

THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

VOL. 3, No. 13.]

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

NEW YORK, WEEK ENDING MAY 17, 1862.

TWO DOLLARS
per Year.

[WHOLE No. 117.]

TO WRITERS AND READERS.

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

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 perusal) should be superscribed "private" or "confidential."

Whisperings to Correspondents.

TO ALL WHOM IT MAY CONCERN.

A. D. M., YORKVILLE.—Your letter is received. We cannot undertake the commission.

J., IRVING PLACE.—The brother is temporarily assisting the Government.

ONLY, BOSTON.—The books have been mailed. No paper was sent. Do you wish the HERALD to come regularly?

F. W., PLAINFIELD, N. J.—Our columns are not open for neighborhood "broils." Blessed are the "peacemakers."

W. S., CINCINNATI, O.—His name is not in our directory. At last dates he was not in the reform field.

P. L. E., TROY, N. Y.—After the stock is disposed of, can you not avail yourself of the privileges of the Homestead Bill?

C. S. N., WILLIMANTIC, CT.—Will you not speak a good word for the HERALD to the freedmen of your vicinity?

F. T., NEW YORK.—A system of business arrangements to support meetings in this city is now under consideration.

W. M., CHICAGO, ILL.—The International Exhibition commenced in London on the first day of the current month.

C. L. A., WASHINGTON, D. C.—"Going to Church—What it is, and what it should be," is a very welcome paper.

T. E. C., BRIDGEPORT, CT.—He has been in the army ever since July 21st. Officers speak well of him. You need not entertain your fears.

L. Q. T., NEWARK, N. J.—You will find an elegant picture of her at the splendid gallery of J. GURNEY & SON, above Fourth street, in Broadway.

M. W. W., ONEIDA, N. Y.—The Medical "Whispers" do not appear as frequently, because the "Harbinger of Health" contains the needful instructions for most cases. But we shall continue our medical department.

A. B. A., BROOKLYN.—We acknowledge the reception of your beautiful and appropriate gifts. The hat, ribbons, gloves, silken garment, and other "things" of use and beauty, add much to the personal property of our "Angel."

N. L. B., LONG BRANCH.—It is hoped that he will creditably represent the interests of this glorious enterprise. We confide in his friendship, but question the judgment of those who counsel him.

"MOTHER H.", DORSET, VT.—The maple-sugar and the roll of butter, both sweet and well-made, got "home" when they arrived at our house. These gifts from your State and you came by "proxy." In fact, all blessings arrive by indirect ways and through agents, both human and spiritual.

IRA P., WAUKEGAN, ILL.—The present state of the country is favorable to the movement you propose. Peaceful conditions will not come at once. The discord breeds chaos in men's property interests, and if the "tide" in the affairs of this people is taken at its flood, the results will "lead on to fortune." Your friend's paper will appear in our columns shortly.

Behavior.

The graces of behavior spring from a sense of beauty planted in all minds, even the meanest, and its prevalence is the symptom of a genial culture distinguishing man or child from the brute he were otherwise. There is a fine religion, or the seed and scion of sanctity, seen in that blushing diffidence by which the loveliest souls are characterized and shown unconsciously to themselves by implication. A bashful child is still in Paradise, the flush of innocency mantling the cheeks, and the maid is apparent there. I consider the case hopeless where reverence is gone and the blush that is its ornament. Any blight is better than shamelessness; no bloom like innocence and simplicity. It is useless, I should say, to implore, to clothe for show merely; as useless to teach manners as to give innocence; we must guard and keep the last, that the graces of good behavior may maintain the gloss of their own, and be fine manners indeed—an emanation of the soul and the gesture of the mind; self-respect and sensibility being their ground work and showing. While the child is pure, the person innocent, there is the fine behavior of necessity and the natural piety that graces its owner as counterfeit piety cannot. Good hearts are always graceful, and take captive against any blemishes of Nature.—ALEXOT.

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.

Female Employment.

BY BREDETT C. MURRAY.

While men have almost an infinite variety of methods within their reach by which they can gain a livelihood, it is well known that the sphere in which women can labor with honor and profit to themselves is very limited. There are, however, a few trades and professions, now monopolized by men, for which women are adapted—positions they might fill fully as well in every respect as their Brothers, if they devoted the same amount of time and labor to preparation.

This being the case, the man who would strive to deprive them of the privilege of availing themselves of those means of gaining a livelihood, must be an embodiment of selfishness. Instead of manifesting such an ungenerous disposition, it would seem more compatible with good manners, to say nothing of justice, to surrender to them those fields of labor so well adapted to the gentle sex. If they should do this, they would still have decidedly the advantage of their fair Sisters, for by far the largest amount of labor is illy adapted to females, while the sexes are about equal in numbers. At any rate, they ought not to object to the ladies sharing such labor with them.

Every individual has a right to earn an honest living in any manner he or she may choose; therefore man has no right to prohibit woman from engaging in any kind of labor in which he finds employment. Where is it commanded that men shall sell dry goods and women make shirts? Surely the Decalogue says nothing about it. God has written no such law in the inspired volume—Nature. Man, and man alone, is the author of the unjust decree; therefore the sooner it is blotted out, the better for humanity.

I am aware not a few men object to ladies being employed to perform labor heretofore monopolized by themselves, because, in their estimation, the tendency would be to deprive many men of business. A little sober thinking will reveal the fallacy of this argument. If men are really better adapted to the business than women, they stand in no danger of being injured by their fair rivals, while if women are found on trial to be superior to men, it is certainly full time that the latter sought some other occupation, where they would not be troubled by such successful competitors.

But suppose a few men should be deprived of employment in certain kinds of labor, by allowing women equal privileges with them; I cannot see how it would be unjust. As ladies have been forced to occupy this same unpleasant situation for years, on account of monopoly on the part of gentlemen, a change of position would only be fair play.

On the other hand, I must enter my protest against their being countenanced in engaging in such business without being qualified for the position, any more than men. It is just as important that the one "learn a trade" or "study a profession," as the other. This is an error of which, I am sorry to say, many of the ladies have been guilty. While they appear very anxious to have their "rights," they seem unwilling to devote three or four years in preparing for business, but, on the contrary, appear to consider a few weeks, or months at most, all the time they ought to spend in the capacity of an apprentice or a student. This is the great reason why females find it so difficult to obtain remunerative employment. Men have to "serve their time" before they become proficient in business; therefore they are not to be blamed if they object to unqualified persons being admitted to serve in the same capacity.

Another error into which many ladies have fallen, is the idea that they can do nothing at all unpleasant. If they have a trade, they think they must perform only that part of the labor which is agreeable, leaving the rest for the men. This is not right; and no lady can expect to succeed who conducts herself in such a manner. If she has learned a trade, she must expect to perform any work belonging to the business which may fall to her lot, though in a measure unpleasant. If unwilling to do so, it is time she sought some other employment.

Let women prepare themselves for business equally as well as do their Brothers, and always show their readiness to engage in any labor in their line given them to perform, and they may rest assured the prejudice against their sex will soon disappear, and their rights be secured.

Before closing, I would suggest the study of phonography to those young ladies who wish lucrative employment, both pleasant and instructive. Surely any lady possessing a good

common education and active mental faculties, might become a proficient in this useful and beautiful art.

It appears to me reporting is a business especially adapted to ladies, and as it is one which is sure of proving remunerative, I am somewhat surprised that my fair friends have not given it a trial.

For the Herald of Progress.

Shall Woman be Thoroughly Educated?

I answer, yes, as the only means of redeeming the race from its present degraded condition. The interests of unborn millions demand it. The education of woman has always been sadly neglected; and in this, as in everything else, we must reap the legitimate fruits.

Can we wonder, then, that the great family of man is just what and where it is—sunken in ignorance, vice, crime, and wretchedness? Even at the present time, woman's education is very deficient. In one class it is almost entirely neglected; in another, it is quite too superficial, consisting chiefly of external accomplishments and fashionable frivolities. What can be expected from such training? What are our fair, frail fashionables good for? Nothing, save parlor ornaments. They possess few of the requisites of the true woman. What can be expected of a generation of men reared by such mothers?

I do not claim, however, that it is necessary to send our girls to West Point to study military tactics—to learn the art of war—in order to become scientific butchers. No; it is too repugnant to woman's nature. She has no interest in, no wish to participate in any such bloody pursuits. She has no fancy for the havoc and the horrors of the battle-strewn plain—no fancy for widows' tears and orphans' moans. A different mission is woman's. A far greater and nobler work is hers—that of implanting in the tender mind the principles of truth and justice; training it in all that is good, noble, and excellent; giving to each faculty its proper bias and development. But how can she do this, if she herself is ignorant?

Let woman, then, be thoroughly educated; not only in polite literature, but in all that pertains to the well-being of the race. There would then soon be no need of armies and battle-fields; there would then be no more heard the din of battle and clangor of arms; there would then be no more heard the heart-piercing groans of the wounded and dying; there would then be no more heard the clanking of the chains of oppression.

Yes, then, and not till then, shall the kingdom of the Prince of Peace be established, and "righteousness cover the earth as the waters do the seas." There will then be no more intemperance, no more war, no more slavery. Vice and crime will be unknown, or live only in the annals of history. Then man—yes, all men—will stand erect upon God's footstool, the good, the noble, the intelligent beings their Creator designed them to be. Then, indeed, shall have dawned the Millennial Day.

HARVRYSBURG, O.

For the Herald of Progress.

Woman's Mentality.

BY MRS. C. B. HILLMAN.

"Every book of knowledge which is known to Oosana or to Vrechaspattee, is by Nature implanted in the understandings of women."

VISHNU SARMA.

I do not infer from this quotation that intuitive knowledge of science and art, or general literature, is more common to one portion of humanity than to another; but that woman's comprehension of the universal workings of Nature is equal with that of man, when to her understanding the same elucidation is presented as to his.

Not long since, in conversation with a gentleman of considerable intelligence, but undeveloped reasoning faculties, he assured me that woman was incontrovertibly inferior to man (the class he was happy to represent,) since from time's earliest morn she had thus appeared, with inferiority stamped upon her nature by the great Formative Hand.

My intellect and heart reject so absurd a proposition, first, because the Great Good is not a partial dispenser of his attributes, and secondly, historical proof renders the position untenable.

Not an era has elapsed since the dawn of intelligence, that woman has not arisen a noble representative of the degree of enlightenment peculiar to that age; and if a minority only have thus overcome almost insurmountable obstacles that man in his primitive existence has been pleased to keep in her pathway, it tests the truthfulness of the proposition: *Woman is not inferior to man.*

Father God stamped equality upon his children; man's muscular ascendancy may hide the signature, but it is indecipherable, and cannot be erased.

Deprive man of all his stimuli for intellectual endowment—the world's applauses, fame, riches—exclude him from our colleges and universities, let him understand that man's toils must be less remunerative than the more favored sex, whose labors may be less toilsome and less fruitful of good results, confine him in the close, heated air of our nurseries and kitchens; teach him from earliest infancy that his highest mission will be to rock the cradle, prepare pastries and "et ceteras" for the perverted palate of "my lady," and to subserviently interests generally to the exclusion of all intellectual claims; teach him that "after marriage," his existence will be virtually annulled—a political zero—that he will sink to the position of an oppressed serf, subject to the entire government, with no voice as to the justice of its administration—a contributor to the support of a government that affords him no protection—let the lowest specimen of humanity, between whom and the animal plane there is but a slight connecting link, have a voice in all his dearest interests, and we ask, if a greater proportion of them would arise from their serfdom than have arisen from the ranks of oppressed woman? If woman has triumphed over the combined obstacles to her career with nothing to encourage and everything to contend with, if she has succeeded in her grand achievement equally with man, does it not prove that, did society give her an equal chance with her Brother, there would be more Websterian, more Baconic, more Napoleonic minds among her class than are now observable among mankind, with all their superior advantages? To the tribunal of common sense I appeal.

Again, we are told that if women have been scientific students, or pursued a successful literary career, it was because they were led on by their Brothers, or some "masculine mind." But allow us to inquire who led on Sophie Germain? Eminent qualified for extensive criticism in literature as well as inquisition of numbers, enduring complicated opposition from family, circumstances, and the learned, she bravely surmounted every impediment, and became a co-worker with Lagrange, Gauss, and Europe's most scientific minds. "Napoleon was dissatisfied that there was no scientific expression of the results of the experiments of Chaldni on the vibration of elastic metal plate; he offered a prize if the institute would discover the mathematical laws of these vibrations. Lagrange declared the thing impossible; it would require a new analysis; Sophie said: 'Why not try?' She commenced an elaborate analysis of the problem, and finally succeeded in producing the analysis Lagrange pronounced 'impossible.' She also supplied several 'theories of numbers' which Lagrange was pleased to avail himself of. Every branch of knowledge within her reach was mastered by her analytical mind. Had Napoleon's noble plan for the sons of his country—a career open to talent—been extended to both sexes, it would have been instrumental not only in elevating both sexes, but would have much restored tranquillity to the Tuilleries. De Stael would not have been excommunicated as a fearful rival of his majesty." The female seminaries founded by the emperor would not only have rendered his name imperishable, but France might now have been a happy, republicanized nation, rendered such through the intelligence of the mothers, wives, and sisters of that beautiful land.

Mr. Higginson pays this tribute to the intellectuality of woman: "I have seen contests of male and female intellect on the bloodless field of the blackboard, which it tried men's souls to watch. I have seen delicate girls whose slight fingers could scarcely grasp the huge chalk bullet with which the field was won, meet and surmount the most staggering propositions in conic sections, which would scatter a senior class in some colleges as if the chalk bullet were a bombshell." Herschell should not alone receive the glory for great astronomical discoveries; to his sister Caroline, his constant companion in the studio, should equal glory redound. She possessed mathematical talents and accomplishments superior to many of Europe's most cultivated male intellects. Not only was she salaried by the king as "Astronomer's assistant," and member of the English Astronomical Society, but was also a discoverer of seven comets, and after her brother's decease a compiler of a catalogue of nebulae and stars observed by herself and brother. Mrs. Somerville affords another instance of the equality of the male and female mind, and the capability of the latter to grasp the abstruse sciences. She was very young when she mastered Euclid alone in her room, and an apparent unobserver of her brother's recitations, she often surprised her family by her prompt solution of problems that mastered him. The senior in age, with the unremitting efforts of friends and teachers to render easy the road to knowledge, he fell far short of the attainments achieved by the sister, unaided except by the energies of her far-reaching mind.

Abundant specimens might be cited, proving woman's triumphant success in every intellectual enterprise in which man engages. Not long since a library was sold at Padua amounting to thirty-one thousand volumes, all works of female authors. The celebrated mathematician, Maria Agnezi, was an Apostolic Professor in the University of Bologna. Elena Carnaro was Professor of Mathematics, Music Poetry, and the Languages. Elizabeth Fry was the valued adviser of many of England's best statesmen. Madame Roland—whose genius eclipsed all others of her time, whose Romanic eloquence entranced friend and foe, leaving those who sought her life powerless, and in mute astonishment—was the inspiring mind of the Girondists. Robespierre and Murat knew her power, and aiming their fury at her they rightly judged would deprive a great national party of its dictator and counselor. "In England a woman was appointed parish clerk, because, in a population of six hundred, not a man could read or write." If Mrs. Putnam can speak numerous foreign dialects; if one of the most important treaties in Europe was negotiated by woman—the peace of Combray—if scores of women in the living present are successful medical practitioners and theological reasoners, despite apostolic anathemas, then the case is clear that a career open to talent—a career suited to the capacities and aspirations of each, should be accessible to all, irrespective of sex.

Again, woman's inferiority is urged from the assertion that "she more readily yields to injurious habits than man." Is this true of our educated women? "Educate the slave and he will free himself; educate the woman, and nine cases out of ten, she will rise superior to those habits detrimental to mental activity or physical longevity. Is the same true of the other sex? What proportion of our learned men eschew the several narcotics known to be injurious to physical and intellectual health? Our statesmen, our lawyers, our theologians, our scientific professors, how they are addicted to vile habits! and from all these fashionable vices—tobacco using, snuff taking, liquor imbibing, are not professional women free?

I urge that our daughters be educated equally with our sons—taught that to be wise and intelligent, and fully prepared for the highest sphere of usefulness, is their mission; that they may make hearts better, homes better, country better.

For the Herald of Progress.

The Relation of the Sexes.

BY MRS. JANE R. GRIFFING.

Among the many wrongs that exist in society, there are none so fraught with evil as those that receive the sanction and protection of our marriage laws—none so efficiently shielded by custom and so difficult to reach with the probing knife of Reform. They are hedged about by all our traditional opinions, by all the passionate selfishness of mankind, and are still more strongly guarded by the delicacy, or rather fastidiousness, which shrinks from laying bare its deep-seated corruption, preferring that it remain festering in the heart of humanity, poisoning the life-springs of childhood and embittering the whole lives of many noble men and women.

To the true philanthropist, there is nothing so beautiful as a happy and harmonious household—a home where a man and woman, of pure and exalted purpose, have joined hand and heart in the sacred tie of marriage—a tie that no human law can touch, that no changes or vicissitudes can ever affect—a link that shall grow stronger and brighter through our earthly existence, and in the world beyond shall be co-eternal with the sun and stars. At the entrance of such a home angels might bow in reverence, for here is the cradle of all that is noble and great—here the world's heroes, reformers and martyrs are born—here the worn soul gathers strength for the conflict without, and the bruised heart finds a balm for every wound. Alas! that such households should be "like angel's visits—few and far between." Look at the domestic life of many a family surrounded by every earthly blessing. Pride and delicacy seek to hide the skeleton that sits by the fireside, but we see the effect of its baneful presence in the gloom and misanthropy of the proud man, and in the pale, sad face of the delicate woman. Above all, we read in the children the history of the parents' unhappiness. It is from the fountain of the parents' lives that they receive their character. Everything that affects the parents affects the offspring. A child is sometimes born with a physical mark, the result of some powerful impression on the mother's mind. These cases are exceptional, but they are the effect of an unerring law—a law that places in our hands the destinies of eternity—a law which operates with fearful certainty in the discordant and unbalanced children so often brought into the world under the influence of sorrow and strife. Well and truly has the poet said:

"The child of love... though born in bitterness And nurtured in convulsions. Of thy sire, These were the elements, and thine no less."

Not that the children of a discordant union in every instance necessarily inherit their parents' unhappiness. Sometimes the remarkable elevation of a mother's character may counteract the bad influence, and the bitter waters that she drinks be turned to a sweet fountain in her offspring; but in nearly every instance we read in their unbalanced minds the sad record of their parents' lives. It is our most sacred duty to give to our children, with their existence, a harmonious physical, intellectual, and moral nature.

When will man and woman approach thy shrine in sincerity and truth, casting from their feet the dust of the earth; and in joining their hands upon the sacred altar of marriage, invoke the sanction of that higher law which recognizes no union of interest or sensualism, but showers eternal blessings upon all who are united in purity and fidelity? PLAINVIEW, MINN., March 27, 1862.

Pulpit and Rostrum.

"Every one's progress is through a succession of teachers, each of whom seems, at the time, to have a superlative influence, but it at last gives place to a new one."

A Debate held at Battle Creek, Michigan, ON THE EVENINGS OF MARCH 17, 18, 19, AND 20, BETWEEN F. L. WADSWORTH, SPIRITUALIST, AND REV. MOSES HULL, ADVENTIST.

REPORTED FOR THE HERALD OF PROGRESS BY A. B. WHEAT.

QUESTION.—Resolved, That the teachings of Spiritualism are better adapted to the moral advancement of the human family than the teachings of Christianity.

MR. WADSWORTH: In relation to the different parts of this question there has been, and is a misunderstanding, in regard to the teachings of Spiritualism and perhaps of Christianity. There are moral teachings that may be looked upon as a part of Christianity, that are not peculiar to it. Take, for instance, those of Jesus. They were all taught long before his time.

And in all that humanity has done since, there has been a repetition of the same precepts. There is no principle in Christianity that Spiritualism does not itself teach. So far as moral teachings are concerned, then, the two are identical. There is, however, a difference in their teachings in regard to the soul, its development, and the application of principles for man's elevation and improvement. Christianity has within itself certain propositions, by the application of which, it is said, man shall be miraculously elevated to a position not otherwise attainable, he having within himself, by nature, no available element as a means of salvation, and there must be, consequently, an expression of God's will by special means provided for him to attain happiness. Spiritualism takes a different view of the soul. It declares that all things are connected in a spiritual as well as material sense; that each human being has a divine part, which, by cultivation, we must bring out and expand; that we may know more of its claims, conditions and relations. We find it a law in Nature that, as this divine part gets control of the physical body, it expresses itself more perfectly, and the man is correspondingly improved. Take man as a compound being; mentally and physically he has certain properties governed by existing laws; no one undertakes to go outside of these to develop the powers of mind or body. We must apply ourselves in accordance with Nature. Man has a religious nature; a power to express religious desires and preferences; therefore the power, though latent, is within, or such expression would be impossible. If at first there was not a divine part, then in after years, no matter what the conditions, no power could develop that which did not exist. All Nature gives evidence of these facts. The most simple methods of instruction are the best, and will have the greatest effect in bringing out any and all faculties of the mind. If you tell the child he is totally depraved the thought falls on his mind with stunning force; it contains nothing inspiring or encouraging, and he falls short of the progress he would otherwise attain. Tell children they are idiots at the start, and it has the same corresponding effect as it would have to teach them they have of themselves no means of happiness.

The Christian says he expects to "inherit the kingdom of Heaven," not on account of any merit of his own, but on the merits of one who died hundreds of years ago. We know this to be a fallacy in this life, and claim that the same law holds good in the future world. It is merit for a man to have moral strength and purity—without this no man enjoys life here. He may throw off his body, still his spirit retains its identity and power. If merit constitutes happiness here, it does hereafter. These points, as I see them, constitute some of the distinct differences between Spiritualism and Christianity. If I am to be saved by the merits of Jesus, through a profession that I may make, then a godly life here is not the basis of happiness hereafter. Spiritualism makes a godly life a necessity. No matter what are man's relations in life, if he has moral integrity, if his aspirations reach heavenward; upon these we make our stand, laying aside any advantage of one over another in social standing. Christianity goes to a revelation made through and to finite men, and receives that as the truth, and the source of all religious light to man. Spiritualism takes the teachings of Nature in contradistinction to the claims of Christianity. A law in Nature, however discovered, must be true and unchangeable; the same in all ages and nations. If there are teachings in the Bible contrary to Nature, they must be put aside; this is the contested point. Spiritualists receive truth wherever found, and claim the right to reject the teachings of men, when they are opposed to the known laws of the universe.

MR. HULL: I arise before you to defend Christianity against the arrogant claims of Spiritualism and its followers. Christianity has had its foes to meet from its earliest days down to the present time. It has always come off victorious in its struggles with infidelity in every form. This is its last and most terrible struggle, and in this last combat with Spiritualism, more than conqueror will it be. Though I feel myself almost incompetent, Spiritualism

is doing so much to mislead mankind that I felt it my duty to enter the arena. I need fourteen nights to do justice to the subject. I know there have been moral principles not taught by Christians; but there is a morality purely Christian, and what my opponent has got to be has stolen from Christianity. If he quotes a Socrates or a Pythagoras, I shall answer him by showing that they borrowed their morality from the Jews. Go to Ancient Greece and Rome, or any of those old nations; behold their gross immorality. Pick up the writings of Homer; you behold them full of extravagant and indecent allusions. Look at the Roman laws that made prostitution and other crimes obligatory. Spiritualism has borrowed what it has of morality from the Bible. I say my friend cannot produce a moral principle not found in Christianity. Spiritualists have a very different kind of revelation through finite beings. Spiritualists teach that man can be cultivated after death. This I cannot understand. He says the doctrine of depravity will not encourage the child. What of it? They say to the child you are incapable of doing anything of yourself, but God will give you power to overcome this depravity by a pouring out of his spirit, which is an antidote for depravity. Let us compare this with Spiritualism. [The speaker then quoted from Present Age and Inner Life the following:] "Man is just what his organization compels him to be." Is not that a worse doctrine than total depravity? We take Jesus Christ for our Savior—they take A. J. Davis for theirs. They are deeper in the mud than we in the mire. What does Spiritualism say on this subject of going to heaven on the merits of another? [He here quoted from the Spiritual Messenger, from which he drew the inference that Spiritualists called Davis a Savior.] I would not read these things were I not compelled to. My opponent says that a godly life is not a requirement of Christianity. I doubt whether a man can become a Christian without a godly life; but we have already sinned away a great portion of our time, and the only way to atone for that, is by the means my friend despises. He then appeals to Nature's laws, which cannot even teach him his own name, or the name of the little brook that flows through our village. [The speaker here said he would consume the remainder of his time in reading from the New Testament to show what Christianity did teach. He read Matt. 7th, part of Matt. 22, Luke 6th, Rom. 12th, to which chapter he said he was very partial.] Phil. 4th.]

Can Spiritualism pretend to stand side by side with Christianity in these teachings? It can never bring out a morality like this. MR. WADSWORTH: I hope my opponent does not misunderstand me. I affirm that the moral teachings of Christianity are universal. I had utterance by Jesus and his Apostles. I have here several quotations from learned men, who lived long before Christ. [He here read extracts from Hindoo, Persian, Roman, and Grecian writings; the same or similar proverbs to those taught by Christ and the Apostles, and said Christianity for the last eighteen hundred years has failed to reduce these to practice.] My opponent has confounded moral teachings with moral acts. The latter were not as perfect then as now. But I do find moral precepts just as clearly expressed by the ancients as now. Spiritualism does not pretend to have moral sayings superior to Christianity, and if the latter claims it over the ancients, it fails to show it, never having introduced a single new moral precept.

Spiritualism seeks to define practically the teachings that have already been put forth, instructing the people so that they can resolve all of them into practice. The highest moral sentiments of Christians or Pagans have not yet been exemplified in real life. What we need is the application. Of what avail are these precepts unless we can make them practical? So far as salvation by A. J. Davis is concerned, my opponent knows better than to make such an assertion. Mr. Davis claims no such relation to men. If he did, we should repudiate them. If he has power to suggest thoughts, we may adopt them. If we make any man our Savior, we destroy our own individuality. This very idea would bring man down from his high standard; for, in extolling one man above his merit, we measurably depreciate all others. The moment you arrogate to one person all power, all divinity, you rob in purpose all others of the divine spark within. When divine light is awakened in the soul, you will find it independent of Jesus and all other men, however pure. As far as Jesus has suggested cultivation of the soul, mankind will be benefited by his example, and not by his supposed supernatural divinity. Jesus said to the convicted harlot: "Neither do I condemn thee; go, and sin no more." When Mr. Davis says the same in substance, it strikes my opponent with horror. Mr. Davis does not justify murder, robbery, or other crimes, by a similar assertion. Christianity, if it does not justify it, makes it easy, or licenses it. It says to the sinner of three score and ten: "Repent," even in the last half hour of his life; "and all the joys of heaven are yours." It says to the man who has lived a virtuous and morally upright life: "All of this is unavailing; unless you repent, and confess Christ to be your Savior, hell is your portion." Ask the prosperous merchant to attend to his soul's salvation, and what does he answer you?—"There's time enough for that by and by." So he takes a license to continue impure for years. He sends his sugar and waters his whisky perhaps ten years longer. "Now," says he, "mark time, and when disease or old age comes upon me, then I'll repent and be saved." If, on the other hand, he could feel that all of this life had an influence on the next, he would leave these vile practices, because he would have an incentive to a better and more upright life.

As far as the human constitution is concerned, Nature demonstrates the truth of her laws. Suppose Paul wrote concerning women, how they should dress, &c.; or some modern seers (Mrs. E. G. White, Adventist) had a revelation that the wearing of hoops was objectionable—what has that to do with these laws? If Paul says that the sexes are unequal, unfitted for equal rights and associations, I must assent to this teaching. "Step aside," and I will take Nature's laws in man and woman against all the whims and theories of men. Man is a part of Nature as much as the rose or the thistle. Take the Christian teachings with regard to God and the Devil—the latter by far the most powerful of the two. Teach a child to fear God, and he fears all persons

whom he supposes to be connected with God. This is absolute fear gaining control of the better faculties of mind. It removes us from our fellow men, displaces confidence, and to that extent engenders distrust and hypocrisy. We have the teaching everywhere in Nature that "God is Love." He is not, then, an object of fear. Teach the child about a personal devil warring against the power of God (as Adventists believe), in proportion as he believes it, he will be himself devilish in character.

MR. HULL: I will answer the last part of my opponent's argument, first, in regard to a personal devil. Paine, that miserable, drunken debauchee, did not believe in a devil. The pious Locke and wise Bacon did. Moral teachings never went where the Bible did not go. Look at the gross immorality taught by infidelity. It taught Herbert that lust was no more wrong than fever; Hobbs, that all things were lawful plunder; Hume, that adultery must be tolerated and encouraged; Bolingbroke, that man's chief end was to gratify his inclinations; Davis, that we must not blame a man for anything he does. Talk of the morality of the Persians—they borrowed all their beautiful precepts from Moses. [The speaker here quoted Alexander Campbell in proof of that assertion.] Plato says he learned his philosophy from the Jews. I can find all of these things in the Bible. Moral acts among Christians are the same now as they were long ago. So are those of lands where Christianity has not been known. Why is there not the same progress there as here? We learn why in God's holy Word. I have hope that my opponent, a Deist and a Spiritualist, will at last be converted. He says we must not allow the divinity of Christ—if we do, we subtract it from man. [He here read from R. P. Wilson's writings, from which he deduced the conclusion that Spiritualists placed every man as high as the Christians did Christ.] Mr. Davis says: "Go on and sin; you are living up to your organization;" Jesus says: "Sin no more." [He here quoted from 8d vol. Harmonia to show that Davis authorized sin.]

All this testimony goes to show that Spiritualists justify sin. Christianity does not take a man to heaven that does this. Look at the Scriptures on this subject, (Gal. vi. 7.) Christianity does not let the dying profligate into heaven. Spiritualism does. They say that Paine has got to the Sixth Sphere. Where is the notorious Lawrence Corbett, according to Spiritualism? He was questioned as follows: "Are you in heaven and happy?" "Yes." "Have you been punished?" "No." "Don't this take all to heaven, when we find the mighty hosts of infidels and profligates all in the higher world?" [He then quoted from Prof. Hare's work, an instance of a man who died drunk, who came back and swore he was happy.] My opponent acknowledges he cannot learn his name from the teachings of Nature, and yet is willing to rest his eternal salvation on these same teachings.

He speaks of woman's rights: "Oh, how the Bible would crush these out!" [Here the speaker quoted from the "Evidences of Christianity," to show that the Bible was the source of the elevation of woman.] Go to Hindostan; see the wretched condition of woman there—a condition of abject slavery. I will now show you that infidels have acknowledged that Christianity has more of beauty than all other religions. Davis, in his "Reformer," writes a beautiful eulogy on Jesus. So does Dr. Robinson, in his "Religion of Manhood." The great infidel Rosseau was forced to acknowledge the superiority of the Scriptures. [He then quoted from one Daniels' disconnected statements from different Spiritual authors, in support of the same idea; after which he read a communication from the Banner of Light, showing the profanity of certain spirits, claiming this to be a type of the teachings of Spiritualism.]

SECOND EVENING.

MR. WADSWORTH: I will commence in the same manner as last evening, by referring to the relation of Spiritualism to Christianity. I reaffirm that, in connection with the history of man, there has always been a throwing out of moral sentiments. We find these sentiments at the present time the same as in the past. There is a difference between Christianity and Spiritualism in their estimates of the soul and the application of principles. In this respect the latter claims its superiority. This superiority consists in the power to describe the soul and its attributes. My opponent differs with me with regard to the time of the giving of the teachings to which we refer. I find them in all nations, and at the present time among Spiritualists. According to him, all nations have borrowed their morals from the Jews, and he includes their teachings in Christianity. Whereas Christianity commenced with Jesus not more than eighteen hundred years ago. If there were moral teachings before that, they certainly do not depend upon Christianity. I took its teachings from those who lived before. It does not reveal a single new truth or any moral precept, that was not taught before Jesus lived. Moral teachings do not go where Christianity has never been. Nations who have never heard of your Christ, or church dogmas, have sublime moral teachings.

If you would find crimes of the darkest dye, you need not go to India. You need not go outside of Christian nations. At present, it is true, we enjoy greater liberty than other nations, because great minds have thrown off oppression, and all men can utter their own true sentiments (if they will.) Just as long as there was a union of church and state, there was even in America, a world of despotism connected with Christianity. My opponent denied my affirmation regarding the non-requirement of merit by Christianity. I assert that, with them, professional belief stands first in its relation to their happiness in another world. The Bible is not Christianity, nor is Christianity the Bible. There is much taught in the former that is infamous and not taught in the latter, and vice versa. When he quotes the Bible to show what Christianity is, I am not bound to accept it. My opponent says that Spiritualism makes all alike pure in another world. Any one who understands it (Spiritualism) knows this to be false. Happiness in this world has its foundation in worth. No one can enjoy life without it; nor can he be happy in the next world without this necessary qualification. If he enters there with def. etc., he will not necessarily remain forever in that unhappy condition. None are too low to improve or earth. None so gross that they cannot be purified in another world. If man violates a

law, he must suffer the penalty. No one can be elevated without constant care and labor, whether on earth or in spirit life. My opponent is troubled to think that "Paine" has a good place in the other world. I do not wonder at it, considering the epithets heaped upon him by the priesthood generally. Because he has thus been slandered, it is no evidence that he was an immoral man. We have learned that all these "ministers" are not yet exalted as God's viceregenters on earth. Again, if there is no hell, it troubles him for fear that all may be happy. Christianity has taught an eternal heaven and hell. Christ said: "In my Father's house there are many mansions." Many is certainly more than two; and these are occupied by mankind according to their ability and worth.

If a man is not singing psalms in a seven-by-nine heaven, it is proof to some minds that he is in hell, when, really, such an occupation, in such a place, would be hell to any active mind. My opponent is elated because Paine and other infidels speak well of Jesus. But surely, they have no words of praise for theology; as, for instance, total depravity, when the priest sings:

"Have faith the same for endless shame To all the human race; For hell is crammed with infants damned, Without a day of grace."

This has been sung in Christian meetings to arouse and refresh the aspirations of the soul.

Again, he says he cannot discuss Spiritualism "without getting down into the slime." I have never, in any argument, felt called upon to do this. Spiritualists, when they look at Christianity, dissect it, and give credit to the truths they find therein. My opponent curses the whole of Spiritualism, and calls it all the hard names imaginable. Christians cannot even eat their own meat, or take the odor of their own flowers, without being nauseated, when they come to them by another name. We ought to take a lesson from the honey-bee, beautiful and industrious as he is. Look to Nature, and everywhere you will find the pure and the impure. Judging from our own standard, when a brute burrows in the ground, it is because his home and attractions are there. The bee nestles on a bud or flower, or alights upon the weed, and gathers something from all these; and when you eat the honey, you cannot distinguish what came from these separate sources. If a man is clear in his perceptions and straightforward in his actions, he will perceive some good in all things with which he comes in contact. He says also that the ancients all learned their morals from the Jews. I ask him to prove it; we all want to know when this took place. [Here time expired.]

MR. HULL: My friend waxes warm. We will cool him off a little. I will answer his last speech of last evening first. Some people have been looking around for sympathy on account of my readings from Spiritual authors; but when I see a set of men trying to lead people by scores to hell, I must read such extracts to show their villainy; though I will not condescend to read the worst. My friend said he would not stoop so low. I must do it to discuss Spiritualism.

He says Davis does not sanction crime. I'm afraid Mr. Davis will dis fellowship him for that. Let us see. [The speaker quoted Davis' per Mattison] in proof of this, viz: That "war, polygamy, &c., were natural to certain stages of human development." Mr. Davis also comes out and tells us that we can find the whole vocabulary of profanity in the New Testament; and I assert again he does say: "Go and sin." My opponent admits that spirits will swear—that they go into the next world just as they leave this, and that souls are all good—never did and never can sin. The spirits, through Ambley, assert the same thing. So when they come and swear, they are all right—pure and spotless as the driven snow. [He then read extracts from the Herald and Banner, from which he interpreted a support of these assertions.] They came out against the doctrine of evil spirits, and yet they will swear. Each spirit is a part of God, and yet they will lie. Even the best of spirits will swear when they please; and yet they teach a better doctrine than Christianity. He thinks the principles of Christianity were in existence before Jesus—but where were they? with the Jews. Now don't he know that the Scriptures were written seven hundred years before the heathen philosophers lived? Moral teachings were unknown where the Jews were not. He says the moral teachings of Spiritualism are as good as Christianity. The proposition under discussion says they are better. Either that or his argument is wrong. [Mr. Wadsworth here corrected this statement, it being false, by substituting sentiments for teachings.] The moral teachings of the heathen were not equal with the Jews. Suicide was justified by Cicero, Seneca, Plutarch, and others—these were the great lights of that age. How can my opponent make the assertion that these were equal in morality to the Christian's? I call you that morality does not go where Christianity does not go. Plato says all may lie who esteem it a duty. Oaths are frequent in all ancient authors. My opponent tries to make Christianity and Catholicism synonymous. It is impossible. He would also make all who profess Christianity to be tried by the Catholic standard. Admitting this, they will not compare in cruelty with the leaders of the French Revolution, under whose edicts men's heads were chopped off in such great numbers, that the executioners were covered with blood and fainted from excessive labor. We find far more cruelty in infidelity than in Christianity. Tear down the Bible, and let Spiritualism and infidelity conquer in this country, and these same horrid scenes will be enacted in our principal cities. The churches do not make belief superior to works. They all teach that you may comply with all forms, and it will not prepare you for heaven.

I admit there are things in the Bible not in Christianity, but there is nothing in Christianity not found in the Bible. Webster defines Christianity as the doctrines taught by Christ and the Apostles; either he or my opponent is wrong. But great men will differ. Davis says all are happy in the world to come. So says Ambley. My friend says not. To whom shall I pin my faith? Shall I take him and reject these great leaders of vice versa? He says I am sorry to think Paine is happy. I can prove that he was a drunken debauchee, and drank a quart of rum per day, for which he refused to pay. I will also prove that spirits drink and get drunk in the other world. [He here read from Dr. Ackley's experience in

spirit life, to prove the above. Here we find a lot of spirits on a drunken spree. All these things are going on up there, and Edmonds, in his spiritual travels, obtained a drink of buttermilk. You cannot call up a point in Spiritualism that I can't find contradictory testimony upon. A spiritual hell is just as bad as an orthodox hell, which my friend quotes poetry about. We cannot expose Spiritualism without reading vile things. It is all foul and loathsome. Talk about finding truth in it. To find it, is like taking a drink of water out of a dirty slop-bowl. These spirits profess to be the souls of the dead; but the Bible says they are seducing spirits, sent forth to deceive mankind.

Mr. WADSWORTH: I wish we could get through with this quibbling upon words. He has tried to make a point against his own position of last evening with regard to Mr. Davis, who never said a word against the moral precepts of Christ. He does say the doctrines of the Church do not inculcate the highest morality. With regard to using oaths, I do not believe a man would have ever said "God damn you," had he not first been taught by the priest that God was in the habit of damning sinners to hell. A man has as good a right to say this as God has to do it. Spiritualism does not say to the sinner, "Repent in sin," simply because you are there now; for though we have no bitterness to throw upon you, we would have you elevated, that your acts may be to-morrow more godlike than to-day. Any one who knows aught of Spiritualism, knows that my opponent is wrong upon that point. He has read to you garbled extracts, and knows that he is making false statements. The divine spark in man is of itself pure; therefore it cannot be infringed upon. It has to manifest itself through a physical body, and though the germ cannot be adulterated, it can be retarded in its manifestations. Go to the sea-shore and scatter diamonds on the sand. Then bury them beneath the surface. Travelers may pass that way and see not the gems roll and move, one by one, the grains of sand that cover them, and they come forth at last in all their worth and pristine purity. So with human beings placed on earth. Many a bright soul is entirely covered in the rubbish of circumstantial relations; but the waves of time are more sure than the waves of the ocean, changing one by one our circumstances and surroundings; and he who seems to have no divinity within, may yet shine with almost infinite light and love. If God is no respecter of persons, we must all be the same in essence. Earthly parents care most for their offspring who are sick or degraded. Now, if I say God does not have this care for his children, I make him lower than a human parent. If he is such a being, I want nothing to do with him. He asks if I do not know that the Bible was written before Plato and Pythagoras lived. I do not, nor he either. He cannot even tell by whom the Scriptures were written; at what time or under what circumstances. Christian authors themselves admit that all things connected with the origin of these writings are obscure. As far as morality is concerned, I have yet to learn that you will find more absurdities or barbarities in any book than in the Old Testament. There are absurdities connected with the sayings of all—Greeks, Romans, Jews, and Christians. Why! the man will not own his mother! He denies the Catholic church as a part of Christianity, from which sprung all the numerous Protestant sects. I affirm that Catholicism is a part of Christianity. She is the mother of all.

My opponent objects to the atrocities of Catholics. Why not those of Protestants, also? Who hanged the Quakers on Boston Common? Catholics did not; Protestants did. We all know that sects are as bitter toward each other as can be—unless they get in trouble. When the devil, as they call every new theory, comes on earth to molest them, they unite until he leaves, or they become reconciled to him. They then again go to quarreling with each other. I will now undoubtedly astonish some of you by making the assertion that the "French Revolution" did a great work for humanity; far greater than some other revolutions. When the French could endure the tyranny of priests and kings no longer, they arose in their might and asserted their independence. It is true they went to extremes; but this was the result of their previous oppression. It was hard and bloody; but history records far worse things than these.

Mr. HULL: My friend has cooled off some since his last effort. I am glad to see that he feels better. He declares that any crime can be justified by the Bible, and that Spiritualism does not justify sin. It does say no man should be blamed for anything he does. Spirits in the body commit sin. Every soul is pure. Then it follows that sin is all right. Some that have gone out of the body have come back and sworn. Yet they are all pure. "Out of thine own mouth will I condemn thee." [The speaker here read from Dr. Ackley's experience.] Here we have an account of a lot more of drunken spirits; yet all is right; they are wicked over there, and subject to all kinds of infirmities. Deaf and dumb spirits remain so in heaven! There are many blind ones, also. They have plenty of disease over there! I read of one who had a spiritual dysentery. Another had his spiritual head smashed! There will be deformed spirits as long as such bodies die; but they can all be cured over there! Thus we have all the sorrows of earth reproduced in heaven, and doctors in the bargain. Edmonds says they churn and make boards over there, and that spirits will lie independent of the mediums; and yet there are no bad spirits! He talks of Old Testament morality. If all would live up to Old Testament morality, the world would be perfect even now. Spiritualists all say that spirits will lie in spite of them. This is the high morality it deals with. He prates of the immorality of the Old Testament, yet fails to mention a single point. He says the Catholic church is our mother; where did he come from? Almost all of the Spiritualists came out of some of the churches. We do reject the cruelties of Protestantism. No one justifies the burning of Michael Servetus by order of John Calvin, or any like atrocities. We reject all these things. Christianity does not hold itself responsible for the iniquity of its members. No minister will get up and say that sin is all right. He says if the devil comes along, all the Christians will unite against him. This is true; but Spiritualism would give him the hand of friendship, and join him in his war

with Christ. He has the effrontery to say that the French Revolution did a great work for humanity! Truly, we are astonished. I wish I had time to read what Scott said on this subject. I will read one passage. I could read these horrors till your faces would grow pale; and yet here is a man who says that this revolution has done good. I will now read the confessions of a Spiritualist who has renounced the heresy, with regard to its demoralizing tendency. He says it is a fertile source of insanity and suicide. [The speaker here read from Dr. Randolph's Recantation.] I would rather have a dagger plunged to my heart than become a Spiritualist. All these mediums are demons. Some bite, and some scratch; others tear and yell. I can prove all this. All crimes are committed by spirit direction. They have destroyed families, ruined reputations, broken up households, and spread ruin and desolation in their pathway.

(Concluded next week.)

Voices from the People.

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

For the Herald of Progress.

Are the Phenomena of Spiritualism Declining?

For some reason there appears to be an impression abroad that the phenomenal phases of Spiritualism are passing away. Why this impression should exist is not accurately known, except it be in the minds of those who have no further need of those important evidences furnished the beginner, and have advanced to a higher state, in which they have other directions and reliances in the changes and chances of mortal life. But while to this class there exists no necessity now for the primary lessons of evidence, it must be remembered that these have been necessary even for them at one period of time, and the same necessity still exists for others about commencing the undertaking of the investigation.

The evidence is so unmistakable and clear that no decline occurs in this department, that one is at a loss to conceive why the idea should be conceived, aside of its enunciation and publicity.

The powers, capacities, and necessities of the human form, are still the same as when the morning stars first sang together; and if a period ever existed in which a necessity occurred for the proofs of communion with the spirit world and the immortality of man, most assuredly there must exist the same necessities in every subsequent period of time.

That such necessity once existed, and that such evidence was furnished to mankind, is accepted by such multitudes of the race as to leave no ground of uncertainty on this point. In addition to this we have the Bible declaration that God should be with his children to the end of the world.

The chief obstruction to the minds of beginners, especially to those who do not accept any of the religious creeds of the day, is the apparent suddenness of the developments of the theory, and the great interregnum of time that has elapsed since the former occurred, notwithstanding these developments now taking place are classed under the same general head and causes.

Say they: It is claimed the Supreme Being is unchangeable and just, and yet it appears that God, for generations, has left his people to grope in darkness and despair, and periodically showers his light and truth upon some favored nation.

To the superficial observer this apparent state of things is in conflict with truth, and weighs heavily against any attempt to commence investigation. But these do not reflect that the laws under which the facts take place are ever existent, and that instead of a changeability on the part of God, it is, in reality, a changeability on the part of man; for if the conditions under which the facts are produced can be attained, and are not, the fault lies wholly in the individual.

We have historic evidence, inside and outside the Bible, that these manifestations have always occurred, more or less, down to the present period. The original general appearance of them was at or about the period when humanity's heart was predisposed towards them, and when the suitable exterior and interior conditions of the form were brought about by the systems of philosophy that were entertained in Greece, Rome, and adjacent countries.

These, though not now received as truths, were, in the main, systems in which the spirit was the controller, and in which the passions of the frame were almost wholly subdued by their rigid rules and practice. And from inverse reasoning it is believed the phenomena to-day is resultant from the sincere desire for the truth on the part of the mass, and the disposition to abuse both body and spirit.

As the laws of intercommunication in all periods of time are the same, it is obvious the laws cannot change, but man's condition. And if it can be satisfactorily shown the facts do not so frequently occur as before, it shows the conditions necessary to them are not fulfilled, but in no case change in the laws producing them, as some are led to suppose.

But it can be proven by undisputed testimony that the facts are multiplied, and that investigators are becoming more numerous, as the constantly increasing numbers "added to the church" testifies.

The inculcation of the idea that spiritual facts are declining, is equivalent to a decline of the acceptance of the theory, and a consequent inability of the cause to sustain its own foundation. It also tends to fright the mind and force it to seek the evidence before the necessary previous preparation to take root shall have taken place, for fear of the withdrawal or discontinuance of the facts which the soul solicits and demands.

But on what foundation rests the idea that the facts of Spiritualism will cease? The only contingency that can arise in which it may take place, is that in which mankind fails to place himself in suitable conditions, either through neglect of its importance or forgetfulness of its laws.

This contingency has arisen in the world, and possibly it may arise again. It cannot be chargeable to the Deity, for changeability is not an attribute of his character, nor to his ministering spirits who do his bidding.

The world has lost many of the arts and

sciences, from various causes, the chief of which is that the knowledge of them was confined to a few rather than the mass. But now the occult sciences are wide spread over the earth, and the chances of their disappearance are few.

Spiritualism and its foundation, the phenomena, stalks almost over the round earth's surface, while yet in infancy, appearing as a region, and, notwithstanding its infant state, the huge proportion of its converts to mankind, startles the world with surprise. Its liability to disappear from the world, therefore, is far less than any other theory.

Strip Spiritualism of its material facts, and you destroy the whole superstructure. These are they that rouse the attention of the world and induce investigation. They are occurrences addressed to the world's material plane, and so address the outward senses that none are able to dispute them. Sooner or later they set themselves about to discover the laws upon which they are founded, until at last, becoming wearied of themselves in the undertaking, settle down in the conviction that no other cause than the ascribed one can be correct.

But if these material facts can and will be withdrawn, most surely, on the same principle, may the interior or higher evidences disappear. If there can be no necessity for the former, there may be no necessity for the latter. Then, alas for the sad fate of humanity! Bereft of earthly and heavenly support in its severest trials and calamities, the human heart, in the bitterness of its woes, cries aloud, in its anguish and despair, for the rocks and mountains to cover them from the terrible and overwhelming storm.

But this cannot be so. The Supreme Being never forsakes the children of men. He has established his temple, the place in which man ought to worship, within, and that most desirable condition—although by some looked for as a locality after death—is the kingdom of heaven. Surely, then, should man rejoice that he is able to obtain the highest joys the Heavenly Father can bestow.

The facts of Spiritualism are the evidences of the truth, as the miraculous works of Christ were, and without which man could never know or determine it. As long as God reigns, and as long as truth endures, so long must the evidence accompany it when suitable conditions are obtained.

J. COVERT.

For the Herald of Progress.

"The Man and the Soul."

AN ERRONEOUS AND A TRUE THEORY.

BROTHER DAVIS: There is nothing to man more important than the proper conception of his inmost nature, in order that he may know what is best to be done or left undone for the culture of his spirit and of the race. In view of this, it certainly is not strange that any one should feel like raising his voice in argumentative reproof, when he sees theories put forth that he conceives erroneous.

In noticing a theory lately put forth we will refer to only a few of the assertions offered in its support, and endeavor to see if they are founded on eternal truth.

1. It asserts that all loves are human, and perish with the body.

2. That the same is true of all intellectual powers.

3. It denies that the spirit body is a similarly organized body to the physical body. Now, we have conversed with spirits from beyond the rudimental sphere, who exhibited the greatest filial, parental, and even conjugal attachments for persons in the form. Death had not separated between these and their loves. We think when one goes into the inmost sanctuary—the holy of holies of his own spirituality—and there inquires of the God within, he will learn that the various loves have each a nobler, higher, holier office to perform, than merely to desire and receive carnal and earthly gratifications. The same things may, with propriety, be said of the intellectual powers. Who doubts for a moment that the memory of an event is purely an intellectual operation? Yet spirits manifest as vivid a memory of events which transpired while in the rudimental form as mortals.

I must narrate an incident here in point. While investigating Spiritualism, a spirit aunt of mine, through Dr. Cooper, of Bellefontaine, Ohio, told me of a scar on my person, and how it came there, of the existence of which I knew nothing myself at the time, but afterward remembered the circumstance as she narrated it from memory. I have often had spirits prove their identity by narrating things which occurred in their earth-life.

The third point assumes that the spirit body is differently organized from the material body, on the ground that the functions of the soul differ from those of the man; that the functions of the man are emotion, perception, and intellect, which it is claimed are purely human and mortal, relying on the universally received law of comparative anatomy in the words—"Difference of function is always associated with difference in organization."

Now, if it were fully and satisfactorily established that emotion, perception, and intellect, are not spiritual faculties, there might be some reason for supposing that the spirit body differed from the material body in organization. However, as this has not yet been done, we can see nothing in the argument, only an erroneous conclusion deduced from merely assumed data. It is admitted that the testimony of "mediums, seers, and clairvoyants," is abundant to justify the belief that the spirit body is organized, in the main, like the rudimental body. Where is the evidence that supports the opposite conclusion?

But it is laid down, as a self-evident proposition, that "the impressions received through the organs of conscious relation (rapport) of the soul cannot be transferred to the man," the explanation of which is, that as the impressions received through the special senses of the soul cannot be transferred to the man, it is therefore impossible for the soul to convey to the man the appearance of the spiritual body or anything else in the spiritual sphere. According to this theory, we know nothing more of the form of the spirit body than the blind man does of the color of the rose. What, then, does the "man" know of the spiritual organs of special sense, or how know that the soul has any, according to this philosophy? Just as much as the deaf man knows of music!

But I am not quite as skeptical in regard to the teachings of "mediums, seers, and clairvoyants," as this hypothesis would require. My own experience has taught me to regard

them as real, and not merely imperfect impressions, which the spirit makes upon the imperfect senses of the man. It is now nearly two years that I have occasionally enjoyed clairvoyant visions, and when I do, I am, myself, to this state I have seen my own physical body three different times, myself being some distance from it. This is a strange experience, and I know not whether any one else has experienced anything similar. Perhaps it was only the life elements permeating the body that I saw, for matter seems almost perfectly transparent in this state—I only seeing a kind of variously colored shade where it is.

But what I wish to convey is this: I, a spirit, do thus see myself and other spirits, and the ineffable beauty of the spirit world, hold conversation with spirits, and see even the spirit elements of matter, feel the attractions of congeniality, and the repulsions of the uncongenial, being all the time conscious of my own identity. Besides all of this, I feel the attractions of a more purely spiritual conjugal love, for one whom I know only as a spirit, than my wakeful hours know.

My experience in clairvoyance, having been thus rendered clairvoyant some twenty times perhaps, teaches me that the spirit's identity is in every respect retained, and that we retain every mental faculty. In this light I see that death, or spirit birth, only brings the spirit to a higher state of existence, precisely as physical birth does the body. The faculties of what is called the mind, after death only exercise, in a higher and more refined degree, the same functions as before, for more ennobling purposes.

But, for every truly philosophical mind, arguments founded upon the eternal principles of the universe have more force than those founded on isolated facts. In this light we propose noticing the subject before us. The only tenable argument, it seems to me, for man's future existence, is that founded upon the soul and spirit, considered together, being composed of all the elements and attributes of the vast universe. The soul, which is the spirit's body, contains in its organic composition all the "ultimates of matter," all "purified essences." The inmost spirit is a "self-intelligent, intercoherent emanation of eternal principles (IDEAS) from the ocean of DIVINE LOVE AND DIVINE WISDOM." These, sustaining a masculine and feminine relation to each other, are eternally and harmoniously conjugated. By this means the eternal entity of the two is secured; for they are, by virtue of the law of dual unity, which manifests itself alike throughout all the domains of Nature, everlastingly rendered one. But if the entire vast Univercolum contains one element, the ultimate of which does not, in its combining ratio, enter into the soul, that element is a seed of death, and must bring forth the fruit of certain dissolution. This is none the less true of the spirit, if there be one element or IDEA (principle) in the Divine Mind not found in its celestial composition. In either case, new combinations result, and we lose individuality in the ocean of elements and principles. (For a clear and elaborate discussion of individuality after death, of which this last argument is an intended synopsis, see *Harmonia*, vol. v. The Thinker, a work every person should read. It is perhaps the most original and philosophical work ever published in the English language.)

Now, in denying that all ultimates and principles enter into the soul, we deny the soul's immortality. If one single attribute of the Divine Mind is lacking in our spirits, or one element of the Divine Soul is lacking in our soul, as before said, that want is a seed of death to the soul. Who doubts for one moment, when he or she surveys the harmony of the universe, that mathematics is a divine idea, or element? But the theory we have been discussing denies it a place in the spirit, and asserts that it is purely human and mortal. Then if it is a divine principle, its lack is a seed of death. The same is true of all the loves and intellectual powers alike. Referring us to the perverted manifestation of the loves is no proof they are not divine—for no principle in man is so divine it may not be turned into a wrong use. All the loves are subject to perversion until the spiritual faculties, or wisdom, take the reins of control; then the loves and knowledge powers are subservient, and here they find their greatest, purest, and highest gratification. Who does not know something of this gratification? and that conjugal love is something more than the desire and gratification which the senses afford? So of all the other loves. The ear hears sounds, and its most external use is to inform the senses of approaching dangers or pleasures; but it likewise receives the sweet voice of music, and, conveying that to the inner sanctuary, it is there appropriated to the refinement and enlightenment of the soul. Such is the dual nature of the offices of the loves and intellect.

CELINA, O.

P. A. S.

Philosophical Department.

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

For the Herald of Progress.

The Demonstrably True in Religion and Morals.

NUMBER EIGHTEEN.

THE DEVIL.

I have before me a portrait of the Devil, full length. With singular appropriateness, it is drawn by Cruikshank. Its history is briefly this. His *Leanness*, drumming for clerical recruits, had entered a monastery in crinoline, in which guise he had been most hospitably entertained by my lord abbot, when St. Nicholas, sniffing brimstone from afar, arrived barely in season to frustrate his diabolical designs upon the earthly representative of his post mortem sanctity. The artist has seized the nick of time, when, St. Nicholas having applied "his holy toe," à posteriori, to his ancient namesake, he has just resumed his genuine and original form. The portrait, therefore, being drawn from life, and directly under the eye of St. Nicholas, must be held as authentic.

I propose to consider it a little. As a whole, it is not pleasing. You would never

dream of inviting the original to dinner. A man with a speculative turn might think of Mr. Barnum; but, fond as most of our New York divines are of public breakfasts with high dignitaries, and running rather late into the morning, not one of them would sit hobnobbing with such a figure. And yet, all the parts are unexceptionable; indeed, each in its way is perfect. The horns are admirable—for a goat; present a *fac simile* of the hoofs to Mr. Agassiz, and he would tell you they belonged to a mild-tempered, clean-feeding animal. The wings could do aerial service for a vampire bat. The tail, viewed in the abstract, is by no means amiss. It has a graceful curve, and indeed might be an "end of use," in place of a better, to some beleaguered cow—in fly-time. The trunk would do honor to a gorilla; and the head and face are after the manner of the Rev. Mr. Stiggins, by the name of the artist; that is to say, they are strongly indicative of the human.

But, all done, the creature is the Devil! So, then, the most perfect representation of evil that art can give to the eye is the putting of right things wrongly together. The artist has sketched better than he knew. He set out to make a monster, and has presented us with the picture of an everlasting truth. No essay of mine can say so clearly as does that unconscious devil—"The origin of all evil is in the grouping together of natural things without regard to natural law."

That artistic devil tells you a truth everywhere demonstrable—in ethics as in physics. For example: leather is good; but attach it to your steam-engine by way of boiler, raise the temperature of the water within it to 212 degrees, and it plays the devil with you. Water is good, applicable to dirty linen and other uses; but, introduce it into your religion as a wash for your dirty conscience, and it begrimes you, causing your soul to look hideous. Individuality is good; but conjoin self-love with love to the neighbor, and it poisons all you do. But argument and incident are alike unnecessary; look at your devil, whether of church-creed or of religious art, and mark with what unerring fidelity human instinct is allied to truth in all the race; and how its unconscious activity puts to shame its loftiest logic.

It is wonderful, the truthfulness of these old myths. In a sense, "there is nothing new under the sun." As, in the lowest stratum of this, our earth, in which the remains of organic life are found, are the types of all that has since appeared; so, in the earliest picture-embalmed traditions of the race are to be seen the types of all its ideas. "Lot's wife" seems rather a hard subject, but a spirit once discoursed to me after this sort:

"Yours is the world of first steps; and, as the French proverb has it, it is the first step that costs. Your work is hard because it is pioneer work. Therefore, instead of sitting in judgment over you as some think, we are surprised that you do so well. What of truth there is in the notion of obsession is from the evils, or imperfect growths through which you have passed. Obsession is from the past—from beneath. The lesson of 'Lot's wife' to you, is to look at the future, and not at the past. This is typified by the pillar of salt, which indicates both the source and consequence of obsession, and, at the same time, your preservation from a like fate. Your obsessionists invariably look back, and become obsessed through their backward looking. 'Lot's wife' is the finest specimen of obsession extant."

You are right, said I. In traveling toward the New Jerusalem, I never knew a man who turned to look with longing eyes upon the old, doomed Jerusalem—its temple and its law—that didn't salt himself up instant. True of city as of man, that "spiritual Sodom" of two thousand years ago, rejecting present guidance—in the name of the prophets, shutting its eyes to prophecy, looked back, became obsessed through its "backward looking," and stopped from that hour; where it remains to-day, a pillar of salt amid the asphaltum of history! On every hand this myth is verified. No sect ever moves an inch from the founder upon whom its eyes are turned. Its founder looked forward, and so made progress. His followers look backward and come to a dead halt. They are obsessed. It is as though the man they venerate (who, in his time, was truly venerable,) were literally set over against them, making progress impossible—as though they were walled up and in a state of siege.

But I am not yet done with this pictorial origin of evil, which is Devil. Place it by the side of finest pictorial good, which is Angel, and the basic, or elementary constituents of both good and evil are before you. Master the significance of these two pictures and you have the key to the divine morality, an open door to the absolute religion. By authority of art, what is finest angel but truest combination of highest uses whence comes purest beauty? What is "son of God," but noblest man? Allow the law of symmetry which the artist invokes when he would show us an angel, to mold our religion, and that, too, would become angelic. There is truth in every creed; but, as in our ideal devil, it is truth so out of joint as to make a monster lie. In the "Gallery of Christian art," at the Cooper Institute, there is a picture of the resurrection, in which Jesus is represented as rising from the tomb with a hop and a spring, waving a flag. Now, the flag is well enough, and so is a hop and a skip, but as associated with Jesus, they turn him into a harlequin. Whenever you depart from Nature, whether in physics or in ethics, you have a monster. An offense to symmetry is an offense to truth.

This nation at the beginning, made a noble declaration of purest, simplest truth; but

when it came to embody for itself a plan of political life, it made a practical monster, which has been throughout, fastened upon its heart like a vampire. An admission of absolute human freedom and equality of rights before the law, tapering down to a legal prescription of the rights of human slavery under the law! a more hideous malformation never was seen. 'Tis the putting of the Devil's hoofs upon the body of an angel. Our battle is to get rid of these hoofs—to restore symmetry to this body of law. That is all. No figure of man can stand on such feet; center of gravity forbids it. A nation with noblest principles—ethics, arts, science, literature, in the head of it, and for base or pedant extremity, blackest middle-age barbarism is a lie in Nature, as surely as the Devil is false in art. Ah! Liberty must supply herself with better legs than such as rightfully belong to beast, or speedily lay down and die.

Our American artists have drawn a devil with sharper contrasts than this of Cruikshank. Following the old masters, his is but a sorry, herbivorous impossibility; ours is a carnivorous absurdity. Look at him. By way of head, there is the Church to save souls, and by way of lower extremity, there is the slave-pen for our marketable brethren and sisters. Bishop Potter in pulpit, hammering at Moses, and Marshal Lamson at the auction-block knocking off women and children to the highest bidder. Inside of the church is the sound of the organ, and outside of it the music of the lash. Thus much for the two extremities—our "religious institutions" at the one end, and "our peculiar institution" at the other—while for hands, we have a political claw, admirable for clutching expedients, but now unhappily obsolete in consequence of the uncomeliness of that sort of game.

But it needs not that I should act as cicerone, this nondescript of American art is in open daylight, a sight for gods and men. Now, in order to life and locomotion, Nature demands that we either bring the feet into symmetrical correspondence with the head, or reduce the latter to the possibilities of the feet. In its present plight, this national incongruity of grouping—this *Columbia* of ours—can no more hold living place among the nations, than could an ichthyosaurus of the ancient world among the animals now existing upon the earth. R. T. H.

Poetry.

"The truly beautiful ever leaves a long echo of harmony in the soul."

For the Herald of Progress.
THE DYING IMPROVISATORE.
LINES ADDRESSED TO A PORTRAIT.
BY MRS. EDWIN JAMES.

Yes! there is sadness in those deep, clear eyes,
And o'er that angel brow the shade of thought
Hath passed, though mantles yet a youthful bloom
On that calm cheek. Still let me gaze upon thee,
Beautiful shadow! till the memories
Of those heart-thrilling chords awake and shed
O'er my rapt soul their heaven-born harmonies.
Hark! yet again those magic tones I hear,
And throbbing crowds surround thee; little deem
They gaze and thoughtless ones, that 'neath the
dear.

Uncerthly calmness of that young pale brow,
There lurks a fire all hidden which consumes
The spring time of thy life, and thou dost chant
Swan-like, thine own death-dirge, dear child of
genius!
Save as the pastime of an idle hour,
They heed thee not; nor may I mourn for thee
When thou art gone: the loved of Heaven die
young.
Nor theirs the loss; yet will I weep for aye,
From this, our sphere, so bright a spirit hath
passed—
That a fair star is quenched where all is dark—
That in a waste and rugged wilderness
One lovely flower hath faded!

For the Herald of Progress.
SYMPATHY.
IMPROMPTU.

BY A. W. FENNO.

"What love is, if thou wouldst be taught,
Thy heart must teach alone—
Two souls with but a single thought,
Two hearts that beat as one."
"And whence comes love? Like morning's light
It comes without thy call;
And how dies love? A spirit bright,
Love never dies at all."—GERMAN SONO.

Though thou art far away, dear Love, in thy cold
northern clime,
I feel the beating of thy heart as if still pressed to
mine,
And did we dwell fore'er apart, as far as pole
from pole,
Still, still would thrill the electric cord that binds
us soul to soul.
A sharp and sudden twinge of pain just darted
o'er my brow—
I know by that, dear gentle one, thy brain is
throbbing now;
But it shall quickly pass away beneath my mighty
will.
For when my brain and heart are calm, I know
that thine are still.
I need but close my waiting eyes, an image bright
of thee
Is floating on the waves of light, as birds float on
the sea;
And when thy heart's sweet melody rings out a
merry chime,
Ah, then my heart-strings gayly sound in unison
with thine!
And when thy brow is clouded, and thy soul by
grief oppressed,
The waves of sorrow swell my heart, like the
great sea's unrest.
What power thus can thrill the soul and 'round
the heart-strings play?
'Tis spirit answering spirit when forms are far
away;
'Tis Sympathy's untarnished chain, linked at
Creation's birth,
Which binds in strong, but gentle bonds, all lovely
hearts on earth;
And heart doth speak to answering heart in
sweet and thrilling tones,
As the unshaken sea responds unto the sea-
shell's moans.

CINCINNATI, March, 1862.

HERALD OF PROGRESS.

ANDREW JACKSON DAVIS, EDITOR.

NEW YORK, SATURDAY, MAY 17, 1862

TERMS OF SUBSCRIPTION:

SINGLE COPIES, per year \$2.00
TAXES " " to one Post Office " 5.00
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All notices, advertisements, or communications, intended for publication, should be sent in the week preceding the date of publication. The earlier the better.

All letters to be addressed to
A. J. DAVIS & CO., PUBLISHERS,
274 Canal Street, New York.

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

PAGE FIRST contains contributions of great suggestiveness and importance to mankind.

ANSWERS TO CORRESPONDENTS were not prepared in time for this number.

Our next number will contain another "Ancient Glimpse of the Spirit-Land."

THE MENTAL WORLD is everywhere stirred deeply in these days. The progress of mankind for the coming ten years will be rapid and universal. Signs of development are multiplying.

See the Battle Creek Debate, published on page second. It will be observed that, from first to last, the Advent brother fails to grasp the great principles of the spiritual movement. His objections are of the most superficial character, and his arguments are not improvements on the objections. The conclusion of the discussion will appear next week.

Acknowledgment.

We have received two dollars from "C." Newport, and one from "E. H." Lockport, for William McGibbon, which sums have been appropriated towards his rent from May 1. If others feel disposed to aid us in making up the small amount needed to smooth the passage of this worthy old Scotchman and his companion to the better land, we shall be happy to execute their wishes. The object is a worthy one.

Re-opening of the Ports

It is generally believed that before many days have passed, President Lincoln will, by proclamation, re-open several of the most important southern ports. This will revive foreign trade, stimulate commerce, and strengthen the loyal citizens of the South, and, at the same time, relieve the necessities of all classes, so far as food and clothing goes. New Orleans, Pensacola, Port Royal, Beaufort, and some other ports will doubtless soon be opened.

Progress of the War.

The week past has been one of decided visible progress in the work of crushing the rebellion. Generals Burnside, Butler, Mitchell, and Halleck, in their respective locations, have made important advances, all tending to weaken the foe. The chief event of importance is the evacuation of Yorktown by the rebels, in anticipation of a successful attack by General McClellan. The enemy removed a portion of their guns and stores, but at last seem to have fled precipitately, abandoning seventy-one guns and much valuable property. Gen. McClellan followed close in their rear, and at Williamsburg a sharp engagement took place, resulting favorably to the Union arms. The direction the flying rebel army will take is not yet known.

Much speculation has been occasioned by the visit of the French Minister to Richmond, and reports abound as to his peculiar mission there. We deem none of these sufficiently authoritative to republish. At the same time it is not altogether improbable that a new complication may be looked for from this source.

The increased weakness of the rebels is abundantly apparent, and each week will serve more clearly to reveal the utter desperation of their cause.

Later intelligence represents the battle at Williamsburg to have been most desperate, and attended with heavy loss to the enemy. Our own soldiers, especially Gen. Hooker's division, fought with great valor, against superior numbers, having from 200 to 300 killed and over 700 wounded.

Gen. McClellan has sent a heavy force to West Point to intercept the rebels.

At the West three brigades of Gen. Buell's army have seized the Memphis and Charleston R. R., between Corinth and Grand Junction, and from all directions the rebel army is being gradually hemmed in, so that retreat will be impossible.

The operations of Commodore Porter's flotilla, at New Orleans, seem to have been immensely successful. After a desperate engagement all the rebel forts and batteries were captured, and their gun-boats and floating-batteries, fire-rails, &c., destroyed. The enemy are reported to have destroyed, with their own hands, from eight to ten millions' worth of cotton and shipping. A wholesale destruction of property, chiefly cotton, seems to have

followed the reverse at New Orleans. All along the river, planters are setting fire to their cotton, and rolling their sugar and molasses into the river.

Our School-House.

Every object in Nature is a study for man. There is not a flower that germinates, grows, and blossoms—there is not a rock that is formed, whose particles are aggregated, and which, in turn, are disintegrated—there is not a rivulet that sings on its way through rocky banks and enameled meadows—there is not a visible thing that does not unite in the chord of universal harmony vibrating throughout Creation. Everywhere, around man, are a thousand objects of beauty, wisdom, and worth, to challenge first his admiration, and afterwards his own individual investigation and reason, so that he may be led by the divine threads, which connect all things with the original source of creation, to the Spirit of the Founder and Author of the Universe.

The whole world is but a school-house for infant minds. Within it are distributed abundantly, apparatus upon apparatus to illustrate all the truths which can be known by those who are placed as students within its beautiful influences. No costly expenditure has been requisite to supply the willing pupil with the machinery, by which he may be enabled to illustrate and to comprehend the most secret and intricate depths of philosophy. A plant, within its simple exterior, has a whole world of truths which a man may study for a lifetime and yet leave the field of observation unexplored. The pupil, too, is a Universe in himself, and to comprehend himself and the wonderful machinery which controls and governs him, is a study which needs to be assisted by an examination of all the things by which man is surrounded. What school-house can be compared to this? What optician can furnish so beautiful an apparatus for the study of the laws of light, color, and reflection, as the eye itself? What do we need of books to mislead us as to the formation of objects on the retina when observation tells us that that membrane is too coarse to receive the diminished images which reason tells us are adjusted in the myriad planes of the vitreous humor? Why is the telescope needed, when the soul can penetrate space, and by the force of intuition, analogy and reason, can demonstrate to its own satisfaction, that the spots on the sun are only so many satellites, wheeling their way in the neighborhood of that central luminary? What do we want of the microscope, when we can geometrically measure the particles in the blood, and define the properties by appealing to the laws which regulate the formation of each kind of matter? And so we might question the necessity for many of the artificial contrivances made by man in his feeble attempts to demonstrate the truths of science. Yet these, too, have their uses. They serve to confirm our impressions—to satisfy our reason, and to enable the thorough materialist to go up higher into the sphere of causes. They are the instruments to carry conviction to unilluminated minds, and it thus becomes man's duty, as well as pleasure, to construct these aids to reflection and thought, that the world may be prepared for the still greater truths and the still more wonderful inventions, which the inevitable law of progress will bring to light.

Our school-house, then, is one in which manual dexterity should go hand in hand with mental sagacity and skill. It is selfishness to think and conceal the truths which burst upon one's opening vision. If it be man's duty to study, so is it his duty to reveal—and he should not be contented with merely acquiring knowledge for his own gratification, but should demonstrate, by visible, tangible forms, the truths which he has discovered. Who can tell us if magnetism gravitates? We think it does. Why? Because one half of the particles of a charged wire—the downward half—are in motion in one direction, and the upper half in the contrary direction. Turning the wire does not alter the facts; and only by the gravitation of the magnetism can we account for the phenomenon. The upper and lower particles run like two cog-wheels, one forward and the other backward, of course affecting the magnet above and beneath the wire, in the manner which is deemed so singularly mysterious by the philosophers of our time. Now, our school-house is full of truths of a similar kind. We can arrive at them without much trouble, if we will only interrogate Nature with confidence and without distrust. There is nothing mysterious in truth itself. It is plain—it is simple. Where complication exists there is confusion, and the whole truth is not discovered. Let us only enter the school-house with the determination to accomplish our work, and we shall be prepared, not only for what is ready for our investigation to-day, but for millions of truths which lie directly in our path, and before us, and which will be unfolded as we advance to receive them.

Central Park Conservatory.

The Central Park Commissioners have made arrangements for the erection of a show-house or conservatory at the lower end of Central Park. Here it is designed to present, on exhibition and for sale, the rarest flowering and foliage plants, and the finest exotic vines. The enterprise cannot fail to be conducive to an improvement of public taste.

It will be seen by a reference to our advertising columns that Dr. and Mrs. Spence have located at No. 52 Bond Street, where those desiring treatment for physical or mental diseases can consult with them.

A Good Light.

Some one has given the following bit of advice: "If you are looking at a picture you try to give it a good light. Be as courteous to your fellow-creatures as you are to a picture." Passing up Broadway we stopped at an auction-sale of oil paintings. Two boys stood holding the offered pictures upon a stand, conveniently placed in front of a large reflector, with a brilliant light; and we felt the force of the lesson. Indeed, so strongly did it impress us, that we refrained from bidding, lest for want of so good a light, the artist's work should appear tame and inferior.

Then we thought of this application: If you are passing judgment upon a fellow-mortal, have charity, afford him a good light, and give him the benefit of his fine appearance. But don't bid on him—don't venture a cent's worth till his character is subjected to a more trying light. See how he passes the ordeal of temptation. Half of us who pass for very proper men, never knew the disadvantage of a "bad light"—never underwent severe trial.

Private virtue, integrity, and all human excellencies, are brilliant and resplendent enough, we all know, in the blaze of a good light. So the semblance of all these, the counterfeit, will pass for genuine observed alone from the favorable point of view. Paste imitations will pass in a crowd, when the glitter and glare is too great to admit of close inspection. But it is only the pure diamond that from the darkest corner gathers up the faintest ray of light and sends it sparkling back, broken into a thousand shining fragments.

So the real true character will bear all kinds of light, and in the darkest hour, whenever one ray of light penetrates its gloomy enveloping, the pure gem will sparkle clear and bright as a diamond!

As a matter of charity then, we reach the sentiment, give every fellow creature the benefit of a good light. At the same time commend us to those souls, simple and true, which need no ostentatious adjusting to secure a favorable light, but which beam clear and pure from the darkest corner. C. M. P.

The White Man's Country.

Mr. Saulsbury, of Delaware, at the conclusion of Mr. Wade's speech in the Senate, said that the passage of the Confiscation Bill "would be the death-knell of the Union. He predicted that in 1870 there would be more slaves than now, because the people will enslave the whole race. If they sent 5,000 more free negroes into Delaware, he would go before his people to enslave the whole race, for the people were determined that this shall be a white man's country; but by this sort of legislation you are dragging up the filthy negro to be the equal of the white man. But this shall be a white man's country, and the negro shall never be his equal."

Was ever so infamous a purpose so unblushingly avowed by a legislator, under any system of despotism? There should remain no doubt with the country as to what to do with slavery, when to tolerate its longer existence is to court the annihilation of all human rights.

The assertion that this shall be a white man's country is strangely inconsistent with the proposition to extend and perpetuate the "peculiar institution," since it is well known that the servile race invariably increase in a much greater ratio than the enfranchised, and that slavery prevents the immigration of fresh populations from European nations. We once heard a slaveholder of Saulsbury's own state, who was combating the anti-slavery idea, under the conception that it only had the good of the African at heart, say:

"If I wished to do that race the greatest good, I would extend slavery everywhere; re-open the slave trade under wholesome regulations, and throw around it the whole protection of the Government. Then in less than half a century we should have not only the Southern States, but the whole country Africanized. They would soon become more numerous than the whites, and must, at no distant period, be enfranchised and become our rulers."

With the undeveloped or imbruted white man even, whom slavery and its counterpart, land-monopoly, have rendered only less dependent than the slave, the "false pretense" of making this a "white man's country," by enslaving the blacks, will scarcely pass without question; while no intelligent freeman will fail to detect the imposture.

To slavery alone, as every school-boy knows, we owe the presence, in this land, of nearly every person of African descent. That it is the interest of slavery to encourage the increase of the servile race, and to discourage that of the free, no man in his senses could fail to perceive. With the abolition of slavery, the blacks would be drawn to their native clime, south, while the demand for free labor in the Border States would call in immigrants from the East and from Europe, and the African element in their population would become greatly reduced, relatively, if it did not wholly disappear. J. K. I.

Plymouth Church.

On Sunday morning, May 4, seventy-nine new members were admitted to fellowship in Henry Ward Beecher's church. A very large proportion, it is stated, were from the Sunday-school, that hot-house for church transplanting.

The edifice was beautifully decorated with flowers. Doubtless these sweetest of Nature's offerings were emblematical of the beauty and luxuriance which abound in natural paths. Plucked from their native beds and attached to the church walls, their speedy withering indicates but too truly the effect of church fetters upon the human spirit. Yet are there those who choose rather to fade and die in

bonds, than to luxuriate and bloom in freedom.

Equally strange is the fact that in the darker dungeons of superstition which abound all over this fair land, the dim twilight of Plymouth Church contrasts so powerfully with their deeper darkness that its confines are believed to be almost as dangerous for "little stray sheep" as the unfenced and unhedged fields of Nature's vast temple. So, while we deplore the fact that seventy-nine intelligent men and women could not choose to be wholly free, thousands mourn their partial grasp of the principle of human individuality and independence, as a fatal departure from the "straight and narrow path." And what grieves these conservative hearts may well gladden ours. Success, then, to Plymouth Church!

Wounded Soldiers.

Arrangements are now perfected by which our wounded soldiers are well cared for. At Yorktown and elsewhere on the coast they are put upon hospital steamers and brought to this city, furnished, meanwhile, every needed attention. If able, from here they are sent home free of expense to themselves. They are not on furlough, but are booked as "in hospital," and still draw pay and subsistence the same as in service, while they are sent to their homes and return at the expense of the government.

The Western Sanitary Commission.

The Western Sanitary Commission makes another appeal to the patriotic for funds to carry on their enterprise, and for fear there may be some misunderstanding with regard to this enterprise, we make the following statements:

General Halleck has given this Commission the supervision of the hospitals in his department, and, in connection with them, the floating or steamboat hospitals that accompany the movements of his armies. Although volunteers, and receiving no pay, they act under direction of the General. When any of the Commission travel on business of the Commission, they do so at their individual expense, thus saving all that is given for the benefit of the soldiers.

They have now in hospital at St. Louis some six thousand sick and wounded. The inhabitants of St. Louis have given largely, but they have suffered more in proportion than any loyal men. As many think that these needs are being supplied by the United States Sanitary Commission, we would state that they have no agency in St. Louis, and that the hospitals and hospital steamers there are dependent on the Western Sanitary Commission, which is an entirely distinct organization. Their only agent in this city is Mr. James A. Roosevelt, 94 Maiden Lane, who will take charge of and forward either money or hospital stores. The articles most needed at present are heavy cotton hospital shirts and drawers.

A Brave Woman.

The wife of Sergeant R. D. Brownell, of the Rhode Island Volunteers, and cousin to the avenger of the lamented Ellsworth, figured conspicuously in the engagement at Newbern. The regiment were without colors, and Captain Grant drew from his bosom a small American flag, which Mrs. Brownell held aloft, cheering the men as they rallied about it. Soon after, hearing her husband was wounded, she assisted in carrying him from the field. On one occasion she was insulted by a rebel officer, when she drew a revolver and shot him, wounding him badly. The fellow succeeded, however, in getting away. Mrs. Brownell is only 20 years of age, and a very charming lady. Her husband, though badly wounded, is doing well, and will soon be enabled to resume his duty.

The Fugitive Slave Law.

We extract the following from the speech of Wendell Phillips at the Anti-Slavery Anniversary:

"There is an old adage, 'The devil is an ass.' He always is, and when he framed the Constitution he put the fugitive slave clause in it, and that fugitive slave clause, in my apprehension, has been the mightiest, strongest weapon which the abolitionist has had to produce this uprising of the people. Allow me to tell you a story. A girl of seventeen flying from her father, who also by law was her master, reached a village in Wisconsin. Finding herself in the broad street, she said, 'I will appeal to the first comer to save me.' They happened to be two young men who listened to her story. They could not keep her in the village, and hurried her to Milwaukee. The father was in pursuit, and for protection they hid the child in a large hoghead, and the man passed by from time to time. In an interval they passed her to the next town, where she was enabled to depart, and get under the protection of Queen Victoria. She wrote back a letter stating her story. The two young men read it, and went to their clergyman with it; and the result was that in that town there was that year two anti-slavery votes cast; the next year they had fifteen; and now there is a representation throughout the State in the House of Representatives. I have seen the Supreme Court of that State, the child of that little drop of rain, fling itself against the decision of Judge Taney and the Fugitive Slave bill. All over the country it has been the same—unhesitating, unnoticed, making its way down into the little obscure places of the people, this small voice has made its way; and when statesmen doubt, when Seward remarked to Dayton and told him to tell Europe that this was a political quarrel, in a little while it would be over—in ninety days—and no man would change his purposes, the people felt its way with its right hand to the neck of the slave system, and has not ungrasped it yet, and never will I think, until it has strangled the monster. Now, this is my faith as to slavery."

Senator Wade and Confiscation.

Senator Wade's late speech on the Confiscation Bill has many terse points. We make the following quotation:

"Some men are willing to take certain property, but are very much afraid lest we should touch slavery. Since this war commenced I have felt absolved of all my duty to afford any protection to the rebels in this respect, and I would, if possible, free the slave of every rebel. And I have been amazed at the conduct of the Border State men, that they should hold on to this institution so long, when it has been their weakness and almost their utter destruction. None of the Free States have been invaded since this war commenced, while some of the Border States have been almost overrun by the rebels. This is not because the Southern men are not brave, but because they lean upon this institution until they become as weak as infants in the grasp of free men, and they become simple tenants at our will. It seems strange to me that they will so cling to this institution, and that they have not long ago risen in their strength and declared that it should be blotted out forever."

"Mr. Henderson (Union, Mo.)—I desire to ask the Senator if he is perfectly satisfied in his own mind—if it is desirable to do away with slavery—if he thinks his course will accomplish it sooner than the course of the Border State men?"

"Mr. Wade.—I am not permitted to choose my course—not at all. But when I see these black chattels put forward in front of their chivalrous owners to shoot down our gallant men who have gone forth to defend our glorious institutions, I am strongly tempted to make the fatal appeal to you of the Border States, and say to the bondsmen: 'Stand forth invested with all the rights wherewith God Almighty has clothed you; come over to our side and help fight the battles of freedom, and you shall be free.' It would be only a righteous retribution on these rebels. Suppose we should do it. What would become of you of the Border States? Talk about our persecuting you and prosecuting the war in a vindictive spirit—you ought to be thankful that we have been so forbearing as we have. But we are asked, for what object is this war prosecuted? We have prosecuted no war except in self-defense. The object for which this war is prosecuted was set forth in the speeches of the leading traitors. They declared it to be to establish a government whose cornerstone shall be slavery. That is the object for which this war is prosecuted. But, sir, it ought to be known to every one, that when any nation has reached to a certain height of civilization slavery must disappear. In ancient times they worked the galley-slave at the oar in time of war, to move forward their vessels of war; but could they stand for one moment against the steam-engine? When the steam-engine came the galley-slave passed away. The steam-engine, and every other labor-saving machine, is an abolitionist, and preaches stronger abolition sermons than ever issued from the lips of man. Can you put your slave in carrying burdens against the railroad, or against the reaper or the mowing machine? And I might go on until to-morrow morning, counting these instrumentalities which are to destroy your system, and yet you go on against God and against Nature, clinging with pertinacity to a system which has already passed away. Slavery must away. It is doomed by this war effectually. Some of the advocates of this institution seem to think that the Creator of the universe is a pro-slavery being. But, sir, if I have not greatly mistaken him, he is at least a gradual emancipationist. All human institutions must come to an end, and thank God, those that are worst must end first. This war is prosecuted for eternal slavery. I am fighting against it for eternal freedom, and I shall stand here to the end, fighting for my life and for free institutions—not for myself merely, but for all mankind."

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Letters From Fredrika Bremer.

The Tribune publishes letters from Fredrika Bremer, addressed to a friend in this city. Miss Bremer proposes to contribute one hundred dollars in aid of the plan of emancipation set forth in the President's message, and adds:

"Small as is the sum, it may yet serve to free a poor elderly black woman working under the lash. I saw in South Carolina and in Cuba two or three such old faces, whose settled looks of despair will forever haunt me. During the summer the money will be sent to you in a check from London. I cannot tell you with what joyful sympathy I shall henceforth follow the triumphs of your arms, for I see justice and generosity to your white as well as your black brethren going with them."

Miss Bremer returns her thanks to her friends in America for the gifts sent to her home during her absence, and dwells upon the pleasure she derived from her visit to this country. She says:

"But it is especially with my friends in the homes of the United States—those good and blessed homes in the North, the South, and the West, in the free states and in the slave states, where I have been a happy guest—that I wish to speak; to commune as I did when I was with them, as a sister with brothers and sisters."

"The recent message of President Lincoln, and his proposition of compensation by the government to those slave states which would give up the institution of slavery and re-enter the Union as free states—this proposition, made in terms as wise as its tone is manly and resolute, seems one of those measures of high politics which alone can rule over lower ones, conciliate the interests at war, and make the United States government rise to the dignity of a high moral principle. It is also simple as the egg of Columbus. It seems the thing to be done."

"Such inspirations come from God to good and upright minds. It makes them natural Presidents of the people. In this case it seems clear that the chief magistrate of the United States, by this measure, has associated to himself all honest, unselfish hearts, in your great land, for one great work—for right and freedom, and peace, for the good of all. And it seems to me that the father and mother will talk about it in their homes with their children and servants; that the brother will confer about it with his sisters and brothers; that everybody will come forward to give his mite

of work and good will—the widow her penny, the child his toy; that there will henceforth be both in the South and the North a third party, which may be named *Christ's party*; a party for brotherly love, for sacrifice, for peace and good will—and that every Christian man and woman will enlist under its banner. The stars of that banner will never fall off, but they may shed a new luster over the people of the United States, and bring a harmony and prosperity to the homes of America which they have not known before."

Encourage the Soldiers.

The following extract from a letter of William A. Howard, of Michigan, from Washington, to the Soldier's Relief Committee of Detroit, describes the feelings of our sick soldiers, at the evidence of home support. These devoted heroes need only to know that their left behind still tenderly regard them, feel for their discomforts, sympathize in their pains, and shed tears over their graves, to not only fight like veterans, but endure suffering like martyrs.

"Our brave fellows, day after day, saw their companions falling with disease of the most malignant type. Utterly unable to make them comfortable, their hearts almost failed them. Had two angels from heaven suddenly appeared amongst them, the surprise and the joy could not have been greater. And when told that the whole people at home sympathized with them, and was proud of them; that the busy fingers of our women were at work for their comfort; that if they fell by disease, or by the hands of the enemy, they should be lifted up and tenderly cared for, their eyes filled with tears, and their strong limbs shook with emotion. It was like an electric shock."

"One officer said he had never seen so great an effect produced in the moral tone of his regiment. To feel they were not to die like dogs, uncared for by the people of the state whose honor they were upholding at so great a sacrifice to themselves, roused at once all their latent energies and caused their eyes to moisten with tears of joy and gratitude. For myself, I have slept in a bed but two nights since I left home. I have traveled on foot many miles in the mud and rain, but to see their joy has made my work light indeed."

Can't Take Care of Themselves.

A Detroit paper tells the following story of one of that unfortunate class who are unable to live without masters to provide for them:

"About five years ago an old colored man came to this city from over the river in search of employment, and was directed to a farmhouse some twelve miles out on the Pontiac road, where wood-choppers were much needed. Thither he went, trudging the whole distance on foot, and secured an engagement at merely nominal wages. Here he worked faithfully for a year, when his employer told him that if he would go to work on a piece of contiguous woodland, he might have a life-lease of all he would clear and fence in. The task of clearing even a single acre of heavily-timbered land seemed almost impossible; but the idea of having a place he might call his own as long as he lived, nerved him to the undertaking, and up to the present time, by commendable perseverance and industry, he has not only cleared between ten and eleven acres of ordinary woodland, but grubbed and plowed it too, besides putting up a comfortable log cabin, in the regular 'Old Virginia' style."

What are They?

"The citizens of Philadelphia have purchased a library of religious books for the spiritual condition of the rebel prisoners of war held by the United States. Fourteen hundred volumes have been sent to the prisoners at Camp Douglas, near Chicago."

If these fourteen hundred volumes consist of such works as "Baxter's Call," "Paley's Evidences," "Scott's Commentary," &c., we predict a loud appeal from the victimized prisoners against such an infliction. They might appropriately be furnished with copies of Uncle Tom's Cabin, The White Slave, Life of Frederick Douglas, Twenty Years a Slave, &c., &c., adding files of the Atlantic, Continental, New York Tribune, Liberator, and numerous copies of Rejected Stone, Helper's Crisis, and Life of John Brown.

With these works at hand, we should have hopes for the improved "spiritual condition" of the rebel prisoners of war.

Land for the Landless!

The Free Homestead Bill has at last passed the Senate, and awaits only the President's approval, which will not be long withheld. The final vote was taken on Tuesday, May 6th, and the bill passed by a vote of thirty-three yeas to seven nays!

Although this bill will be regarded by many reformers, as defective in some important details, it forms a precedent for more favorable legislation, and initiates a policy, which we trust will be pursued, until the soil shall be as free to the cultivator as the air he breathes.

The concluding speech of Gen. Pomeroy, of Kansas, the telegraphic report of which follows gives the true bearing of this measure upon the real interests of the country. He was erroneously reported in some of the city papers as having opposed the bill.

He said "he was opposed to any bill which would at this time tend to deplete the Treasury and weaken the Government. We need all our resources, and, if this bill would weaken them, he was against it. He contended that the public lands had produced no revenue for five years. There were land-warrants already issued which it would take seventeen years to finish up. The speedy settlement of the public lands would produce far greater revenue to the Government than any sale of them."

He thought the Government had no right to speculate in the public lands. The history of the great monopoly of the public lands was written in sad lines all over the countries of the old world. Thirty thousand land-warrants cover the whole of Great Britain, while in Ireland two and a half millions of people are working on lands of which they do not own a

foot. He urged the passage of this bill, because the first public lands sold for more than ever they cost, and the account can be closed with the Government without loss. The true strength of the nation did not consist in the mere amount of money it could raise, but in the men—honest, God-fearing men. The true way to strengthen the country would be to give every man with a family a homestead. He demonstrated that through the tariff a well-organized family would pay double what would be the interest on a quarter section of land. He argued that the best way to secure freedom was to grant free homesteads to free men, who were worthy depositories of the principles of free government. He referred to the struggle in Kansas as a small pocket edition of the present struggle, and freedom was secured to Kansas by free settlers. He also urged the passage of the bill as a means of connecting the East with the Pacific Ocean. The pioneers were advancing westward now at the rate of 100 miles per year."

The Anti-Slavery Anniversary.

The annual meeting of the American Anti-Slavery Society, on Tuesday and Wednesday, May 6 and 7, was largely attended. The sessions were held at Dr. Cheever's Church and at the Cooper Institute. Addresses were given by Wendell Phillips, Wm. Lloyd Garrison, Wm. Wells Brown, Miss Annie E. Dickinson, Rev. Dr. Cheever, and others.

Those who listened to the address of Mr. Phillips, on Tuesday, pronounce it one of his best efforts.

The Treasurer's Report exhibited the following favorable condition of finances:

Balance from last year's account	\$1,086 98
Donations and subscriptions to the Anti-Slavery Standard	13,447 26
	\$14,534 24
Expenses for publication of Standard, lecturing agents, &c.	9,983 85
Balance to new account	\$4,550 39

Girard College in Danger.

It is apprehended that the will of Stephen Girard will be set aside. In late lawsuits a decision has been rendered from which an appeal is pending. The decision of Judge Higgins was in effect that the testament of Mr. Girard, in some of its features, was an "aggressive trust," against public policy and law, and therefore void; and that in the eye of the law he died intestate, and his estate on the day of his death vested in his heirs.

Starting as this decision, hazarding the Girard College, the Philadelphia North American intimates even more startling circumstances in the case.

"It is asserted that a combination has been formed in this State, extending from Pittsburgh to Philadelphia, and embracing men of professional, and especially of political distinction, to destroy the trust, and divert the estate from the purposes to which the testator solemnly devoted it. Speculative interests, contingent upon taking the bread from the mouth of the orphan, have been spread far and wide, and even the professional skill which at one time was employed and paid for by the people of Philadelphia to guard this trust, is now found upon the side of the heirs, engaged in this effort to destroy it."

Honor to Hungary!

It is stated as a curious, but authentic fact, that no instance is on record of a Hungarian who has favored the Southern rebellion. Probably every other respectable nationality is represented in the rebel ranks to-day. But Hungarians are lovers of liberty the world over, and all who fight are found on the right side in our revolution.

A correspondent of the New York Times says: "When Gen. Fremont was at the West, his most secret dispatches to the President were sent in Magyar, which was as good as a cipher, since no traitor knows the tongue." What a proud compliment to the native language of Kossuth—"No traitor knows the tongue!"

Can it be True?

A letter-writer from the West offers the following statements respecting the abuses of Union men by the rebels in Tennessee:

"The wife of an Iowa man says a great many were hanged, and that she herself knows six who were suspended from a tree within two miles of her own dwelling, and left there a prey to the buzzards and the crows. Their bodies were afterward taken down and buried, but not before the rebel outlaws were at a safe distance, as the people were fearful, and not without reason, that had it been known the rights of sepulture were given to the poor martyrs, those who performed that common act of charity would probably have shared their fate."

"The woman says that one of the Union men who had been impressed and afterward deserted, more perhaps because he believed his family were starving than from his abhorrence of joining so unholy a cause, was captured in Lauderdale county while on his way home, and was actually nailed to a tree and left there to perish by inches."

It is a Pity.

JENNIE JUNE, in the Sunday Times, expresses the opinion of more than one when she says:

"It is a great pity that the Bloomer dress is in so many respects impracticable. It is certainly the best and most convenient costume ever invented for country wear. It is no obstacle in running or climbing; it does not drag in the wet grass, and it permits greater activity, with much less fatigue than the long skirts. But it is undignified; it is anything but graceful or classic in its appearance; it makes a staid middle-aged lady look like a venerable hoyden, and the most elegant belle like some 'Hattie Tomboy' out for a 'lark.' There are pretty girls who can wear it, as they can wear anything, with ease and grace; but generally, as we have remarked, it is quite impracticable."

Persons and Events.

"He most lives who thinks most—feels the noblest acts the best."

PERSONAL ITEMS.

—The Hon. ERASTUS CORNING, M. C. for the Albany District, has generously advanced \$100,000 to the paymaster at Watervliet Arsenal, for the purpose of paying the operatives at that establishment (who have not received any money from the Government for five months) a portion of their wages.

—Gen. SIGEL recently received an intimation that some of his countrymen were desirous of contributing toward a testimonial for his benefit. His reply was, that, if his countrymen were desirous of doing something that would be appreciated by him, they could do nothing more fitting or appropriate than to raise some \$20,000 or \$30,000 for the benefit of the families of German volunteers.

—COL. JENNISON, of the 1st Kansas, has been sent to Alton, and parole refused. Lieut. Geo. H. Hoyt, arrested at the same time, is the young Boston lawyer, the volunteer counsel for old John Brown. The reason of these arrests has not transpired, but the reason for extra severity has no remote connection with the fact that both are Abolitionists, and Denver and Sturgis are not.—Tribune.

—It is said that the youngest daughter of the late SAVANNAH MASON, now rebel agent in England, has become a confirmed lunatic, and is the inmate of a madhouse. The cause is the present condition of the country.

—JUDGE EDMONDS contributes an article to the last Continental, entitled "What shall we do with it?"

—MRS. HARLAN, wife of Senator Harlan, and Mrs. Fales, wife of Jos. T. Fales, formerly Auditor of the State of Iowa, are now at Cairo, under authority from the Secretary of War to visit any and all places where sick and wounded soldiers from Iowa may be situated, empowered to draw on the proper officers for transportation, when necessary, and provided with an order to all officers of the service to afford them courtesy, protection, and aid.

—JOHN McDONALD, of New London, Ct., has baked and distributed 20,555 pounds of bread to the poor and needy during the six months ending May 1st. This charitable enterprise was done at the order of Mr. Ezra Chappel.

—MR. SLIDELL is closeted nearly every day with some of the firm of Rothschild, at their banking-house, in the Rue Lafitte, Paris, and is endeavoring to negotiate a loan on behalf of the Confederate States. He is likewise said to be worth three hundred thousand dollars, which he invested, before he left his country for his country's good, in English and French securities, thus showing that he never intends to return to the "green land he left behind."

FOREIGN ITEMS.

The Australian arrived on the evening of the 7th, bringing little news of importance.

—The steamer Tubal Cain had left Liverpool for Nassau, with a large cargo of arms and ammunition, designed, it was supposed, for the Southern States.

—The ceremony of opening the Great Exhibition, on the 1st of May, was to be made national in character, and very imposing.

—President Lincoln's Thanksgiving Proclamation is severely criticised in the London Times, as surpassing in "profanity and self-deception" any ordinary ceremonial.

—The Court of Queen's Bench had refused the application for a new trial on behalf of George F. Train, who had been convicted of a nuisance for his street railroad. This seals the fate of horse-railroads in London for the present.

—Kossuth had just lost his second daughter, aged 18.

—Mr. Gladstone is reported to have said, in his speech at Manchester: "The final verdict of history will be, that there never was an occasion in which the civilized nations of the world in general bore, and were content to bear, so much real misery resulting from a civil and municipal quarrel in another State, without interference, as there has been on the part of England and Europe in the present deplorable struggle in which the two sections of the great American Republic are now engaged." He dwelt on its deplorable effects upon British trade and manufactures, but lauded the patience with which the poor were enduring their trouble, and the efforts which were made by their employers and others to alleviate their distress.

—Both England and France are still excited on the subject of iron-plated vessels of war. The frigate *Couronne* is to be sent across the Atlantic by France to test its sea-worthiness.

—A secret invention has been made in France capable of destroying any plated ship at two miles distance. The secret is claimed to be known also to the British Admiralty. The first of four iron-plated frigates being built for the Austrian navy has been successfully launched at Tricote. She is called the "Salamander," and is built on the French plan.

—Garibaldi had renounced his intention of proceeding to the South of Italy.

—Naples was preparing to give a magnificent reception to Victor Emmanuel, who it was reported would remain some time in that city and then proceed to Rome.

—The French and Italian troops had come to an arrangement for the suppression of reactionary movements on the Papal frontiers. In conformity with this agreement French troops entered the Neapolitan territory, and in concert with the Italians pursued Chivavone's band. Chivavone, however, took refuge in the mountains, and the French troops then returned to the Roman States.

—In China, the Tappings had met with a reverse at Ming Hong, losing 1,000 killed. The French missionaries had been murdered by them, and the foreigners in Neuschong were reported to be in imminent danger.

—From Mexico news is received that the French army, although abandoned by the English and Spanish, has advanced and taken possession of Orizaba, in violation of the armistice, and threatens to march to the city of Mexico.

—The Tribune's special correspondent writes from Havana, under date of May 3d: "There is likely to be some fighting in Santo Domingo between the Spanish and Haytiens, the former claiming land as within their boundaries that has been occupied by the latter for ages undisturbed. The stronger will override the weaker, but driven to bay, the Haytiens will fight. Several batteries and some soldiers have been sent hence."

MISCELLANEOUS ITEMS.

—The House of Representatives have passed the Pacific Railroad Bill by thirty majority.

—The *World's Crisis* says: "Infidelity was never marching through our land with so bold a front, and with so great success as at the present time."

—The New England Methodist Conference sitting at Westfield, was brought to a stand in the case of a person asking admission to their connection, on the objection that he chewed tobacco!

—A great National "Ki-Yi Convention," or Dog Show, convened at Barnum's Museum, on the 12th inst.

—Elephants live for two, three, and even four hundred years.

—The number of fixed stars seen at any one time by the naked eye is estimated at one thousand.

—The Hindoo mythology includes no less than 330,000,000 deities!

—The average weight of the brain of a man is three and a half pounds; that of a woman, two pounds, eleven ounces.

—The Pine and Palm says that the waiters at the Delavan House, Albany, are compelled to work nineteen and a half hours per day, and are paid ten dollars a month!

—Cotton seed, planted at the close of the rainy season in Liberia, springs up so rapidly that in six weeks ripe cotton bolls can be gathered. The yield is very large, and the plants bear several years, ripening nearly all the year round! Good for Liberia!

—A singular death by lightning is recorded in a foreign paper: "A woman was killed by a stroke of lightning, which whirled her entirely around the trunk of the tree, and threw her up into the branches, where a part of her hair, her cap, handkerchief, and other articles of clothing remained hanging. Her body was stripped almost naked, and her back was broken."

—During the past week the Adams Express Company received over \$10,000 in money packages from the soldiers at Yorktown, for delivery to their families in this city.

—A letter received in this city from a Federal prisoner in Charleston, South Carolina, jail says, that the writer and other men imprisoned for "Union sentiments," are well fed and well treated, and that they have the liberty of the jail yard.

—The New Orleans Crescent says: "The late action of our Provost Marshal has shown the astounding fact that nearly one-half of our male population, capable of bearing arms, have sworn that they are aliens, and claim exemption from military service in consequence thereof."

—One firm in Sheffield, produces every week twenty tons of crinoline. It is estimated that enough crinoline has been manufactured in that city to encircle the globe several times.

—A new Academy of Music, it is announced, will be shortly built a little above Union place in this city. The building, which will cost about \$100,000, will seat 1,500 persons, and the interior tiers will be divided into boxes, to seat four persons each, in the European style.

—English expounders of law in the higher courts are prohibited, by the new chancellor, from wearing moustaches; all those gracefully curling and carefully treasured appendages must therefore be resigned, and there is great commotion, especially among the young and unmarried gentlemen of the "long robe" in consequence.

—Parisian Beau Brummels, who have no better employment than attending to the fashion of their coats and waistcoats, are trying to revive the absurd styles in dress and ornament of two centuries ago—knee-breeches, silk stockings, low shoes, highly colored velvet coat ruffled with lace, &c.

—A Yorktown correspondent of the Philadelphia Inquirer says that private Wm. Scott, who was condemned to death last summer for sleeping on his post, and pardoned by President Lincoln, (who rode out to camp in person to insure his life,) was killed in a charge of his regiment (Third Vermont) on the rifle pits before Yorktown. No stain attaches to his memory now.

—The Independent regards favorably "religious excitement." The editor says of those revivals "without excitement!" "Then they were without the divine power! Hearts burn, feelings glow, where God is. When he puts the heart into the furnace the fire is there, and when he molds it on the anvil, every blow sends flying wide around the glowing sparks. A revival without excitement? As well a summer without warmth, a day without light, a fire without heat!"

—Emerson Etheridge, in his recent speech at Nashville, said: "I am not superstitious, gentlemen, yet allow me to tell you that I shall always keep clear of the initials 'J. B.' J. B. stand for John Breckenridge; J. B. stand for James Buchanan; J. B. stand for Judah Benjamin; J. B. stand for John Bell; and, without intending to be offensive, I will remind you that J. B. stand for John Brown."

—Garibaldi has just received at Cremona, a very singular compliment. He addressed a letter to the youth of the city urging them to abstain from vice and to love and seek education. The concluding words of this address the scholastic authorities of Cremona have decreed should be written in Letters of gold on the threshold of their Gymnasium. They read as follows: "Had Italy been better instructed, she would long before this have known that her boundary was not the wall of a town or the hedge of a garden, but the high Alps and the broad sea. She would have swept from her all that defiles her."

—In his speech at the Anniversary, Wendell Phillips drew this contrast between Lincoln and Fremont: "Abraham Lincoln only rules; John C. Fremont governs. I find by the pulse and opinion of the people, the real President of the American mind does not live in the White House; he leads the Mountain Department of Virginia, and history will record the realities and not the appearances of the present day; and the reality is, that although the votes of '56 omitted Fremont, although the caucuses of '60 omitted him, the people buried him in their hearts, and reproduced him, when the emergency required it, on the prairies of Missouri, and elected him President of the crisis."

—It is said that tar (not gas tar) is a valuable disinfectant. This is due to the creosote and phenic acid it contains. There are many places, which, from various causes, it is difficult, and sometimes impossible to purify from obnoxious smells. In such places a saucer containing tar will diffuse an odor not at all disagreeable.

Progressive Literature.

All things are engaged in writing their history. The air is full of words, the sky of visions, the ground is all movement and signification, and every object around us seems to be speaking to the intelligent.

Public Library of Boston.

THEODORE PARKER'S LIBRARY.

An intelligent correspondent of the Evening Post furnishes the following interesting letter respecting a most creditable institution of the Modern Athens.

THE BOSTON PUBLIC LIBRARY.

In this institution Boston asserts her originality and her magnificence most remarkably. Her Free Library is preeminently a Boston institution, and, as an educational apparatus, may safely be set down as second in no sense to her complete school system, world-renowned as it has become. A letter of introduction to Mr. Capen, induced by my accidental obligation to Mr. Wendell Phillips, who presented me personally to the courteous librarian, secured for me a thorough inspection of the library treasures here hoarded up. It was a feast of fat things. The library now numbers about one hundred thousand volumes, many of them of rarity as well as value, and all of them, excepting the two or three thousand volumes conditionally donated by the Bowditch family, accessible, under provisions for the most part unexceptionably satisfactory, to readers and students. The only preliminary requisite on the part of those who wish to enjoy the priceless privileges of the institution is an agreement to conform to the rules and regulations. Twenty-two thousand six hundred and sixty names have been registered, whose conformity is proved most orthodox by the facts that only eighty-one dollars were assessed or collected for fines last year; and that of a circulation averaging five hundred and eighty-seven books per day, and aggregating one hundred and sixty thousand eight hundred and seventy-seven volumes for the year, only three hundred and forty remained unaccounted for at the close of the year. Novels are here, as in all circulating libraries, the most popular class of reading demanded; the proportion of orders for them being almost, if not quite half of all recorded. Last year the experiment of largely duplicating books other than novels, supposed to be popular, was tried, but it was found that no permanent demand was at hand to justify the adoption of any such system as a rule. A proof of the comparative completeness of the collection is furnished most conclusively in the fact that, some months since, the trustees caused a printed notice to be put into every book lent from the library during a fortnight, requesting information as to any book, not a novel, being wanted, either because not in the library or not duplicated sufficiently. These notices were distributed to the number of several thousand. Less than twenty-five books were asked for in consequence, and they were all bought without delay. Dare the trustees of the New York Society Library, or the directors of the Mercantile Library, undertake to publish a similar notice, and could they comply with the demands thus created? I trow not.

The library, oddly enough, seems to lose nothing of its attractiveness from the condition of national affairs. In fact, notwithstanding the absence from the city of so many now in the army, the number resorting to the institution has constantly and largely increased. This speaks well for "Ye Boston Ladye" and her love for books.

It is proper to notice the liberal provision made for the convenience of all who wish books, in the catalogues, which are furnished at rates that barely repay the expense of the paper on which they are printed. For instance, the smaller catalogue, containing the titles of about fifteen thousand books, and handsomely printed in a volume of two hundred and four pages, is sold at the desk for thirty cents, and successive supplements are supplied at three cents each. The larger catalogue, a somewhat bigger book than a bound volume of Harper's Monthly, is sold for a dollar and a quarter, and probably cost, to produce, ten dollars a copy.

THEODORE PARKER'S LIBRARY.

Second only to the munificent gifts of Mr. Bates in importance and value is the bequest by Theodore Parker of his fine library to this institution. I gladly accepted the invitation to make this remarkable collection of books my first object of observation. I was richly repaid. It has become known that Mr. Parker eyed the final destination of his books at the time of selecting them, which circumstance lends interest and value to the volumes as they now lie accessible to all who can appreciate them. There are of them 11,061 volumes and 3,088 pamphlets, rich in theology, metaphysics, ethics, history, modern and ancient literature, not excluding rare little Elzevir gems, monkish illuminated manuscript books, and other monuments of curious and recondite learning. The trustees acknowledge, moreover, that this collection brought comparatively few duplicates into their library. An odd-looking Persian publication, together with any number of books in various other languages, gave fresh testimony corroborative of the assertion that Mr. Parker was practically familiar with thirty-four languages. A rough estimate placed the pecuniary value of this collection at twenty thousand dollars.

There are in most of the books autographs of the former owner, and in some of them pencillings characteristically amusing. In one I saw, on the first fly-leaf, the following words:

"The author of this book sent me a copy, but I foolishly lent it to Rev. —, who never returned it, and I bought this to supply its place."

It is an open question who this pilloried pilferer was; but I'm afraid he was an orthodox clergyman, to receive this branding from Theodore Parker. In another old black-letter volume of venerable look, dating long before the world had a Shakespeare, I noticed, in Mr. Parker's hand-writing, the quaint, curt criticism: "This book is as rare as it is foolish." It was a biography of the Virgin, Maria Santissima, as the author had idolotrously put it. In still another volume, dating back to 1518, I think, I saw upon the upper margin of the title-page the word "Guillotine," with a reference to some page which proved its early invention. Turning to the place indicated, I

found an illustrated description of this celebrated death-dealing instrument, whose name between the general belief that it was first discovered and applied by one Guillotine during the French Revolution, thirty-three centuries after this similar thing of the year 1518, among the books, Mr. Parker happened to be the same institution as our Puritan rolls in the table now belonging to his grandfather's grandsons, and which, during nearly three hundred years, had formed an important part in the history and vicissitudes of the Parker family.

It is an encouraging feature of this great educational enterprise that the funds are ample at hand to maintain and perpetuate its usefulness. During the year 1901, upwards of twenty-five thousand dollars were expended in the various departments incidental to a library of such magnitude. It has therefore earned the title of "Institution," and may be placed far in the van as not only a Boston institution, but as a complete Boston success.

Who the Good Angel Was.

We remember, and possibly many readers of the Mirror have not forgotten, an old man who for two years preceding the 25th of last December, stood almost nightly in front of the Opera House, with a basket of fruit beside him. If not there, then he was at the American, at the Belle Union, in front of the old El Dorado, or wherever else the passers were plentiful, and his little stock might be disposed of most readily. He was plainly yet decently clad, and many purchased his fruits without consuming them, for his hair was white as the frosts of New England, his body was bent, and time and care had plowed his brow with furrows so deep that it almost seemed that we might read in them the record of a life of misery. He must have been sixty years of age, yet he might have passed for a man of eighty or ninety, so heavily had time dealt with him. How, or exactly at what time he came here, we are unable to tell. When we first saw him, he was engaged as we have presented him to the reader, when last, he had been laid away in the eternal slumber of death.

One night, more than two years ago, as he was standing in front of the Opera House, with the cold wind playing among his thin locks and lifting the rents in his tattered garments, a lady, in stepping from a carriage, upset his basket with the rustling wealth of her boucled skirts. She turned and petulantly glanced at the disaster, which had occasioned considerable merriment among the squad of idlers to be found around the doors of places of amusement.

"Never mind, madam," said the old man, "there is little harm done; and, besides, the fault was mine."

Oh, what a thing is the human heart! One moment it may be marble—the next, a single tear or word may melt it. The slight scowl of displeasure vanished from the fair face, and upon the meek old man fell the radiance of a smile, the warmth of which he had not felt for many a day. He was embarrassed; and well he might be, for she approached, and, placing in his withered palm a bright double-eagle, said:

"No, the fault was mine; take this!" She would have said more, but there were a hundred curious eyes upon her, and, with a hesitating step and face now almost colorless, she turned and entered the theater alone. Alone? Yes, alone. We need not explain. She was a woman of the world; but there was more of the angel left in the heart of the outcast than is often found in the breast warmed by the affections of friends and the caresses of society.

After that night, the old man fared better. Men who were strangers to him frequently bought his fruit without waiting for the change for the ten or twenty dollar piece handed to him. He could not understand all this; it seemed like a dream to him. Nor could he tell who it was had found his humble lodgings, and there left a bundle of clothing, with warm flannels and woolen stockings, and in the pocket of one of the garments a purse of gold. The poor woman of whom he rented the room could not or would not explain. She told him the things were sent there by a porter, who refused to reply to a single question; yet she induced him to accept a larger room, and, after surrounding him with many comforts, told him the rent was paid for months to come.

More than ever was the old man puzzled, as week after week he found himself the continual care of some one unknown to him. Yet he did not relinquish the humble occupation of fruit vender. The money he received through the mysterious porter, as well as the generous amounts frequently dropped into his hand in return for his wares, was not squandered in idleness. What was not required for his necessities, he laid aside, thinking, perhaps, that fortune would not smile forever, and the time must come when his hand would no longer be able to sustain the little burden of his merchandise. And sooner than he expected, that time came. Last Christmas night the old man lay dying. He had been ailing two or three days, but no alarming symptom was observed. Christmas morning found him much worse. He was feverish, and his eyes were sunken. A physician was sent for, but he did not arrive till past noon, and then he told the poor woman that the hours of the old man were numbered, and that he was past all human aid.

At ten o'clock that night the old fruit-seller was dying. He was conscious, and knew it, yet he smiled as the life-left left him and the pulse beat lighter and lighter. There was a hurried knock at the door, and a lady entered, closely veiled, and requested to see the patient. She was shown into the sick-room, and, removing her veil, the old man smiled as he recognized the person who had turned his basket into the gutter two years before, and so liberally compensated him for the accident. Dropping on her knees beside the bed, she buried her face in the clothes and sobbed in agony. Raising his feeble hand, the old man placed it upon the head of the weeping woman, and, with a wandering look, pronounced the name of "Clara."

"Father!" she exclaimed, throwing her arms around his neck; "father, forgive me!" But the old man spoke not. He recognized his child and died. Fearful of avowing herself to the father she had disgraced for fifteen years before, unknown to him she had contributed to his support, and experienced the silent joy of stewing a few flowers in the path of his closing life. He received from the hand of a stranger the aid he

might have expected from an only child. All she had done for him—the sacrifices she had made in maintaining unknown to him the most successful business—had been to him the most sacred of the loving father's, and if he had not spent the word of his blessing as he pronounced the sacred name, it was uttered in the heart, and through the recording angels on the breath that wafted the weary soul to a better land.—Sun-News.

A Romance at Sea.

The Secretary of State at Madrid has communicated to the Minister Plenipotentiary of the United States in Spain the following declaration, translated through the Minister of Marine, and made before the captain of the port at Taragona, by D. José Bosch, captain of the Spanish brig *Alto*.

"On the 22d of July last, at seven o'clock in the morning, in north latitude thirty-seven degrees eight minutes, and west longitude thirty-four degrees thirty minutes, being bound for Spain, from New Orleans, after being out thirty-three days, I perceived a boat with people, who were wearing a white handkerchief, and pulling in the direction of my brig. Believing they were shipwrecked, I gave orders to bear down on them, and, being side by side they told me that two days before, being out in pursuit of a whale, they, during a squall, had lost sight of their bark, in which they had left behind the wife of the captain, who was the man that was then speaking to me, adding that she was in an interesting condition, having with her besides a little boy and two other persons.

"A little further north, I perceived two other boats, all belonging to the American bark *Alto*, Captain Thomas H. Lawrence, of New Bedford, whence he had sailed forty-three days before. The men of the said boats, numbering in all eighteen, having been taken on board, exhausted from fatigue, were provided with food and clothing, and seeing the despair of the captain on account of the loss of his family and his vessel in the midst of the sea, I resolved at any hazard to go in quest of them. The stormy weather, the foreign idiom of the captain—which did not permit me to clearly understand the direction where the bark might be found—the time which passed since they had lost sight of their ship, and my own obligations to continue my course, after having experienced thirty-three days of bad weather—all these powerful reasons did not induce me to give up my resolution of aiding those unfortunate men, and, consulting them in their affliction; and, trusting to Providence and my good cause, I steered to the north.

"We passed the day without perceiving any vessel, and the night overtaking us without having attained our purpose, we passed it with the utmost vigilance, the captain being in a state of extraordinary prostration and anxiety, which increased my determination to continue my enterprise. The dawn on the 23d came on, and my vigilance was redoubled; at ten A. M., the watch at the masthead descried a sail bearing north-northeast. I immediately stood for it, and, with a freshening wind, at eleven o'clock I distinguished a bark. I induced the captain to go aloft, encouraging him, in every possible manner, to see whether he could make her out; and at half past eleven o'clock God had crowned my undertaking, and fulfilled my wish—it was the bark *Alto*. The transports of Captain Lawrence were unbounded; he embraced me, and offered me a large amount of money when he should get on board, which I refused, for I would not crown my act by accepting money. When a short distance from her, I lowered the boats, and carried the crew and their captain to their bark, where, in fact, I found a poor young lady with a babe in her arms, breathless, and in the greatest agony. The captain, after the first effusions of his joy, repeated his offers, insisting upon my accepting them, but which I refused as before; and having received the benedictions of all on board, I returned to my ship to continue my voyage."

Home Courtesies.

How much does it cost to say, "I thank you"? Why not practice it at home? To your husband, your children, your domestics? If a stranger does you some little act of courtesy, how sweet your smile of acknowledgment! If your husband—oh! it's no matter; of course no need of thanks.

Should an acquaintance tread on your dress, your very best, and by accident tear it, how profuse you are of your "never minds—don't think of it—I don't care at all." If a husband does it, he gets a frown; if a child, he is chastised.

"Ah! these are little things," you say. They tell mightily upon the heart, let us assure you, little as they are. A gentleman stops at a friend's house, and finds it in confusion. He don't see anything to apologize for—never thinks of such little matters. Everything is all right—cold room, crying children—perfectly comfortable. Goes home where the wife has been taking care of the sick ones, and working her life almost out. "Don't see why things can't be kept in order; there never were such cross children before." No apologies accepted at home.

Why not use freely that golden coin of courtesy? How sweet they sound, those little words—"thank you," or "you are very kind." Doubly, yes, thrice sweet from the lips we love, when heart-smiles make the eyes sparkle with the clear light of affection. Be polite to your children. Do you expect, them to be mindful of your welfare?—to bound away to do your pleasure before their wish is half spoken? Then with all your dignity and authority mingle politeness; give it a niche in your household temple.—E.

Benefit of Rough Usage.

We wish to learn philosophy by rote, and play at heroism. But the wiser God says, take the shame, the poverty, and the penal solitude that belong to truth-speaking. Try the rough water as well as the smooth. Rough water can teach lessons worth knowing. When the state is unquiet, personal qualities are more than ever decisive. Fear not a resolution which will constrain you to live five years in one. Don't be so tender at making an enemy now and then. Be willing to go to Coventry sometimes, and let the populace bestow on you their coldest contempts. The finished man of the world must eat of every apple once. He must hold his hatreds also at arm's length, and not remember spite. He

has neither time to nor whims, but values most only as channels of power.

He who aims high must tread on many horns and popular passions. However, sometimes he gets a more characteristic about with respectability and self, as the best that protects the fruit. There is no way good and good thing in store for you, it will not come at the first or the second call, and in the shape of fashion, suit, and city drawing-rooms. Popularity is for dolls. "Sleep and craggy," said Porphyry, "is the path of the gods." Open your Matruv Antoniana. In the opinion of the ancients, he was the great man who scorned to shine, and who contended the frown of fortune. They performed the noble vessel too late for the life, contending with winds and waves, discomfited and straggled, to her companion borne some harbor with colors flying and guns firing. There is none of the social goods that may not be purchased too dear, and more aimable must not take rank with high aims and self-satisfaction.

Better replies to Goethe's mother, who chides her disregard of dress: "If I cannot do as I have a mind, in our poor Frankfurt, I shall not carry things far." And the youth must rate at its true mark the inconceivable levity of local opinion. The longer we live, the more we must endure the elementary existence of men and women; and every brave heart must treat society as a child, and never allow it to dictate.—EXETER.

American Soldiers.

The story is told of a party of British noblemen who a few days since, near Manassas, found one of our pickets reading the *American*. Curious to discover the character of the work, which seemed to interest the common soldier of the American army, they asked to be permitted to look into it. The picket handed over the magazine willingly, when, after examination, one of the party exclaimed: "I am astonished to see you interested in literature of this character!" "I was looking over one of my own sketches of campaign life," was the simple reply.

Strangers' Guide

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. Light, 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 Aves. Stuyvesant Park, 2d av. bet. 15th and 17th Sts. Tompkins Sq., bet. Aves. A and B and 7th and 10th Sts. Madison Sq., junction Broadway & 5th av. and 23d St. Central Park, 5th to 8th av., and 59th to 110th Sts. Reached by 34, 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.

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, 785 Broadway. Gurney's Photograph Gallery, 707 Broadway.

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 fr City Hall. Deaf and Dumb Asylum, Wash'n Heights nr 150th St. Institution for the Blind, 9th Av. bet. 33d and 34th Sts. Peace House of Industry, 5 Pts, nr Centre & Pearl Sts. Odd Fellow's Hall, cor. Grand and Centre Sts. Homeopathic Dispensary, 15 East Eleventh St.

PROMINENT CHURCHES.

Grace Church, 804 Broadway—Episcopal. Trinity, Broadway opposite Wall Street—Episcopal. Rev. Dr. Chapin's, 548 Broadway—Universalist. Dr. Osgood's, 728 Broadway—Unitarian. Dr. Bellows', 249 Fourth Av. cor 20th St.—Unitarian. Dr. Cheever's, Union Square—Presbyterian. Dr. Hawkes', 267 Fourth Avenue—Episcopal. Dr. Tynge's, Stuyvesant Sq. and E. 16th St.—Episcopal. Rev. H. W. Beecher's, Brooklyn, nr Fulton Ferry. Rev. T. L. Harris, University Hall, Washington Sq. Rev. G. T. Flanders, 2d Av. & 11th St.—Universalist. Rev. O. B. Frothingham, Ebb't's Hall, 33d St. nr 6 av.

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 25th 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 a seat. VESPER SERVICE is performed at the 16th St. Church at 4 P. M., and at the 28th St. Church at 4 1/2, free. The music is generally very fine, and visitors are expected to drop a small silver coin into the plate at the Unitarian 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. QUARTETTS AND GHOSS, made up of efficient vocalists, may be heard at all the churches named in this list.

SPIRITUAL MEETINGS.

SUNDAY CONFERENCE, Dodworth's Hall, 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, 836 Broadway, Sunday, 10 1/2 A. M. 3 and 7 1/2 P. M.

PUBLIC LIBRARIES.

John L. Ledyard Pl. bet. Astor Pl. & St. James Pl. Women's Library, University Bldg. Washington Sq. Cooper Union, bet. 7th and 8th Sts. and 3d and 4th Aves. Mercantile Library Association, Astor Pl. to Broadway. N. Y. Society Library, University Pl. nr 12th St.

PUBLIC BUILDINGS.

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

PUBLIC MEDIUMS.

Mrs. W. R. Hayden, 86 West 14th St., west corner 8th avenue. J. B. Conklin, 309 Broadway. 9 A. M. to 10 P. M. Mrs. M. L. Van Houghton, Test and Medium, 34 Great Jones St. All hours. Mrs. E. C. Morris, 309 Broadway. Office hours 9 to 12, 2 to 5, and 7 to 9. Mrs. H. S. Seymour, Psychometrist and Impersonal Medium, 21 West 12th St., between 3d and 4th Aves. Hours from 9 to 2 and 6 to 8. Closure every Thursday evening. A fee of 15 cents expected. Mrs. Johnson, Clairvoyant and Test Medium, 228 Grand St. Mrs. Sarah E. Wilson, Test & Healing, 17 McDougall 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. Delafolie, Test and Clairvoyant, 176 Varick, 9 A. M. to 8 P. M. Mrs. Forest Whiting, Healing and Developing, No. 69 3d avenue, below 12th St. Mrs. E. Lyon, Writing and Trance Test Medium, 183 Eighth Avenue. Mrs. Fitch, Clairvoyant and Trance Healing Medium, 407 Fourth Street, New York. Mrs. Delafolie, 110 6th av. opposite Jefferson Market.

MAGNETIC & ELECTRIC PHYSICIANS.

James A. Neal, 42 Great Jones St. Hours, 9 A. M. to 5 P. M., and 7 to 9 P. M. Prof. S. B. Brittan and Dr. John Scott, 407 4th St. Dr. N. Palmer, 41 E. 20th St. bet Broadway & 4th av. Mrs. P. A. Ferguson Tower, 152 East 33d Street. J. K. F. Clark (Electric) 84 West 26th St. Mrs. M. C. Scott, 99 East 28th Street, near 3d Av. Dr. W. Reynolds, 287 Bowers. Hours 2 to 5 P. M. Mrs. Towne, Milton Village, Ulster County, residence of Beverly Quirk. Dr. L. Wheeler, 175 W. Bleeker St. 8 1/2 to 11 A. M. 1 to 5 and 7 to 9, P. M. Mrs. Forest Whiting, No. 69 3d av. 9 to 12, A. M., 1 to 5, P. M. Mrs. Alma D. Giddings, 238 Greene St.

MEDICAL CLAIRVOYANTS.

Mrs. Sawyer, Clairvoyant and Medical Medium, 84 High St., Brooklyn. Mrs. W. R. Hayden, 66 West 14th St., west corner 8th avenue. Mrs. M. Drew, 67 Myrtle avenue, Brooklyn. Hours from 9 to 5. Mrs. C. E. Dorman, 8 New Street, Newark, N. J. Mrs. D. C. Price, 50 W. 10th St., 2 blocks west of 6th av. 9 A. M. to 4 P. M. Mrs. Mary A. Fish, 344 2d av. Mrs. James Bradley, Medical Clairvoyant and Physician, 108 Green Street. Mrs. Gookin, Medical Clairvoyant, 108 W 20th Street.

OBJECTS OF INTEREST.

GREENWOOD CEMETERY, on Governor's 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 carriage 2 cents, cars 5 cents. Cards of admission obtained at the office of the Company, 30 Broadway. THE PUBLIC CHARITABLE INSTITUTIONS, including the Penitentiary, Lunatic Asylum, Depot for Sick Emigrants, and the House of Refuge, are located at Blackwell's, Ward's, 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, ferriage free. HIGH BRIDGE is accessible by Harlem Railroad; fare 12 1/2 cents. THE SPIRE OF TRINITY CHURCH may be reached at any time, on application to the Sexton at the Church. Fee voluntary, if any is given.

PRINCIPAL FERRIES.

To Brooklyn, from Whitehall St. to Hamilton Av. and Atlantic St.; from Wall St. to Montague; from Fulton St. to Fulton St.; from Governor St. to Bridge St. near the Navy Yard; from Catherine Street to Main Street. To Williamsburgh, from Roosevelt St. to South 7th St. from Grand St. to South 7th and Grand Sts; from East Houston St. to Grand St. To Greenpoint, from 10th and 23d Sts. To Jersey City, N. J. from Cortlandt St. To Hoboken, from Barclay, Canal, and Christopher Sts. To Weehawken, from Christopher St. To Long Dock N. Y. & Erie R. R., from Chambers St. Staten Island, m Whitehall St. nr Battery, every 1/4 h.

FARES.

To the Central Park, or any point below 1, by the 3d, 6th, or 8th Av. cars, 5 cents. To Yorkville and Harlem, by 2d or 3d av. cars, 6 cents. Anywhere on the route of 9th or 4th Av. cars, 5 cents. To 23d St. cor. 8th Av. or any point below it on the 8th Av. Bleeker St. and Broadway below Bleeker, 5 cents in the Knickerbocker line of stages. These are distinguished by their color—dark blue. Other lines of omnibuses, through Broadway and the various avenues and leading streets of the city charge six cents, payable on entering. Ferries to Brooklyn and Williamsburgh, generally 2 cents, or 16 tickets for 25 cents. For public hacks the legalized rates are: For any distance not exceeding one mile, 50 cents for one passenger, 75 for two, and 38 for each additional one. For any distance exceeding one mile, but less than two, 75 cents is allowed for one fare, and 1/2 of a dollar for each additional person. Every passenger is allowed one trunk, portmanteau, or box. \$1 per hour is the time tariff.

CARRIAGE AND PORTERAGE.

Heavy parcels are carried upon drays. The carmen who own them are allowed charge 1/2 of a dollar per mile. Household furniture 50 cents, and 50 cts. extra for loading, unloading, and housing it. There are City Expresses having offices in various locations, that carry parcels and packages generally from place to place within the business limits of the city for 25 cents each. Porterage is 12 cents for a package carried a distance of half a mile or less, and 25 cents if taken on a wheelbarrow or hand-cart. If half a mile is exceeded, 50 cent rate is added to the tariff, and so on.

EXPRESS OFFICES.

Adams' Express Co. 59 and 442 Broadway. American and Kinsley's, 72 and 416 Broadway. Harnden's, National, and Hope, 74 and 442 Broadway. United States, 82, 251 and 416 Broadway. Manhattan City, for baggage, 276 Canal St. The central office of the Metropolitan Police is located on Broome Street, corner of Elm, where may be seen the "Rogue's Gallery"—a collection of photographs of most of the notorious rogues in New York and other cities. It is an object of considerable interest, and is open to the public.

New York and Nicaragua Colonization Association.

[We publish the following, in order to direct the attention of North Americans to a country of great wealth and beauty. Whether the "Association" here mentioned will succeed or not, we cannot assuredly speak. But some such plan of colonization is practicable, and ought to be adopted.—Ed.]

The undersigned corporators and officers, for themselves and for an association of others whom they represent, propose to emigrate to Central America, and found a practical Working Colony in the State of Nicaragua. They have been offered large grants of land in more than one of the Central American States, on terms but little above the cost of record and survey, and on the sole other condition of immediate colonization and rapid settlement of the country.

This Association believes the time has come to develop and use the boundless resources of the tropics. A world of wealth is there lying idle, with almost no obstacle to its possession, while thousands in the rigorous climates are struggling in an over-crowded population, and living a starved life in poverty. It cannot be that the great central belt of the earth is to remain forever a prodigal waste of fertility—an exhaustless but forbidden treasury of gold, silver, and precious stones. It cannot be that men of ideas and enterprise are, by some inscrutable fate, to be forever shut out from those prolific regions; they will soon discover, and this Association believes it has discovered, the way to possess and utilize them. On closer investigation, the popular fears as to those countries are seen to be prejudices—they have no foundation in fact. The asserted sickness of the climate turns out to be only the fever of untaught brains; the earthquakes are "quakers," and the reptiles, tigers, and bears, are only bugbears.

Most of the unoccupied territory of Central America is elevated table-land; or beautiful valleys among the mountains, over which the pure upper air sweeps sweet and healthful from both oceans. On the coasts, especially on the Atlantic slope, and along some of the lower rivers, the heat is oppressive, and the climate malarious and unhealthy. This, unfortunately, has given character to the whole country; while the facts are that the elevated interior is as healthy, and the temperature as delightful, as that of any country in the world. The average range of the thermometer in Guatemala is sixty-seven to sixty-eight degrees, very seldom going below sixty or above eighty-five; and the range on the high lands of the other Central American States is very nearly the same; so that the purity of the mountain air, and the evenness of the temperature, must make it healthy. Indeed, one of the undersigned is going to Nicaragua for his health. Besides, the settlers can choose any variety of climate that suits them, cool or warm, according to the altitude; or can have their plantations in the warm valleys, and their homes on the cool mountain slopes.

The soil of Central America yields most abundantly, with little labor, and without fertilization. Those valleys, that it has taken ages to fill with rich vegetable, mineral, and chemical deposit, it will take ages to exhaust. The land is easily cleared and kept free from weeds. The staple products are cotton, coffee, cocoa, corn, sugar, tobacco, rice, sweet potatoes, indigo and other dyes, and the most delicious fruits in great variety, such as the plantain, banana, mango, orange, lemon, pineapple, fig, and other delicate fruits unknown to the northern States. Apples, peaches, and our northern berries grow there if cultivated. Cotton and sugar-cane grow the year round, so that one can be perpetually gathering the crop. Two and even three crops of corn can be raised in a year.

Coffee is one of the most certain, pleasant, and profitable crops to cultivate. A coffee plantation of no more than two acres would be a fortune to its owner. Trees eight feet apart, or 680 to the acre, yield three pounds to the tree the third year from planting, increasing from thirty to fifty pounds in fifteen years, and continue in bearing at least thirty years. The market price of coffee in the country, or at the seaports, is from twelve to fifteen cents per pound.

Vast herds of cattle roam the mountains, all branded and owned by wealthy Spanish proprietors. The woods are filled with game, deer range the forests, the groves are vocal with myriads of birds, domestic fowls of the most delicate flesh and most beautiful plumage abound. The streams and lakes, of the purest water, are filled with fish, and the ocean bays abound with oysters. In short, in Central America the climate is so tempered that no one can freeze, and Nature is so provident that no one can starve.

Two seasons make up the year in that country—six months rain and six months clear and dry. But the phrase, "rainy season," conveys but a partial idea of the facts. The rain falls only in the night. The rising sun dispels every cloud, so that in Central America one bright and beautiful day succeeds another forever. The rainy season is the summer, and continues from May to November; but January is almost as warm as June; and where water and irrigation can be had, cultivation can go on all the year round.

The natives of Central America generally are a simple, amiable, hospitable people. They are not on a high social or intellectual plane, and are not society for the active man accustomed to the books, papers, stirring enterprise, and best society of the North. They are universally anxious that "Americans" should come in and settle and develop their country; and wherever well treated they will render every facility for establishing colonies, even to giving up their own houses, to some extent, to shelter the first comers. They labor faithfully, especially at agricultural work, for thirty to forty cents per day.

The religion of the country is mostly Catholic, but of a mild type—not arrogant, intolerant, nor exacting. The people have a mortal fear and hatred of slavery, and would all be more kindly welcome a colony of peaceable, working emigrants from the North, whom they could know to be opposed to the policy and projects of the late filibuster, Walker.

All the states of Central America are separate and independent republics. Suffrage is even more universal than in our own country, as there is no proscription of color. Emigrants can obtain the right of voting within one year. One of the undersigned, Dr. S. S. TRUMAN,

has traveled over a large part of Central America. He mingled freely and familiarly with the native people, and for more than two years had unusual opportunities for studying their character, and learning their desires with reference to their country. He enjoyed their confidence fully, and is highly esteemed by them. He cultivated their soil, inspected their mines, explored their rivers, mountains, valleys, and plains, learned the policy of their government, saw the working of their institutions, and in every way experienced life there for a sufficient time to test its desirability. His purpose is very soon to return there, with a small pioneer party, to secure the grants of land that have been offered to this Association, and prepare the way for a larger emigration in November next. One or more of this preliminary party will return early in September, and make a full and faithful report of the progress of the enterprise.

Nicaragua, near or about the head of Nicaragua Lake, is chosen as the most advantageous site for the first colony. This region is as varied in scenery, fertile of soil, rich in minerals, and healthy of climate, as any in Central America, and more accessible than any other portion of the elevated interior. Nicaragua Lake is to be the great future highway of travel from the Atlantic States to California. It is reached by steamer or sailing vessel to Graytown; then by boats or vessels of light draught up the San Juan and into the Lake. This route can be rendered navigable by steamers to within thirteen miles of the Pacific Ocean; and the long-projected "Inter-Oceanic Canal" will some day be commenced and carried through—thus connecting the two oceans by water. Estates located on or near this route will in a few years be real estates, and yield fortunes to their owners from the mere rise in the value of property.

It is believed that parties of one hundred or more emigrants, going in one vessel, can be transported to the land selected for the colony, for less than the cost of emigrating from the Atlantic States to the western territories, or for from \$15 to \$20, and perhaps even for less. At all events, this Association agree to buy or charter safe and comfortable vessels, and carry out emigrants at the bare cost of transportation and freight.

For the purpose of organizing this emigration, establishing manufactories, opening up the mines, and developing the agriculture of the region selected, this Association has been formed, and a charter, under the laws of the State of New York, has been taken out, with a capital of \$50,000, divided into 2,000 shares of \$25 each. Each share will be entitled to a grant of 25 acres of land, which the shareholder may own in his own exclusive right; and, besides that, he will be entitled to his pro rata interest in the enterprise and profits of the corporation. The balance of the territory granted to this Association, after setting off 25 acres for every share to each and every shareholder, will be held and owned by the Association, and by them will be laid out into plantations, worked, mined, developed, and improved, with a view to the largest profit that can be obtained, either by the sale of products or some portions of the land itself. The Association will take out the most improved machinery for manufacturing purposes. Each shareholder will be required to pay \$5 on each share subscribed for, at the time of subscribing; the balance will not be required till 500 shares have been subscribed for, and the first installment of \$5 paid. After that the balance may be called in by installments of \$5 on each share, on 30 days' notice by the Secretary.

It is proposed to settle in beautiful, compact, regularly laid out villages, with the farms and larger gardens on the lands lying next adjacent.

This Association is organized with the desire and motive of dealing justly with every emigrant, of helping him to do by organization what he cannot do alone, of placing him in a beautiful home, and, in addition to the advantages of a residence in the tropics, surrounding him, as soon as possible, with all those means of improvement, education for his children, and the refinements of life, that are enjoyed by the most fortunate classes in this country. We believe that wealth can be created so rapidly that within two or three years, colonists, if they wish to do so, will be entirely able to migrate back and forth semi-annually, spending their summers in the North and their winters in the South.

Such, in brief, is a meager outline of the general character of the soil, productions, and institutions of the country to which it is proposed to emigrate, and of the practical plans of the Association. For further and fuller descriptions of the country and its people, and in corroboration of what is here stated, the reader is referred to two works on Nicaragua—one by E. G. Squier, the other by Mr. Stout, both United States officers in that country under late administrations; also to Col. Thos. F. Meagher's Lectures on Central America; the article on "Nicaragua," in the New American Encyclopedia; and some letters from our present minister to Nicaragua—the Hon. A. B. Dickinson—published in late numbers of the "Country Gentleman," a first class Agricultural Journal, at Albany, N. Y.

We ask your careful consideration of the subject, and if it should meet your approbation, that you would join in the movement. For further information, address the Secretary, or either of the subscribers.

E. S. Tyler, President, 238 Greene Street, New York; T. C. Leland, Secretary, 25 Nassau Street, Room No. 19, New York; S. T. Thompson, Treasurer, 238 Greene Street, New York; John T. Hunt, Brooklyn, N. Y.; Benjamin E. Parkhurst, New York; Joseph P. Snow, Hartford, Conn.; B. K. Payne, Wading River, Long Island, Directors. New York, April, 1862.

New Publications.

THE WESTMINSTER REVIEW.—Messrs. Leonard Scott & Co.'s republication of the Westminster, for April, presents the following inviting reprint: 1. The Mythology of Polynesia; 2. Endowed Schools; 3. German Life during the last Two Centuries; 4. Mrs. Delany; 5. Cassar's Campaigns in Gaul; 6. The Life of J. M. W. Turner; 7. The Fathers of Greek Philosophy; 8. Portraits of my Acquaintances; 9. France and Napoleon III; 10. Lord Stanley; 11. Contemporary Literature.

Under the last head we find an extended review of the "Aids to Faith," intended as an orthodox counterblast to "Essays and Re-

views." Some most interesting points are here evolved, to which we may allude hereafter.

BLACKWOOD FOR APRIL has the following Table of Contents: Caxtonia, Part III; The Lives of Two Ladies; Political Tragedies in Japan; A Box of Books; Works of Charles Lever; The International Exhibition; Chronicles of Carlisle; and Spence's American Union.

The last-mentioned review of a work on the American Union, by James Spence, will interest republican readers, affording, as it does, a clear statement of the views of monarchists, of the "American experiment." Such criticisms will be especially interesting a few years hence, when our republic is relieved from its present painful disturbances.

Leonard Scott & Co., publishers, 79 Fulton Street.

THE ECLECTIC MAGAZINE.—We have omitted to notice the May number of this valuable monthly. The Table of Contents contains the usual variety of selections, being the cream of the Quarterly Reviews. In addition, this number has a fine steel engraving of Dr. Riggs, Goodell, and Schaeffer, translators of the Bible, at Constantinople.

W. H. Bidwell, Publisher, 5 Beekman St. \$5 a year; 42 cents a number.

Conjugium.

"True marriages are natural, inevitable, harmonious and eternal."

Married: On the 24th of April, at the house of the bride's father, by Friends' ceremony, ROBERT C. SMEDLEY, M. D., of Oxford Borough, and ESTHER KENT, daughter of Benjamin Kent, of Penn township, Chester county.

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."

For the Herald of Progress.

Departed: From Newark, N. J., on the 23d of March 1862, JASPER VAN WINKLE, aged 50 years.

This generous-hearted brother and true child of Nature, after suffering from some bodily and serious mental diseases for several months, has joined the loved ones in the land of light and beauty, where, in the enjoyment of health and harmony, he will unfold and exercise the divine inherent faculties of his soul. He has for several years enjoyed a rich experience in spirit intercourse, and appreciated its elevating and progressive philosophy. His genial, affectionate, truthful and musical nature won for him a large circle of genuine friends who loved him with a brother's love, and who, with his affectionate wife and children, will find consolation, in this hour of affliction, by waiting on the ministrations of loving spirits, who will whisper to them words of comfort and cheer, and give blessed assurances of our brother's joyful immortality, and his readiness to assist us in life's struggles, and finally to welcome us to a never-ending union in his beautiful spirit-home. A friend subjoins the following very excellent and appropriate lines:

Think of your friend, not dead, but living, loving,
Think of him laboring still earth's wrongs to right;
Think of that noble mind expanding, growing;
Shrouded no longer, free from earthly blight.

Think of him reveling in heavenly music,
Think of him joining in the angel's song;
And while you feel the bitter pang of parting,
Think—at the longest—it will not be long

And though his earthly home seem sad and lonely,
Since he has gone to dwell in happier spheres,
Methinks in love he still may watch around you—
Perchance it grieves him to behold your tears.

And in your hours of holiest thought and deepest rest,
You'll hear fond whispers from the spirit home,
Sweet messages of love, and blest assurance
That his affection has survived the tomb.

And when your spirits leave their cast-off bodies,
And put on forms more glorious and fair,
And your farrow to earthly friends be spoken,
Oh, what a welcome will await you there!

ELIZA D. MORSE.

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The Publishers of the PROGRESSIVE ANNUAL take pleasure in announcing the appearance of this useful Handbook for Spiritualists and Reformers—the first of a yearly series—future numbers to be issued on the first of January of each year.

The object of this little ANNUAL is neither to build up a sect, nor to herald the operations of a clique. It is designed to impart information concerning principal persons and important movements in the different departments of thought and reform: at once affording proof of the world's progress, and suggesting, by a broad and catholic spirit, the real unity of all Progressive Movements—the true fraternity of all Reformers.

This, our Progressive Catalogue, is designed to be enough broad and impartial to include the names of the Leaders, Speakers, Writers, and Workers, in the several fields of in-pirational, Philanthropy, Science, and General Reform.

The work contains an accurate monthly calendar, over twenty pages of valuable original and selected reading matter, including several pages of new Medical Directions, with important Rules of Health, by ANDREW JACKSON DAVIS; the value of all of which may be inferred from the following partial

TABLE OF CONTENTS.

- Harmonical Principles. Platform of Progress. A Welcome Religion. Better Day Dawning. Indian Summer Song. Physical Resurrection Impossible. Last Request of a True Man. Phrenological Examination, Churches and Reformers. Important Testimony. Not Devoted to One Idea How to be Unhappy. The Gift of Clairvoyance. The Law of Conditions. Spiritual Superstitions. Vail Over the Face. The Way to Live. Sacred Hours and Consecrated Rooms. Sources of Inspiration. How to Approach the Spiritual. The Boundary of Another World. Marriages of Poisonous Relations. Our Confession of Faith. The Eternal Marriage. Natural Honesty Better than Conversion. Good Alone is Endless. The Fraternity of Reformers. The Soul's Birthright. The Spirit of Brotherhood. Words for the Homeless. The Rudiments of Mediumship. Laws of Life and Health. Nine Rules of Health. An Alcoholic Bath. Cure for Frused Feet. How to Check a Hemorrhage. Temperature of Rooms. Fruit and Vegetables not Allowed Cause of Night Sweats. The Harbinger of Health. List of Writers, Speakers, and Workers, in the Different Fields of Human Progress. Also, a carefully compiled Catalogue of recent Progressive Publications—Books, Pamphlets, and Periodicals. And in addition, a list of

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