

# THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

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[WHOLE No. 111.]

### TO WRITERS AND READERS.

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

The Editor will be accessible to his friends and the public only on each Wednesday, at the publication office, a few doors east of Broadway.

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

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

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

### Whisperings to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

M. A. J., NEW YORK.—Philosophical essays on Christianity, No. 2, is received for next week.

O. K., GRANITE ST., N. Y.—Your reply to C. W. is received and on file for examination.

"MYRELLA," OF WIS.—will accept our thanks for her welcome contributions.

MRS. T. S. M., TELLY, N. Y.—We know of no treatment for neuralgia, better than that indicated in the *Harbinger*. Try it very faithfully.

P. A. S., CELINA, O.—Your letter on "Ante-Natal Growth" will receive attention as soon as practicable.

D. L. W., CHICAGO, ILL.—Little George's picture came safely. Thanks for the charming "shadow," and for the kindly words by which it was accompanied.

POEMS ACCEPTED: "The Parting," by Mrs. E. J.; "The Child of Destiny," and "The Darkly Moving Tide," by Mrs. H. A. J.; "Sympathy," by A. W. P.; "The Searcher."

POEMS DECLINED: "The Spirit's Message"; "Poem on Prayer"; "My Twentieth Birthday"; "The Bird of the Vale"; "The Orphan Girl"; "She smiles not on me now."

JOHN L. AND OTHERS, MASSILLON.—The cards you mention have not been preserved. At least we cannot find them. There should be more where they came from.

"LAURA," HUDSON, N. Y.—We think that the instruction you seek will not come from the quarter where you are inclined to look for it. If you sincerely desire to do what is right, the adequate strength will surely come.

L. K., GRAMPIAN HILLS, PA.—The ingredients of the "Spring Beverage," as given in the *Harbinger*, are more adapted to the greatest number of persons. Either prescription will do for most people.

DAVID B., ST. LUKE'S HOSPITAL, N. Y.—By abbreviating and somewhat changing parts of your communication, we can find room for it. Do you agree to the proposed emendations? We await your decision.

MARIA E. T., BAKER BANK.—The *Harbinger of Health* was sent as you requested. May the angels of love and light bend over you and give you wisdom to see the pathway to health and happiness. Do not neglect the sweet oil prescriptions.

W. L. H., MAXFIELD, ME.—The discussion between Prof. Brittan and Dr. Richmond will furnish you with both sides of the question. For the best explanation of Spiritualism, see works on Harmonical Philosophy, particularly a chapter in vol. 5, entitled "The Thinker."

J. R., OF SOUTHFIELD, L. I., wishes that the "blood in R. T. H.'s 'racy vein' was a little less irony." The same correspondent thinks that "The Character of God, by J. W. Thwing, is a delightful blending of strength and beauty." Let each man be fully persuaded in his own mind.

J. M. F., NEENAH, WIS.—The Theological Works of Thomas Paine can be ordered from this office. One volume, with life and portrait, price one dollar; postage 20 cents. "Age of Reason" separately, 25 cents; in paper; postage 5 cents. Cloth, 37 cents. Your last question will be answered hereafter.

A. S. M., ROCKFORD, ILL.—The tree of inspiration does not depend upon "the root of all evil," and we are somewhat surprised that you should entertain the thought or ask the question. The explanation is this: Your letter of one year ago was lost, at least it could not be found, when the hour arrived for giving attention to its requests. We shall now soon say something for the benefit of your suffering daughter.

E. D., HENTLY, IND.—The theory that spirits take possession of the body of a human being—that a spirit attaches itself to the brain and nervous system of a man, is a weak superstition, in our opinion a poor explanation for cerebral and pneumogastric disturbances. It is difficult to cure a patient of these affections, if his mind is impressed with either the doctrine of "witchcraft" or "obsession." One condition of health is a high order of common sense. If the patient is insane, the best treatment is the combined methods of Hydrophathy, Magnetism, and Movement cure. Do not attribute your troubles to the inhabitants of a sphere above and beyond the earth.

### Philosophical Department.

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

For the Herald of Progress.

### The Demonstrably True in Religion and Morals.

NUMBER TWELVE.

That a man should have so lived during some three years, as to require eighteen hundred years on the part of his accredited followers to interpret the life of those thirty-six months, and miss the interpretation after all, is to me, the most notable example extant, of the difference between the false ethics and the true. It is more than the difference between originality and imitation; because the eighteen centuries have failed as well in the power to imitate, as in the genius to comprehend.

It was remarked in an earlier number, that the Gods of the historic nations are spoken of in the past tense. So of their religions. "The God of our fathers," "the religion of our fathers," are the common forms of expression. Phrases respectful enough but full of the seeds of mischief.

Now, Jesus, as we learn, had neither "the God of his fathers" nor "the religion of his fathers;" that is to say, his ideas of God and religion were not from the faith of his fathers as taught in his own time. His religion and morals, whether true or false, were of his own finding, and his appeal for their truthfulness was not to books, but to existing facts and universal principles thereby or therein exemplified. The power of the man seems to have consisted of inspiration and observation; two natural and universal human qualities, of which he made pre-eminent use, and most cordially invited all his friends to do the same. Their non-compliance with his invitation, explains the existing difference between Christ and Christianity. Whilst the former, through the exercise of these powers, enjoyed the reality, the latter, through neglect, has but the history of it.

The world exhibits no more perfect example of success and failure, of greatness and littleness, of strength and weakness, than appears by candid comparison of the life of Christ with the history of Christianity. And the causes are as obvious as their effects. With Jesus man is natural, and the subject of laws manifest in his being and tangible to observation. With the Church, man is a miracle, and governed by will miraculously written in Hebrew and Greek. With the one, right is always right, and right by virtue of necessity; with the other, it is only so because of, and during the pleasure of the miraculous statute. Suppose a navigator bound for the Indies solemnly retiring to his private state-room, there to take his latitude and departure from "Maury's Geography of the Sea," instead of ascertaining the actual bearings and distance of a substantial fact on shore—that is the difference, Jesus verified his position by immovable realities, and reached the haven of exalted manhood. The Church, clinging to the "geography" as the "fixed fact," lies a dismasted bulk upon the waters of the nineteenth century.

Civilization, as it seems to me, has reached a point where analysis of all that it professes to believe with respect to religion and morals is indispensable to the continuance of any belief whatever in that direction; that is to say, if it is not to become practically atheistic, it must find a diviner providence than is set forth in any system of theology extant; and if it is not to degenerate into barbarism, it must find rules of moral action whose basis is not the divine pleasure written on parchments, but a divine necessity expressed by Nature—axioms as invariable and certain as are the rules of arithmetic. The necessities of its advanced growth demand the scrutiny and point the alternative. The law of equipoise requires that there be peace between physics and metaphysics—between ethics and the mathematics, between science and faith. Whatsoever cannot abide the scrutiny must be abandoned for that which will abide it, else we go back. The demonstrably true in physics alone, will not hold us where we are. Take a human skull and mark off the area covering powers immediately related to the physical needs of the individual—and observe what is left. Does not the extent and position of the remaining space, indicate powers equally essential to the well-being of the man? We can see that for the individual to live below the line of this upper region is to live the life of a brute: how much above that line does the civilization we vaunt so highly carry us?

The senses have monopolized the intellect, and abandoned the remaining powers as useless. Commerce does not require the aid of conscience, it walks by rule of the Legislature. Chemistry requires but a crucible and a pair of eyes; anatomy asks but for a body and a knife; astronomy demands no more than a telescope and the mathematics. "What the

law makes property, that is property;" what the crucible reveals, that is truth; what the knife discloses, that is man. Our civilization has reached thus far. For all that the man who lives below the line can see, the world might have advanced to where it is, with much less expense of outlay in hat. What need is the angel to the animal? To one resolved on living to himself, what need of powers relating him to another?

I know there is a quasi-recognition of the power of use in the upper chamber of the cranium—a vague suspicion that it might do somewhat if we did but know how to make it available. Politicians, in an insane way, sometimes speak of moral rectitude (before an election). Above the dome of the City Hall there is a symbolical representation of Justice; but below it sits the Common Council, and within its shadow are the public offices. That wooden "Justice" what has she done for us? That "moral rectitude," blurted from the political stump, what becomes of it when the politician gets to Washington?

No, the world's religion and the world's morality are not recognized powers for daily work (and that is why they are put aside for Sunday), while the genuine are where the power of steam was before the days of Watt and Fulton. That is to say, they are awaiting demonstration and recognition. The tyro in physiology and phrenology knows what must happen to any power of man unused, or misused. "An organ of the body, or an organ of the mind, without due exercise and proper nutriment, becomes weak or fails altogether."

I think we are destined to see, ere long, a stupendous exhibition of natural justice in this particular, in a quarter little suspected. Namely, on the part of the graduates of "the peculiar institution" and their owners, whose education is from quite a different school. The notion that the slaves as a body are very low in the scale of humanity as compared with their masters, is of general prevalence. We all know what arguments and apologies take their rise in it. Would its advocates but seriously inquire how high in the human scale these masters and mistresses are, they need go no further to learn that the reason is not only fallacious, but wholly untrue. The superiority on the one part and the inferiority on the other, are assumed.

The display of natural justice to be seen when this war shall have opened the way, will, as I think, dispel this fallacy. If the laws relating to mind hold, as do those applicable to the body, it seems to me safe to affirm, that when the Northern intellect is fairly let into the secrets of that "house of bondage," it will find the preponderance of human powers in the opposite scale—with the slaves.

A race of angels, who, colonizing upon this planet, should, for three generations, do nothing but chew tobacco, drink alcohol, smoke segars, breed mulattoes, fight duels, flog negroes, nurse their nobility, visit watering-places, spout democracy, pension themselves upon Government, and sell their own children, must of necessity fall, in the end, below the common level of the human. To the unused angelic nature, as to the unused human arm, in this universe, by authority of natural law, but one result is possible, and that is weakness. Being Englishmen by descent, instead of angels, does not alter the law of the case, nor soften its penalty. I need not particularize; the thoughtful mind has only to digest the current data furnished by these slave-owning gentlemen, to realize, on their part, the fearful fading out of every trait that marks the dignity of human nature.

Now, while the course they have pursued would ruin an angel (assuming him to be the subject of natural law) three generations of life, all but exactly the opposite of the doing-useful and have-everything-good system, should lead to results as opposite. "Work is worship;" suffering is a schoolmaster; the rawhide is a prophet, and its prophecy is of a change of owners. Throughout the ages, its perpetual proclamation has been of a transfer of power (and this would have taken place at the South ere this, but for the yearly influx of Northern blood, and the watchful care of their guardian angels, the Northern doughfaces). The dumbest and dullest devil in all Infernal-dom (granting him within the domain of law, and, like the imps of old, with sense enough to prefer a hog for his habitation to less comfortable quarters), under the spur of American slave-ownership, must ultimately rise. Three generations of that most Christian discipline would inevitably mold him into somewhat of a practical philosopher.

True, its proximate effect is to produce a fall, and then, if you relax the discipline to any considerable extent, and apply no better stimulus, the man lies prostrate, as is the case, for example, with the genuine Boor of England. As a class, these English Boors are inferior in intelligence to the American slaves. With him, the injustice that degraded his fathers, has been somewhat relaxed, but the justice has not been done; he is still a Boor,

not a Brother, and the weight of caste is upon him. He is permitted some sort of private right in his wife and children, no doubt, and he may even select his own corduroys and smock-trock. So, with these blessings and needful supply of bread and beer, he is left to vegetate, and does. With the American slave it is wholly different. The injustice and cruelty inflicted upon his ancestors in this country have grown deeper and sharper with every year. His owner has never given him either time or occasion to stop thinking. In his school there has been no vacation, and his course of study has been strict and practical to the extent, that a veritable monkey might have gleaned therefrom some inklings of common sense. And the slave is not a monkey, "the development theory" to the contrary notwithstanding. Mortifying as it may be, the Naturalist is compelled to write him down man, and accordingly he has gained in human power in the exact ratio that the Brother man who prefers ownership to Brotherhood, has lost it. There is no miracle, and no divine favoritism in the case; only law. He who doubts the law, or its predicated results upon the slave as compared with his master, can nurse his skepticism until it vanishes in the imminent opportunity of personal observation.

What says the poet concerning "Truth struck to earth?" Within the field of demonstrative observation, man is Truth's highest and noblest incarnation. May not the anthropologist say of man what the poet has said of all things true? I have said, what we are to gain (if anything) from this national tragedy, is a moral. That is to say, we are to learn from it a higher appreciation of man; a better knowledge of the laws of man; a juster idea of the relation of these laws to political economy, national greatness, and individual happiness. We are to learn from it to have done with founding our policy upon texts of Scripture which run directly contrary to the facts of Nature; to have done with quoting great names against the truth that is "self-evident." Suppose the tragedy to end and we not to master its lessons. Assume that peace is to give new life to trade by simply restoring it to the old channels; permanence to the nation by renouncing the old compromises; prominence to religion by redoubling church ceremonies; strength to morality by more learned efforts at reconciling Jewish contradictions—believe these things, my brethren—believe, and act upon that belief—invoke your men of nimblest logic—let them still the tempest of war by the blunders of diplomacy—and though the thunder of your cannon should die into an echo, the silence that succeeds shall not be peace; the money you can make shall not be prosperity; the religion you profess shall not be Christ-like; the country you would save shall not endure. If saved yourselves, it will be against all this—it will be "as by fire"—and when you are safe, you will look out from between the buttons of "Abraham's bosom" upon your posterity (and mine) of the second generation, only to see them bathed in blood or bound in chains! Not a pleasant outlook for a natural father, however it may be enjoyed by a church saint. But whatever current statesmanship and current theology may promise, anthropology affords no other.

R. T. H.

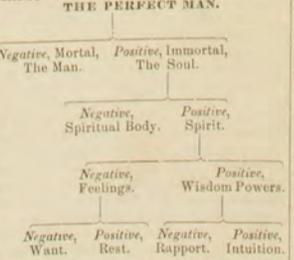
### The Man and the Soul.

BY PROF. FAYTON SPENCE, M. D.

NUMBER FOUR.

### THE SPIRITUAL BODY.

It may be well to refresh the reader's memory of our analysis of the Soul, as the Spiritual Body, of which we intend speaking in the present article, forms one of the elements of the Soul, according to that analysis. It is as follows:



What is the form and organization of the Spiritual Body? I believe that the unanimous answer of all mediums, seers, and clairvoyants, to this question, is about as follows: The Spiritual Body has the form and organization of the Physical Body—having all the external and internal members and organs which the Physical Body has—no more and no less. According to this opinion, therefore, the Spiritual Body has a head and face, eyes, ears, nose,

mouth, teeth, and tongue, neck, chest, and trunk, upper and lower limbs, hands and feet, brain, lungs, heart, liver, stomach, alimentary canal, &c., all shaped and located precisely as the same organs are shaped and located in the Physical Body, the only difference being that the latter are composed of physical elements and the former of spiritual elements. To all this descriptive anatomy of the Spiritual Body, the testimony of mediums, seers, and clairvoyants, is abundant and uniform, without any deviation, and with only an occasional one of these witnesses adding a pair of wings to the organs just named. It is not surprising, therefore, that this overwhelming testimony should be deemed sufficient to settle the question of the form and organization of the Spiritual Body, beyond all doubt or controversy. To us, however, it is not sufficient. Nevertheless, we do not impeach the honesty and integrity of mediums, seers, and clairvoyants. We admit that they testify to genuine experiences; we admit that they sometimes see, hear, and touch, and at other times seem to see, hear, and touch, what they describe but we differ from them as to the interpretation of these real and seeming perceptions.

The following law is expressive of a universal fact in the science of comparative anatomy and physiology: namely, that difference in function is always associated with difference in organization. This law, or general expression of fact, is so well established, that it is unnecessary for us to say anything in its support. Now, inasmuch as the functional activities of the Soul differ from those of the Man—those of the latter being the activities of Emotion, Perception, and Intellection, and those of the former being the activities of Feeling, Rapport and Intuition—therefore, the organization, or the Spiritual Body of the Soul, must necessarily differ from the organization, or the Physical Body of the Man; and hence, while the Emotions, Perception and Intellection of the Man, are manifested through the machinery of a brain and a nervous system, including the organs of special sense, the Feelings, Rapport and Intuition of the Soul, require an entirely different machinery. Furthermore, if the Spiritual Body differs so essentially from the Physical Body in these, the most important parts of its structure, then they must differ from each other, in an equally striking manner, in all other parts of their structure; for it is a law of comparative anatomy and physiology, that when two organic forms differ from each other in any one or more of their organs, a corresponding difference necessarily runs through all of their organs; and hence, the Spiritual Body differs from the Physical Body, radically, and in toto.

Again, the following law is expressive of a universal fact in the science of comparative anatomy and physiology: namely, that different functional relations with the same elements, or different functional relations with different elements, can only be established through different organizations. This law, or general expression of fact, like the one first above stated, is so well established, that it is unnecessary for us to say anything in its support. Now, inasmuch as the Soul, both before and after the death of the Man, is not only related to elements which are different from those to which the Man is related, but is also related in a different manner from the Man, to those elements to which the latter is related, therefore, the organization, or the Spiritual Body of the Soul, must necessarily differ from the organization, or the Physical Body of the Man.

This argument, based upon the relations of the Soul and the Man to the elements, we will amplify, more fully, in its bearings upon what are called the organs of special sense, as we will thus be enabled to develop several other important conclusions besides the main one, that the organs of special sense of the Soul (if we may so speak) differ from those of the Man; or, in more accurate language, that the organ or organs of Rapport differ from those of Perception.

Before announcing the propositions which express the conclusions above referred to, it is necessary that we should explain the following laws of the organs and media of conscious relation with outward objects.

Law 1st. Each medium, or element, through whose movements and methods we are consciously related to external objects, requires a different organ of special sense to receive those movements and methods. Thus, the air is an element through whose movements and methods we are consciously related to the sonorous vibrations of objects; and the ear, with its external and internal parts and appendages, is an organ which is specially adapted to receive those movements and methods of the air. So, also, luminiferous ether is an element through whose movements and methods we are consciously related to lights, shadows and colors; and the eye, with its external and internal parts and appendages, is an organ which is specially adapted to receive those movements and methods of the luminiferous ether.

Now the eye and the ear differ from each other because the luminiferous ether and the air differ from each other. For the same reason the eye and ear differ from all the other organs of special sense, and each organ of special sense differs from all the rest.

Law 2d. Each organ of special sense is adapted to receive the movements and methods of one particular medium, or element only, not those of any other medium or element. This law is a corollary or necessary inference from the first. It may be illustrated as follows. The ear is adapted to receive the movements and methods of the air; but the peculiarity of structure which adapts it to that office, unfits it to receive the movements and methods of the luminiferous ether, or of odors, or of savors, or of the resistances of external objects. In plain language, the ear is adapted to hearing, and that very adaptation disqualifies it for any other kind of Perception; so that we can neither see, feel, taste, nor smell with it. For the same reason we cannot hear, feel, taste, nor smell with the eye; nor can any organ of special sense perform the function of another.

Law 3. Those properties of objects which can be taken cognizance of by one organ of special sense, through the medium or element to which that organ is adapted, cannot be taken cognizance of by any other organ of special sense, through the medium or element to which it is adapted. Thus, the eye, through the medium of the luminiferous ether, perceives the lights, shadows and colors of objects, but the lights, shadows and colors of objects cannot be perceived by the ear through the medium of the air, or by any other organ, through any other medium.

Law 4th. The impressions received through one organ of special sense cannot be transferred to another organ of special sense. Thus the impressions of lights, shadows and colors are received through the eye, and the impressions of sounds are received through the ear; but a person who sees, cannot transfer his impressions of lights, shadows and colors, either to his own sense of hearing, smelling, tasting or feeling, or to the sense of hearing, smelling, tasting or feeling of another person; and hence, if the latter is blind and has never seen, he can never be made to realize what lights, shadows and colors are, by any kind of appeals to his other senses, or by any kind of impressions upon them.

The following propositions are necessary sequences from the foregoing laws of the organs and media of conscious relation with outward objects.

Prop. 1st. The Spiritual Body has neither eyes, ears, mouth, nose, nor organs of touch; but it has its own organs of conscious relation with outward objects (organs of Rapport) which are totally different from the organs of conscious relation (organs of Perception) of the Physical Body.

The truth of this proposition is evident from the following considerations: The Soul is related to things which are exterior to itself, not by means of the air, the luminiferous ether, odors, flavors, solid or palpable substances, but by means of the more interior elements of the Spiritual sphere of existence; and the latter elements differ from the former in their constitution and also in their movements and methods. But, according to our first law of the organs and media of conscious relation with outward objects, each medium or element through whose movements and methods we are related to external objects, requires a different organ of special sense to receive those movements and methods; therefore, the Spiritual Body must be endowed with organs of special sense (which we call organs of Rapport) which are totally different from the organs of special sense (organs of Perception) of the Physical Body; and the Spiritual Body must, moreover, be endowed with a different organ for every element through which the Soul is brought into relation (Rapport) with exterior objects.

Prop. 2d. The Soul can neither see, feel, hear, taste, nor smell the Physical Body of the Man, or its material surroundings, or anything else, whether material or spiritual.

This proposition follows as a necessary sequence from the preceding one, namely, that the Spirit Body has neither eyes, ears, mouth, nose, or organs of touch. Nor can it be said that the Soul may see, hear, feel, smell and taste with its own peculiar organs of special sense (organs of Rapport); for according to our second law of the organs and media of conscious relation, each organ of special sense is adapted to receive the movements and methods of one particular medium or element only, not those of any other medium or element; therefore, the organs of special sense of the Spiritual Body (organs of Rapport) are adapted to receive the movements and methods of the media and elements of the spiritual sphere, not those of the material sphere; and hence they cannot receive the movements and methods of the air, the luminiferous ether, odors, savors, &c; or, in other words, with such organs, the Soul can neither see, hear, smell, taste, or feel anything. Yet while this is true, it is equally true that the Soul, with its own peculiar organs of special sense, (organs of Rapport) does come into conscious relation (Rapport) with everything which is in the material sphere. From the very fact, however, that that conscious relation is a relation through the organs of the Spiritual Body, not through those of the Physical Body—is a Rapport, not a Perception—everything in the material sphere appears to the Soul totally different from what it appears to the Man. This we will more fully explain presently.

Prop. 3d. The Man can neither see, feel, hear, taste or smell the Spiritual Body of the Soul or anything else of the Spiritual sphere.

This proposition is demonstrated in the same way as the preceding one. It is a necessary inference from the second law of the organs and media of conscious relation, name-

ly, that each organ of special sense is adapted to receive the movements and methods of one particular element or medium only, not those of another. The special senses of the Man are adapted to receive the movements and methods of the elements or media of the material sphere only, and, therefore, cannot receive the movements and methods of the elements or media of the spiritual sphere; and therefore the Man can neither see, feel, hear, taste or smell the Spiritual Body or anything else of the spiritual sphere, through the agency of the media or elements of that sphere. Nor can the Man see, hear, smell, taste or feel anything of the spiritual sphere, through the agency of the elements or media of the material sphere; for according to the third law of the organs and media of conscious relation, those properties of objects which can be taken cognizance of by one organ of special sense, through the medium or element to which that organ is adapted, cannot be taken cognizance of by any other organ of special sense, through the medium or element to which it is adapted; therefore, though the Soul, by means of the organs of special sense of the Spiritual Body, can be brought into conscious relation with the properties and attributes of things in the spiritual sphere through the elements or media to which those organs are adapted, yet the Man, by means of the organs of special sense of the Physical Body, and through the media or elements to which they are adapted, cannot perceive or be brought into conscious relation with those properties and attributes of things in the spiritual sphere. If such were not the case, then the Spiritual Bodies of Souls, and all other spiritual things in the spiritual sphere, would be visible, audible, tangible, &c., to the Man at all times, as much so as the material things of the material sphere are, at all times, visible, audible, tangible, &c., to the Man.

Prop. 4th. The impressions received through the organs of conscious relations (Rapport) of the Soul, cannot be transferred to the Man.

According to the fourth law, the impressions received through one organ of special sense, cannot be transferred to another organ of special sense, and hence, it follows that the impressions received through the organs of special sense of the Soul cannot be transferred to the organs of special sense of the Man; and as there is no other channel through which they can reach the Man, therefore, they cannot be transferred to the Man. It is, therefore, utterly impossible for the Soul to convey to the Man a knowledge, or a conception of the appearance of a Spiritual Body, or of anything else in the spiritual sphere. All that the Soul can do, and all that it ever has done, is to stimulate, directly or indirectly, either the material organs of Perception of the Man, or the faculties of Perception themselves, and thus, either in a normal or in an abnormal way, cause a realization of impressions (Perceptions) precisely similar to those which the Man receives through his special senses in the natural and ordinary exercise of them—that is, Perceptions and impressions of forms, lights, shadows, colors, sounds, tastes, smells and resistances, or tangibilities. To do more than this, it would be necessary to create in the Man new faculties and organs of Perception; and hence, to enable the Man to know, or realize how a Spiritual Body or anything else in the spiritual sphere, really appears to the Soul, it would be necessary to endow the Man with the organs and faculties of Rapport.

Laws and Systems.

"Thrice is he armed who hath his quarrel just— And he but naked, though locked up in steel, Whose conscience with injustice is corrupted."

For the Herald of Progress.

Is Shakerism a Violation of the Laws of Nature?

H. L. EADES IN REPLY TO V. NICOLSON.

UNION VILLAGE, O., Feb. 10, 1862.

V. NICHOLSON, ESTEEMED FRIEND: As you did not receive my note, requesting you to withhold the publication of my remarks explanatory of Brother F. W. Evans' letter to you in the HERALD OF PROGRESS, until after you had sent it to the editor (see No. 94, December 7,) and as it has gone before the public, I feel it to be my duty to make some reply through the same channel. The extreme length of your letter, together with its divergence from points at issue, impose on me a task not much to be desired. I will take the sections in their order, and be as brief as I can, to answer your more important questions and correct what I conceive to be your errors, as I presume you would wish me to do.

1st. It is worthy of especial notice, that you have taken pains not to answer the principal points in this section, but abruptly commence to speak of "Nature's laws," a subject not therein mentioned. You then go on to state, that you know of individuals, whom, you think, obey Nature's laws better than the Shakers do. I do not doubt your entire sincerity in so thinking; nor do I care to dispute its correctness. But I was speaking of the laws of God;—why introduce the laws of Nature? Is this correct reasoning? I fully agree with you in your quotation from Pope:

"All are but parts of one stupendous whole, Whose body Nature is, and God the soul."

With this clear idea of the Infinite on your part, I can scarcely make an apology for your conduct. Whilst I was speaking of the Soul of the Universe and his laws, you must needs introduce the Body of the Universe and her laws! Besides, I spoke of the Shakers as a class—why then pit individuals against this class? This seems disingenuous. You have

also—perhaps inadvertently—changed the issue in the latter clause. By the term reverence I did not mean worship. We reverence truth, bow in reverential respect to parents—superiors in virtue—with no thought of worshipping them. I agree with you: "Worship God!"—not Nature, nor man, nor woman, but God, who,

"Binding Nature fast in fate, Let free the human will."

You attempt to answer the last question; but as I was speaking of a body or class of people, and you of individuals—I of one thing, you of another—all those suggestions, though in themselves unobjectionable, are gratuitous.

2d. I am happy to learn here that you have no objections to "any one living a Christ-like life, or a life of voluntary celibacy." This is generous; and as all true Shakers do so, you, then, have no objection to the true Shaker life in its essential characteristic. I can but thank you for this. But with this admission, you might very reasonably have spared the printer and your readers all your subsequent and lengthy arguments to induce others to live un-Christlike, as well as to persuade the Shakers to permit un-Christlike and worldly-lived individuals to form a part of their body. The Christlike life of virgin purity, celibacy, and self-denial, cannot be made to blend in harmony with the worldly un-Christlike life of marriage, self-indulgence, and its consequent selfishness; else the same fountain can send forth at the same time a clear and polluted stream! Or will you now pretend to affirm that it is not un-Christlike to marry and indulge the fleshly appetites, in generating offspring after the order of the first Adam? I think you will not. Christ says to his disciples: "Ye are not of this world, even as I am not of this world." "The children of this world [the Adamic word, or world's people,] do marry, and are given in marriage, but they which shall be accounted worthy to obtain that world and the resurrection from the dead, do neither."

This simple *car-mark* was, in Christ's estimation, quite sufficient to distinguish between the "sheep and the goats"—between the children of this world and the children of his kingdom; between him "that serveth God and him that serveth him not;" as much as to say: It is unnecessary to make any further inquiry than this—is he or she married? Do they live in the gratification of the "lusts of the flesh" in generating offspring like the world? If they do, they are not mine, but belong to the world. A more marked distinction is unnecessary. Wherefore says Christ: "If any man will come after me, let him deny himself (mark well the difference—not gratify himself, but DENY HIMSELF) and take up the cross and follow me"—not follow the world, or some person else, but FOLLOW ME. How plain this is.

But you continue and say: "I am unable to perceive how it can be more justifiable to condemn or speak lightly of one passion of the spirit, or security of the body, than another, than to sum them up and condemn them all." Your perceptions here seem to be quite obvious. The passions of the spirit, you should know, are hope, fear, love, hatred, anger, &c. According to your logic, we must not only not condemn hatred and anger, but must not even speak lightly of them, unless we make up our minds to condemn love also! In this you astonish me. But you, my friend, are not the first person who has thought, and vainly endeavored to save, in Scripture language, the "life of the Beast," by clustering around him all the good passions of the mind, and faculties and appetites of the body—thinking if he could only be kept in good company they could thereby preserve him; but all these are insufficient.

If I pretend to follow Christ as our example, who was "tempted in all points as we are"—no exceptions—we must use the faculties and members of the human body as he used them, not as Adam, Moses, the nominal professor, or modern worldly reformer, use them, but as Christ used them; and as you protest you do not object to his life, it would seem needless to continue "gnawing this file."

3d. You further remark that your "objection to the Shaker is not for living the life of Christ, but for neglecting the virtues [attributes] of Mercy and Justice." No one can neglect these attributes and live the life of Christ—so neither can any true Shaker neglect them. But do not, I beg of you, try to deceive yourself and others with the idea that the un-Christlike life of a partial relation in marriage, with its attendant wants, selfish demands and gratifications, will enable us to be more like Christ, and more fully practice his virtues, than the unselfish life of virgin purity which we now live enables us to do.

The good apostle, whom you seem so fond of quoting, never spoke a more home-truth than when he said: "He that is married, careth for the things of the world, how he may please his wife;" and "He that is unmarried, careth for the things that belong to the Lord, how he may please the Lord;" and the "Unmarried woman careth for the things of the Lord, that she may be holy, not filthy, but holy in both body and spirit;" "but she that is married careth for the things of the world, how she may please her husband." (1st Cor. xxxi: 3, 4.) All men and women of ordinary intelligence can testify to the truth of these sayings of the apostle, notwithstanding all the permissions granted and counsels given to those carnal people, who, he said, were but "babes in Christ." Do you suppose that words can be formed into an argument, that can convince the rational mind that any man with a family, wife and children to care for, can do what the Shaker does?—give up his money, his time, his faculties, and life, in the service of his fellow-mortals, expecting no reward—only a justified

conscience and the smiles of an approving heaven? If you do, I think you must have worked upon yourself a marvellous deception.

4th. In regard to the "affinity question" propounded by Brother F. W. Evans, it remains, in my estimation, rather poorly answered yet." I will here re-state it, and then see how well you have adhered to it; it runs thus: "Did Jesus seek him an affinity, and thus set an example to all his followers in after ages for them to live a loving, natural, godly, angelic, religious, heavenly generating life?" I admit the irony of the question, but it was well and forcibly put, and Brother F. went on, logically, and proved beyond cavil the negative side; whilst you evaded the direct issue by telling us what you supposed Christ taught others to do! when the naked question was, not what he taught, but what he did himself in the affinity line, as an example for our imitation?

If Jesus had sought him an affinity, how readily would you have pointed us to the fact; but as he did not (although doubtless subject to the temptation,) you preferred from some cause to pass it by untouched. It seems to me that you must have done so for the valid reason that it is unanswerable only as Brother F. has answered it. You cannot, by this time, fail to discover that the question was not only "poorly answered," but not answered at all. Why, Brother, did you not, as a fair reasoner, frankly admit, what no man can dispute, Brother F.'s statement, that "Jesus lived and died a non-property-holding, non-fighting, non-marrying celibate—a SHAKER?" After admitting this truth, you might then have taken the liberty, with some show of consistency and fairness, to have argued the further question, whether or not he encouraged others in affinity-seeking? This would have been a new question between you. Is this not so?

However, most of the Scripture texts you have selected, when analyzed, operate against your position, and all would, in my judgment, when properly understood. The New Testament, as a whole, is overwhelmingly against you—a very few texts that occur to my mind must suffice for the present. Paul says (1 Cor. vii): "Now concerning the things whereof you wrote unto me (it seems they had been writing about it,) it is good for a man not to touch a woman" [married or unmarried]; and only to avoid fornication, would Paul permit those carnal people, as he calls them, to have wives.

It seems that you and Brother Paul are at "swords'-points." You think it best for Christ's followers to have wives and occasionally to touch them—while Paul "would that all were even as himself"—a celibate. But this good apostle further says: "The time is short that remaineth, that they that have wives be as though they had none;" and "They that buy as though they possessed not." This is the precise condition of the Shakers now. But you wish them to have wives, as though they had them, not "as though they had none;" and consequently buy, as though they possessed something of their own. We indorse all your quotations for the kind of people Paul was teaching, and think that you will not state that even married men, who confine themselves to one wife, are clear of the charges and conditions that Paul excludes from the kingdom of God.

They, though somewhat enlightened, were all in a measure of darkness while living after the flesh in its most unobjectionable form. All its works are works of darkness, which cannot bear even the light of a taper. You quote the apostle: "Wives, submit yourselves unto your husbands, as unto the Lord." This is excellent advice—just what the Shaker does. The question is, how would they submit themselves unto the Lord? For sexual indulgence? Not at all; but for purity. It then follows, if they were to submit themselves unto their husbands for sexual commerce, they would disobey Paul. The same kind of remark is applicable to wife-loving, as Christ did the Church, which was to "sanctify and cleanse it"—not pollute it. Such love towards one's wife, with singleness of heart and purpose, is commendable. In this also, the Shaker obeys Paul. The husband loves his wife, as Christ did the Church, with a pure love, void of sexual desire, as Christ's love was, but loves her more fervently for her purity in rising with him above the animal plane of sexuality.

When those few young ones, of whom you speak so tenderly, conclude they must marry, we feel inclined to class them with the young widows that Paul speaks of, advising not to receive them into the church; because, said he, "They cast off their first faith (which was to lead a virgin life of purity,) and would marry having damnation" as the consequence. Then they "go away from us, because they are not of us"—they as perfectly separate themselves and fall from the body, as dead limbs fall from a green tree when shaken by the wind. The most merciful thing we can do is to let them quietly withdraw, as it is their own choice to lead a worldly life; and the most just thing for them and for the Society, is, to have the separation complete; for, be it remembered, "a little leaven leaveneth the whole lump;" hence, I think you have not "proven upon Shaker ground" a deficiency or neglect of mercy and justice. Mercy and justice to the loyal as well as disloyal members must be taken into account. The Society was not instituted for supporting and maintaining the partial relation of man and wife in propagation, but to relieve the sin-sick soul from the sorrows incident to that state, and bring them into newness of life, were "all old things pass away, and all things become new, and all things of God."

That marriage demands seclusion—engenders selfishness—all the world knows;

and these are among the old things that have to pass away, having no part nor lot in the new kingdom of Christ—where it is the duty of each to "seek his Brother's and not his own good;" and each doing this, makes a heaven on earth which all Utopian dreams can never realize.

I am reminded by some of your remarks of a married pair who disobeyed the light of God in their own souls, and gave way to their desires, I presume, because "they did not wish to keep it;" and were ejected, not from a "wide farm," but from a certain garden; doubtless they had a strong attachment to their home and surroundings, and ardently desired to keep their union with God; and it may be they "pined and died" sooner in consequence of their ejection; but these, it seems, were not sufficient to prevent their receiving a *may, nay*, with an emphasis fully equivalent to "shalt!" The arguments you have employed are about the same as if you had come out plainly and said: "Young men and maidens, on the day thou eatest thereof, thou shalt not surely die" to spiritual life.

5th. In the fifth and sixth sections, as elsewhere, you evade the principal questions propounded to you. My questions were not whether a life of celibacy and marriage could be lived by the same person at the same time or not; nor whether chastity and marriage were compatible with each other. Why introduce them? My first question was: "Can we live the Mosaic and the Christ life at the same time? No answer—but, foreign to the point, you must set up a claim which is palpably impossible. Were it possible to torture the term "celibacy" into any connection with a married person; yet it is well known that people do not marry to become celibates—that is, to live an unmarried life! My second question was like unto the first, only a little more explicit; it was this: "Can we live the generating life of the first Adam and the self-denied life of the second Adam at the same time? No answer—but a lengthy quotation from Brother Paul, foreign to the point, but all of which we indorse—only add thereto the words of Christ—cut off the offending member, whether it be hand or foot.

6th. I only asked two important questions in this section, both of which are evaded. You open by telling us about Mother Ann's suffering in the flesh, &c. You seem to treat my questions with the most superlative nonchalance. I said: "Having chosen and adopted the higher Christ life, would not the Adamite life be retrograde? Why go on to tell us of Mother Ann's sufferings, instead of answering the question, which could have been done satisfactorily with one monosyllable.

I think, my friend, you have made an egregious blunder by admitting celibacy and self-denial as the substratum, or foundation, and then claiming marriage and self-indulgence for the superstructure! Truly thy fig-tree beareth thorns.

Here again, whilst I was speaking of the laws of God, you, as before, must needs introduce the laws of Nature. A great logician says: "It is impossible for reasoners to long disagree when their terms are well defined." So I think. Now, there is or there is not, a distinction between matter and spirit, or Nature and God. If they are synonyms, then you are justified in introducing the laws of Nature, where I was speaking of the laws of God. I shall at least endeavor to have you understand my position.

What I mean by Nature, is unintelligent matter, and what I mean by God, is intelligent infinite spirit. What I mean by Nature's laws, are those given to matter by the infinite spirit, and what I mean by God's laws, are those given by him to sentient, rational beings, who have power to obey or infringe those laws, and stand accountable to God therefor. When I speak of obeying God, I do not mean obeying unintelligent matter with her fixed laws, but the infinite Spirit of the Universe—God—who conveys to my finite spirit, either directly or through some more progressed agent than myself, some duty or advanced notion of his perfections and attributes, by which my conduct should be regulated. If I am now understood, I trust, with me, you will not forget the distinction.

But withal, we do not purpose to violate Nature's laws. The soul may rise out of and above Nature, without any violation of her laws.

I will here take the liberty to digress so far as to commend to your notice a rule laid down by the philosopher, John Locke which all reasoners might observe to a decided advantage, viz.:

First. "That a man use no words but such as he makes the sign of certain objects of his mind in thinking."

Second. "That he use the same word steadily for the sign of the same immediate object of his mind in thinking."

Third. "That he join these words, together in propositions, according to the grammatical rules of the language he speaks in."

Fourth. "That he unite these sentences into a coherent discourse. Thus, and thus only, I humbly conceive, any man may preserve himself from the confines and suspicions of jargon."—Vide "Essays," p. 40.

You close this section by "granting that Mother Ann may have discovered the first and preparatory condition of Nature's plan of salvation" (italics mine,) and generously pardon her for "denying the ultimate, because she was human." You might consistently have saved yourself this trouble, as the former had not been asserted nor the latter denied of her. But Nature is not an intelligent entity to form plans for the salvation of man; hence it were





intelligent educated man to evince, and we doubt not was capable of adhering to his resolution, and preserving the body of the young martyr, with such distortion as suited his insane spirit of revenge. Harper's Ferry has already atoned for the blood of the martyred freemen. And doubtless the Winchester Medical College will need some as enduring monument as this manly form will afford, to preserve the memory of its existence. C. M. P.

Free Speech Suppressed.

WENDELL PHILLIPS MOBBED AT CINCINNATI.

In answer to an invitation of a large number of prominent citizens, Mr. Wendell Phillips visited Cincinnati last week to speak upon the war. A mob of rowdies, stimulated and impelled, no doubt, by Knights of the Golden Circle, now rendezvoused in that city, collected, prepared at all hazards to prevent his speaking. The Mayor failed to make the least provision for the preservation of free speech, no police force appeared, and at last, after Mr. Phillips had spoken with repeated interruptions for an hour and a half, the mob triumphed, and Mr. Phillips was led in disguise from the house, to save his life.

The first onslaught was the throwing of a heavy boulder from the third tier of the Opera House where the lecture was given. It struck near the speaker, and was followed by bad eggs, one of which struck Mr. P. He, however, stood calm and collected, without moving a muscle or flinching an inch.

This disgraceful violation of the right of free speech is deplored, and the criminally inefficient Mayor severely censured, by the *Inquirer*, the leading Democratic daily. The lecture, as we learn from the several reports, was quite as temperate and inoffensive as were Mr. Phillips' New York and Washington speeches, which were so well received.

The first announcement of the riot communicated by the agent of the Associated Press, thus states the case: "Mr. Phillips commenced avowing himself an abolitionist and disunionist. This base and contemptible distortion of the facts, for the evident purpose of prejudicing a whole people, shows the author to be a meaner if not more malignant foe to truth and free speech than any rough who hurled an egg or stone.

The *Inquirer's* report states that, after he had spoken some time, he said: "For sixteen years I had been a disunionist." And the *Commercial* thus renders the full sentence:

"Mr. Phillips stated in so many words that he was an abolitionist, and that he had for fifteen years been a disunionist; but now he was satisfied that the Union meant justice to all men and races, and he was for it—for the measures that in his opinion were essential to its safety."

Another Noble Martyr.

How many desolated hearts are realizing the fearful cost of this great rebellion! How many noble lives are being sacrificed, while we scarce know whether to count the fallen ones martyrs or victims.

The question whether these lives are being wasted for an abstraction, whether the war is to secure simply the form of a free government, the instrument of compact, or to preserve and perpetuate, baptized in sacred blood, the reality of freedom, comes home to us with bitter force, as we read the list of slain at Pea Ridge, Ark. We find there the name of Lieut. O. R. Powers, of the 27th Illinois Regiment, a friend, loved and respected, one of nature's noblemen, a soldier who fought for principle.

Mr. Powers was formerly a resident of Chautauqua county, N. Y., and had but just entered upon the practice of law at Mendota, Illinois, with promise of a brilliant career, when he obeyed the call for freedom's defenders. He has given his life to consecrate the struggle, leaving, beside a host of friends, one lone, sad heart, widowed ere a bride. We have words only to repeat the question asked of us—*"Shall these precious lives be thrown away?"* C. M. P.

"Done Gone."

A skillful artist, named Davis we believe, has a curious and original painting, illustrating the probable future condition of the Southern Confederacy, now on exhibition at Ball, Black & Co.'s. The design represents the grave of Secession. The broken tomb-stone bears the inscription, "The *jaet* *Scotch*," while scattered around lie the dilapidated emblems of rebellion and insignia of southern despotism. The torn flag, illiterate love-letter, used-up cards, broken bowie-knife, empty whiskey demijohn, and dilapidated plantation hat, are all significant symbols, and grouped with great effect, and strikingly life-like in detail. The picture is a felicitous result, and reflects credit upon the artist.

Forty Freed Men.

The latest advices from Island No. 10, represent that 2,900 slaves are employed upon the rebel batteries there. Of these, forty have been killed—liberated by cannon balls. How this interference by Commodore Foote, with that institution which protects the right of property in human beings, will be dealt with by the Government, remains to be seen. To forty forsaken spirits this has been a war for freedom! Alas that it is such to these only!

The Life Cost Thus Far.

An estimate has been made—with what degree of accuracy we have no means of judging, of the casualties of the most important battles of the rebellion, including that at Winchester. The following is the summary: Union, killed and wounded, 8,246. Prisoners, 1,440. Rebel, killed and wounded, 12,429. Prisoners, 18,707.

Progress of the War.

On the morning of Sunday, March 23d, the Union forces under Gen. Shields were attacked by the rebels under Gen. Jackson, a few miles to the south of Winchester, Va. The troops under Gen. Shields numbered between seven and eight thousand; the rebels brought into the field were eleven regiments of infantry, with an Irish battalion, and fifteen hundred cavalry. The battle commenced in the morning, and continued till about 4 P. M., when the rebel's left being repulsed, the center and right wing soon wavered and fled. There seem to have been no lengthy hand to hand encounters, but the engagement was carried on by small arms and cannon. The rebels had on the field twenty-six pieces of artillery. In their flight they threw away fifteen hundred muskets, and left behind two cannon and four caissons. They were pursued, on the day of the battle and the following Monday, some miles below Strasburg.

The struggle was very severe, resulting in a loss on the Union side of 150 killed and 300 wounded; on that of the rebels in a loss of 500 killed and 1,000 wounded, 300 of whom are prisoners. Gen. Shields was badly wounded in the arm, early in the fight.

The rebel generals, Jackson and Johnston, were to have united their forces at Strasburg on Monday evening; but the former, misled by a report that the Union soldiers were leaving Winchester, made a premature attack, that is, with a force not quite double that of the Union army—the rule being in the valley of the Potomac to encounter the national troops with a force of three to one. They of course were soundly drubbed.

The rebel steamer Nashville has again run the blockade at Beaufort, N. C., and gone out with a cargo of cotton. Now that she is out again, the blockade will be very strict at that point for several weeks, or until some vessel bearing contraband goods finds it necessary to enter.

The investment of Island No. 10, above New Madrid—for it may so be called—still continues. Below the Island the river is commanded by Gen. Pope; above it the gun-boats and mortar-boats of Commodore Foote have been raining shot and shell down upon the Island for more than a week. At the latest news the firing had been slackened, owing to a rise in the river, which was doing better work on the rebel batteries than the mortar-boats.

We have also rumors from New Orleans that the mortar-boats of Commodore Porter were ascending the river to New Orleans from below, so that an attack on that city seems imminent.

The rebel iron-clad steamer *Merrimac* is said to be once more out of dock and ready for a second attack on the national vessels lying at Norfolk. The little *Monitor* lies there in waiting for her. Possibly before this sheet reaches the majority of our readers, the great problem of the utility and efficiency of iron war vessels will have received a definite solution.

An Evening at the Opera.

On the evening of March 19, we had the pleasure of hearing Miss Kellogg in the *role* of *Amelia*, in *Ballo In Maschera*. She was supported by Sig. Brigno! in the character of Richard, the Count; Mme. Strakosch took the part of Ulrica, and Miss Hinkley that of Oscar, the Page.

Miss Kellogg was in excellent voice, and her singing was characterized by all that ethereal sweetness and expression which we remarked on a former occasion. Edgar A. Poe said of Shelley: "If ever poet sang (as a bird sings)—impulsively—earnestly—with utter abandonment—to himself solely—and for the mere joy of his own song—that poet was the author of the *Sensitive Plant*." So we say of Miss Kellogg. Her song seems an outburst of the fullness of melodious life, and as if she could no more help singing than the song-sparrow which fills the leafless woods of early spring with its thrilling notes.

No musician could ask a more satisfactory occasion than to have this beautiful young artist give voice to his composition, for she apprehends the very soul of the Opera, and expresses its deepest spiritual meaning. She is borne along on a sea of inspiration, and this in spite of jarring elements. If Brigno! could act as divinely as he sings, Miss Kellogg would be doubly sustained. Her acting harmonizes gracefully with her singing, and her truthfulness and spontaneity are a continual charm.

Miss Hinkley added to the attractions of the evening by the well-known beauties of her voice and style and the charming *vairete* of her manner; and Mme. Strakosch performed with admirable fidelity the part of Ulrica, the Astrologer.

The Car of Truth.

The car of Spiritual Truth has been set in motion by a transmudane power, and it has gone on increasing in velocity, until it has acquired a force that will send it crushing through the feeble barriers that man has set up in opposition to it. The temples of Ignorance and superstition are already tottering on their bases, and, unless rebuilt and strengthened in a superior manner, the next winter's blast may lay them low.

Appointments.

Mrs. H. P. M. Brown will lecture in Milwaukee, Wis., the first four Sundays in June. Those wishing her services in that vicinity, should address her soon, at Watkegan, Ill.

F. L. Wadsworth speaks at Providence, R. I. four Sundays of May, Taunton and Marblehead in June.

An Incident.

When the United States vessels were on their way to attack Ferdinandina, they picked up a contraband, who had ventured to see in a small boat to notify them that the rebels were deserting the place. While questioning the black, some of the officers of the Alabama remarked that he should have brought them newspapers, to let them know what was going on. "I thought of dat," replied the contraband, "and fitched a Charleston paper vid me." With this he put his hand in his bosom and brought forth a paper, and, with the air of a man who was rendering an important service, handed it to the circle of inquirers. They gazed it eagerly, but one glance induced a general burst of laughter, to the profound astonishment of poor Cuffee, who, it seems, could not read, and, imagining that one paper was as good as another, had brought one dated 1822. This South Carolina relic was forwarded to Thomas B. Stillman, Esq., of this city, as one of the curiosities of the war. It is a little odd that this paper, which has floated so long down the stream of time, contains an article in favor of negro emancipation.

For the Herald of Progress.

A Slave Returned to his Master.

EDITORS OF THE HERALD: We have just received another letter from our son, Lieut. C. J. Robinson, from which we copy the following account of an "exploit of soldiering by Northmen. See what Uncle Sam is doing by placing muskets in the hands of his boys to fight against rebellion, at the same time using them to knock down negroes so as to kidnap them into slavery for a price:

"CAMP ANDY JOHNSON, NEAR NASHVILLE, TENNESSEE, March 8, 1862.

"MY DEAR PARENTS: \* \* \* A great outrage was perpetrated in our camp yesterday, as follows:

"A black boy, named Henry, has been at work for the Colonel for some days. His owner came after him while we were camped on the other side of the river, but the boys hooted him out of camp. The negro said he would sooner be killed on the spot than go back with his master, even if he knew he would not be punished. His master, he said, was a secessionist, and had kept him (the boy) on some fortifications down the river, at work for four months.

"Nothing more transpired concerning his return until yesterday. While the greater part of the regiment were out on picket, the boy's owner came with two sentinels of the Provost Guard from the city, and after chasing the poor frightened boy through the camp several times—he drawing a knife once, and the sentinel knocking him down with his musket!—they captured and delivered him to his owner, who stood waiting outside the lines! The latter paid the catching sentries fifteen dollars each, and led "Henry" away with him unmolested. They had no order—at least showed none—for the boy from headquarters, and the Lieut. Colonel of our regiment, who was in command, need not have delivered him up without such an order, yet allowed him to be caught, and the Major forbade our boys from giving him any assistance. One of the sentinels was from a Kentucky and one from an Indiana regiment.

"The former master of our boy will not get him without an order, and an imperative one, I believe; and if one is given for him—his master having been a strong and active secessionist—a Quartermaster for the Southern army, in fact—I have about concluded to follow it by immediate resignation, and this, whether the order be for him or any other negro. The order would make it an official act. What do you think my duty would be in the premises? Is there any hope that the Government will confiscate the slave property of rebels by civil act or by military? Is there any use of waiting longer for the slaves to be freed regularly or legally? That is the question with me. I have no interest in the war, only in so far as it will result in the progress of ideas, and toward freedom. The preservation of "Church and State" merely, I have no interest in; and if I knew that its great struggle was to result in that only, I should get out of it in double quick time! C. J. R."

"Why was not this traitor slave-master arrested instead of the loyal black man? Oh! the slave power rules this country and sways its government. A government that tolerates, through its agents, such outrages on a portion of its most loyal people, not only against liberty, but against humanity itself, ought to perish and be brushed from the records of the world!

"To our dear soldier-boy, the advice of his father and mother is, that, unless the Government adopt effective measures for the suppression of slavery, which is itself the rebellion, without further delay, he leave such disgraceful service, and return again to peaceful pursuits. C. AND D. ROBINSON.

For the Herald of Progress.

A Woman's view of the Position of R. T. H.

DEAR HERALD: Is it presumption in me to say a few words in reply to R. T. H.? He expected to gather *thorns*, and I would like to help put a few in his way, though mine may be very small ones and scarcely perceptible.

Let me quote from the *HERALD* of March 8, in "The Demonstrably true in Morals and Religion." Mr. H. says: "I see absolutely in the grand picture of Humanity, as painted by Nature, that the stupendous groups of night-sculptors, architects, painters, musicians, poets, philosophers, seers, and saviors, are men. I interpret this fact as signifying that although the solubility of woman is proverbial, in the large sense the real power and just right of utterance is in—now, now, don't fling down the paper, my dear—is in man." Then he goes on to say woman is in the background, inspiring man, &c. Men are but the "common carriers"—holding the pen "merely, &c."

If all this is true, Mr. H. has failed to demonstrate it clearly to one weak intellect at least. It is of no use to ask why the negro

slaves are inferior to the whites: the answer has been oft repeated—they have always been kept down. Where have women been kept? In the background, surely, just where Mr. H. likes to see them kept; occasionally there is one, however, who slips the bonds, and is perceptible in the foreground.

Every one wants a distinct individuality; to be merely an inspirer of another is not enough. If the background is the proper position for woman, why is it so distasteful; I can never perceive that men object to the foreground; why, if they are merely the "common carriers" of woman, doing what she inspires them to do, why is it they are so afraid to acknowledge the motive power?

Our good Editor considers himself eternally united to the "Angel of the House;" does it follow that the angel here mentioned inspires him to say all the good things he does, and that she should feel satisfied with that; and therefore should forever after this, hold her peace, so far as the public are concerned? I think not. I believe in eternal marriage, but I consider that natural law and civil law differ (though Mr. H. appears to side with the civil—the two are one and that one is the man.)

I believe the masculine and feminine are blended in every mind, from God down. If he thinks the feminine is the inspiration and the manifestation is masculine, then I should suppose he would call God feminine and Nature masculine. I don't think it is Father God nor Mother Nature, nor the reverse, but both united—Father and Mother God, and Father and Mother Nature.

Mr. H. has some doubts as to his having said enough before and after his offensive paragraph to soften it sufficiently to make it palatable to the feminine part of his readers; and I have some too. If he does but hold the pen of the Inspiring Sister, he should only sign himself as her private secretary, and give her all that is her due. I think her sphere is circumscribed, her life's object to inspire one man to act, to be a man, she merely an inspiration. That powerful inspiration which does all but merely hold the pen, ought certainly to have a "local habitation and a name."

I see no need to refer to the "volubility" of woman—that was never an inspiration from woman, it was a concoction of man's own making, and I see "absolutely" that of late, years it has been made manifest that in that respect they are only equal to man.

One or two words, not particularly to Mr. H. however. I wish there could be some mode of expression invented, which did not always point to the masculine; all writings lectures, &c., are to man—he—a brotherhood—which tends to keep that background occupied and makes the masculine preëminent. Language was invented in a barbarous age, and should be remodeled. We have had the position and use of woman pointed out to us repeatedly by men, and now I wish—and I presume there are many who will join me in the request—I wish one of these wise heads would tell us what men are for!

Yours, truly, SARAH.

For the Herald of Progress.

Spiritualism in the Quaker City.

FRIENDS AND READERS: The claims of Truth are sure of the attention and appreciation that is their due, although often tardily acknowledged; although the honest and unpretending laborers, the best mediums receive but that partial attention that evinces disregard and indifference. While fanaticism and wonder-seeking are dying slowly but surely out, the undeniable evidence of the sweet consoling intercourse of souls on earth with souls beyond, is fully awarded to the earnest seeker, through the instrumentality of those whose moral worth is a guaranty of truthful medium powers.

Mr. Anderson, now in this city, is doing a great work by taking likenesses of departed friends. He has given entire satisfaction to those who have received the consoling proofs of spirit remembrance and guardianship. I inclose a letter, one out of many tests satisfactory to the seeking heart of humanity.

PHILADELPHIA, March 10, 1862.

PROP. ANDERSON, DEAR FRIEND: I received a letter from the lady to whom we sent the picture, and am happy to inform you it is entirely satisfactory.

The little boy died at Suspension Bridge, New York, in September, last, at the age of six months; the parents had never obtained any picture of him, and after his death this was an additional source of painful regret. They wrote several times to me to aid them in getting a picture. I called upon you, and you succeeded in getting a sketch which was satisfactory to an uncle of the little boy.

The picture was then finished and forwarded. The mother says: "My heart is filled with emotions of gratitude and joy. For now I may daily gaze on those loved features, the loss of which I had mourned so much. Never was there a more perfect likeness of any one than this is of my own loved little Henry, from the pencil of Mr. Anderson. The picture was readily recognized by our youngest child, now about two years and a half old. She woke up, and seeing the picture, exclaimed, without a word being spoken by any of us, 'little brother!'"

It has also been recognized by several of our neighbors, one of whom sends a certificate as follows:

"I have known Mrs. Carey's child from the hour of its birth till its death, was with him when he died, and clothed his little form for its final rest, after the spirit was free, and I never saw a more perfect likeness of any one than this picture. ELIZA CLINE."

The mother continues: "I give most sincere thanks to Mr. Anderson and none but a mother can know how much I thank God who has made him the instrument of bringing this great joy to my heart. SEMANTHE C. CARRY."

You are at liberty to use this note in any way that you may feel inclined.

In conclusion, permit me to say that I am very glad to have this opportunity of expressing my appreciation of your talents and kindness. Sincerely yours,

HENRY T. CHILD, M. D.

Our spirit-painter can be addressed at No. 516 Arch Street. Far more precious than all the gems of earth is the face of the loved and gone before!—Who would not possess this memento of earth-life and Immortality?

Miss Emma Hardinge is giving a series of her unsurpassed lectures, filling Sansom Street Hall with familiar faces and crowds of fresh and earnest seekers.

The first gleams of sunshine for almost a week are dispersing the wintry gloom, and the genial advance of Spring is felt.

Yours for Truth, CORA WILBUR.

PHILADELPHIA, March 19, 1862.

Brief Items.

—The French steamer *Catinet* and the *Gasendi* have taken a position within two hundred yards of the *Monitor*, for the purpose of obtaining a good view of the expected battle with the *Merrimac*.

—No less than seventy-seven citizens of Loudon county were sent to Richmond on Thursday last, and confined in prison on the charge of being disloyal to the South.

—The Washington *Republican* asserts that the caucus of democratic members of Congress, resolved to oppose the President's emancipation plan and to support McClellan's war policy.

—Secretary Welles asks for an appropriation of thirty million dollars for the construction of iron-clad ships and the manufacture of heavy ordnance.

—As soon as the naval appropriation bill comes up in the Senate, amendments will be adopted to provide for the completion of the Stevens battery and for the construction of iron-clad vessels-of-war.

—After the battle of Pea Ridge, Mo., Gen. Curtis had occasion to communicate the following to the rebel General. What a commentary it offers upon the spirit of the rebellion: "The General regrets that we find on the battle-field, contrary to civilized warfare, many of the federal dead who were tomahawked, scalped, and their bodies shamefully mangled, and expresses a hope that this important struggle may not degenerate to a savage warfare."

—When the body of O. Jennings Wise was disinterred to be removed to his friends, the features were recognized as those of an apparently old shabby seller of paper and envelopes to Burnside's soldiers at Annapolis. The fact throws light on the rebel spy system.

—The Church Property Bill enacted by a New York Know Nothing Legislature a few years since, has been repealed.

—Since the first appearance of M. Blondin in England, it is supposed he cannot have realized much less than \$150,000.

FOREIGN ITEMS.

By the arrival of the new screw steamer *China*, from Liverpool, we are in possession of European news to the 16th inst.

—In a debate in Parliament on the 7th inst., a motion was made by Mr. Gregory for a copy of papers relative to the American blockade. The mover spoke at length against its legality, and was seconded in his motions and statements by Mr. George Bentinck. These gentlemen were replied to by cabinet members of Parliament, and it was stated by Mr. Foster that Mr. Mason's formidable list of 300 vessels that had run the blockade had dwindled down to 19; also that in the war of the American Revolution no less than five hundred colonial vessels had run the blockade, but the blockade was then considered effective. The motion of Mr. Gregory was negatived without a division.

—In the French Legislative Corps the debates on the Address to the Emperor were still pending. On the paragraph relating to the Mexican intervention, a member openly declared that he could not understand why the blood of French soldiers was to be lavished to provide a throne for the Archduke Maximilian. In the debate on the financial question, opposition was shown to the imposition of new taxes.

—The general sentiment of the people of France, it is said, is against the further occupation of Rome by the French armies, and it must cease within the next six months.

—It was thought that the recent change of ministry at Turin favored the ultimate solution of the Roman question.

—The reactionist clique at Rome is very active. A proclamation had been circulated there, exhorting the Neapolitans to recall their king and drive out the "foreign barbarians." This appeal to civil war was printed in the Pope's own printing office, as an official stamp upon it proved.

—In Portugal an important bill had been introduced into the Cortes, suppressing all religious societies and brotherhoods educating children or nursing the sick.

—The Austrian Reichstadt was entertaining bills to increase the taxes on grounds, buildings, trades, and incomes, and to raise the amount of the poll-tax.

—At latest dates the insurrection in Greece remained in *status quo*. Its principal seat is in the Morea; the insurgents have cut off all communication between Piræus and the western portions of the Peloponnese.

—The Red Sea cable is again in working order between Suez and Jaba Island; as the Indian steamers are ordered to call at the island, a saving of time to the extent of three days in the receipt of news has been effected.

—Prussia is said to be on the eve of a Ministerial crisis. The Cabinet is not liberal enough for the Chamber, and far too liberal for the king. The questions about the reform of the Federal Diet and the Constitution of Hesse for the present remain in abeyance.

—The Pope had within a few days been confined to his bed by a fever.

—In the London money market, the funds were firm, and higher than at previous dates. There had been an active business in American securities for the week preceding the departure of the steamer, and considerable amounts had changed hands. United States sixes stood at 82 at the latest dates.

—The stock of cotton on hand in Liverpool was 423,900, of which 158,020 were American. The amount of India Cotton at sea, is 197,000 bales. The prices of breadstuffs had declined.

The Spirit's Mysteries.

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

Spirit Rappings and relative Phenomena.

THINGS SEEN AND HEARD.

Ma. Editor:—There will be nothing new to "Spiritualists" contained in what follows. My remarks are intended for such of your readers as have had but little experience in or opportunity to investigate the phenomena of spirit manifestation, and are made simply because none more competent appear ready to enlighten the public through your columns on the subject referred to.

The first "spirit-rapping" I ever witnessed was about the winter of 1854 and '5, when I quite unexpectedly received what purported to be a communication made to a brother from my deceased wife, through a "rapping medium" in Providence. It was as follows: "I wish to see my husband here and converse with him." After a week's reflection, canvassing and questioning, I concluded to break from the shackles of early education, and endeavor to ascertain whether the communication really came from my wife or the cloven-footed gentleman to whom some attributed such revelations.

In company with my brother (who, as well as myself, had never heard of the medium until about the time we then, and he a week previously, had visited her), I called on Miss Thorp, of Providence, R. I. A small table was shoved out, and we seated ourselves near it, the medium sitting about three feet from the table, which she did not touch at all, either with her hands or feet. Soon the rapping commenced, at times on the floor and chairs, but generally on the table, which was simply a plain board. In reply to questions, the names of my deceased wife, mother, daughter, sister, grandfather, and a number of other deceased relatives and friends were rapped out by the alphabet correctly, and several short and characteristic communications made. The accompaniments, as I have ever found to be the case in spirit communications, were far more convincing, in respect to the actual presence of my spirit friends, than the mode of communicating itself. Everything passed off harmoniously at that sitting, but at some subsequent ones the communications at times were confused and contradictory, which, in my then inexperienced state, caused me great perplexity, and at one time well-nigh impelled me to abandon the investigation altogether. I however persevered until I became thoroughly satisfied that many, if not all of the manifestations, proceeded from the spirits of deceased mortals, however colored, warped, or perverted they might be in their passage through the material organs they were forced to employ for their transmission to mortal ears or minds.

For some months after my first visit to the medium, scarcely an evening passed at my own house, in which I did not hear a repetition of the "rapping" (generally when alone) on various articles of furniture, the walls of the room, or on my own person. These were so distinct and characteristic, being at times repeated in response to mental questions, that I could have no doubt that their origin was from some super-mundane source. After some months, the frequency of these "raps" ceased, but ever from the first I have been in the habit of hearing them more or less often, both when alone and at times in the presence of others whom I suppose to be "mediums," although perhaps unconscious of their peculiar powers. For years together I have almost nightly (generally towards morning) been accustomed, on waking, to hear three or four or more "raps" in my room, which I have repeatedly been told through mediums came from my spirit friends, and were meant as friendly tokens of their presence and a morning salutation.

For years past I have occasionally visited "rapping mediums," through some of whom I have repeatedly conversed with my spirit friends, simply by proposing mental questions and receiving correct or appropriate replies to the same. A volume, if not volumes, might be filled with experiences of this kind, some of them quite remarkable, but probably not more so than most "Spiritualists" have witnessed.

"Spirit rapping" may be counterfeited, and probably is in many instances. Mr. Bly is an adept in the art, and makes no secret of the mode he pursues. He simply draws his cotton stocking tight about his great toe and ties it there with a small string. He wets this with camphene or spirits of turpentine, and then by skillfully moving his toe in his shoe or boot, makes the raps so naturally that it is very difficult to distinguish them from the genuine.

TABLE TIPPING.

Instead of rapping, some mediums are used for tipping the table, each tip counting the same as a rap. I have often communicated with spirit friends in this way satisfactorily, although the mode may, so far as the mechanical part is concerned, be readily counterfeited by an expert juggler such as Mr. Bly, who does this so neatly and readily by trick, that it is difficult if not impossible to detect him.

TABLE LIFTING.

Is done better in the dark than in the light—the fluids used in the operation being dissipated in a degree by the rays of light, or at least so say the spirits. I have been present when a large, heavy table has been apparently raised nearly or quite to the ceiling, and thrown eight or ten feet, with such violence as to break one leg and a sheet-iron stove in

its descent. No one person, I am confident, could have performed the feat through his own unaided strength, and I am satisfied that it was done through other than human agency, but still it occurred in the dark, and therefore suspicion will unavoidably force itself upon the minds of most, however credibly the superhuman power used may be sustained or vouched for. Feats somewhat similar to this I have often witnessed in the dark.

Again, I have more often seen others similar, but of less magnitude, performed in the light. In scores of instances I have seen tables, some very heavy ones, raised from the floor, and dangled like a feather in the air, the hands of the medium being on their surface. It is true, light tables might be in this way raised by the foot, but it would be difficult, if not impossible, to raise some I have seen lifted in this way, to say nothing about the ability of detection. But apart from this, I have seen a heavy work-table for a time, inches from the floor, and so held for a time, in broad daylight, with no one near it, except my little daughter and myself, the medium sitting in a part of the room eight or ten feet distant. I have also seen tables away backward and forward with no one touching them.

THE STIGMATA, OR WRITING ON THE ARM OR PERSON.

This mode of communication I have often seen, and have no doubt that it is frequently done by spirits. But it can be so readily performed by trick, that it should be regarded cautiously. I have never seen writing of this kind, but on the left arm, which, of itself, is a suspicious circumstance. At the same time, as I have before said, I have no doubt that the writing is at times, if not always, genuine. Any one, however, with a light complexion and thin skin, can imitate it, simply by drawing the nail hard on the arm and then rubbing it quickly with the hand. If a little Cantharides (Spanish flies) is first applied, the letters will stand out in relief. Mr. Bly performs the miracle in this way so adroitly, that no one who has not previously been put on their guard, would probably detect him.

SELECTING PELLETS.

This mode of communication should also be regarded with caution, although I have not the least doubt but that it is frequently if not generally reliable. But, the clairvoyant part excepted, it may be readily performed by trick. After being put on my guard, I have known Mr. Bly to subtract a pellet from under my hand, and replace it with a blank, notwithstanding, as I supposed, my attention was closely riveted, with the object of detecting him. He is so expert in the jugglery, that a mere glance of the eye from the object suffices for him to accomplish his purpose, which is done so quickly that the motion of his hand is hardly perceptible. I have known him to humbug a whole circle of keen skeptics in this way, whilst others present, who were in the secret, were laughing immoderately at the apparent facility with which they suffered themselves to be deceived.

CLAIRVOYANCE.

This probably is beyond trick. I could fill volumes with instances of it that have fallen within my experience—many of them very remarkable. Space will permit the mention of but one or two. An Indian, who calls himself Osceola, habitually attends a medium with whom I have held weekly seances for some years. When the atmosphere is clear, and conditions are favorable, this Indian will readily draw any object I may secretly hold inclosed in my hand. He often alludes to occurrences, especially if they be of a ludicrous character, that have taken place since his last appearance at the sitting, and they are often of a nature that I know no mortal but myself could have been cognizant of. He seems much attached to my youngest child, a little boy, and often tells me what he has been about at a season of the year when I live six miles from the city where the medium resides, and in which city we have our sittings. On a certain occasion, I had noticed that my little boy had conveyed the representation of a crocodile's head (in wood) from the place it usually occupied, and placed it in a little plat of ground that he amused himself in cultivating. I thought I would test Osceola's clairvoyant power in connection with this circumstance, and asked him when and where he last saw the boy. He answered, at such a time, among the trees. I asked him what he had with him. He immediately drew a saw—an implement that he generally keeps with him. I asked what else. He directly drew the crocodile's head very correctly, writing "black" on the upper part, (which was correct), and "red" in the open mouth. I said that he was wrong, that the mouth was not red. He persisted in saying that it was. On my return home I immediately looked at the head, but could perceive no appearance of red on any part of it, but upon closer examination found that the roof of the mouth was painted red, the exposed parts having been washed off or effaced by the rain and weather.

He (Osceola) is very weather-wise, and I seldom go abroad without asking him what the weather will be. I do not remember that he has ever failed in foretelling it correctly for a day or two ahead, although at times the prognostics would seem directly to the contrary of his predictions.

A spirit calling himself General Putnam once warned me in writing to beware of a certain person I had been conversing with within twenty-four hours previous. I asked him to reveal the name of the person. This he declined doing, but reiterated his warning. I then asked him if he would answer to the name, if I should write it down correctly on a piece of paper, unbeknown to any one present. He said he would. I felt sure that it must be

one of three persons, the name of each one of whom I wrote down apart from the circle, and after folding them up closely, placed each in turn on the table. He said that neither of these was the person he meant. I could think of no other one that answered at all his description, and gave up trying to penetrate the secret. I sat intently by whilst others of the circle were communicating through the medium with their spirit friends. Suddenly the name of another person, with whom I had been conversing, occurred to me. I said nothing, but quick as thought the hand of the medium struck my forehead, and instantly after wrote: "That is it." I stepped away, wrote the name on a piece of paper, folded it up, and placed it on the table. "Yes," wrote the hand of the medium, "that is it; say nothing about it, but be on your guard." I have no doubt about the caution was wisely ordered for my good.

Often when least expected, I have been cautioned in regard to persons and business matters; and although at the time I do not always perceive the necessity of such warnings, the future generally reveals that they were not given without a reason. I have experienced scores, if not hundreds of such.

Some weeks since I was about visiting New York, and expected to stay some ten or fourteen days. My spirit wife told me that I had better return in about a week. I asked why. She said that for some weeks past she had noticed the premonitory symptoms of disease, with which I might be attacked at any moment, and doubtless would be when the weather broke. At the time I felt as well as I ever did in my life. She told me farther that the attack would come in the form of erysipelas, developed internally, and that she wished me to be at home when it occurred, as she had requested our spirit doctor to attend to me, through the medium with whom I usually sat, and through whose organism he (the doctor) was able to impart his healing magnetism. I went to the city and returned on the ninth day, feeling as well as I ever did. Two days afterward I was suddenly prostrated with a violent attack of internal disease, which reduced me exceedingly during the first forty-eight hours of its continuance. I sent for the medium. The doctor came and administered to my disease. Before leaving, he wrote, through the hand of the medium, "Thomas, I will be with you again at three o'clock tomorrow morning," saying that he could retain enough of the aura of the medium to magnetize me then without his (the medium's) assistance. Towards morning I was suddenly aroused out of a nap, and heard two successive and pretty loud raps on the window of my chamber, immediately after which the clock struck three, and then again there came one more loud rap. A day or two after, at our next seance, the doctor told me that the Indian had, at his request, aroused me, and made the raps to notify me that the hour he had designated had arrived. At the close of the sitting he told me that he would be with me again in the morning. The next morning my attention was awakened to a sense of tremor, that seemed to agitate my system. I noticed the effect particularly, and could distinctly feel not only my body tremble, but also the bed, and have no doubt whatever it was done through the agency of magnetism imparted by my spirit doctor. After this was apparently restored entirely to my customary health and strength. Nevertheless the doctor requested me to send for him (meaning the medium) provided I should experience a pain in my left side. "Not having experienced any such pain as he described, I asked him if I was threatened with pleurisy. He said no, but reiterated his request. A night or two after this I awoke with quite a severe pain in my left side, about the region of the heart. It subsided before morning, but continued in some degree until the doctor came. I asked him if it indicated anything serious. He answered that he could "draw it off," but forbore telling me its nature. He also told me that my spirit wife's watchfulness had probably saved me from a three months' sickness, or if my attack had not been taken in time, the disease would most likely have settled on a weak part of my system, as it had once done before some years previously, and had nearly carried me off. Of this I have but little doubt, and fully believe that not only then, but in other instances, I owe a debt of gratitude to my spirit friends for the watchful care they constantly have over me, but which is no more than every mortal may partake of whose spiritual faith is sufficiently developed to permit their guardian spirits to approach.

Before closing I will just narrate a curious instance of spirit power exercised by Osceola, the Indian spirit before alluded to. It occurred on Sunday. The night previous there had been a slight fall of snow, and the atmosphere was clear and sparkling. Osceola came in great glee. Said he, "Me do some mischief to-day." I said, "No, Osceola, don't play any of your pranks to-day, we want all the power for the doctor," who was then about to magnetize a patient present. "No will," said he. The feet of the table were insulated in broken tumblers, in order to make it retain the electricity better, and it occurred to one of the circle that Osceola might injure them. He was requested not to break them. "Me will," said he; "me will do that." Immediately he heard a grinding noise, and directly a snapping sound. "Me did him," said he, and in looking down we found a tumbler broken in two. I said, "Osceola, I don't believe you broke that; it was cracked before." "Me break another," said he. I said, "No; don't break another, but you may break off the side of one." "Me do that," said he, and immediately a grinding noise commenced. Soon he said again, (in writing, of course) "Me did him."

We looked on the floor, and sure enough there lay quite a quantity of broken and ground glass strewn around one of the tumblers on the carpet. I asked him how he did it. He indicated by the hand of the medium that he sets in motion a circular current of electricity or magnetism, and then suddenly struck the tumbler as with the finger of the medium, causing a shock or concussion that broke or crumbled the glass. Yours truly, THOS. R. HAZARD.

NEWPORT, R. I., March, 1862.

A Case of Spiritual Surgery.

MOUNT CLEMENTS, Feb. 10th, 1862. MR. EDITOR, DEAR SIR: I was recently lecturing in Allegan county, Michigan, where I met some remarkable mediumship, and learned one instance, at least, of healing, which I consider equal to any similar miracles reported in the Bible.

A medium met with a sad accident, splitting one of the bones of his legs below the knee and dislocating the knee and joint, in such a way that the heel and toe were reversed. Suffering untold torture, he was picked up and carried to the house of his uncle, William Hooker, and a messenger sent for his family and a surgeon, when the kind inhabitants of the Summer Land put a stop to these proceedings, and took up the case, setting the limb with the patient's own hands, assisted by Mr. H., whom they directed to manipulate the limb. In two hours after the accident, they had the man rise up and walk, which he did with perfect ease, and that night he ascended the stairs to sleep, without assistance or pain, and has suffered no inconvenience since.

I am now speaking in Macomb county, Michigan.

Notwithstanding the dark cloud of war that shrouds our unhappy country, I find there is room for thought and inquiry in regard to the Harmonical Philosophy, and many old fields are bearing rich harvests of spirit-faith and new ones are being broken up with profit to the souls of men, and the cause of human progress. Yours for Truth, M. J. KUTZ.

Strangers' Guide AND N. Y. CITY DIRECTORY

Prepared expressly for this Journal.

Those who visit the metropolis during the pleasant season are often at a loss how or where to obtain information which will guide them to the various points of attraction found in and near so large and wealthy a city. It is to meet this demand that we have expended the labor necessary to gather and condense the information here appended, and which we trust may prove a valuable "guide-board" to those of our readers who visit the city, and useful also to citizens for reference.

Any of our friends in possession of useful data not here given will confer a favor by supplying it.

PARKS AND PUBLIC SQUARES.

Battery, with Castle Garden, lower end of Broadway. Bowling Green, entrance of Broadway, near Battery. The Park, opposite Broadway from Nos. 229 to 271. St. John's Park, bet. Laight, Varick and Hudson Sts. Washington Sq. west of Broadway, bet. 4th & 8th Sts. Union Square, Broadway, from No. 860 to 17th Street. Gramercy Park, bet. 20th & 21st Sts. and 3d & 4th Sts. Stuyvesant Park, 2d av. bet. 15th and 17th Sts. Tompkins Sq. bet. Aves. A and B and 7th and 10th Sts. Madison Sq., bet. Broadway & 4th av. and 23d St. Central Park, 5th to 8th av., and 59th to 110th Sts. Reached by 2d, 4th, 6th, or 8th av. horse cars—most conveniently by the 6th and 8th, which leave head of Canal St., cor. Broadway, and also head of Barclay St., cor. Broadway, adjoining Astor House, every 3 minutes; fare 5 cents.

PLACES OF AMUSEMENT.

Academy of Music, East 14th St. cor. Lexington av. Wallack's Theatre, Broadway and Thirtieth St. Laura Keane's Theatre, 624 Broadway. Winter Garden, 867 Broadway. Bowery Theatre, 48 Bowery. New Bowery Theatre, 82 Bowery. German Theatre, 57 Bowery. Aryan's Minstrels, 472 Broadway. Barnum's Museum, 218 Broadway.

GALLERIES OF ART.

International Art Institution, 694 Broadway. Collection of Paintings, 548 Broadway. Goupil's Gallery, 772 Broadway. Private Galleries are open on certain fixed days, for details of which inquire of the janitor, at the Artists' Studio building, 10th St. near 6th av. N. Y. Historical Society Rooms, 2d Av. cor. 10th St. Brady's National Photograph Gallery, 783 Broadway. Garney's Photograph Gallery, 707 Broadway.

PUBLIC LIBRARIES.

Astor Lib. Lafayette Pl. bet. Astor Pl. & 6th St. Jones St. Weman's Library, University Bldg. Washington Sq. Cooper Union, bet. 7th and 8th Sts. and 3d and 4th Aves. Mercantile Library Association, Astor Pl. or Broadway. N. Y. Society Library, University Pl. or 12th St.

PUBLIC BUILDINGS.

Merchants' Exchange, Wall St. Custom House, Wall St. City Hall and Court Houses, in the Park. Post-office, Nassau, Cedar, and Liberty Sts. The Tombs, Centre, Franklin, and Leonard Sts.

OBJECTS OF INTEREST.

GREENWOOD CEMETERY, on Gowanus Heights, L. I., is reached by ferry from foot of Whitehall St., near the Battery, to Atlantic St. or Hamilton Av. Brooklyn. Thence by horse car to the Cemetery. Fare, for stage 2 cents, cars 5 cents. Cards of admission obtained at the office of the Company, 39 Broadway. THE PUBLIC CHARITABLE INSTITUTIONS, including the Penitentiary, Lunatic Asylum, Depot for Sick Emigrants, and the House of Refuge, are located on Blackwell's Ward, and Randall's Islands. They are reached severally by ferries foot of 61st, 106th, and 122d Sts. The shortest route to these streets is by 2d or 3d Av. horse cars. Fare 6 cents, ferrage free. HON BIRDSE is accessible by Harlem Railroad; fare 12 1/2 cents.

THE SPIRIT OF TRINITY CHURCH may be reached at any time, on application to the Sexton at the Church. Fee voluntary, if any is given.

LITERARY AND BENEVOLENT INSTITUTIONS.

Historical Society, 2d Av. cor. 10th St. N. Y. University, east side Washington Square. Columbia College, 49th St. nr 5th av. Free Academy, 23d St. and Lexington av. New Bible House, 8th and 9th Sts. and 3d and 4th Aves. N. Y. Hospital, Broadway, bet. Duane and Worth Sts. Orphan Asylum, in Bloomingdale, nr 80th St. Insane Asylum, Bloomingdale rd, 7 miles fm City Hall. Deaf and Dumb Asylum, Washin'g Heights nr 150th St. Institution for the Blind, 9th Av. bet. 33d and 34th Sts. Passes House of Industry, 5 7/8th, nr Centre & Pearl Sts. Odd Fellow's Hall, cor. Grand and Centre Sts. Homeopathic Dispensary, 15 East Eleventh St.

SUNDAY CONCERTS.

GOOD MUSIC may be enjoyed by lovers of this art if they will attend service at Trinity Church, Broadway, opposite head of Wall St. on Sunday at 10 1/2 A. M. or 3 P. M. MASS is performed by a choir of artists at the Catholic Churches on West 16th St. near 6th Av. and on East 28th St. near 3d Av. every Sunday morning at 10 1/2 A. M. Admittance 10 cents, which is paid to the sexton after he has shown a visitor to seat. VESPER SERVICE is performed at the 16th St. Church at 4 P. M., and at the 28th St. Church at 4 1/2 P. M. The music is generally very fine, and visitors are expected to drop a small silver coin into the plate. At the Catholic Church over which Dr. Osgood officiates, No. 728 Broadway, a new form of Vesper Service has been introduced. It is held on the first and third Sundays of each month at 7 30 P. M. QUARTETTE CHOIRS, made up of efficient vocalists, may be heard at all the churches named in this list.

SPIRITUAL MEETINGS.

SUNDAY CONFERENCE, 19 Cooper Institute, 3 P. M. LAMARINE HALL, cor. 29th St. and 8th av. Sunday 10 1/2 A. M. Conference every Wednesday 7 1/2 P. M. DODWORTH'S HALL, 806 Broadway, Sunday, 10 1/2 A. M. and 7 1/2 P. M.

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Mrs. W. R. Hayden, 66 West 14th St., west corner 6th avenue. J. B. Conklin, 599 Broadway. 9 A. M. to 10 P. M. Mrs. M. L. Van Houghton, Test and Medical, 54 Great Jones St. All hours. Mrs. E. C. Morris, 599 Broadway. Office hours 9 to 12, 2 to 5, and 7 to 9. Mrs. H. S. Seymour, Psychometrist and Impressionist Medium, 21 West 13th St., between 5th and 6th av. Hours from 9 to 2 and 6 to 8. Circles every Thursday evening. A fee of 15 cents expected. Mrs. Johnson, Clairvoyant and Test Medium, 335 Grand St. Mrs. Sarah E. Wilcox, Test & Healing, 558 Broome St. Mrs. R. A. Beck, Test, Developing, and Healing Medium, 27 Fourth St., N. Y. 9 A. M. to 10 P. M. Mrs. A. W. Delafolle, Test and Clairvoyant, 176 Varick. 9 A. M. to 8 P. M. Mrs. Gookin, Developing and Clairvoyant, 1151 Broadway, (old No. 995). Circles every Tuesday evening. Mrs. Forest Whiting, Healing and Developing, No. 69 3d avenue, below 12th St. Mrs. E. Lyon, Writing and Trance Test Medium, 153 Eighth Avenue.

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THE SCIENTIFIC AMERICAN.—We have failed, only through inadvertence, from alluding to the new volume of this standard Journal of Science and Mechanics. The inventive genius of the country is now more than ever active, and the Scientific American is the accredited organ of inventors, progressive artisans, and ingenious "Yankees." It is a large, ably edited, profusely illustrated, and practically useful journal, which every one interested—and who is not?—in the progress of science, the mechanic arts, invention, agriculture, and manufactures, should not fail to read. As a family journal we esteem its value inestimable, on account of the interest it is sure to awaken on the part of the younger members of the household, in the practical departments of life, and in progressive tendencies in mechanics. The Scientific American is published weekly by Messrs. Mann & Co., 37 Park Row, New York, at \$2 a year; \$1 for six months.

THE ATLANTIC, for April, has the following interesting table of contents: Letter to a Young Contributor, by Thomas W. Higginson; John Lamar, by the author of "A Story of To-Day;" Mountain Pictures, by John G. Whittier; Individuality, by David A. Wasson; The German Burns, by Bayard Taylor; The Forester; Methods of Study in Nature; Arthur Haugh Clough, by Charles E. Norton; What Shall we do with Them? by Walter Mitchell; Agnes of Sorrento, by Mrs. H. B. Stowe; Exodus, by Mrs. A. D. T. Whitney; Then and Now in the Old Dominion, by the Rev. M. D. Conway; American Civilization, by R. W. Emerson; Compensation; and a Message of Jeff. Davis in Secret Session—A New Biglow Paper, by James Russell Lowell.

BLACKWOOD'S EDINBURGH MAGAZINE. American Edition, March. No. DLVII. New York: Leonard Scott & Co., 79 Fulton Street, New York.

Contents: 1. Chronicles of Carlingford—Salem Chapel—Part II; 2. Classic or Gothic—The Battle of the Styles; 3. Caxtoniana—A Series of Essays on Life, Literature, and Manners—Part II; 4. Leaves from the Club Books; 5. Lord Castlereagh; 6. Translations of the Odyssey; 7. Characteristics of Language; 8. David Wingate's Poems and Songs.

REVUE SPIRITUALISTE. Paris. 2e Livraison 1862. Edited by M. Z. J. PIERART.

Contents: 1. The Cross on which Jesus was crucified, as seen in the Visions of Catherine Emmerich, the Seeress of Dulmer; 2. Account of Remarkable Sounds of Human Voices and Instruments resounding in the air, as heard by villagers and animals in the commune of Anasco, near Clermont, in Beauvoisis (France) in the year 1780, and attested by the Curate of the Parish; 3. The Medium Foster in London; 4. M. de Guldenstubbé, his Spiritualistic Experiences and Writings; 5. God, the Soul, and Matter—A Poem. This French Spiritualist monthly can be had for 14 francs per annum.

REVUE SPIRITUE, Journal d'Etudes Psychologiques, No. 3. March, 1862. Paris. Edited by M. Allan Kardec.

Contents: 1. To Our Correspondents; 2. The Spirits and the Family Escutcheon; 3. Communications from Another World; 4. The Spirit Carrière—a proof of identity; 5. Discourses and Teachings of Spirits: The Reincarnation; Realism and Idealism in Painting; Moral Instruction (by Lucidaire); The Savior's Vineyard; Charity to Criminals. The price of this French monthly is 14 francs a year.

Apotheosis.

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

Departed: From Brooklyn, N. Y., on Friday, March 21st, the spirit of CATHERINE RUSSELL ANTHONY, daughter of Mr. and Mrs. Edward Anthony, aged eight years and nine months.

In the inner life of this sweet child were developed to an unusual degree the fadeless flowers of spiritual faith and love.

The perfect trust in the Home beyond, which inspired and now sustains the maternal heart, was, to Katie's intuitive and ready understanding, a living and all-pervading reality. During her last brief illness, which was one of intense physical suffering, she frequently alluded to, and freely conversed upon, the change which she felt awaited her. With a sweet and touching simplicity was the desire often expressed, "To go and live with the angels," and with those of her relatives who had passed on before, and who, she was confident, waited to welcome and care for her.

When confined to her bed and suffering severely, she would ask her mother or "Aunt Mary" to read to her, and for hours would listen with rapt attention, as the soothing tones of affection, mingling with words of poetic measure, fell upon her appreciative ear.

When the last poem was concluded, and she had requested its repetition, that she might have a perfect understanding of it all, she said: "There, now put in a mark—close the book—I am weary, and can hear no more!" The beautiful lines to which the mark referred us we could not refrain from transcribing. The "peaceful rest" alluded to, she thought must mean her new home, and the words: "My mission on earth is ended," that she was soon going there.

"Sing me a song of the beautiful, A song full of joy and of mirth; Let it be strong, full of sweetness, Banishing care from the earth."

"Sing of the birds and the blossoms, Sing of the babbling brooks; As they dancing go through the valleys, And stily creep through the nooks."

"Sing of the feathered songsters Who swing on the tree-top high, Warbling a song in the morning To their Father, who dwells in the sky."

"Sing of the eyes of the angels, The stars that peep through the night, That softly shine down upon us, Making the gloom seem bright."

"Sing me a song of the ocean, As the waves dash on the shore; Let me hear, as I lay here a weary, The song of the sea once more."

"Sing me the song of the happy, Of the holy, the pure, and the best; Sing me the song of the raimed, Of my God, and the peaceful rest."

"Sing me the song of the happy, For my labor on earth is done; My mission on earth is ended, And a crown of life is won."

"Now I hear the song of the angels— From the peary gates they've come, With the eyes of love bent upon me, Whispering their welcome home."

After a few days of unconscious suffering, the angels claimed their own, and the cherished one fell asleep, to awaken amid the genial influences and glorious beauties of the Summer Land.

Blessed, thrice blessed, are the parents who have nurtured this bud for immortal blossoming. Mourning, not dear friends, but rather rejoice, for surely the light dawneth on your darkness, and the sacred holy of holies shall be opened, with its beautiful and untold blessings, through the undying love of your angel child. Z. R. P.

For the Herald of Progress.

A Plan for Obtaining Tests.

AVOCA, Wis., March 6th, 1862. DEAR HERALD: Many have yet to learn their spiritual A. B. C. To such I would recommend the following plan of communicating, and as a means by which tests may be obtained:

Take a common light stand; paint the letters of the alphabet on the top in a circle. Beginning on one side with A, place B to the right of A, three or four inches; C to the right of B, and so on till you have gone around, allowing the letters to approach the edge of the stand on each side. Remove the stand-drawer if it have one, then take a heavy wire and bend it at right angles, putting one end down through the center of the stand top, and through a half-inch spool into a strip of board fastened underneath for this purpose; the pulley or spool only to be made fast to the wire. Fasten a piece of whalebone, or any light spring, on the inside, under the letters and opposite to A. To this attach a small cord, (not heavier than wrapping twine); pass the cord once around the spool, and over a small pulley nearly under the letter A, and let it descend thence to the floor. It may be pinned or otherwise secured to the carpet.

One or more mediums may then sit at the side opposite to A, and as the stand tips toward them the wire is made to point to different letters and spell out the communication. Many spirits can move the stand to spell faster than the mediums could do (unassisted) with years of practice.

The entire dial may be made of light material and separate from the stand. It need not cost more than seventy-five cents unless the best material and workmanship are required. Some members of our circle have used a dial of the above description about two years, and with gratifying success. Some of the communications may possibly be forwarded for publication. Fraternally, WALTER HYDE.

Literature, Art, & Education.

A General Prospectus of THE BOSTON INVESTIGATOR, VOLUME XXXII.

The cause of Universal Mental Liberty, which seeks to establish the claims and teachings of Nature and Reason, and to overthrow those of superstition, bigotry, and priestcraft, still needs the support of a free and independent press. Therefore we propose to continue the BOSTON INVESTIGATOR, and shall commence its thirty-second volume on the 7th of May.

We have no new principles to proclaim, and hence we shall keep to the old landmarks by which we have so long been guided, endeavoring, as far as we are able, to render the paper acceptable to all, and subservient to national utility. Believing superstition to be the bane of human improvement—the moral leprosy of mankind—our most especial object shall be, as it hitherto has been, to counteract its pernicious influence, and to expose, by every means in our power, the mischievous practice of that numerous class of pretenders who are perpetually directing the attention of their credulous followers to THINGS ABOVE, that they may the more effectually deprive them of THINGS BELOW, and attempting to reconcile them to misery and degradation in this world, by promising them happiness and honor in another.

Anti-religious, anti-clerical, in connection with universal mental freedom, are the distinguishing characteristics of the INVESTIGATOR. But as our aim is the promotion of human happiness by means of mental cultivation, we shall enrich our columns with whatever we may deem conducive thereto. We shall therefore present to our readers whatever we may find valuable in literature, art, or science. As we pretend not to amuse the idle, or soothe the ignorant, we shall have no pretty tales of mystery, to excite the imagination at the expense of the understanding; we shall, nevertheless, as much as possible, associate amusement with utility. In a word, we shall do the best we know how to render our paper deserving of the patronage we solicit, and worthy of the cause we advocate.

To the friends who have hitherto stood by us, and who have kindly rendered their further assistance, we return our most grateful acknowledgments; and we call upon every one of congenial thought and feeling to constancy and support us in our uncompro-mising hostility to religious imposture, which we consider the master-vice of the age.

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