

THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

Vol. 1.]

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[No. 40.]

TO WRITERS AND READERS.

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.

A portion of our Editorial Staff will occasionally use the Phonographic characters for signatures, in order to interest our readers in the brevity, utility, and economy of the system.

Let no contributor conclude, because we postpone or respectfully decline the publication of an article, that we are, therefore, prejudiced against the writer of it, nor that we necessarily entertain sentiments hostile to his. We shall make every reasonable effort to satisfy both reader and correspondent.

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

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

We have one important request to make of all correspondents, namely: that they will crystallize their thoughts, reducing them to as brief a compass as possible.

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

Whisperings to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

We shall esteem it a kindness to our correspondents, and to oneself not less, if every correspondent will use black ink and write distinctly.

L. A. K.—We have received your question: "Jesus—the son of Mary: does he visit earth?"

M. M. B., LEONIDAS, MICH.—Your paper on "Marriage" is received. We await "the moving of the waters" on that vital question.

J. F., RED BANK, N. Y.—So many articles are in waiting that the tribute of maternal love, written by your friend, is necessarily delayed.

P. O.—The lines entitled "My Mother's Grave," have performed their mission, as an expression of individual and private grief.

J. R. G., PLAINVIEW, MINN.—Your poem is welcomed to the columns of our paper, and will appear soon.

V. N., HARVEYSBURGH, O.—"True Grounds of Shakerism," a reply to F. W. Evans, is received and filed for an early appearance.

A. B. C., BOSTON.—"Wait a little longer," Brother. The long string of short sentences will be appropriate at a time not far future, but not now.

G. W. V., FINDLAY, O.—Several answers, comprehending the main points in your reply, have preceded yours.

C. B. W., NEW YORK.—You have given a "voice" from the mountain top; it will be echoed throughout the valleys of life; and he that hath ears to hear will hear it.

"A SUBSCRIBER" may reach either Mary Gove or Dr. Nichols by addressing his letter to them at "Stapleton, Staten Island, N. Y." They receive and heal the sick at their residence.

MRS. L. L. P., WESTFIELD, WIS.—We shall examine your manuscript as soon as it will be possible for our columns to receive any portion of your contribution.

T. J. H., CALIFORNIA.—Your philosophy of "theft" is a genuine homeopathic paper. By later advice we learn that the "thief" had stolen the books back to their places.

"DRUMMOND," LUMBERTON.—The peculiar and private question you want solved will be very generally discussed one of these days, for the public good.

A. C.—The author of "Journey and Destiny," may rest assured of our fraternal regard, even though the article should not appear in our columns.

L. C.—"Lines to J. H. R." need too much re-arrangement for our limited time. Perhaps a private word of appreciation might be equally welcome to the friend addressed.

"SOPHRONIA," MR. PLEASANT, IOWA.—The communication was received. It is impossible to say when our columns will convey world-ward what you have written. Doubtless it will be personally beneficial to record your inspirations.

N. N.—Your account of the mediumship of G. Pitcher, is not written in a sufficiently concise and definite manner to elicit general attention, though the manifestations were, doubtless, of an interesting and useful character.

T. J. L., BOSTON.—At length, Brother, we must apprise you of our present inability to see the Harbor into which you should steer your life-bark. Cannot your power and love of invention open up a new field of attractive industry?

B. M. L., GENEVA LAKE, WIS.—The "Ode" which you sent for publication, is good in sentiment, and adapted to a progressive gathering; but it is unsuitable in style for the columns of this journal.

T. D.—"The Invitation" is gladly accepted, as you will ere long discover. "Answers to Questions" is one of many papers received on the same subject, to which we can hardly devote further space. Shall we return the manuscript if not used?

W. H. P., SYRACUSE.—The poetry on "Progress" is an interesting item of spirit intelligence. Some additional practice, with careful revision by the medium's own mind when in the normal state, will make her inspirations useful to the world, as well as to the circle of immediate friends.

S. B. E., CLAYTON, IND.—The blacksmith's prophecy interested us, and we think a portion is more than likely to be fulfilled. The person of whom you inquire has left the city. Thank you, Brother, for all your generous impulses and friendly wishes.

C. S. R., LOWELL.—We have long been in receipt of the devotional lines, "Nearer to God;" and would have published them ere this, but for some inaccuracies in the measure, &c., which it seems might have been easily remedied by a little painstaking and revision by the author.

A. D. B., MENASHA, WIS.—We are at present sufficiently favored by contributors, and cannot well enlarge our list. "Summer Evening in the Spheres," the poem of which you speak, would hardly find room in our columns. Still, we love the "sphere" of your letter; and bid you "God speed."

DAVID T., PERRY CITY, N. Y.—Brother: Please retain all MSS on the "Nebular Hypothesis" for the present. We are submerged by a flood of contributions from correspondents on subjects of immediate importance to the moving world. Besides, it is best to first "settle" the interesting controversy awakened by the *Lancaster Circle*.

J. B. C., Mt. CARROLL, ILL.—Our investigations have assured us that man's mind is one day to control his entire physical organization. In obedience to the fiat of the inward WILL, directed by the angel of Wisdom, he shall evoke and put into active exercise any faculties of brain or functions of body, which the law of Harmony may require.

SAMUEL B. H., NEW BOSTON.—Why your inquiry for Mr. Anderson, of a resident of Marselles, was so answered, we do not understand; for we know that, at the date of the circumstance published in our columns, he was in that part of your State. We have reason to believe he remains there still.

AUSTIN K., HOPKINTON, N. Y.—Your letter is in our possession. The former epistle regarding conflicting testimony among mediums, asking whether beings and birds really do exist in the Spirit Land, is being well treated by the friendly correspondence between "Philadelphia" and "M. J. W." In the course of their discussion we trust the real truth may be elicited.

H. W. S., SARATOGA.—You ask, "What is sin?" The case you describe is not a fault so much as a misfortune. A sin is the commission of a deed which your higher faculties say you ought not and need not do. Angels help those who commit the unpardonable sin! The transgression of any natural or moral law is either a misfortune or a fault; the legitimate penalties are absolute, and beyond the reach of any vicarious atonement; the individual is held responsible, and the effects of the transgression must be transcended by means of spirit development.

Mr. M. D. C., of CINCINNATI, editor of the "Dial," writes us, under date Nov. 2d, as follows. We publish his remarks entire, because they impart both information and wisdom: "I prepared an evening for Mr. Conklin a few days ago, and he was under contract to come. Without any honest excuse he disappointed us, and evaded the meeting. He had heard that he was to meet with me a Superior Judge, a physician, a naturalist, and a distinguished lawyer. My guests went home very much disappointed at not having met him. I wish you would have an article in the HERALD reminding Spiritualists that, if they are not wise in matters pertaining to this world (contracts, &c.) neither will men trust them in heavenly things."

P. C. E., LIMA CENTER, WIS.—Ponder in thy heart the following inspired sentences of F. W. Newman:

"If thy soul is to go on into higher spiritual blessedness, it must become a *Woman*; yes, however manly thou be among men. It must learn to love being dependent; and must lean on God, not merely from distress or alarm, but because it does not like independence or loneliness. * * * The personal relation sought is discerned and felt. The Soul understands and knows that God is *her* God; dwelling with her more closely than any creature can; yea, neither Stars, nor Sea, nor smiling Nature, hold God so intimately as the bosom of the Soul. It no longer seems profane to say, 'God is my bosom friend; God is for me, and I am for Him.' So Joy bursts into Praise, and all things look brilliant; and hardship seems easy, and duty becomes delight, and contempt is not felt, and every morsel of bread is sweet."

B. F. C., NEW YORK.—The beautiful, impressive, immortal poem—which you want republished in our HERALD—was written by Leigh Hunt, as follows:

"Abon-Ben-Adhem (may his tribe increase!)
Awoke one night from a sweet dream of peace,
And saw, within the moonlight of his room,
Making it rich, and like a lily bloom,
An angel writing in a book of gold.
Exceeding peace had made Ben-Adhem bold;
And to the vision in the room he said—
'What writest thou?' The vision raised its head,
And with a look made all of sweet accord,
Answered, 'The names of those who love the Lord.'
'And is mine one?' said Abon. 'Nay, not so,'
Replied the angel. Abon spoke more low,
But cheerily still, and said: 'I pray thee, then,
Write me as one who loves his fellow men.'
The angel wrote and vanished. The next night
It came again, with a great wakening light,
And showed the names which love of God had
blest:
And lo! Ben-Adhem's name led all the rest."

For the Herald of Progress.

PULVERIZING SECTARIAN CREEDS.

The HERALD says, in a little remark, "We are earnestly laboring to pulverize all sectarian creeds," etc.; but my neighbor is badly satisfied with the word "pulverize." He came over to me lately to complain of this language. I told him that I, on the contrary, liked the expression, as well as the thought conveyed by the sentence, and that for the following reasons:

"The sectarian creeds are systems without rational connection and foundation. They are artificial and sophistical makings. Therefore,

they will be broken to pieces by the hammer of sound common understanding; pulverized by the pounder of Almighty Reason; and if once all the dogmas lie converted to powder on the bottom of the mortar of nature, the breeze of human progress will arise, drive the loose particles away, and scatter them to the four winds of earth."

Thus I concluded, in conversing with my good neighbor, and thus the intelligent and truth-loving reader, for whom I have related this little story, will discern the truth of my words, and that the HERALD has hit the nail on its head. AKTOS.

The Spirit's Mysteries.

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

Remarkable Facts in the South.

ANOTHER LINK IN THE "CHAIN OF TESTS."

NEW ORLEANS, LA., Oct. 30, 1860.

FRIEND DAVIS: Since my last communication, in which I stated the conversion of Mrs. G. to Spiritualism, from Catholicism, she and many others cognizant of the events detailed below, have received a most beautiful test, of which I hasten to give you the particulars.

On the 2d of this month, the most terrible storm which I ever witnessed visited this city. Unfinished houses were blown down, others unroofed, trees uprooted, fences laid low, the Jackson Railroad destroyed for many miles, and many disasters occurred on the rivers and lakes, all of which you have no doubt heard of through the papers. The storm raged furiously all day, hundreds of business men being unable to go from home at all; among these was the husband of Mrs. G. The spirits gave several beautiful letters through the day to their friends, remarking, in some of them, that the kind of weather was favorable for spirit communications. About six o'clock on the same evening, the spirit friends introduced a new-born spirit, who gave his name, place of residence previous to death, and many other interesting items. He begged Mrs. G. to write to his wife, and dictated the following letter, which was written in a bold, masculine hand, entirely different from her own:

"MY DEAREST WIFE: Yesterday, as you are aware, I went out with two companions on a fishing excursion. It was late in the evening before we thought of returning. We were about thirty miles from home, when the wind arose, and our boat sprang a leak. We started for a small island, reached it, drew our little boat to the shore, and caulked it with rope torn up.

"It was then very late; we feared to start, and feared to remain. It was certain death to remain, and we had but slight hopes of reaching the city. But alas! we had no alternative left, for the island was small, and was even then more than half overgrown; so we got into our frail cockle-shell boat, and took the nearest course for the city. We had proceeded but a short distance, when the waves, coming with terrible force against our boat, threw it from one side to the other for a few moments, and then it careened clear over, throwing us all in the lake.

"My poor companions could not swim, and must have gone under at once; or they may have been saved; I know not. In fact, I knew nothing for some moments. I was conscious of swimming toward the island we had left. I reached it, and then looked around me for the first time. No hope was there; I was up to my knees in water, and the water rising every instant. There were no trees, only a few stunted shrubs. I found a few old rotten planks, which had probably been drifted there on some occasion like the present. I fastened them together with a strong fish-line I had in my pocket, and waited, with trembling heart and a last prayer for you, my beloved Mary, the rise of the water.

"It came rapidly, and soon I floated on the water, on my frail raft. I was washed off many times, but regained it as often, and thus I was floated all night, all night long. O God! what a terrible night to me! Every act of my life passed in review before me; every sin looked black as ten thousand pits of darkness; every act of unkindness to you, my dear wife, I thought of, with deep remorse in my heart. Forgive me, my Mary, for every unkind word I ever gave you, for, oh! my wife, I truly loved you.

"Morning came, and with it higher winds, every wave drifting me farther and farther out to sea. Nine, ten, and eleven o'clock came, and still I floated on my boards; and they were now broken apart, and it was difficult to keep myself on them. I took out my old silver watch, which had not stopped, in spite of being wet outside. It was two o'clock. A few minutes after, I was again washed off my planks, and could not regain them. I then knew all hope was gone. Though still trying to float, all was useless. I went under again and again; a few gasps and a few struggles, and in an instant, as it were, I found myself here.

"It is a strange place; I do not know what to make of it yet. Already I have seen

many I knew on earth, but I know not if they are happy, nor do I know how I feel myself, whether I am sorry or glad. I'm told I will be happy after a while. Now, my dear wife, believe the truth of this letter. I promised you that, if I died first, I would come back to you if I could. I now fulfill my promise, you see. Do answer this letter to the lady who writes this, if you wish to hear from me again.

"I owe Jim Smith five dollars, borrowed money, and some other little debts you can easily pay, and then have enough left to get on comfortably.

"Good by, my own dear Mary, until you hear from your spirit husband again. Be comforted and consoled, and remember I am not dead. My soul lives; the body only is dead, and is now tossed by the waves of the sea from one place to another. Let it go, no matter where, so the soul is saved, and is promised happiness in the future. Again, good-by. Your spirit husband, A. O. N."

"To Mrs. M. E. O. N. A. O. N."

The letter was faithfully copied, and sent to the address given to Mrs. G. Many friends were told, next morning, of this mysterious letter. The spirits who brought this new spirit to Mrs. G. said they wished this to be a good test to us, and to others who might be interested.

On the 5th inst., this spirit, A. O. N., came again, saying his wife had received the letter from her spirit husband, but would not probably answer it for some days, perhaps two weeks or more, as she was overwhelmed with grief for the loss of her husband; and besides, her youngest child was very sick, of dysentery. He also stated that they had two children.

On the 16th inst. he came again, saying his wife was writing to Mrs. G. on that day, and she (Mrs. G.) would receive it the following day or the day after. He said, also, that his wife was anxious to have his advice about going to her parents at the North. Mrs. G. and friends anxiously awaited the answer. Many who knew the circumstances said, "You will never receive an answer; it is all humbug."

Contrary to their expectations, and to the delight of Mrs. G. and her family circle, the answer came on the 17th inst., confirming all the circumstances related, as far as they were known to the bereaved wife, and requesting the medium to ask her spirit husband to advise her about going to her parents. He has written a reply, through Mrs. G., which, we think, must prove entirely satisfactory.

The above is submitted to you, to use as you think best. Yours, truly, A. G. W.

Sight and Insight.

For the Herald of Progress.

Poetry Psychometrized.

HARTFORD, Nov. 2d, 1860.

BROTHER DAVIS: Although it may seem like intruding, I could not resist the superior power that inspired the following impressions. They were suggested by reading that beautiful, inspiring passage, from the *Epic of the Starry Heavens*, quoted in a "Whisper," in your HERALD of Nov. 3, (No. 27) addressed to S. H. E., of this city. Very respectfully, H. E. MONELL.

IMPRESSIONS.

These beautiful lines impress me as coming from the great fountain of inspiration. They fill my soul with elevated, pure, sublime emotions. Language fails to express them. They induce a feeling of rest, a quiet, holy trust and reliance in the wisdom-power of our great All-Father, yet they stimulate into harmonious activity the feeble and dormant faculties of the mind. How comforting to know that

"God, who ever worketh, everywhere,
And everywhere from one Divine decree,
Urging all forms to one high destiny"—
that he is our Father, that we have fraternity with this vast, illimitable universe, controlled, sustained as it is by fixed, unchangeable laws.

When the mind catches a glimpse of universal harmonies, it is uplifted from the toils, the cares, and apparent discords of earth-life, and it floats upward and away from them, borne on soothing waves of melody. And, oh! to commune with this universal Creator and constant Worker. If "he works with master hand, through every sun and through every grain of sand," can he not work through man, the crowning glory of his hand? Did he make all these suns and worlds to endure for countless ages, and man to endure but for a few brief years? Has he been outworking through the earth thousands of cycles, to bring it to a point capable of sustaining human life, then allow that life to terminate in an individual annihilation?

Reason, philosophy, all the nobler faculties respond, Nay! The man who earnestly seeks to know God, will find him in the simpler facts and substances of Creation, as well as in his great stupendous works. But if, with his finite powers, he seeks to fashion in his mind the form of Deity, and to conceive of

his infinite attributes, he is likely to get nearly drowned in a metaphysical sea, and to drift away to the dreary, barren shores of Atheism. The pure in heart shall see God! That is, they see God (*Good*) in everything, and see him everywhere.

Upon a second perusal of that passage, so sublimely eloquent and suggestive, my mental vision was opened, and I saw an ocean of boundless space, interfused and permeated with light, so clear, so soft, that methought that to stand within its bosom were to bathe in an elysium of bliss. Soon there appeared a vast gathering of spirits, evidently met for the purpose of exchanging thoughts and influences, and for the forming of progressive plans designed for the good of this earth. They stood in circles, clad in graceful, flowing robes, all unlike the stiff, ungainly costumes of this country. Their heads were bowed reverently, their thoughts uplifted in calm, holy, silent invocation, for the Divine influx necessary to aid them in their forthcoming labor.

They did not ask in vain. Immediately it fell upon them, as the quiet sunlight falls upon the earth in sparkling scintillations. When it ceased to fall, and they were filled to their fullest capacities, they gracefully moved together, form blent with form, and gradually floated away from my sight like a lovely morning cloud of fleecy purity.

And I said: If these wise, noble, and harmonious beings, seek communion with Deity, and reverently invoke instruction from a higher wisdom-power than they possess of themselves, shall we, to whom the way often seems shrouded in gloom, and before whom the paths are so complicated and intricate, shall we disdain to ask for, to pray for light and wisdom; and, by that very asking, that heartfelt prayer, attract to ourselves the light, wisdom, and instruction, we need?

H. E. M.

Voices from the People.

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

THE PHILOSOPHY OF PRAYER.

[The following rationale of prayer cannot but be congenial to the enlightened reason, filial aspirations, and religious sensibilities of the truly devotional mind.—Ed.]

For the Herald of Progress.

MY PRAYER.

Thou, whose infinitude pervades
The expanse of light, the abyss of shades,
Whose home is heaven, where seraphs dwell,
Yet not the less in deepest hell;

In prayer I bow, though well aware
Alike to Thee is curse or prayer;
Yet Thou hast formed our nature such
That, for ourselves, the choice is much.

'Tis not to be more surely fed
I pray Thee for thy daily bread,
Nor wilt Thou bless my food the more
Because Thy blessing I implore.

To raise to God the prayerful thought
Is of itself, the blessing sought;
The soul partakes of angel's fare
And breathes immortal vigor there.

No penalty for sin I shun,
Through sufferings of thy noble Son,
Rather Thy just chastisements give,
Till I, like Him, shall learn to live.

I ask no purchase of his blood,
No bribe for an offended God,
But only that I clearly see,
And bravely keep, His way to Thee.

Each for himself his cross must bear,
The painful crown of thorns must wear;
Each his own sacrifice must be,
And find his own Getsemane.

Therefore I say my daily prayer,
Not that I think that God doth care,
But that I find, by custom long,
Through daily prayer the soul grows strong.
PAINESVILLE, O. DR. DANIEL MANN.

THE LEARNED BLACKSTONE ON WITCHCRAFT.

CINCINNATI, Oct., 29th, 1860.

MR. EDITOR, DEAR SIR:—I wish to call your attention to an article which I find in the 4th book, article 60, of Blackstone's Commentaries, which reads as follows:

"A sixth species of offense against God and Religion, of which our ancient books are full, is a crime of which one knows not what account to give. I mean the offense of *witchcraft, conjuration, enchantment, or sorcery*. To deny the possibility, nay actual existence of witchcraft and sorcery, is at once flatly to contradict the revealed Word of God in various passages of both the Old and New Testament, and the thing is itself a truth to which every nation in the world hath borne testimony, either by examples seemingly well attested, or by prohibitory laws, which, at least, suppose the possibility of commerce with evil spirits. The civil law punishes with death, not only the sorcerers themselves, but also those who consult them, imitating, in the former, the express law of God, 'Thou shalt not suffer a witch to live.'

I call your attention to this to support the fact that the Bible leads the minds of men to superstition and ignorance, as is evinced in

the case of even so learned a man as William Blackstone.

What confidence can there be placed in a religion supported by this book? But I have heard and read as many different meanings given to it as there are days in the year.

Yours, very truly, L. L.

OCCUPATIONS OF AMERICAN WOMEN.

TWENTY-THREE PRACTICAL QUESTIONS.

The principal object of these inquiries is to learn, as nearly as possible, the number of women in the United States engaged in each occupation; with the hope of regulating, to some extent, the surplus in some departments, and the deficiency in others.

- 1. If women are employed in your branch of industry? if so, how?
2. If not in this country, if in any other, and where?
3. If the employment is unhealthy? if so, how?
4. What wages you pay women in your branch of industry?
5. Are they paid by the piece or week?
6. A comparison in the prices of male and female labor of the same kind in your establishment? and why women are generally paid less?
7. How long it requires to learn the business you conduct, and how long to learn the part of it done by women?
8. If women are paid while learning?
9. What qualifications needed?
10. Prospect of future employment in your branch?
11. What seasons best for work, and if in any season the women are thrown entirely out of work?
12. Usual number of hours employed?
13. If in your business the working time of the women exceeds ten hours, could it be shortened without disadvantage and serious loss of profit?
14. Where is there a demand for female labor in your branch of business, and where a surplus?
15. Number of women employed in your establishment, and why employed in preference to men?
16. What is the proportion of American women?
17. Comparative comfort of your employment for women?
18. Are any parts of your occupation suitable for women, in which they are not now engaged? if so, why may they not be employed?
19. In what respects do you find workwomen inferior in their branch of labor, to men pursuing the same, and in what respects superior?
20. The general order of intellect and degree of intelligence of workwomen in your employ, or branch of business?
21. What time and facilities for mental and moral culture?
22. Whether most workwomen board, or live with parents or relatives?
23. Price of board, and character and comfort of their boarding-houses?
To the UNITED SOCIETY OF SHAKERS, New Lebanon, N. Y.

[The following excellent reply to the above questions is from the pen of Frederick W. Evans.]

NEW LEBANON, Oct. 7, 1860.

To VIRGINIA PENNY, RESPECTED FRIEND: A copy of your circular (to which you desire an answer,) has been handed to me.

I will premise, by stating that, as we hold our property "in common," the questions are not applicable to the condition of women among us, so far at least as wages, pay, and profit are concerned, for all the females in our community (numbering some six hundred, about half and half of either sex,) are equal proprietors with the males. They also stand with the males in every office of power and trust in the Society. The elders are two males and two females. And every other office is filled upon the same plan.

The thing you are aiming at is here, on a small scale, accomplished. The women are happy and contented. They are excused, by the males of the Society, from all the uses and abuses of their reproductive organisms, and of course are saved from all but the congenital diseases peculiar to women. They are amply provided with every physical necessity and comfort, and know neither poverty nor want.

In return for these blessings, derived from their association with the males, they, (the females) as an order, prove to be an intervening medium between the man and the higher intelligences in the spirit world.

But, where the men abuse the women in their sexual character, it converts them into mediums for the ministrations of a low, sensual order of disembodied souls, and thus they become the instruments of punishment to their own corruptors.

I take the liberty of suggesting two things, which, above all others, would ameliorate the general condition of women in this country.

First. Let the Government, instead of robbing the people of the land, which, by an alienable right, is their own, use all their vested powers to secure to every citizen, male and female, the possession of land enough from which to derive their subsistence.

Second. Let every married man in America refrain from exciting the amative passion in his wife, and from indulging his own amative nature, except for the purpose of reproduction. Everything beyond this was utterly prohib-

ited by the institutes of the Jewish Law-giver, Moses. The North American Indians also had some knowledge of this law.

I view marriage and the law of reproduction, and land, as the foundations of the world, (which, as the wise man declared, are now "out of course") and, unless they be put right, all other reforms will, at most, be but temporary alleviations.

A right distribution of the land, as the basis of all property, and a proper regulation of all the passions and faculties of mind and body, would bring the world into at least an approximation towards the Millennium.

Wishing you God-speed in your efforts to help your sisters to a more comfortable state of existence in this world, I remain your friend in the cause of human progress.

FREDERICK W. EVANS, SHAKER VILLAGE, NEW LEBANON, COL. CO. N. Y.

EFFECT OF HARMONIAL PHILOSOPHY ON AN AGED MAN.

BUCKLAND, MASS., Sept., 1860.

MR. DAVIS, SIR: Enclosed please find copies of verses which, it is hoped, you may deem worthy a place in your columns, especially on learning the circumstances under which they were written. The author of the lines is a sad-hearted old man, who, after a singularly unfortunate life, stands now, at nearly seventy-five years of age, entirely bereft of near ties, dependent upon charity for the necessities of life, and deriving his sole happiness, almost his life, from contemplating and believing the truths of the Harmonial Philosophy, and the ministrations of departed friends.

Very recently he has, for the first time in his life, attempted the expression of his thoughts and beloved faith in rhyme and measure, of which the enclosed are specimens. They are emphatically the expression of an old man's dearest hopes, and it would please him to see others understand and share them.

Respectfully yours, Mrs. E. C. D. [From among the manuscript verses we select the following, which, in view of the recent awakening of our aged Brother's poetic instincts, will be read with interest by the believers in progression.—En.]

THE TRIUMPH OF TRUTH.

The exercise of Reason Has far too long been checked, By priests of every nation, Of every grade and sect; For evil works of darkness, They do not choose the light, Still teaching favorite mysteries, They blind the people's sight.

But soon the time is coming Truth, Reason, Love combined, Shall find a joyful mansion In every humble mind. Long-venereal errors Will fade before the light Of Truth, which is unfolding To set all nations right.

The world has long been shrouded In darkness, doubt, and gloom, And many weeping millions Have feared an awful doom. But thought and free discussion Shall no longer be suppressed; From Bigotry and Tyranny The world shall be at rest, Then tyrant man no more shall raise His hand against another, For every Nation, People, Tongue, Shall call each one a brother. ASHFIELD, MASS. E. J. PALMER.

Brotherhood.

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

The Kansas Famine.

SYSTEMATIC RELIEF FOR THE SUFFERING PEOPLE OF KANSAS.

More than three months ago, reports reached the Eastern States in regard to the destitution in Kansas in consequence of the unprecedented drouth. The reports were, however, so contradictory that it was deemed proper to make a thorough personal investigation. For this purpose, Thaddeus Hyatt, of New York, visited Kansas, and after a full inquiry, he became satisfied that it was necessary to have a thorough organization in the Territory before an appeal was made for the relief of the sufferers. To accomplish this, the citizens of the various counties and townships were requested to organize and appoint their own committee. Statistical tables were printed and furnished to them, and in nearly all the counties organizations have been formed. A general agency was established, consisting of Thaddeus Hyatt, of New York, Gen. S. C. Pomeroy, of Northern Kansas, and W. F. Army, of Southern Kansas, who have entered into an agreement for the receipt and distribution of money, provisions, &c., for the relief of the sufferers.

This agreement places in the hands of Mr. Hyatt, of New York city, authority to raise money in the Eastern States to pay freights, &c., and to the undersigned authority to obtain money and produce in the Western States, and to Gen. S. C. Pomeroy and the Rev. Mr. Mahen, (the business of receiving at Atchison, Kansas (which is the terminus of railroads to Kansas), all freights, and distributing the same to the various county and township organizations, by them to be distributed to the most destitute. The conclusion of the agreement is as follows: "It is now mutually and solemnly agreed, as a covenant with each other, and our benefactors in the States as well as with our suffering people at home in Kansas, that neither one of us shall directly or indirectly receive one dime of money or produce contributed for relief as a compensation for our time, labor or effort, and shall only be entitled to compensation for incidental expenses necessary for the transaction of the business, and shall give and take vouchers as well from each other as from all other persons, and preserve the same for a settlement."

The report received from the county and township committees show a great amount of destitution in prospect as well as already existing. They are too lengthy for publication, as they contain the name of each settler, and his condition and wants. A few of the reports in a condensed form can only be given here, and these are from various portions of the Territory.

The Committee of Auburn Township, Shawnee County, report the names of 64 families, consisting of 254 persons. In this township, 30,700 bushels of corn were raised in 1859. The crop this year will be 92 bushels! Wheat raised in 1859, 1,650 bushels; in 1860, only 10 bushels. Potatoes in '59, 2,715 bushels; in '60, 45 bushels. Garden products this year, \$5. Cash on hand, \$348. Thirty-three families are without money. Old corn and meal on hand, 604 bushels; flour on hand, 2,065 pounds; groceries, \$34; 47 persons have left; 6 persons have moved in. All will need an entire supply of seed-grain next spring.

Cottonwood Falls township, Chase County, report 29 families, 118 persons. The Committee in conclusion say that "the men whose names are on this list have been here over a year, have spent all the ready means which they had, and the drouth and failure of crops have left them without bread, or the means of procuring it."

Judge Graham, chairman of the Committee for Center township, Madison County, in submitting the report, says:

"One-third of the inhabitants are in destitute circumstances. Of the other two-thirds, there are 33 families, 142 persons, that are partly supplied; 9 families are without any money. It is ascertained that unless relief is had from abroad, three-fourths of the inhabitants of this county will be compelled to leave the country or starve! A number of cattle have died in this county, of Spanish fever."

Eureka Township, Greenwood County, reports:

"Fifty-three families, 265 persons. They have 250 bushels of corn and meal, and 9 sacks of flour; not a dollar in money. There is not a bushel of corn or meal to the individual in the township, and only four pounds of flour to the person; 11 families are without meal or flour, except as they borrow from others."

Butler, Hunter, and Otoe Counties, with a population of 900 persons, are reported by Judge Lambden, P. G. Morton, Esq., and Dr. Llewellyn, as follows:

"It is truly alarming as to crops; there are none—it is a complete failure. There will not be 20 bushels of corn raised in the three counties. Three-fourths of the population are almost destitute of money, clothes, and provisions. Very few have more cattle than will supply their immediate wants; some, indeed, have been deprived of their last cow by a disease which has prevailed in this county, called the 'Spanish fever.' Many families have not more than one bushel of corn meal in the house; that, with some buffalo meat and milk they get, composes their daily food. The facts as they really exist, are, that the people are in a suffering condition, and, unless supplies are furnished from some source, much suffering will be the result."

Marshall County, Blue Rapids township, report 49 families in a very destitute condition; they have little money and scarcely any groceries on hand.

Atchison County, Grasshopper township, 43 families—228 persons—two-thirds of the families in want of winter clothing, and seed grain wanted in the spring.

Bourbon County, 429 families—2,063 persons—all needing help more or less, as the statistical tables show.

H. A. Smith, Esq., Secretary Linn County Relief Committee, says:

"The reports received thus far by the County Committee present a most alarming state of facts. The township of Potosi reports 93 families destitute, and those families embrace 491 persons. Scott township reports an aggregate of 135 families, 105 of which need immediate assistance; and such is the picture of other townships, as well as Potosi and Scott. May Heaven speed you in the good work you have commenced."

Thus we have given a few of the many reports that have been forwarded by the Committees, which will give some idea of the condition of the people. It is due to the inhabitants of Kansas to say that they have been industrious; when their wheat crop failed they planted it in corn. In most instances three or four different crops have been put in the same ground, and all have failed.

It is also proper to say that this drouth has developed the fact that the soil of Kansas can withstand a dry season equal to that of any country. The testimony of men who have lived in Kansas from ten to thirty years is, that every year an average crop of 40 bushels to the acre of corn has been raised till this season. We have statements of the following persons to this effect:

- Gen. Whistler, of Coffey County, 15 years.
J. W. Brown, Shawnee County, 11 years.
John T. Jones, Ottawa Reservation, 24 years.
Peter Welsh, Osage Reservation, 30 years.
Judge Baker, of Breckenridge County, 14 years; and others, some of whom have raised 80 bushels of corn to the acre in former seasons.

An arrangement has been made with the railroads, that all produce, &c., shipped to Pomeroy & Mahen, at Atchison, Kansas, will be transported at very reduced rates of freight. When shipped, the bill of lading must state that it is "FOR THE RELIEF OF SUFFERERS IN KANSAS," and a copy of the bill of lading sent to Gen. Pomeroy, Atchison, Kansas.

The necessity of a system will be apparent to every one—not only to reduce the price of transportation, but, also, for the benefit of the railroads, so as to save them trouble and prevent frauds being practiced; hence, they agree to a reduction ONLY on freights that are forwarded as above, AND ON NO OTHER.

By the following it will be seen that the undersigned is authorized to act as agent in the Western States. He will immediately visit the prominent points for the purpose of soliciting donations and putting the freights in the proper channels, so that they will reach the Kansas borders at Atchison, and from there be distributed to the various County and Township Committees:

"The undersigned citizens of Kansas Territory, hereby certify that Judge W. F. M. Army is authorized to solicit aid in the States of Illinois, Iowa, Wisconsin, &c., for our destitute and suffering people, occasioned by the drouth and consequent failure of crops in Kansas. We commend his mission to the kind consideration of the friends of humanity in the States. [Signed.]

"S. C. Pomeroy, Atchison; J. N. Phillips, Humboldt, Allen county; C. M. Gifford, Marshall county; W. A. Ela, Coffey county; John

Cox, Chairman Ottumwa Relief Meeting; Jas. Fletcher, Topeka Relief Meeting; A. L. Winans, Chairman Auburn Relief Meeting; James L. McDowell, Mayor of Leavenworth city; John A. Steele, Chairman Committee Topeka Township; W. Y. Roberts, Wyandot; S. S. Huffaker, Morris county; P. B. Maxon, Breckenridge county; John W. Scott, Allen county; S. D. Houston, Riley county; H. Williams, Anderson county; H. H. Farnsworth, Mayor of Topeka; G. W. Deitzler, Mayor of Lawrence; G. H. Fairchild, Mayor of Atchison; G. O. Chase, Editor Atchison Union; John A. Martin, Editor Freedom's Champion; F. N. Blake, Junction City, Davis county."

The organization, as now arranged, is an efficient one, and the donations will reach the sufferers promptly. We therefore ask the citizens of the various counties on the railroads in Illinois, Iowa, and Wisconsin, to send their contributions in grain as above specified. The citizens of Indiana, and all States East, are requested to send their contributions in money, boots, shoes, woolen materials for clothing, heavy cotton cloth for mats, sacks, and sacks for grain and meal, as it would cost too much to transport grain or produce from the States east of Illinois. Thaddeus Hyatt, of New York city, will inform the friends of humanity in the Eastern States how to forward money.

Remittances in money may be forwarded from any of the Western States to Dr. John Evans, office No. 55 Clark street, Chicago, Ill., who will pay it to the general agency to be used for the purchase of sacks, provisions, and payment of freights, and take their receipt for the same. By this system, every person who receives money or produce will pay it to the General Agent, Thaddeus Hyatt, New York city; S. C. Pomeroy, Atchison, Kansas; or the undersigned at Chicago, and they will receive and receipt for it.

The money or produce will be distributed to the County Committees, who will give a receipt to the General Agents, and in return they will divide it to the townships and take the receipts of the Township Committees, who will also take receipts from the individuals to whom it is given, and finally the Township Committees will settle with the County Committees, the latter with the General Agents, and they again with a Committee to be appointed in the State.

As the citizens of Kansas who will be relieved say that "they do not want aid as a gratuity, but will pay it back when able," it is proposed that the receipts, after final settlement, shall be handed to the County Board of Commissioners of the respective counties in Kansas, and that the people be allowed voluntarily to pay, when able, to the County Treasurer, the amounts; and that the amounts thus paid be constituted a Common School Fund, the interest to be annually distributed to the school districts of the respective counties. Thus the donors will relieve the hungry, and furnish seed to plant, and the interest of that relief will ever afterward be used to educate the children of Kansas.

All agents who are in the States authorized by county or township Committees to solicit aid for special localities in Kansas, are requested to report themselves to the undersigned at Chicago, and to forward through the General Agency, at Atchison, all donations they may receive, so that there may be an equal distribution in accordance with the wants of the people in each county and township; and also, if possible, to prevent unauthorized agents from soliciting aid which may be misappropriated, and at the same time receive the benefit to be derived from a reduction of freights on railroad transportation agreed upon by this General Agency with the railroad companies.

The undersigned most respectfully solicits the cooperation of the humane and liberal in the States, and would ask that relief be furnished as speedily as possible, as there are hundreds who are at this hour without anything to eat but corn meal and water, and but a small quantity of that.

We do not think it necessary to make a labored or lengthy appeal to the citizens of the States for contributions in aid of our friends in Kansas. Many of you know from experience the terrible significance of a failure of the crops, and hence will spare something from your present abundance. Others have known continued prosperity; hence they are able to add something to the common fund. Those who have not grain can contribute money to buy bags, and defray necessary freight expenses. Spring wheat, rye, corn, flour, and beans are needed. Those who send grain fit for seed are requested to mark the bags "FOR SEED."

Warehouse room, free of charge, has been tendered to the General Agency by citizens of Topeka, Lawrence, Leavenworth, Wyandot, Quindaro, and Atchison, so as to store grain to be used for seed in the spring.

Arrangements have been made with mills in Kansas to grind at half the usual price, so that the grain can be turned into meal to feed the hungry after it reaches Kansas, and thus avoid the risk of its becoming musty (if ground) by transportation in close cars.

Transhipment of freight being necessary at both the Mississippi and Missouri Rivers, everything must be sent forward in bags. The Committee and agents in the States who receive grain donations and have not means to furnish bags, are requested to communicate the fact to the undersigned at Chicago, so that bags can be furnished.

W. F. M. ARMY, Agent for Relief of Sufferers in Kansas.

Editors who desire to aid in the relief of 30,000 suffering people in Kansas, are requested to publish the above in their papers.

[From a more recent appeal we extract the following:]

"The drouth is an exception in Kansas. To this fact we have the explicit testimony of missionaries who have lived there from fifteen to thirty years.

"But the terrible fact confronts us, that many thousands of our people have no bread, and but little clothing for the coming winter. While some of them will be enabled, by great sacrifice of property, or by the timely aid of relatives at the East, to live through the winter, there is a very large number who must be aided by the public, or suffer the last extremity of famine.

lent throughout the nation. Christian friends, we ask you to imitate the example of Apostolic times, and help your needy brethren. Brother man, we reach out to you in this extremity, and implore relief.

"Rev. Daniel Foster, Centralia, Nehama Co., Kansas. Rev. C. C. Hutchinson, Topeka, Shawnee Co., Kansas. Rev. W. O. Thomas, Lawrence, Douglas Co., Kansas. Chas. A. Foster, Ossawatimie Lykins Co., Kansas. Isaac T. Goodnow, Manhattan, Riley Co., Kansas. L. D. Bailey, Emporia, Breckenridge Co., Kansas. "Oct 30, 1860.

"We endorse this appeal for aid from our fellow citizens of Kansas, as one of real and pressing importance. We hope an immediate and generous response will be made. Let a contribution be at once sent in to Dr. Thomas H. Webb, No. 3 Winter street, Boston. He will forward the same to the County Committees, chosen by the people of each respective county, to be distributed by them to the destitute.

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.

Progress of Secession.

MY DEFENSE.

NUMBER TWO.

My inquiry has been, what and where is the God of to-day? He did many mighty works yesterday, it is true, but what is he able and willing to do to-day? I said, I will not pray to him as a being far back in the misty by-gone, but as One who is the same all-prevading, all-powerful Jehovah, yesterday, to-day, and evermore; not enfeebled with age, not exercising an indifferent providence, not purposeless as our present need, but able and willing to perform his wonders whenever and wherever men are ready to receive and understand them. And here allow me to say, that unless we all wake up from old by-gones, and live in the present, and to the present, allowing Him to work in, about, and through us, our great destiny cannot be fulfilled. "He will take the kingdom from us and give it to a nation bringing forth the fruits thereof."

A further consideration of this subject, brings me to what Spiritualism teaches. Know all men that want of sound morality is not characteristic of it, neither does it claim to teach all yet to be known of truth, but it opens up a faith which leads to endless accumulations of knowledge. Permit me to read some rules of holy living communicated from a departed relative, as follows:

"Let all see your good works; such as kindness, reasonableness, faith, goodness, magnanimity, deliberation, patience, meekness, long suffering, peaceableness, industry, truthfulness, courage, manliness, benevolence, determination, justice, temperance, impartiality, unofficiousness, carefulness of speech, having it always, as it were, seasoned with salt.

"I exhort you to be pitiful, courteous, manly, unassuming, inextricant, not a brawler, standing not at the corners of the streets to hear the events of the hour detailed; be no babler, nor fault-finder, nor meddler; be provident, hospitable, placable, not opinionated, no vender of other men's arguments for sake of parade in knowledge, no brow-beater, nor scoffer; nor whimsical, but discreet, moderate, disinterested.

"Be no hanger on to crowds, no sycophant, nor parasite, having men's persons in admiration for sake of advantage. Be diligent, husbanding all resources.

"Be gentle towards all, teachable, not wise in your own estimation, not worthy, nor a bargainer. Give not to superannated societies, that live on plunder, and foster sectarian pride.

"Live contentedly with such things as you may have, seeking to make no display. Be cheerful, hopeful, dispassionate, mild, social, continent, inobtrusive, unsuspecting, decorous, not fretful, but even-tempered, and humane.

"Cultivate love for children, instructing them as occasion offers, in a spirit of earnest good will. Be prayerful, believing every good work to be possible with God, yea, positively to be accomplished in and for his offspring, man. Be a lover of holiness for holiness' sake; energetic, vigilant, armed well with truth's unyielding armor.

"Seek pleasure in some inoffensive manner; covetousness avoid; be not too positive, but deferential; neither inculcate principles dogmatically; be not dictatorial, nor vindictive; let anger always be brief, subject to the judgment. Obey temporal authority, when not in utter violation of conscience, taking care that the most weighty matters decide against obedience; be faithful in whatever is committed to your charge; be fearless in striving to maintain truth, whether it be popular or the contrary, letting no fear of displeasure, contradiction, or assault intimidate; yet be not reckless; let the eye show intrepidity, and also earnestness of purpose, conscience the meanwhile bearing witness.

"To the frail be lenient, considering yourself liable to temptation; the forward restrain; the condemned, comfort with hopeful words. Disdain flattery, discourage compliments, ignore menial abasement, suspect applause, disregarding human criteria in the estimate made of one's standing among men. Sift all testimony before basing your belief, judging free from prejudice.

"Subdue pride, haughtiness, jealousy, envy, austerity, two-facedness, bashfulness, indelicacy; also hate, sourness, intrigue, stealth, languishment, gloomy forebodings. Aspire to no worldly dignity; obtrude not upon the good graces of others, saving those around you, by a right influence chastening the mind with proper discipline. Seek to sway none by artifice, nor by protestations of sincerity; let all know wherein you are confident and wherein they ought to be. Refrain from money speculations, despising alike the bribes of office where placemen shelter their per-

nicious designs under a cloak of patriotism, and the case which waits on affluence.

Overcome evil with good. Swear no legal formal oath. Labor publicly and privately as best you can, forgetting not prayer and study, receiving such instructions from spirits as affect the duties of life and your eternal destiny; for much depends on keeping the eye single to these great objects.

These rules, you perceive, Brethren, do not sound very strange in comparison with those in the Bible. But should it be urged by the objector, that they may not after all be from the right source, I reply: the same impression obtained with myself, till, becoming acquainted with the manner of their importation, i. e., I thought whatever good possibly taught was merely formal utterance, to quiet any misgivings liable to arise on the reception of something new, being not really meant.

You will, no doubt, comprehend me, when I say, each precept, as the words dropped from the pen, was imprinted on the soul; its spirit or meaning, its adaptation to the soul's need, became very apparent, both as regards outward duty and spirit discipline; there could be no mistake in a backing energy lying behind. So forcible was this, that the inner sense was pricked open, as it were, to comprehend their design and fitness.

Kicking against the "isms."

[We find the following excellent reflections in an old number of the Philadelphia Sunday Mercury. The article is too good to be lost.]

With a large portion of the sensible public it is a sufficient reason for putting anything down, to show that it is one of the "isms." Everything that will admit of that fatal termination is sure to have a great plenty of opposition. Sometimes this opposition is well grounded, as in the case of Mormonism, Millerism, Abolitionism, Secessionism, Fourierism, and several others; but, whatsoever may be the magnitude of the delusion or imposition, we are always disposed to be tolerant; at least we set our noses decisively against violent opposition.

Absurd creeds and pseudo-sciences never begin to flourish until they are violently opposed. They resemble the animals called polyphi, which are propagated by being cut to pieces. The world will lose nothing by giving them plenty of elbow-room. If they are false, they must do more or less mischief of course, but the mischief will not be lessened by attempting to suppress them by severe measures. This experiment has been tried too often without success, to afford any encouragement for repeating it.

In all new creeds or sciences, whether true or false, there are some signs of progress; for they produce agitation in the human mind; and when the mind of man is once moved, it has a tendency to go forward. Anything is better than an intellectual stagnation, and that is the very thing which the conservative tyranny of the age seems most anxious to produce. The worst *ism* in the world is ultra conservatism. There can be no greater delusion than to suppose that man gains anything by standing still, with his hands in his breeches pockets; and the sum total of conservative wisdom consists in this.

We intend to say that stirring delusions are better than stupid inactivity. Astrology, for example, was a delusion, (if our friend, Hague, will excuse us for saying so,) but it accelerated the progress of science by stimulating men to make observations of the celestial phenomena, and it should not be forgotten that some of the most important astronomical discoveries were made by men who conversed with the stars merely for the purpose of predicting future events. And so with chemical science. It owes much of its present perfection to the exciting researches of alchemy. All the important discoveries and improvements in medical science were made by men who, in their day, were stigmatized as quacks, deceivers, or impostors. The inventor of Homoeopathy, (the most visionary medical scheme ever devised) was a great benefactor to his species, for his system, though false in itself, has led to the momentous discovery that every disease may be cured without medicine; or that nature herself is the great mediatress.

Lastly, to come down to present times and existing circumstances, the latest *ism*, namely Spiritualism—even if we suppose it to be a delusion or imposture (which is not proved, by the way)—is likely to do more good than harm, by operating as a counterblast to the sensuality, selfishness, materialism, and atheism of the age. We are assured that many atheists have been converted to a belief in God and the possibility of an incorporeal existence, by the miraculous exhibitions of "Harmonial Philosophy," and we must believe that an atheist is improved by such conversion, however it may be effected. But let it be conceded, "for the sake of argument," that there is nothing spiritual or supernatural in the "Manifestations," then it must be granted that the Harmonials have discovered natural phenomena which all the philosophers of Europe and America cannot account for. Some of the wise men of both hemispheres have attempted to give explanations, but the total failure of these attempts will be apparent to every child of twelve summers, who has mental independence enough to examine and think for himself. If all the phenomena of table-turning are produced without spiritual interference, there is some newly-discovered motive power in nature, which, among other notable results, will do away with steam-engines; and this prodigiously interesting discovery has been made by the Harmonial Philosophers, for which, in Heaven's name, let them have due credit. We have very potent doubts respecting their intercourse with the Spiritual world, but we are not inclined to quarrel with them for making discoveries, which, in one way or another, may prove to be of immense advantage.

As for the charge of setting people crazy, which has been brought against these philosophers, it is to be observed, in the first place, that they deny it *in toto*; but supposing it to be true, let us consider that, as good parents sometimes have had children, so good causes may produce bad effects. A profound study of the Scriptures has sometimes led to a mental derangement, and every Methodist camp-meeting, we suspect, produces more or less insanity. Every excitement in politics, trade, religion, or science, prepares some people for the lunatic asylums, but these are generally people who have a great facility in getting cracked, and who are bound to go crazy on one subject or another, before the termination of their earthly career. The fracture of such precious intellects, therefore, is not such a frightful affair as some persons seem to suppose.

In conclusion, we say, give all the *isms* a fair hearing. Let them have liberal and equitable treatment; commit them freely to the current of public opinion, and, if they are worthless, they are as sure to sink and be choked as so many blind puppies. If they swim along, and take care of themselves, you may swear that they have something in them worthy of preservation.

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."

The Spiritual Festival at St. Charles, Illinois.

INTERESTING REPORT OF THREE DAYS' PROCEEDINGS.

ST. CHARLES, Ill., Nov. 7, 1860. A. J. DAVIS, DEAR BROTHER:—Herewith we send you a brief synopsis of the proceedings at the Spiritual Festival, held at St. Charles on the last Friday, Saturday, and Sunday of October.

It was the largest and best meeting ever held in the North-west, for the promulgation of liberal principles.

The weather most of the time was very pleasant, and the friends of Progress came up in large numbers from Northern Illinois, Southern Wisconsin, Michigan, and Indiana. Among them were some as good speakers—normal and trance, males and females—as ever congregated on a similar occasion.

We will not make any invidious distinctions where all did so well; but we may be permitted to mention the names of some of the most active, several of whom are already well and favorably known as public lecturers—J. M. Peebles, formerly Universalist clergyman, is an inspirational speaker of transcendent ability; Dr. Pease, of Cincinnati, is a close reasoner, and devoted friend of reform; Mrs. A. L. Streeter, of Indiana, is an unconscious trance speaking medium of extraordinary powers; Mr. Dayton, of Huntly, McHenry county, Illinois, formerly a Universalist clergyman, is a forcible and close reasoner, and makes his auditors appreciate his arguments. All of the following named speakers, true friends of Reform, spoke boldly and to the point every time, viz: Judge Boardman, of Waukegan; Judge Allen, of Chicago; Dr. Underhill, of Putnam County; Mrs. Woodard, of Huntly; Mr. Malcolm, of Elgin; Mr. Streeter, of Indiana; Mr. Chamberlin and Mr. Peaslee, (the latter a trance medium) of DeKalb; Mr. Robinson, of Dundee; E. F. Brewster, of Geneva, Wis.; Mr. Wickizer, of Aurora; Mrs. Todd, of Geneva, Ill.; Mr. Pascol, of Beloit, Wis.; Mrs. Durland, trance medium, of McHenry; Mr. Hollister, Mr. Stewart, Mr. Wellington, Mr. Stickney, and Mr. Hendrickson, of Elgin, Ill. There were also many other good speakers, whose names do not now occur to us, who did ample justice to the subjects discussed. The platform was free, consequently there were many subjects of Reform presented for consideration.

Hoping you may find room in your valuable paper to publish the minutes of this, our first Festival in this section of the country, notwithstanding their length, We remain fraternally thine, LEONARD HOWARD, A. V. LILL, A. R. McWAYNE, S. S. JONES, S. H. TODD, Committee of Arrangements.

PROCEEDINGS OF THE FESTIVAL.

Agreeable to published notice, the friends of Progress met at the Universalist meeting-house, in St. Charles, Illinois, on Friday, Oct. 26th, and were called to order by Leonard Howard, Esq., member of the Committee of Arrangements, when the Festival was organized, by the election of Hon. S. S. Jones, of St. Charles, President; Mr. Todd and Mrs. Woodard, Vice Presidents; and Dr. O. Kingsbury and Mrs. Mary Kimball, of Naperville, Secretaries.

On taking the chair, the President delivered the following inaugural address:

OPENING SPEECH BY MR. S. S. JONES.

FELLOW CITIZENS, FRIENDS, BROTHERS: Welcome! welcome! We greet you in the name of a common humanity as philanthropists—as true friends of Progress—who have left your ordinary avocations and come up hither, not for a pecuniary consideration, nor to unite your efforts in sustaining and promoting a popular cause; but inspired with a love for truth, and for the elevation of a common humanity, you have congregated here for the interchange of thoughts, and for the investigation of those principles which lie at the very foundation of the welfare of mankind. A common inspiration has actuated you. In view of the fact, that all such movements have been unpopular, it is noble and patriotic in you to assemble for these exalted purposes. It is worthy of all commendation.

We meet upon a broad and free Platform—yea, as broad as the expanded universe, and the unfolded heavens; and as free, as unhampered by sectarianism, as are the ethereal elements that fill immensity. We have no church, no creeds, no dogmatism, to inculcate or maintain.

We have not assembled as the propagandists of one idea. Nor do we propose to stand sponsor individually or collectively, for the views uttered by any person or spirit who may claim audience on this platform. Respectful utterances of honest convictions will be entitled to respectful attention. But let those sentiments come from mortal or immortal intelligences, they will be subject to be combated, fearless of giving offense, by the respectful use of the weapons of supposed truth.

We claim to be free thinkers of the evening of the nineteenth century. We believe that Truth is immortal; that it is the glorious diadem of the Eternal Mind; and that every son and daughter of humanity is bound to know the Truth, from the least to the greatest alike. And we believe further that any individual, or community, or society of individuals, who hold to sentiments that they fear to have tried by the fire of investigation, and tested by the touch-stone of Truth, give evidence of the fallacy of their sentiments, and demonstrate to all men the sure decay of their cause or system.

Truth is omnipotent. Therefore it is sure that every sentiment, system of faith, or organization, must sooner or later pass through the trying ordeal. If it be sound, and founded upon immutable principles, it will forever stand; if false, it is surely destined to decay, to die and disappear.

When these Truths are believed and appreciated by all, then will be ushered in the glorious morn of that day in which all the creeds and dogmas that teach illiberality, or partiality of the common Parent, will crumble to dust, and only be known as among the things that were.

Father God speed the day! We already behold and hail its dawning! The philanthropist's holy desire for it is a sure index of its speedy coming.

Glorious day! We greet thy auroral splendor as it now bedecks the eastern horizon.

He that hath eyes to see let him see; and he that hath ears to hear let him hear.

The light is dawning! The angels are whispering, "peace on earth, and good will to man."

Who are they who ask for the evidence of these assertions? They who have not yet dared to venture beyond the popular tethers, by which the mass of mankind have in all past time been bound. For the benefit of such, we will say, that the evidences are ushered in like the rays of light from the god of day in a beautiful morning. They come upon us, and no man knoweth from whence they come, or whither they are to go, or when or where the mighty tide of evidence will be staid.

Look abroad over the civilized world and compare public sentiment of to-day with that of the past—of even the beginning of the present century. Did freedom of thought and freedom of speech then obtain? Did men, aye, and women, too, then congregate upon a broad and free platform—for the discovery and promulgation of Truth?

Nay—nay! Then to think, and, especially, to speak sentiments unsanctioned by popular creeds and well-settled conventionalisms, was cause ample and all-sufficient for most violent persecutions and anathemas. Go back a little farther into the darkness of the past, and behold how all such offenders were deemed the objects of the wrath of an offended and vindictive God; and it was the especial duty of the "faithful" to execute his will, and appease his wrath by inflicting the most cruel tortures upon the impenitent heretic!

Such have been the fiery ordeals that reformers have had to pass through in all past ages. But Truth, like the sturdy oak of an hundred years, has continued to loom upward. Many bold and faithful advocates have fallen beneath the iron rod of persecution, and have yielded up their lives in the glorious utterances of prophecies of "the

good time coming." As the oak, the many branches of which have fallen beneath the winds and lightning blasts that have swept over them, the main stem of the tree has continued to rear its stately head heavenward, and every coming year to put out new branches and new foliage, and to gain vigor from the very elements that have dealt so severely by it; even so with eternal Truth; in spite of all opposition and persecutions, she has pressed steadily onward, and is beginning to find a resting-place in the bosom of humanity.

As strong meat cannot be received and digested by babes, so the "babes" of more mature growth cannot receive all the truths that are palatable and digestible by adults; but as all must creep before they can walk; and as we all are passing (or have already passed) through that ordeal, there is a hope that modern "infants" will eventually advance to the stature of perfect Manhood.

The signs that portend this event are multifarious. The physical and spiritual worlds are blending together, and all living men are slowly realizing the glorious fact. It has been stoutly denied, and all sorts of arguments, (except those founded upon common sense and good breeding) have been arrayed against the fact, but all to no purpose. Phenomena after phenomena have confirmed the fact, and exploded theory after theory against it, until the popular objections no longer have weight with any but boarding-school misses, young masters, and old dolts, who yet hire persons to do their religious thinking. The great public pulse beats in harmony with the glorious truth. All good men continually pray for "more light" upon the subject. Convention after Convention is being held, here and there, all over the civilized world, to devise plans for the formation and elevation of human character. Savans, philosophers, and wise men, have investigated with the expectation of showing the fallacy of "modern Spiritual manifestations;" but, instead, they have become convinced of its truth, and have entered the arena, and are now found among the staunchest believers and advocates of that truth. The frowns of the bigot, and the sneers and scoffs of the semi-polished but weak-minded brothers and sisters of humanity, fall harmless at our feet. The liberality of the people is everywhere being more fully manifested than at any former period. Yea, it is taking the place of illiberality and bigotry. It may be surprising, especially to those who are accustomed to looking upon "the dark side of the picture," to know the facts of Progress as they really exist. All men (and women, too,) are at heart desirous that our faith shall prove to be well founded; but many do not want to say so till it is a little more popular! Yet it is a legitimate yearning of the human heart. All the natural yearnings of the human spirit for immortality are always founded in right, for they are God-given. All desire to live in a higher life, after the dissolution of the external form, and all yearn to feel conscious that departed friends are still near, and as loving as when living on earth—that is our faith. All want an evidence of this faith: to that end—the end of elevating the condition of all classes of humanity—we meet here.

Our friends and neighbors, of whatever faith or creed, have liberally thrown open their doors for the entertainment of those who have come up hither, on this mission. The liberality thus manifested is worthy of a free-minded and noble people; and speaks in a voice, not to be misunderstood, that man is good at heart, and that he naturally seeks light, and delights in doing deeds of goodness to his fellow man.

Then unbind the shackles, loosen the fetters, deal kindly with the benighted, and gently help the erring everywhere; and the result shall be the ushering in of the light of that millennial day, when man shall no longer oppress his fellow man, but all shall see the handiwork of the common Parent everywhere performing its true mission.

On motion, the following programme of business was adopted:

This Festival shall be opened in Conference at 8 1/2 o'clock in the morning of each day, one P. M., and at six in the evening.

The Festival shall be opened for stated lectures, by select speakers, at ten o'clock in the morning, two P. M., and at seven in the evening each day.

The regular hours of adjournment shall be at 12 M., and 5 P. M., for dinner and tea.

A free platform shall be maintained through the Festival for the full and free expression of thoughts upon all subjects deemed advisable by the speaker—the speaker, only, responsible for the views uttered—subject to the ordinary rules of decorum.

At three o'clock the Conference was opened by proclamation, by the President, when Judge Boardman, of Waukegan, addressed the Conference upon the subject of Organization and Progress.

He was followed by Mr. Dayton, of Huntly, McHenry County, formerly a Universalist clergyman, upon the subject of Individual Sovereignty, and ably sustained the inspired poetical effusion of Pope, that

"In spite of pride, in erring Reason's spite, One truth is clear—whatever is, is right,"

He was followed by J. M. Peebles, of Battle Creek, Michigan, who was formerly a Universalist clergyman. He spoke upon the great subject of Progression in rapturous eloquence, evolving some of the purest conceptions of thought.

He was followed by Mrs. Woodard, a lady most devoted to the cause of moral reform and human freedom. Then followed Mr. Robinson, of Dundee, a gentleman of much

thought, and a true reformer. The hour of five having arrived, the Conference adjourned.

Reassembled at six, evening. Conference opened with singing. Mr. S. B. Peaslee (trance medium, of DeKalb,) addressed the Conference upon the subject of Harmony.

The hour of seven having arrived, the Conference closed, when J. M. Peebles entered the pulpit, and in his usual and eloquent style, delivered the stated lecture of the evening.

SATURDAY MORNING 8 1/2, Conference opened. Mr. S. S. Jones, President of the Festival, offered the following resolutions, not for adoption by vote, but as the crystallization of thoughts upon the subjects therein embraced, viz:

Resolved, That freedom of thought, and the free expression thereof—or inspiration and revelation—are inestimable privileges and inalienable rights, belonging alike to every intelligent being.

Resolved, That the past, with all its darkness and errors of every age, was goodness in degree, and in accordance with the highest lights then beaming into the minds of humanity; and the traditional and written history thereof, seem as beacon lights to mankind at the present time, to guard them from the shoals, quicksands, and coral reefs upon which others have foundered: That we should not cling to them, nor follow in their pathway, any more than the branches of the tree should be the trunk, or the flowers the twigs upon which they grow, but that each free born mind should reach out for higher conceptions of truth new fields of action, and more independence, even to perfect freedom.

Resolved, That blind submission to precedents, immemorial usages, customs, popular opinions, conventionalisms, or books of authorities, is only worthy of those who still live in the darkness of the past, whose shadows still loom up in the moral West with blasting influence upon the body politic, giving man authority and precedent for every evil deed, but which are being rapidly dispelled by the effulgent rays of the great central luminary, WISDOM.

Resolved, That a blind submission to any church, creed, or confession of faith, or the pledging of allegiance to any stated opinions of any one man, or body of men, is a dismemberment of the right arm of individuality, and crippling to all those higher faculties, which are especially ennobling to humanity.

Resolved, That in all things the rights of females are as sacred as those of males; that their opinions, when founded in like wisdom, are as worthy of being respected, and their privilege of a full, perfect, and free expression of opinions, is an inalienable right; consequently, any attempt, by whatsoever means, to restrict such privilege, is an unwarrantable assumption of power unbecoming an enlightened people.

After the reading of the Resolutions, the Conference was occupied with spirited speaking until ten o'clock, when it closed for the regular lecture.

Ten o'clock A. M., Mrs. Streeter entered the pulpit, and delivered, while in a trance state, one of her peculiarly philosophical lectures. Subject: "Which shall take first rank in the estimation of Man—Reason or the Bible?"

At 12 o'clock M., the Festival adjourned for refreshments. Convened at 1 o'clock P. M., and opened in Conference. Spirited speaking ensued upon the subject of Reform generally, until the hour for the stated lecture, when the Conference closed; Mr. Peaslee took the stand, and in an unconscious trance, delivered the regular lecture of the afternoon, upon "Spiritual Intercourse, Ancient and Modern."

At 5 o'clock the Festival adjourned, and convened again at 6, evening. Conference opened and continued in session until the hour for the stated lecture, when it closed; then J. M. Peebles entered the desk, and enchained the audience for nearly two hours, in his usual happy, inspirational style.

SUNDAY MORNING, 8 1/2 o'clock, the Conference convened, and continued in session until the hour for the regular lecture. Not a moment of time was allowed to pass unimproved. Many spirited speeches were delivered, upon the great and all-engrossing subject of Progress, which lies so near the hearts of all true reformers.

At the regular hour for the stated lecture, Dr. Pease, of Cincinnati, a true friend of reform, and a very able speaker, took the stand, and in a very forcible and impressive manner delivered the morning lecture, exposing the fallacy of "FREE LOVE, IN ITS VULGAR ACCEPTATION."

At 1 o'clock P. M., the Conference was again opened, and able speakers occupied the session in a manner to elicit the most intense interest and attention of the assembled multitudes. Among the speakers was Mrs. Todd, of Batavia, who delivered a very able address on "WOMAN'S RIGHTS."

At the regular time for the afternoon's stated lecture, the Conference closed; when J. M. Peebles delivered the stated lecture, and again edified and electrified the audience, and held them spell-bound for about two hours, doing the most ample justice to that great subject, "THE HARMONIAL PHILOSOPHY."

EVENING CONFERENCE opened and continued in session until seven. Every moment was occupied by able speakers in the utterance of brilliant thoughts and sentiments, in accordance with pure philanthropy, progression, and Reform, until the time arrived for the last stated lecture of the Festival. At 7 o'clock, evening, music by the choir, after which Mrs. Streeter entered the pulpit, and delivered the last lecture of the course to a most densely crowded house. Her theme was, "God hath Spoken, all power belongeth to God; and unto thee, O Lord, belongeth mercy." The inspiration revealed through this lady held the immense

The Physician.

"The whole need not a physician, but they that are sick."

MEDICAL WHISPERS.

BY A. J. D.

"We wish every patient to apply our prescriptions in accordance with the general principles laid down in our leading chapters on disease. It will not be possible for us to rehearse the laws of treatment in every installment of 'Medical Whispers.'"

"COTRA," Mc DONOUGH, N. Y., will find her true treatment among our Whispers of the past three weeks. Let her be brave and earnest.

W. W. ADRIAN.—We shall ere long make a prescription among our Whispers of a great multitude of such sins. Do not expect anything from us more personal.

To G. M. G. CONWAY.—Adopt the treatment recommended for Headache and Nausea in this number; also, adopt the remedy for habitual constipation, in last week's issue. The two, combined as one treatment, will cure you.

J. K. GRANFAN HILLS, PA.—Your symptoms will yield to the preparation whispered in No. 38 to F. M. H., of Illinois. Add to this medicine the determination of your whole soul both to be and to do good. Try it, friend.

"An Intelligent Judge of Pork."—"No man," says Mrs. Partington, "was better calculated to judge of pork than my poor husband; when he was a living man he knew what good hogs were, for he had been brought up among 'em from his childhood."

"A Hum Hole open on Sunday."—Somebody is responsible for the following: An Albany barber, having a very intemperate man to shave on Sunday, begged him to keep his mouth shut, as it was a punishable offense to open a rum hole on Sunday.

To S. L. BALTIMORE.—Our sympathies flow toward you as streamlets together in the lowly valley, but it is not given us to whisper a word of medical consolation for you. Do not despair, Brother—ere long, we shall write a practical letter to "All Men," both to the young and those no longer so—we know their ways and their wretchedness.

H. S. LATHAM, DELEVAN, ILL.—The case of the suffering youth (H. S. H.) came up for examination this day. We are unable to see any complete remedy for him as he is externally circumstanced. His condition could be reached by an Indian influence through the system of a kind-hearted medium. The scrofula beverage would benefit him somewhat.

"Brown Spots on the Face." SANDFORD T. STRAUDE.—The case described in your letter, good friend, is beyond all ordinary treatment. Lactic acid applied at night, and sugar of milk on the following morning, would improve the otherwise handsome face of your wife. But we do not promise to remove "fast" colors from the affected cuticle.

"Never Eat Pork."—An Israelitish lady, sitting in the same box, at an opera, with a French physician, was much troubled with snoring, and happened to gaze.

"Excuse me, madam," said the doctor; "I am glad you did not swallow me."

"Give yourself no uneasiness," replied the lady, "I am a Jewess, and never eat pork."

"Mortalitas." NEW YORK.—Your query regarding the rate or proportion of deaths in a given place, is easily answered. The statistical details of different countries simply indicate the occupations, food, climate, and social circumstances of the different inhabitants. The average duration of life in America is forty-two years. In Europe the average is about forty-four years. But we are certain to improve on these figures.

To S. A. O., NEWBERG, N. Y.—In considering the condition of your outward body, Brother, we have discovered no remedy—save the general treatment recommended in this number to Mr. H., of S. C., for paralysis, which will greatly benefit some parts of your system. It is impossible, by artificial means, to remove chronic obstructions to the flow of the life-currents. Better be thankful, Brother, for the possession of so much health and mental power to enjoy.

"White Spots on the Eye-Lids."—MARIO, of PROVIDENCE, describes the case of a lady who has a white spot on the upper lid of each eye, near the nose. REMEDY: Treat them as you would a mole or wart—viz: Take a hair and tie it tight around the base of the excrescence. By cutting off the pillary circulation, and stopping the flow of the nerve-life, the blemishes become foreign bodies, decay, and soon drop off. Perhaps it will be necessary to keep the ligature on for many days.

"What a Poor Slave."—Some very earnest soul hath written: What a poor slave is he who has learned to chew tobacco. He must always have a big box in his pocket, a big quid in his mouth, and a big dish for the juice. Poor fellow! if he had no company in this filthy habit, everybody would believe him crazy. You say you can leave it whenever you choose. Then clean out your pockets, your mouth; get your linen purified and bleached; burn cotton till the disgusting odor is removed, and quit!

"A Nervous Rash." ANNA H., BEAVER DAM, Wis., says: "I have for about eight years been afflicted with a rash, appearing with great violence, whenever I am warm or excited—causing my head to throb violently, and my face to swell. The spells last usually about ten minutes, and then leave me shivering." REMEDY: Get Valerian root half an ounce; extract of dandelion one ounce; cayenne pepper one drachm; cinnamon bark one teaspoonful—pound and mix these together: let them tincture in half pint of pure alcohol for ten days, then add one pint of pure water. Dose: Thirty drops in a wine-glass of water immediately after an attack, or when the "shivering" sensation pervades the nervous system. Eat no salt food. Drink little of any fluid.

Mr. and Mrs. Dorman for some time engaged in practice as Clairvoyant Physicians at Newark, N. J., have left that place, for a winter at the west. After the first of December, they may be addressed at Cincinnati, O., where those desiring may enjoy the benefit of Mrs. Dorman's clairvoyant powers.

"Lock Jaw." W. W. W., SOUTHWICK, N. Y.—The terms of disease may be dispensed by a strong, steady-nerved magnetizer. The disease is not necessarily dangerous. It may be controlled by magnetizing the feet into a perpendicular, and by administering the homeopathic preparation of *Acetate of Belladonna*, alternated, or *Moronia* and *Moronia*, thirty minutes apart for six hours. There are several methods of relaxing the contracted fibres, but we would place magnetic treatment before all the rest.

"High Latitudes." MARY B., ADAMS, O.—Let nothing persuade you to return to the valley. If you can reside 800 feet above the waters of the Ohio, and several miles back in the country also, it will be somewhat beneficial for a season. A still higher and more varied country, with treatment heretofore and now prescribed, will accomplish yet more for you. We are this day covered with a beautiful promise, that, being obedient, your physical state will greatly improve—perhaps enough to make you quite happy on the earth.

"Dislocated Hip Joint." L. E., BRADSTOWN, ILL.—Having carefully considered your case, we can see no hope for you, except through the vapor bath and hand-magnetism. Unless these come to you, or you can avail yourself of them for a long time, we counsel you to avoid every other treatment. In real truth, friend, it will be wiser for you to expect the luxury of free locomotion to dawn with your advent into the world of spirits. Let no dependency hover in your vicinity.

MRS. L. M., FAIR HAVEN, N. Y.—Abstention of diet is beneficial, particularly and principally in cases where excessive indulgence in food has been long continued. For you, a cold or negative diet is of no importance. All you eat should belong to the tonic or stimulating class of substances. A small powder of red-pepper (*capsicum*) should be taken in a little water half an hour after your second meal. Your "weakness" may be almost wholly cured, perhaps entirely, by occasional injections (vaginal) of warm water one pint, and a few drops of sulphuric acid.

L. L., CINCINNATI, O.—If your young brother's eye was afflicted now with only the effects of the *opus aconitica* (hartzhorn) we could easily prescribe a general healing treatment. But you very naturally apply to us for assistance, not only to remove the effect of that painful accident, but also for counsel or medicine that will neutralize the accumulated mischief of the different doctors! We sympathize deeply with the suffering one, but do not know any absolute cure. Frequent bathing with turpentine water will gradually restore a portion of the diseased parts.

"My Dyspepsia and My God."—"Alas! madam, I have seen too many souls go to perdition by that you call 'Health Reform.' No sooner has a person quit coffee, than he disbelieves in Infant Baptism; with tea goes his reverence for the Eucharist; let him leave off eating pork, and he will discard the doctrine of Vicarious Suffering; let him take no more medicine, and he stands in danger of the heresy of Universal Salvation; and by the time he is a finished vegetarian, he will deny the doctrine of Plenary Inspiration, and drift straight into the quicksands of Infidelity. No, madam, give me rather my dyspepsia and my God!"

"Hot Head and Feverish." E. J., MICH.—This friend writes: "My head is hot and feverish most of the time; my stomach is very much out of order; also my liver and kidneys are somewhat affected; in fact I am diseased all over."

REMEDY: Use the Will power as heretofore described; correct your daily habits of eating; and take the following "rough and ready" remedy—Two gallons of old cider; add half pound of rusty nails, and half an ounce of gentian root. Let this preparation tincture for one week. Dose: Take one wine-glassful immediately on rising in the morning. Add more cider in a few days. Eat plenty of stewed apples and bread for breakfast; no meat until dinner; never drink anything intoxicating.

"A Cure for Cold Feet."—If you have cold feet, immerse them morning and evening in cold water, rub with a rough towel, and run about your room till they burn. In one month you will be entirely relieved. This advice is excellent, and the remedy is good, "all other things being equal," but the truth is, that nothing external or internal can cure cold feet if the stomach does not promptly digest its daily food. A cheerful spirit, plenty of simple nourishment, whole shoes and cotton stockings, with appropriate outdoor exercise—these constitute the true medicine for cold feet. Zinc and copper plates worn in the stockings at night are very useful when your vitality is depressed.

"Dyspepsia for Thirty Years."—Our Sister, E. K., of NEW ALBANY, IND., says: "I have been afflicted for more than thirty years with the dyspepsia, and during that time, have suffered enough to atone for all the sins that Adam and Eve committed in eating the forbidden fruit."

REMEDY: Abstain from everything that is (to your experience) "forbidden fruit." Your letter gives off a singular magnetic aura—showing that there are powers of health, flowing with virtue and efficacy, in your heart and hands—but your *pneumogastric* energies are weak and chronically diseased. We tell you of these things, Sister, so that, henceforth, you may "heal thyself" and be happy. If you fail to get results, write us what you conceive to be the why and wherefore.

"Long Continued Indigestion." W. C. S., MIDDLEBURY, VT.—This Brother suffers from frequent headache and sickness at the stomach. His habits were once bad—tobacco chewing and smoking, rum-drinking, &c., with a great deal of hard labor—but he has long since abandoned the health-destroying practices. And yet he is far from healthy and consequent happiness.

REMEDY: It is evident, from the foregoing, that this patient's illness is in the main caused by a large quantity of broken-down blood globules, which still circulate through life's channels and clog up membranes; therefore, it is necessary for him to take charcoal, and give as recommended in our chapter on Blood, Bile, and Bowels, (See HERALD OF PROGRESS No. 12). In addition, however, we would have our patient religiously abstain

from a third meal. It will be a difficult medicine only for a few days. We know of no speedier remedy for frequent headaches and chronic nausea. Adopt the plan of eating only breakfast and dinner, and adhere to it for a year or more. Never eat a particle of fruit or anything sweet after dinner. Let a glass of pure water take the place of supper. At the proper meals, eat exactly what you like best.

"Invisible Ulceration." L. S., IOWA CITY.—FRIDEN DAVIN. I have a daughter who is now sixteen years old. In all respects (except a local ulcer) she enjoys good health. I have looked forward to this period of life for a perfect cure, as many physicians have said that, when all the functions of womanhood were regularly established, she would overcome this local disease. But it is now one year since those functions were permanently established; and, although her general health slowly improves, yet this ulceration still continues. Some think it is located in the lungs; others say the stomach; and still others, the liver. She raises freely and does not cough until this matter comes up in her throat. She then hacks slightly, merely to throw it off. She raises freely, three or four times in twenty-four hours, throwing off considerable matter, a light color, like pus, and smells offensively. Can you whisper something beneficial?

REMEDY: Deep-breathing, frequent horsetack rides before breakfast (the winter season not excepted), and the use of the Scrofula beverage, whispered in number thirty-seven. It would greatly expedite her cure to knead the stomach and bowels thoroughly immediately after the ulcerous matter has been discharged. May she live to make the world better and happier.

"Naked Arms and Sore Throat."—The following words are taken from "Lewis's New Gymnastics." Let every mother read the truth, and then see whether the dresses of her little ones correspond: A distinguished physician, who died some years since in Paris, declared: "I believe that during the twenty-six years I have practiced my profession in this city, twenty thousand children have been carried to the cemeteries, a sacrifice to the absurd custom of exposing their arms naked."

I have often thought if a mother were anxious to show the soft, white skin of her baby, and would cut out a round hole in the little thing's dress, just over the heart, and then carry it about for observation by the company, it would do very little harm. But to expose the baby's arms, members so far removed from the heart, and with such feeble circulation at best, is a most pernicious practice.

Put the bulb of a thermometer in a baby's mouth; the mercury rises to 99 degrees. Now carry the same bulb to its little hand; if the arms be bare, and the evening cool, the mercury will sink 40 degrees. Of course all the blood which flows through these arms and hands must fall from 20 to 40 degrees below the temperature of the heart. Need I say that when these cold currents of blood flow back into the chest, the child's general vitality must be more or less compromised? And need I add that we ought not to be surprised at its frequently recurring affections of the lungs, throat, and stomach?

I have seen more than one child with habitual cough and hoarseness, or choking with mucus, entirely and permanently relieved by simply keeping its hands and arms warm. Every observing and progressive physician has daily opportunities to witness the same simple cure.

"A Case of Paralysis." Z. J. DE H., OF CAMDEN, S. C., describes his physical condition as follows: "I am an invalid from paralysis, and have been from November, 1858. The attack was violent—on the right side from one extremity to the other. For six months I was confined to my bed, (the brain was also affected,) since when I have gradually improved, but very slowly—being able to get about only by the help of crutches. The brain has improved with the body. My general health, when attacked, was perfectly good, and I do not discover that it has been affected by the malady under which I am suffering. Recently, I have felt a new and singular sensation throughout all the parts affected, and which I am unable to describe, but I think it is neuralgia. My right leg draws up, particularly in warm weather, and I can't put it to the ground. The most of the pain is in my little toe."

REMEDY: This patient is forty-one years of age. His temperament is mental-motive. Symptoms like the above call for continuous magnetic treatment. The blessings of health could be caused to flow through his form much quicker and more permanently under the proper external circumstances. But there is another method which may reach many similar sufferers, viz: Take one-third pound of opium, macerate (soften) it in sufficient water for two or three days, occasionally working it over with the hand. Then add muriate of ammonia, one ounce; oil of cinnamon, or of cloves, half an ounce; alcohol, one pint. Mix thoroughly and add one pint of water. Dose: A very little of this preparation will penetrate the magnetic membranes of the entire system. It must always be used externally, and in connection with olive oil if the smarting is too severe. Your spine should be bathed with this tincture once a day, from the neck downward—then your arms and legs, concluding by bathing the soles of the feet thoroughly. We pray that some watching angel will send a healing hand to this Brother's house.

REMOVAL.

J. M. Peebles, long associated with the first Congregational Society of Battle Creek, is about leaving for a residence in California, more or less protracted, as the benefit to his health, which he seeks, may require. Our friends in the Pacific States will find Brother Peebles a valuable and efficient laborer in behalf of a living gospel.

—A political paper, alluding to the corruptibility of legislators, remarks, and justly, too, that of those who offer bribes to men in legislative station, it may be said, as of the corruptors of female virtue: "He comes too near who comes to be denied."

Brief Items.

—Lovers of scandal are likely to be satisfied by the reports of the Burch divorce case at Chicago. Newspapers whose meek morality is shocked at the idea of greater freedom for quiet and peaceable divorce, and in corrupting public morals, and violating the sanctity of private life, by the painful, perhaps disgusting details of every case which the wealth of the parties enables the lawyers to make protracted and "interesting."

—Two veterans who voted for Washington as first President, voted for Lincoln at the late election.

—It is reported that two members of the Fifth Avenue Committee, which issued the famous manifesto denouncing Gerritt Smith, have compromised by paying him \$3000, which he gives to a charitable object.

—The proposed act for the emancipation of free negroes, submitted to the voters of Maryland, has been defeated by a large vote.

—A few Sundays since, as we learn from the *Prison City Bells*, the prisoners in the State Prison at Waupun were addressed by a woman. The impression made was apparently good.

—A volume has recently been published, giving researches into the history of the treason of Gen. Charles Lee. The result is said to be that this Revolutionary General, who has held a place beside Green, Lafayette, Sullivan, and Gates, is to be classed with Benedict Arnold. The biographer or historian is no philanthropist. It is not an important work to lessen the number of the world's supposed noblemen, even though the position be wrongly held. Better let the misapprehension go undiscovered.

—Emerson's "Conduct of Life," now nearly ready for the press, will contain papers on Fate, Power, Wealth, Culture, Beauty, Behavior, Worship, Illusions, and other themes.

Attractive Miscellany.

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

NOVEMBER.

BY JAMES G. CLARE.

The red sun gathers up his beams,
To bid the withered earth farewell,
And voices from the swelling streams
Are ringing with the evening bell;
The cold lake sobs with restless grief,
Where late the water lilies grew,
While autumn fowl, and autumn leaf,
Are sailing down the rivers blue.

Forsaken are the woodland shrines,
The robin and the wren have fled,
And winds are wailing through the pines,
A dirge for summer's glorious dead:
E'en man forsakes his daily strife,
And muses on the bright things flown,
As if in Nature's changing life,
He saw the picture of his own.

I often think, at this sad hour,
As evening wreaps her earliest tear,
And sunset gilds the naked bower,
And waves are breaking cold and clear,
Of that glad time, whose memory dwells
Like starlight o'er life's cloudy weather,
When side by side we roved the dells
Of proud New England's coast together.

'Twas on old Plymouth's rock-famed shore,
One calm November night with thee,
I watched the long light trembling o'er
The billows of the eastern sea;
The weary day had sunk to rest,
Beyond the lines of leafless wood,
And guardian clouds, from south to west,
Arrayed in hues of crimson stood.

We climbed the hill of noble graves,
Where the stern Patriarchs of the land
Seem listening to the same grand waves
That freed them from the oppressor's hand;
We talked of spirits pure and kind,
With gentle forms, and loving eyes,
Of happy homes we left behind,
In vales beneath the western skies.

A few brief days—and when the earth
Grew white around the traveler's feet,
And bright fires blazed on every hearth,
We parted, never more to meet
Until I go where thou art gone,
From this dark world of death and blight,
And walk with thee above the sun
That sank upon thy grave to-night.

I hear the muffled tramp of years
Come stealing up the slope of Time;
They bear a train of smiles and tears,
Of burning hopes and dreams sublime;
But future years may never fling
A treasure from their passing hours,
Like those that come, on sleepless wing,
From memory's golden plain of flowers.

The morning breeze of long ago
Sweeps o'er my brain with soft control,
Fanning the embers to a glow
Amidst the ashes 'round my soul;
And by the dim and flickering light,
I see thy beauteous form appear,
Like one returned from wanderings bright,
To bless my lonely moments here.

[From Harper's Monthly for May, 1860.]

Mary Reynolds.

A CASE OF DOUBLE CONSCIOUSNESS.

BY REV. WILLIAM S. PLUMER, D. D.

For many years brief and meager accounts of the remarkable case of Mary Reynolds have appeared in various quarters. In 1815 Major Eliott, Professor of Mathematics in the United States Military Academy at West Point, a relative of Miss Reynolds, communicated some of the facts of the case to the late Dr. Mitchell, of New York, by whom they were published in the *Medical Repository*. This statement is quoted by Professor Upham in his work on "Disordered Mental Action." A further notice of the case appeared in the *Alleghany Magazine*. The late Archibald Alexander, D. D., many years later, became interested in the subject, and secured materials for a full statement, which he proposed to place in the hands of Professor Henry, to be communicated to the American Philosophical Society. But the death of Dr. Alexander prevented the execution of this design. Dr. Wayland, in a note to the later editions of his "Intellectual Philosophy," refers to this case as "more remarkable than any that he had met with elsewhere," and copies a considera-

ble part of the statement of the subject herself, other portions of which I am enabled to give. All the accessible details of a case so singular should be placed upon permanent record. The following statement, which is more full and complete than any which has heretofore been prepared, embodies, I believe, all that can now be known in relation to it. The venerable Mr. John Reynolds, who is honored by all who know him, the brother of Mary, and his son, the Rev. John V. Reynolds, D. D., of Meadville, Pennsylvania, in whose family the last years of her life were passed, will vouch for the minute accuracy of all that is here stated. Many others who are still living will testify to the general truthfulness of the statements which follow.

Toward the close of the last century, William Reynolds, with his family, emigrated from England to America. He belonged to the Baptist denomination, and was an intimate friend of Robert Hall and other distinguished dissenters, and in after years his house in what was then the "Far West," became a "stopping place" for the pioneer missionaries in their laborious excursions into the wilderness.

William Reynolds, leaving the remainder of his family in New York, took his son John, a lad of fourteen years, and set out to find a new home. They pitched upon a spot in Venango County, in Western Pennsylvania, between Franklin and what is now known as Titusville—twelve miles from the former, and six from the latter. The whole surrounding country was an unbroken wilderness; the nearest white neighbors being, as far as he knew, the few inhabitants of Franklin, on the one side, and Jonathan Titus, the proprietor of the land on which Titusville now stands, on the other.

Here, in the unbroken wilderness, William Reynolds and his young son, built a log-cabin, in which the father left the lad while he returned to New York to bring the remainder of the family to their new home. For four months the boy remained alone in the cabin, rarely seeing the face of a white man, but being frequently visited by Indians. In due time the Reynolds family were reunited in their new Western home.

Of this family was a daughter, Mary Reynolds. She was born in England, and was a child when brought to America. Her childhood and youth appear to have been marked by no extraordinary incidents. "She possessed an excellent capacity," says her kinsman, Professor Elliott, "and enjoyed fair opportunities to acquire knowledge. Besides the domestic arts and social attainments, she had improved her mind by reading and conversation. Her memory was capacious, and well stored with a copious stock of ideas." Though in no respect brilliant, she seems to have been naturally endowed with an uncommonly well-balanced organization, physical, mental, and moral.

When she had reached about eighteen years of age she became subject to occasional attacks of "fits." Of the exciting cause and precise character of these, no reliable information can be obtained; for the new country in which she resided contained no physician competent to form a correct diagnosis of her case. An acute physiologist, taking account of the time when these attacks first appeared, and that of their final disappearance, would form an opinion as to their immediate physical cause.

One Sunday in the spring of 1811, when she was about nineteen years of age, she had an attack of unusual severity. She had taken a book and gone into the fields, at some distance from the house, that she might read in quiet. She was found lying in a state of utter insensibility. When she recovered her consciousness she was blind and deaf, and continued in this state for five or six weeks. The sense of hearing returned suddenly and entirely; that of sight more gradually, but in the end perfectly.

About three months after this attack, when she had apparently nearly recovered her usual health, though still somewhat feeble, she was found one morning, long after her usual hour of rising, in a profound sleep, from which it was impossible to arouse her. After some hours she awoke, but had lost all recollection of her former life. All the knowledge which she had acquired had passed away from her. She knew neither father nor mother, brothers nor sisters. She was ignorant of the use of the most familiar implements, and of the commonest details of every-day life. She had not the slightest consciousness that she had ever existed previous to the moment in which she awoke from that mysterious slumber. As far as all acquired knowledge was concerned, her condition was precisely that of a new-born infant. All of the past that remained to her was the faculty of pronouncing a few words; and this seems to have been purely instinctive as the wailings of an infant, for the words which she uttered were connected with no ideas in her mind. Until she was taught their significance they were unmeaning sounds to her.

But in this state she differed from an infant in this, that her faculty of acquiring knowledge was that of a person in the possession of mature intellect, fully capable of dealing at once with the facts of existence. She therefore rapidly acquired a knowledge of the world into which she had, as it were, been so mysteriously re-born.

She continued in this state for about five weeks, when one morning she again awoke in her natural state, without any intimation from memory or consciousness that anything unusual had happened to her. The five weeks that she had passed in her abnormal state were to her as though they had never been. All the knowledge and experience which had been so strangely lost were as strangely restored; and she took up life again at the precise point where she had left it when she fell into that slumber from which she had awoke to the new life. She was surprised at the change of the season and the different arrangements of the things around her, which seemed to her to have been wrought in a single night. Her friends rejoiced as if they had received her back from the dead, fondly trusting that her restoration would be permanent, and that the extraordinary occurrences of that mysterious five weeks would never be repeated. But their anticipations were not to be realized.

After the lapse of a few weeks she again fell into a profound slumber, from which she awoke in her second state, taking up her new life again precisely where she had left it when she before passed from that state. The whole

previous life of which memory or consciousness remained was comprised in the limits of the five weeks which she had passed in this state. Her knowledge was confined within the narrow limits of what she had then acquired.

These alternations from one state to the other continued for fifteen or sixteen years, but finally ceased, when she had attained the age of thirty-five or thirty-six, leaving her permanently in her second state, in which she remained without change for the last quarter of a century of her life.

In 1836, after these changes had wholly ceased, she wrote, at the request of her nephew, Rev. John V. Reynolds, D. D., of whose family she was then an inmate, a statement of some of the facts of her remarkable experience. As she was then in her "second state," in which she had no recollection of the feelings or incidents of her other state, she relied upon the testimony of her friends for the circumstances related concerning the "first state." She says:

"From the spring of 1811, when the first change occurred, until within eight or ten years, frequently changing from my first to my second, and from my second to my first state, I was more than three-fourths of my time in my second state. There was not any regularity as to the length of time that one or the other continued. Sometimes I remained several months, sometimes only a few weeks, or even days, in my second state; but in no instance did I continue more than twenty days in my first state. The transitions from one to the other always took place during sleep. In passing from my second to my first state nothing special was noticeable in the character of my sleep. But in passing from my first to my second state my sleep was so profound that no one could awake me, and it not unfrequently continued eighteen or twenty hours.

Whatever knowledge I acquired in my second state became familiar to me in that state, and I made such proficiency that I became well acquainted with things, and was, in general, as intelligent in that as in my first state.

"My mental sufferings in the near prospect of the transition from either state to the other, but particularly from the first to the second (for I commonly had a presentiment of the change for a short time before it took place), were very great, for I feared I might never revert so as to know again in this world, as I then knew them, those who were dear to me. My feelings, in this respect, were not unlike those of one about to be separated from loved ones by death. During the earlier stages of my disease I had no idea, while in my second state of employing my time in anything useful. I cared for nothing but to ramble about, and never tired walking through the fields and woods. I ate and slept very little. Sometimes for two or three consecutive days and nights I would neither eat nor sleep. I would often conceive prejudices, without cause, against my best friends. These feelings, however, began gradually to wear away, and eventually quite disappeared."

The two lives which Mary Reynolds lived for many years were thus entirely separate. Each was complete in itself, the fragments of which it was composed, though in reality separated by the portions of the other life intervening, succeeded each other in uninterrupted succession, as far as the evidence of her own memory or consciousness was concerned. The thoughts and feelings, the knowledge and experience, the joys and sorrows, the likes and the dislikes of the one state did not in any way influence or modify those of the other. But not only were the two lives entirely separate, but her character and habits in the two states were wholly different. In her first state she was quiet and sedate, sober and passive, almost to melancholy, with an intellect sound, though rather slow in its operations, and apparently singularly destitute of the imaginative faculty. In her second state she was gay and cheerful, extravagantly fond of society, of fun and practical jokes, with a lively fancy and a strong propensity for versification and rhyming, though some of her poetical productions appear to have possessed merit of a high order. The difference in her character in the two states was manifested in almost every act and habit. Her handwriting in the one state differed wholly from that of the other. In her natural state the strange double life which she led was the cause of great unhappiness. She looked upon it as a severe affliction from the hand of Providence, and dreaded a relapse into the opposite state, fearing that she might never recover from it, and so might never again in this life know the friends of her childhood. She had a great desire to retain a knowledge and memory of them. But in her abnormal state; though the prospect of changing into her natural state was far from being pleasant to her, yet it was for quite different reasons. She looked upon it as passing from a bright and joyous into a dull and stupid phase of life. Yet to her it was often a source of merriment, and the occasion of frequent humorous deceptions practiced upon her friends.

Having given a general outline of the facts of this singular case, I will now detail such separate incidents as I have been able to collect.

At the time of her first change her brother John was a permanent inhabitant of Meadville. Hearing of her remarkable change he visited her at the old homestead. Of course she did not recognize him. But having been told of his relationship to her, she soon became warmly attached to him, and her affection grew as he repeated his visits during her continuance in her second state.

In her second state she had strong feelings of fondness or of dislike to persons. During the early part of her change to an unnatural state her friends found it necessary to keep a watchful eye upon her, and often to put restraint upon her movements. This restraint was never that of physical force, but consisted in prohibitory commands. This excited her displeasure, so that for some time she affected to believe that those about her were not her relatives, as they affirmed that they were.

She became very anxious to visit her brother in Meadville, but her friends did not think it advisable to give her permission. Between one and two years after the first change, and while in her second state, she left home on horseback—an exercise of which she was very fond, and in which she was freely indulged—

under pretense of visiting a neighbor. She made the visit—for she always carefully kept the letter of her word, though not always the spirit—but she made her visit very brief, and then rode on to Meadville a distance of nearly thirty miles. Her family soon learned where she had gone, and allowed her to remain some weeks. During that time she was a guest of Mrs. Kennedy, whose husband, Dr. Kennedy, had recently died. At the same time a young lady, Miss Nancy Dewey, was a guest in the same family. Between her and Mary Reynolds a strong friendship sprang up. One night they agreed together to play off a practical joke on Mr. John Reynolds, who was boarding at the same house. But it happened that neither of the young ladies awoke at the right time, and when Mary awoke in the morning she had changed to her natural state.

She now found herself in a strange house, for she had never been in Meadville in her natural state. She had for a sleeping companion a person who was a total stranger. She saw nothing with which she was familiar, and could not imagine where she was. Being in her natural state quiet and reserved, and even shy, she asked no questions. Miss Dewey spoke of the trick which they had proposed to play but had not awaked to perform. Miss Reynolds made no reply. She remembered nothing of the trick, and knew not who it was that addressed her. Miss Dewey saw that something unusual had occurred. She probably suspected the true state of the matter, for she had been fully told of the singular changes to which Miss Reynolds was subject. So she became silent.

Miss Reynolds dressed herself and found her way down stairs, wondering and perplexed, but waiting to see what would happen, and hoping that something would soon occur that would solve the mystery. Mrs. Kennedy (afterward the wife of Mr. John Reynolds) came into the sitting-room, and spoke in her usually cheerful manner; but Mary knew her not. Soon after her brother John entered the room. Then all was at once explained. In both states she knew him. In both states she knew that he resided in Meadville. So she knew she must be in Meadville. She informed him of the occurrence of the change, though there was little need of it. The observation of a moment or two, and the change in her disposition, were sufficient to reveal to her friends the transition from one state to the other. She was then introduced anew to those among whom she had so strangely fallen. She remained at Mrs. Kennedy's in Meadville, for some days, and then returned home.

Very soon after her return she awoke one night, and arousing a sister with whom she was sleeping, she exclaimed, "Come, Nancy! it is time to get up and play that trick on John!" She had changed into her second state, and supposing that she was still in Meadville and sleeping with Miss Nancy Dewey, and that it was the same night on which they had planned the joke. When she found she had returned to the "Nocturnal Shades," as she called her home in Venango when she was in her second state, she was much chagrined, for the larger society she found in Meadville was, in that state, much more to her taste.

The foregoing statement illustrates two things. One is, that she did not in one state recognize acquaintances of the other state; the other is, that there was a blank in her memory of the period, however long, passed in a given state when she passed into the other. Thus weeks and months disappeared during one sleep. And the sleep from which she awoke seemed to her but the continuation of that into which she had fallen long before.

During the earlier period of these changes she manifested, while in her second state, many symptoms of wildness and eccentricity, amounting almost to insanity. Proof of this is found in her long abstinence from food and sleep, and in her indifference to, and even strong prejudices against her best friends. "For some time," she writes, "after I had been in my second state, my feelings were such that, had all my friends been lying dead around me, I do not think it would have given me one moment's pain of mind. At that time my feelings were never moved by the manifestations of joy or sorrow. I had no idea of the past or the future; nothing but the present occupied my mind."

She was also very restless, and had a strong and uncontrollable inclination to wander off into the woods. Being utterly devoid of fear, she could not be restrained by any representations her friends made to her respecting her perils from rattlesnakes, wolves, and bears, all of which were numerous in the vicinity. These things made her friends solicitous, and caused them to keep a close watch as possible on all her movements.

It has been already stated that she was very careful to keep the letter of her word, though she did not feel herself bound by its spirit. She seemed rather to delight in finding some means or pretense of avoiding that, as giving her an opportunity of boasting of her smartness. She was very ingenious in finding such pretenses. But when once she promised to do or not to do a certain thing, her family and friends had perfect confidence that she would keep her word.

On one occasion in her ramblings she met a bear. She was on horseback riding along a path when she met it. In giving an account of the adventure on her return home, she said she had met a "great black hog," which acted very strangely. She said it grinned and growled at her, and would not get out of the way. She said her horse was frightened, and wished to turn back. She ordered the black creature to leave the path, but it would not mind her. "Well," said she, "if you will not get out of the way, I will make you." She was about to dismount and attempt to drive it from the path, when it slowly retreated, occasionally stopping, turning round, and growling. She used to insist that the bears, with which her friends sought to frighten her from rambling off too far, were only "black hogs."

About the same time, in one of her ramblings, she saw a rattlesnake, with the beauty of which she was struck. She attempted to capture it. Instead of making battle it attempted to escape. It ran under a heap of logs. She seized it by the tail just as it was disappearing. Provisionally her foot slipped, and to save herself from a fall she let go the snake. She afterward thrust her arm into the hole, but it had gone beyond her reach.

It was known to be a rattlesnake both by its appearance and by its rattle. She afterward became familiar with the species, and remembered that the one she had pursued was like those which she now knew.

During this stage of her history there was one person, a brother-in-law, who had complete control over her. This was another proof of an unusual, if not of an insane state of mind. She did not dare to disobey his commands, yet if he left any opportunity she would evade them. For instance, one morning he said to her, "Mary, you must not ride over the hills to-day." This he considered equivalent to telling her that she must not ride at all, as her home was surrounded with hills, and she could not avoid them if she followed any road. But as soon as he was out of the way, she got a horse, left home, and was gone nearly all day. In the evening he said, "Mary, did I not tell you that you must not ride to-day?" She replied, "No! you told me I must not ride over the hills, and I did not; but I rode through all the hollows I could find."

Another singular fact should here be mentioned. During that same period in the history of her case, immediately after falling asleep, she would, in an audible voice, narrate the events of the day in which she had been an actor, sometimes laughing heartily at some joke she had played off. She would then lay out her plans for the next day. After this she would become silent. The next day, unless thwarted, she would attempt to do all she had proposed, and in the order she had marked out. It has been stated that none of the knowledge or experience which Mary Reynolds had acquired during her early life, or while she was in her "first state," remained in her memory, or passed over into her consciousness while she was in her second state. To this, however, there was one remarkable exception, the nature of which can best be stated in her own words, contained in the narrative from which I have before quoted. She says:

"When I was for the first time in my second state, the family were one Sabbath preparing to go to Church at Titusville. I was very anxious to accompany them, though at that time I was wholly ignorant of what preaching meant. They told me it was impossible for me to go. So, much to my dissatisfaction, I had to stay at home. On the night following that day I had a singular dream. I have a more distinct recollection of that dream than of any other thing which happened about that time.

"I dreamed that I was on a large plain, where neither a tree, nor a stump was to be seen. It was beautifully green. A great number of persons, all clothed in white, were walking to and from a large river which flowed through the midst of the plain, singing as they walked. The music was the most delightful I ever heard. As I was standing and gazing with admiration on the scene before me, I thought my sister Eliza (who was dead) came up to me from among the throng, which had by this time collected—for I thought they increased in number very rapidly—and, with a sweet smile on her face, talked with me. Among other things, she told me I should join that company after a while, but that I could not then. While she was conversing with me I saw a very majestic person approach and ascend a platform that was erected about the middle of the plain. He opened a large book which he held in his hand, and began to speak, giving out for a text, Revelation, iii, 20: 'Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.' I was perfectly enraptured, for I thought he spoke to none but me. His eyes seemed to be directed toward me. 'Well,' I thought, 'this must be preaching.' For in my dream I remembered how I had been disappointed the day before at not being permitted to go to meeting, and I thought he knew my case, for he explained the Scriptures to me. The next day I repeated several passages, though at that time I could not read a word. It seemed that after that dream I regained all my knowledge of the Scriptures. I frequently repeated passages of Scripture; and when my friends, in reply to my assertion that they were contained in the Bible, would ask me how I knew that to be so, I told them the person whom I heard preaching in my dream made me acquainted with them.

"When I awoke the next morning after my dream I related it to the family, and observed to them that I had been to a much more splendid meeting than the one at which they had been.

"In my dream I did not mingle with the company; but after I saw the person who ascended the pulpit, and when he commenced preaching, I became so interested that my attention was no longer attracted by the multitude, who were still moving about. But my sister remained by my side.

"After this I used frequently to dream of seeing her. Particularly if anything troubled me, she would appear to administer comfort. I loved to dream of her, though when awake I had not the slightest recollection of her. It was a remarkable circumstance that my sister and another particular friend, also dead, used to be my almost constant companions in my sleep. I have not dreamed of them since the earlier periods of my changes. I have wished much that I could, though at this time I do not remember either of them except as they appeared to me in my dreams."

All her friends testified, and some living so testify, that at the time mentioned by her she appeared to recover her lost knowledge of much contained in the Holy Scriptures, though, as she says, she could not then read, and did not know the Bible from any other book. She never recovered any other knowledge in the same or like manner.

Her parents were both very pious and intelligent—in sentiment Baptists. They had been, as I have before said, intimately acquainted with the Rev. Robert Hall and other distinguished ministers of the same persuasion in England. Among them was a maternal uncle. After the neighborhood had become somewhat settled, her father, William Reynolds, used to invite those living near him to come to his house on Lord's Day. He would read a sermon to them, and offer prayer with them and for them. His house was a well-known stopping-place. Often the pioneer ministers, chiefly Presbyterians, during their laborious missionary excursions, rested and preached at his house. Under such influ-

ences Mary must have made large acquisitions of religious knowledge, and become familiar with the words of Holy Writ. What she had thus acquired and subsequently lost she recovered in the remarkable manner mentioned.

It should be stated that Mary knew the lady, who appeared to her in her dream, to be her deceased sister, not by recognizing her from memory, but by describing her appearance, and learning from her family that the description exactly suited the appearance of her sister. For in her second state, whether asleep or awake, she had no recollection of her sister as one whom she had previously known in every-day walks. One friend thinks also that he has heard Mary say that, in the dream, Eliza informed her that she was her sister. But this is not certain. It is certain, however, that she minutely described a person precisely corresponding to the appearance of her sister.

The indications of mental unsoundness which characterized the earlier portions of the time which she passed in her second state grew fainter, and at length wholly disappeared after these changes had ceased, leaving her permanently in her abnormal state. This occurred about the year 1829, when she had reached her thirty-sixth year. She lived twenty-five years after this, wholly in her second state. During this quarter of a century no one could have discovered in her anything out of the ordinary way, except that she manifested an unusual degree of nervousness and restlessness; yet that was not sufficient to attract particular attention. She was rational, sober, industrious, and gave good evidence of being a sincere Christian. For a number of years she was a consistent member of the Presbyterian Church. For some years she taught school, and in that capacity was both useful and acceptable.

During the last few years of her life she was a member of the family of her nephew, Rev. John V. Reynolds, D. D. Part of that time she kept house for him, showing a sound judgment, and manifesting a thorough acquaintance with the duties of her position.

Her death occurred in January, 1854. In the morning she arose in her usual good health, ate her breakfast with a good appetite, and after breakfast went into the kitchen to superintend some matters in that department. In a few minutes the servant girl called to Doctor Reynolds, saying that his aunt had fallen down. He hastened to her, and assisted the girl in carrying her into the parlor, where she was laid on a sofa. The girl said that while Miss Mary was engaged about some matter, she suddenly raised her hands to her head and exclaimed, "Oh! I wonder what is the matter with my head." She said no more, but immediately fell to the floor. When carried to the parlor she gasped once or twice, but never spoke, and then died. She was thus gratified in a wish which she had often expressed: "Sudden death, sudden glory!" She died at the age of somewhat more than sixty years.

The foregoing narrative embodies all that I have been able to gather which seemed to me to throw any light upon this case of Double Consciousness, the most remarkable which has been recorded. My object in preparing it has been to place before the public, and especially before those interested in mental philosophy, the well authenticated facts in the case. That the case was a genuine one admits of no doubt. The leading facts are authenticated by a chain of testimony furnished by witnesses of unimpeachable character, covering the whole period. Mary Reynolds, however, devoted to practicing an imposture; and her mental and moral character forbids the supposition that she had either the disposition or ability to plan and carry out such a fraud; and had she done so, she could not have avoided detection in the course of the fifteen years during which the pretended changes alternated, and the subsequent quarter of a century, which she professed to pass wholly in her second state.

The phenomena presented were as if her body was the house of two souls, not occupied by both at the same time, but alternately, first by one, then by the other, each in turn ejecting the other, until at last the usurper gained and held possession, after a struggle of fifteen years. For not only did she seem to have two memories, each in its turn active, and then dormant; but the whole structure of her mind and consciousness, and her mode of operating seemed dissimilar, according to her state. Her sympathies, her method of reasoning, her tastes, her friendships, and the reasons which led to their formation, were in one state wholly unlike what they were in the other. She had different objects of desire, took different views of life, looked at things through a different medium, according to her state.

That her "second state" had its origin in, and was accompanied by physical disease, is evident from many considerations. She herself was conscious of this. In her narrative she writes: "Whenever I changed into my natural state, I was very much debilitated. When in my second state, I had no inclination for either food or sleep. My strength at such times was entirely artificial. I generally had a flush in one cheek, and continued thirst, which denoted inward fever." Physiologists, considering the time of life when the strange phenomena of her life began, and the time of their termination, will form some conclusion as to their ultimate cause; but that the brain was the organ immediately affected is rendered probable from the convulsions that preceded the first change, and from the manner of her death, which unmistakably indicated that the brain was disordered. But the facts, as far as ascertainable now, fail to explain the special features of her case: the two lives, covering fifteen years, wholly unconnected with each other, yet each continuous from state to state; and the final settling down into a state of being lasting for a quarter of a century, and accompanied by no special indications of either mental or physical disorder, yet which had no apparent relation to or connection with that which she had passed for the first nineteen years of her life, and which continued through a portion of the succeeding fifteen years.

The bearings of this case on the sanative treatment of the insane, on questions of mental science beyond those alluded to, on questions of conscience or casuistry, and on the religious aspect of the matter, are left to the thinking world. None will be more ready than the author to receive light on any of these important and intricate matters.

WESTERN THEOLOGICAL SEMINARY, 1850.

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MISS L. E. A. DeFORCE will speak at La Crosse, November 25. She will also receive calls to lecture South during the winter.

GEO. M. JACKSON will speak at Northville, N. Y., the third Sunday in November.

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may be entirely unsuspected by the sense apparatus which immediately allies him to the outer world. By the facts of Spiritualism this is proved independently of the trance.

Mrs. SPENCE: To understand the true philosophy of death, we must step out of the traces of education. Death is naturally, and therefore usefully associated with fear.

DR. HALLOCK: The life of man in this world is, and by authority of history, ever has been substantially controlled by his belief concerning the effect of death.

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With the poet Longfellow, he adopted the sentiment, that "There is no death; what seems so is transition; This life of mortal breath Is but a suburb of the life elysian, Whose portals we call death."

Regarding death, thus, in itself, as natural as life, or as any of the diversified processes of Nature—sleep, the influx of truth, or the growth or fading of a flower, and just as beautiful in the ordering of Providence, he gladly welcomed the summons of the loved ones gone before, who fondly beckoned him to join them on "the evergreen mountains of Life, in the Land of the Hereafter!"

"The friends that have parted before us, From life's gloomy passion and pain— When the shadow of death passes o'er us, Will smile on us fondly again; Their voices are lost in the soundless retreats of their endless home— But soon we shall meet in the boundless fulfillment of 'Kingdom Come.'"

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MISS EMMA HARDINGE will receive applications for the month of January, 1861, from cities in the East. Miss Hardinge lectures in Chicago and St. Louis during October and November; Terre Haute, Columbus, and Cincinnati during December; Boston and the east in March and summer months.

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N. FRANK WHITE will lecture at Lyons, Mich., through November. Chicago, Ill., Dec. 24 and 25th. Beloit, Wis., 16th. Janesville, Wis., 23d and 30th. Milwaukee, Wis., through January.

MRS. S. E. WARNER will lecture in Elkhart, Ind., during December; in Olney, Ill., in January; and in Lyons, Mich., in February. She may be addressed at the above places, or to the care of Ebenezer Warren, Norwalk, O.

LAMARTINE HALL, NEW YORK.—Meetings for free Spiritual discussion are held every Sunday at 3 P. M., at the Hall corner Twenty-ninth Street and Eighth Avenue. Lectures by Trance Speakers every Sunday Evening.

MISS SUSAN M. JOHNSON will speak at Metropolitan Academy, No. 93 Sixth Avenue, next Sunday, Nov. 25th, at 10 o'clock morning, and 7 o'clock evening. There will be a public circle or conference at the same place, at 3 o'clock, P. M. Seats free.

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