

It was also remarkable that she always spoke of herself in the third person, as of a stranger, when she related her own history, or spoke of herself, as she stood in the civil and social relations. Once she said explicitly, "I am no countess, but she is a countess." Another time, "I am not the daughter of Count Hornegg, but she is."

As her whole exterior appeared to float in a transfiguration, more quiet, more exalted, more beautiful than usual, so was her voice a language in conformity to it. It was, though as soft and clear, yet more solemn than in common life, every expression was chosen, and sometimes even poetical. There was frequently a singular obscurity in her words—often an apparent total want of connection, occasioned partly because she spoke of things, or observed them in a point of view, foreign to us. She, however, spoke willingly, and with pleasure, particularly when questioned by me. Sometimes she was in a long and quiet reflection, during which one might read in her features the expression, sometimes of a disinterested, sometimes contented, remark, astonishment, admiration, or delight. She

interrupted this deep silence, from time to time, with single exclamations, when she hesitated, "Holy God!"

Once she began of herself: "Now is the world changed. It is one great *Ora*, and the eternal one is a spiritual one. There is no difference between body and spirit, since all is spirit, and all can become body, when they associate together, so that they may feel as a single one. The all for the component parts is as if formed from the parent body; the all acting and moving; transforming itself; and all will unite; and the one counteracts the other. It is an eternal fermentation of life, an eternal vibration between too much and too little. Seest thou how clouds move in the clearest heaven? They float and swell, till the mass is filled; then, attracted by the earth, they penetrate it in the form of fire or rain. Seest thou the flower? A spark of life has fallen in the midst of a thong of other powers; it unites itself with all that may be of service to it, forms them all, the germ becomes a plant, until the inferior powers overgrow and dislodge the original power. And as the spark is expelled, they fall asunder, since nothing any longer binds them together. She is the formation and decay of man."

She said yet much more, wholly unintelligible to me. Her transfiguration ended like the first. She again announced the period of her earthly waking, likewise the occurrence of a similar state the next day. She dismissed me with the same dark looks as on the first day, as soon as she opened her eyes.

SYMPATHY AND ANTIPATHY.

Thus it continued, always in the same way, for some months. I may not and cannot write down all her memorable announcements. Her extraordinary indisposition experienced only insignificant changes, from which I could neither affirm that they denoted improvement or the contrary. For, if she suffered less from cramps and convulsions—and while awake there was not the slightest trace of uncomfortable feeling, except extreme irritability—her unnatural sleep and transfiguration returned more frequently, so that I was often called two or three times in a day.

I became thus completely the slave of the house. I dared not absent myself even for a few hours. Any neglect might cause serious danger. How willingly did I bear the yoke of slavery! I never faltered. My soul trembled with joy, when the moment allotted to the beautiful miracle came. Each day adorned her with higher charms. Had I but for one hour seen and heard her, I had sufficient remembrance to banquet on for a long time in my solitude. Oh! the intoxication of love! I truly deny it not—it was love; but I may truly say, not earthly, but celestial love. My whole being was in a new manner bound to this Delphic priestess, by an awe in which even the hope died of ever being worthy of her most insignificant looks. Could the countess have endured me without disgust, even as the most unimportant of her attendants, I should have thought that Heaven could have offered no higher happiness. But, as in her transfigured state, her kindness toward me seemed to increase, even so did her aversion, as soon as, when waking, she saw me. This dislike grew at last into the bitterest abhorrence. She declared this on every occasion, and always in the most irritating manner. She daily entreated her father, and always more harshly, to send me from the house; she conjured him with tears; she affirmed that I could contribute nothing to her recovery; and were it so, all the good I could effect during her unconscious state was again destroyed by the vexation my presence caused her. She despised me as a common vagabond, as a man of low origin, who should not be allowed to breathe the same air with her—to say nothing of so intimate connection with her, or the enjoyment of such great confidence from Count Hornegg.

It is well known that women, particularly the handsome, indulged, and self-willed, have humors, and consider it not unbecoming if they sometimes or always are a little incontinent with themselves. But never in any mortal could more contradiction be found than in the beautiful Hortensia. What she waking, thought, said, or did, she contradicted in the moments of her trance. She entreated the count not to regard what she might advance against me. She asserted, that an increase of her illness would be the infallible consequence of my leaving the house, and would end in her death. She entreated me not to regard her humors, but generously to pardon her foolish behavior, and to live under the conviction that she would certainly improve in her conduct towards me as her disease abated.

I was, in fact, as much astonished as the others at Hortensia's extraordinary inclination to me during her transfigured state. She seemed, as it were, only through me, and in me, to live. She guessed, indeed, she knew my thoughts—especially when they had any relation to her. It was unnecessary to express my little instructions, she executed them. However incredible it may be, it is not the less true, that she, with her hands, followed all the movements of mine in every direction. She declared that it was necessary any longer necessary to stretch out my hands toward her, as at the commencement; my presence, my breath, my mere will sufficed to her well-being. She refused, with scorn, to taste any wine or water, that I had not, as she said, consecrated by laying my hands on, and made healthful by the light streaming from the ends of my fingers. She went so far as to declare my slightest wishes to be her irresistible commands.

"She has no longer any free will," said she one day. "So soon as she knows thy will, Emanuel, she is constrained so to will. Thy thoughts govern her with a supernatural power. And precisely in this obedience, she feels her good, her blessedness. She cannot act contrary. So soon as she accertains thy thoughts, they become her thoughts and laws."

[To be Continued.]

It is written in a quaint old Jewish manuscript now in the British Museum, that the oldest of mankind, Methuselah, did not live so long as he might have done. The writer says that God promised him in a dream that if he would rise up and build him a house his life should be prolonged five hundred years. But he replied that it was scarcely worth while to build a house for so short a period, and he died before he was a thousand.

Of Writers and Speakers.

"Our Philosophy is affirmative, and readily accepts of testimony of negative facts, in every shadowy point to the sun...."

J. M. PEEBLES speaks every alternate Sunday at Battle Creek, Mich.

L. JUDD PARDEE will speak during July at Waltham, Mass.

MRS. ALMIRA P. PEASE will respond to calls to lecture, addressed Terre Haute, Ind.

THE McNEIL BOYS hold circles for tests and physical manifestations. Address, Akron, Ohio.

R. P. AMBLER speaks at Lyons, Mich., July 15th.

SELDEN J. FINNEY will answer calls to lecture, addressed Plato, Lorain Co., Ohio.

DR. JAMES COOPER, of Bellefontaine, O., answers calls to lecture in the trance state.

MRS. E. J. FRENCH will speak at Lamartine Hall, corner of 29th street and 8th Av., New York, every Sunday evening.

A. B. FRENCH, Clyde, Sandusky Co., O., will answer calls to lecture the coming summer and fall.

MISS SUSAN M. JOHNSON, Trance Medium, will answer calls to lecture in New York and vicinity, and will attend funerals. She will speak at Dodworth's Hall, on Sunday, July 15th.

F. L. WADSWORTH will speak July 8th at Marlboro, Mass.; 15 and 22, Putnam, Conn.; 29th at Milford, Mass. Address accordingly.

MRS. FRANCES LORD BOND will lecture in Western Pennsylvania, Michigan, and Wisconsin, during the summer. Address care of Mrs. Thomas C. Love, box 2213, Buffalo, N. Y.

MISS EMMA HARDINGE will lecture during June at Lowell and Plymouth, Mass. Oswego, in July; Cleveland, Milwaukee, Chicago, and other cities West and South during the fall and winter. Address, 8 Fourth Avenue, New York City.

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G. B. STEBBINS will speak at Ann Arbor, Mich., every other Sunday during the year, and in places in that vicinity when called upon.

MRS. S. L. CHAPPELL, inspirational speaker, will receive invitations to lecture in Central New York the coming summer. Address, Phoenix, N. Y.

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ST. LOUIS, MO.—Meetings are held regularly every Sunday at Mercantile Library Hall. During July and August, the Hall will be closed for hot weather; September, Martha F. Hulett; October, Lizzie Doten; November, Emma Hardinge; December, Mrs. F. O. Hyzer.

MRS. S. E. WARNER, will answer calls to lecture in any part of Ohio and Western New York, during the summer. Mrs. W. has been nearly six years a lecturer on Spiritualism and kindred topics. Address Mrs. SIBBONIA E. WARNER, Milan, Ohio.

S. P. LELAND having returned from his tour to the South and West, is now permanently located at Middlebury, Summit Co., Ohio, where he is engaged to lecture on Sundays until July. He will answer calls to lecture on week evenings, and attend funerals, at places in that vicinity. Friends between Cleveland and St. Louis, via Ft. Wayne and Attica, who desire lectures in July, on Geology or Theology, in their places, will please address him as above.

MRS. J. W. CURRIER will lecture in the East, through the summer. Sundays of October and November in Oswego, N. Y., and Cincinnati, Ohio. She will probably spend the winter in the West, and South. Applications should be sent in as early as possible. Address, Box 815, Lowell, Mass.

MRS. C. M. STOWE will lecture in Chicago the first four Sundays in July; Waukegan the last Sunday in July; August and September in Wisconsin, and at Toledo, Ohio, the four Sundays in October. The balance of the fall and winter Mrs. S. intends visiting Ohio, New York, and the New England States. Those desiring her services on week evenings, in places near her Sunday appointments also during the fall and winter, may address her, care of A. C. Stowe, Vandalla, Cass Co., Michigan.

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On opening this volume, so well bound and plainly printed, we involuntarily shouted "Glory to God!" A moment's reflection, however, caused us to propose an amendment—"Glory to Man, and thanks to the author of the 'Movement-Cure.'"

At first we imagined ourselves in the act of paying homage to Peter Henry Ling, the Swede, from whose intelligent investigations the present volume of healthful "Motions" has been carefully and practically compiled, because it is said that he was the author of the Movement Cure; but on further reflection we discover that Mr. Ling was no more the originator of this admirable system than Walt Whitman is author of the "Leaves of Grass."

Hence we revolve back to our involuntary expression, which conveys the sentiment of spontaneous gratitude. It is the shortest way to say: "How bountiful is the Altogether Good! Unto thee be endless praises, and perpetual thankfulness." God is the author of the "Movement Cure" and also of the "Leaves of Grass," but we naturally give the talented Swede credit and thanks for calling the world's attention to the one, as the intelligent Emerson was grateful to the B'hoj Whitman for awakening and refreshing his love toward the other.

But why so grateful for the Movement Cure? Because it is another door opened to the human family, through which diseased millions may escape the drugopathical besetments of the medical world. It is one more "bow of promise in the heavens" that the afflicted human system is destined to exist and enjoy life independently of all nostrums. Heaven speed the day!

We shall not, however, accord over-much praise to Prof. Ling, Mr. Taylor, and the Fowlers. The truth is, and it ought not to be withheld, that Spirit Mediums have practiced the Movement Cure for ten years in this country, and that too as scientifically as this volume indicates, and yet these operators have neither "learned" the laws of the body, nor studied the evils that lead away from the estate of pure health.

This volume gives rules and illustrations for the promotion of bodily perfection and health, which, when practiced by the patients, would place them in postures not less undignified than those often assumed by gesticulating and manipulatory mediums. But these same profoundly scientific gentlemen—authors, publishers, and spectators—would laugh at the mediums for yielding to such ridiculous impulses. Take a few examples of bodily exercises (See page 261,) which the "Movement Cure" prescribes for its patients:

1. Half-wing, curve (weight held,) kick-support, half-standing, trunk sidewise bending.
2. Forward-fall head-support standing, leg-raising.
3. Wing stride-standing, curtsying.
4. Yard-sitting, arms-twisting.
4. Support half-standing, leg-rotation.
6. Yard-kneeling, arms-swaying.
7. Sidewise-lying, hips-raising.
8. Half-wing, half-stretch, short-sitting, trunk-twisting.
9. Half-lying, abdomen-kneading.
10. Hanging, holding.

After a formula like the above has been used for a while, movements that affect the central portions of the body may properly be used.

1. Arms angle reclined kneeling, arms stretching.
2. Shelter, back lying, legs raising.
3. Shelter, sidewise-bent, trunk-standing, trunk rotation.
4. Stretch, half-walk, half-kneeling, trunk backward bending.
5. Sidewise-lying, leg-raising.
6. Wing-stride kneeling, ringing.
7. Half-wing, half-stretch, walk-kneeling, trunk-twisting.
8. Half-standing, leg backward raising.
9. Wing-sitting, legs twisting.

Far be it from us to "make light of sacred things"—especially, when the "things" pertain to bodily ease and mental tranquillity—but we protest that gymnastic Science is not more dignified in its prescriptions for disease than is Spiritualism in its practical operations among the inharmonious. The respectable phrenologists are publishing to the world as a matter of science those same gestures for which our mediums, during ten years, have been ridiculed and unmercifully condemned.

"The tables are turned." We fear the dawning of respectability. The spirit-indians have put their mediums through the gymnasium, by which many very important cures have been accomplished without the least atom of medicine, but all that was "supremely silly," "absurd," "undignified," "insane," "ridiculous." But lo! the hand of progressive Science—only ten years behind such spiritual manifestations—comes to crown the crucified. "The world moves!" And we are destined to become respectable. May the higher intelligences help us, and save us from temptations so grateful to the weak side of approbation, and so congenial to the extravagant demands of largely-developed acquisitiveness. From popular standards of "respectability," good Lord deliver us!

Seriously, however, we welcome this scientific endorsement of "The Movement Cure," which has characterized all true Spiritualism, both ancient and modern. If disease is the result of wrong action, in some parts of the organism, how natural to suppose and believe that right action, in those disordered parts, would result in perfect health! All vibratory, gesticulatory, manipulatory, motory mediums, have been fully inspired with such convictions; their magnetisms, jerkings, violent contortions, respiratory efforts, &c., &c., have been in accordance with scientific principles. Mr. Taylor has summoned up a variety of conclusions arrived at by the Master, Ling, among many of which we note the following, commencing on page 54:

"Nutrition, or muscular development of any part of the body, occurs in direct relation with the active movements to which the part has been subjected."

His researches and persevering studies upon the skeleton, muscular attachments, etc., led him at last to a great law, and enabled him to draw the correct inference therefrom. Hence the discovery of a series of movements capable of provoking muscular contractions wherever the hygienic or therapeutic needs indicate them.

He gives the following definition of movement: "Every exercise of which the direction and duration are determined, is a movement. Each movement, according to Ling, is an idea expressed by the body."

Ling contended that mechanical agencies could be employed therapeutically as well as chemical and galvanic agencies, as it is an established fact that the "living fiber equally reacts from mechanic as from chemical or galvanic excitation."

He summed up his experiments on the motory phenomena of the human organization in this formula: "To render any movement definite and exact, a point of departure, a point of termination, and a line through which the body or any portion of it must pass, are to be clearly and severally determined as well as the velocity and rhythm of the motory act itself."

The following are the general laws which Ling has laid down in his treatise on physical development:

1. Every just attempt to develop the powers of the human being—mental or corporeal—is properly education.
2. Every movement should have proper relation to the organization of the body; whatever transgresses the laws of that organism is irrational.
3. The sphere of the activity of the muscles and the laws of gravitation determine the limits of a movement of the body.
4. Every movement, however simple and slight it may appear to be, acquires its character from the nature of the whole organism, and each part of the body, within the limits of its own function and office, ought to participate in that movement.
5. To arrive at a healthful development of the body, it is necessary to begin at the primitive type of each movement; this study should be exact, and can never be considered trifling or unimportant by any one who knows that every movement is either simple or composite.
6. In physical order, as in moral order, simple things are the most difficult to apprehend, hence one cannot too zealously study simple movements.
7. A movement is nothing worth if it is not correct, that is, if it is not in conformity with the laws of the organism.
8. The body, whose different parts are not in harmony, is not in harmonious accord with the mind.
9. The aim of movements as a science is the proper development of the human organism.
10. Correct movements are such as are founded on the character and temperament of the individual to be developed thereby.
11. The organism can only be said to be perfectly developed when its several parts are in mutual harmony, corresponding to the different individual predispositions.
12. The possible development of the human body must be limited by the faculties, mental and bodily, belonging to the individual.
13. A faculty may be blunted by want of exercise, but can never be utterly annihilated.
14. An incorrect and misapplied movement may pervert the development of such a faculty. Consequently an incorrect movement tends rather to the disadvantage than to the gain of the harmonious development of the body.
15. All one-sided development impedes the practice of corporeal exercise; general and harmonious development, on the contrary, facilitates it.
16. Stiffness or immobility, in any part of the organism, is, in most instances, only an over-development, which is always attended by corresponding weakness in other parts.
17. The over-development of one part may be diminished, and the weakness of other parts remedied, by equally distributed movements.
18. It is not the greater or lesser power of any part that determines the strength or weakness of an individual, so much as the proportion and harmony of the several parts. Congenital and accidental disorders are not considered here, of course.
19. A real and healthful power consists in a simultaneous action of the several parts (or in action and reaction). In order that motion and power may be developed to their highest point, they must cooperate simultaneously in all parts.
20. Perfect health and physical power are consequently correlative terms; both are dependent on the harmony of the several parts.
21. In corporeal development, commencing with the simplest, you may gradually advance to the most complicated and powerful movements; and this without danger, inasmuch as the pupil has acquired the instinctive knowledge of what he is or is not capable.

Some of Ling's physiological and therapeutic views are contained in the following statements:

"The vital phenomena may be arranged in three principal or fundamental orders: 1st, Dynamical phenomena, manifestations of the mind, moral and intellectual powers. 2d, Chemical phenomena, assimilation, sanguification, secretion, nutrition, etc. 3d, Mechanical phenomena, voluntary and organic: respiration, mastication, deglutition, circulation, etc."

"The union and harmony of these three orders of phenomena characterize a perfect organization, and every vital act is accomplished under their combined influence."

"The shares these phenomena take in a certain vital act give it its peculiar character. If any serious derangement occurs in any of the phenomena, the result is always a disturbance of the vital functions, which we call disease."

"The state of the health depends, accordingly, on the degree of equilibrium and harmony existing between the functions of those tissues or organs in which these three orders of phenomena occur."

"When this harmony is deranged, in order to reestablish it, we should endeavor to increase the vital activity of those organs whose functions have a relation to that order of phenomena whose manifestation is decreased or weakened."

In conclusion, with faith unbounded in the beauty and utility of the "Movement Cure," we commend this volume to the keeping of our young America. May their fair, round forms, beautiful complexions, powerful muscles, refined sensibilities, intellectual vivacity, and good morals, prove their devotion to the principles of progressive "Movement."

My EXPERIENCE; or, Foot-prints of a Presbyterian [journeying] to Spiritualism. By FRANCIS H. SMITH. Baltimore, 1860.

One of the phenomena of the spiritual movement which has excited most interest in the Churches, and one which their obstinate unbelief cannot conceal, is, the fact of a very extensive exodus from the bonds of sectarian communion in consequence of Spiritualism. The rapping, the speaking with tongues, the elevation of physical bodies without physical appliances, the sudden cures of obstinate diseases by the laying on of hands, may be denied by the saints, or explained by them as tricks of legerdemain, but the efficiency of these signs and wonders in seducing lambs and full-grown sheep from the fold, is a patent phenomenon dreaded both by good shepherds and those who do business in the lupine style. We have ourselves seen numbers of lambs that Spiritualism has thusled astray. But as far as we have observed, they are generally in good condition and satisfied with the clover of their new pasture.

We account for the tendency of Spiritualism to dissolve the ties of church-membership on the ground that a belief in the reality of the new phenomena reveals the hollowness of certain cardinal tenets of the sects. For example, those of them maintain the incompleteness of our human nature without the appendage of a fleshly body. From this grows the idea of a Corporeal Resurrection, to take effect when Christ returns to restore the Paradise which Adam lost, and to execute sentence upon all who—have not "joined the church." The recent revelations show that the disembodied man no longer needs a fleshly body, and the idea of revamping his old one seems to the Spiritualist as absurd as it would be to equip him for his future earthly life in his cast-off clothing. Of course the fearful array of the Last Judgment, and the gathering of myriads of angels about the great white throne, to witness an eternal separation between the sheep and the goats, are at once referred by him to the department of religious myths, very proper, it may be, for the amusement of children, but of no further use for those who have put away childish things. With the dogmas of Resurrection and Last Judgment, vanishes the nightmare horror of Endless Perdition. The tenets of Vicarious Atonement through the bloody sacrifice of innocence, and of an Infallible Book which no two human souls can infallibly interpret concordantly, and which sets up a ne plus ultra in science and ethical doctrine, disappear next, and the awakened Spiritualist, like Paul, rubbing great scales from his eyes, in mute amazement at the dreams by which he has been so long bewildered, makes in all haste for the first opening in the fences of his fold; though the shepherd, not unfrequently tenderly concerned for the departing fleece, would stay his flight by the barking of his dogs and a liberal discharge of ecclesiastical missiles.

It is not often that we find a narrative of one's progress from the Sahara of church doctrine and practice into the green oasis of the spiritual faith. Very few, indeed, are capable of detailing the gradual decay of their old belief under the persuasive influence of the new phenomena. Whenever the mind abandons a whole system of doctrines, with its attendant religious ritual, the old tenets are imperceptibly given up; or rather, they are displaced by the gradual entrance of new truths, though often some fetid old error, throwing out its polypus arms among hallowed memories and tender associations, is removed at the expense of so fearful a struggle, that the recollection of it never ceases, and the issue of the conflict dates an epoch in the future of the soul. For the many who have become convinced of the phenomena of Spiritualism, a consecutive narrative of such a gradual change of opinion, as it goes on in the mind, yet remains to be written—a narrative which will be for the acceptors of the new faith, what Newman's "Phases of Faith" is to those who, losing confidence in the Christian creed, have taken refuge in Rationalism. The work announced above, therefore, does not undertake this task; though the title might indicate that a detail of the successive steps of decline in the old belief in consequence of the growth of the new, was precisely the thing to be expected. In place of such a narrative, however, we have a clear statement of experiences in connection with Spiritualism, and of

the harassing kindness of friends in obstructing investigation, which at last result in the reversal of cherished opinions, and the emancipation of the writer from "the beggarly elements" of church doctrine into such a lively assurance of immortality as animated that type of Christians that became extinct nearly eighteen centuries since. We can cordially commend it to all members of the new household of faith, who, without visible bond of unity or the symbol of a common creed, are yet one throughout the world.

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