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v.2, 1861, no.56-104  
v.3, 1862, no.105-137  
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# THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

Vol. 2., No 32.]

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

NEW YORK, WEEK ENDING SEPTEMBER 28, 1861.

{TWO DOLLARS}  
per Year.

[WHOLE No. 84.]

## TO WRITERS AND READERS.

A letter X on the margin opposite this notice is made to indicate to the subscriber that his subscription will expire with the next number. We trust that the interest of no person will expire with his subscription.

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

## Whisperings to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

J. M. E. GRAYVILLE, ILL.—Your contribution (No. 2) does not seem enough important to publish.

"SARAH," MIAMI, IND.—We congratulate you on the resumption of your sacred rights. The angels will certainly pronounce a *Benediction* upon your independent spirit.

J. K., NEVADA CITY.—Your favor is received. The "Hymn" is useful for the class to which it is appropriated, though our columns will not afford it space at present.

BETSEY GIBSON, CALIFORNIA.—Never eat anything sweet or rich. Use cold water with a will, on your body, every morning. Bathe your bowels with sweet oil every night for several weeks.

B. H., CHICAGO.—The disagreeable relations sustained by you with the party, must, in the progress of days and years, impair the temple of domestic happiness. It is never right to keep doing what you feel to be wrong.

P. A. S., CELINA, O.—We can supply files of the HERALD from the beginning, but only at the full subscription price, or two dollars per volume; bound, by express, \$3.25. Back numbers, comprising nearly the entire file, will be furnished at half price.

E. M.—Your vigorous lines, "Rise, Slaves!" are accepted for publication whenever our columns will allow. But our space, good Brother, is really crowded at present with excellent poetic as well as prose contributions; therefore, our literary friends have need of patience.

E. W. K., GLEN'S FALLS.—The Shadows, fixed on paper, have arrived. They are very good and very welcome. The money will be credited to you, and the new Medical Work will be sent. Let the "Staff" support you in all terrestrial journeyings.

Mrs. EDWARD K. FALES, BOSTON.—The writings purporting to be from the spirit of Shelley, were received, and acknowledged through the "Whispers," several months since. We shall not be able to publish them for some time at least, and the manuscripts are at your disposal.

F. W. E., NEW LEBANON, N. Y.—Your promised reply to Valentine Nicholson is welcomed, and will be promptly published. We will send 25 copies of the HERALD containing your contribution, for one Dollar, postage paid by us. The Article on hand (to which you allude,) does not seem to require an early insertion. For the present we will occupy the space it would fill with important papers from several able correspondents.

M. A. C., GLEN'S FALLS, N. Y.—It may interest your neighbors to know that "the beautiful picture" is much appreciated in the land of Oranges.

More War Resolutions may be given. It now appears that our Republican Commander-in-chief is not as far advanced in Reforms as are most of the leaders of the Democratic party. He is now seemingly afraid of hurting the interests of "that Institution."

S. A. F., OSWEGO, N. Y.—It is impossible for you to recover your health under the enfeebling influence of your present occupation. Better sell one of your breastpins, and with the proceeds buy Aiken's Patent Knitting Machine. It will do more in an hour for your family, and for your health, than you can accomplish in a whole week. The Machine can be worked by one of your children.

M. A. Y., HARTFORD, CT.—Be cheerful, and you will not "suffer" in laboring for humanity; be glad to bestow, and you cannot make "sacrifices" for the sake of right. They "suffer" and they make "sacrifices," who are not yet truly consecrated to any good work. Strike for your freedom, and count all losses as gains, which lead to independence. "Whatever your hands find to do, do with your might," or will.

J. M. W., to whom we are indebted for many friendly, hopeful words, sends the following for our paper:

### NOT DEAD.

I know my father is not dead,  
I've seen him since he left this shore;  
Not dead, he's only crossed the stream,  
And waits me on the other shore.

Why do we dread the journey home?  
Why will earth's children call it death?  
Where angels lead we're not alone,  
Life but begins with earth's last breath.

No mortal here can ever know  
The joys bliss where spirits roam;  
Oceans of love serenely flow  
Forever in our heavenly home.

We will not mourn the fathers gone  
Before us to our home in heaven;  
There's one heart less on earth to mourn,  
One more to sing the songs of heaven.

## The Physician.

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

### Medical Whispers.

BY THE EDITOR.

ALL persons who faithfully try our prescription for "Fever and Ague," in last week's issue, are requested to report results whenever they have the time to spare. We have faith in the remedy, and think it will very generally cure the chill.

MISS DELLA SMITH'S case has not been received. Let her try once more. A Whisper may be given.

J. D., BUFFALO.—We think that your neck and sidewise pains will yield to the ointment prescribed, in this number, to S. B. H., of New Boston.

E. K., NEW ALBANY, IND.—Just before eating your first and second meals, take about twenty drops of pure olive oil. Put in your mouth, mix it with your saliva, and swallow slowly. Let all cases of chronic dyspepsia try this simple remedy for a number of weeks.

"Gunpowder."—P. C. C., ILLINOIS. Gunpowder is a compound, made of three rather harmless substances, namely: Saltpeter, sulphur, and charcoal.

"Heart Diseases."—L. W. S., VICTOR, N. Y. You will find a chapter on the affections of the heart, and the best general treatment, in *Harmonia*, vol. 1, pp. 330 and 371. Otherwise, see our new work on Diseases and Healing, soon to be issued.

"Phthisic, or Asthma."—B. F. R., DANA, MASS. When your son is badly afflicted with the symptoms, give him a tea-spoonful of pure linseed oil in a table-spoonful of white brandy. Also dip a piece of brown paper in a solution of saltpeter, let it dry, and then burn it so that he can inhale the vapor.

"Pin Worms in Ano."—D. D., SANDY HILL, N. Y. The quickest cure for "seat worms," so-called, is very strong salted water. First moisten the finger in the white of an egg, then immerse it in the salt water, and thus introduce the remedy up the anus. A few applications will relieve the most inveterate cases.

"Sympathetic Deafness."—M. A. S., ADRIAN, MICH. Your deafness is owing to a catarrhal disease of the mucous membranes of the stomach. It is a sympathetic affection, and will hardly yield to anything less potent than magnetism. At present we can see no other remedy.

"Eyelids Thickened and Inflamed."—ISABELLA P., GLEN'S FALLS, N. Y. Mrs. K.'s magnetism should be applied to the stomach, throat, and spine. Twice a week will suffice, if the eyes are not badly inflamed. When the eyelids are very much thickened, apply at night a poultice of rye-flour mixed with the white of an egg. Always spread poultices for the eyes on linen cloths.

"Catarrh and Difficult Breathing."—Mrs. C. YEOMANS, WISCONSIN. For chronic catarrh and difficult breathing—symptoms, profuse and fetid discharge from the nose, and occasional sore throat—take half a tea-spoonful of sweet oil early in the morning and last thing at night. Also rub the breast and throat with the same every night and morning. Persist in this, and you will get well.

"Aquafortis."—(Nitric Acid.) MARINE ACID, (Muriatic) or OIL OF VITRIOL (Sulphuric acid), if swallowed by mistake, may be antidoted by the abundant administration of calcined magnesia, or strong soap suds, or saleratus, to speedily neutralize the acid; then give warm water to induce vomiting; after which give plenty of flaxseed tea, or slippery elm water, until the irritation has entirely subsided.

"Prolivity to Suicide."—E. A. H., POINT ISABEL, O. The propensity to commit suicide, whenever your physical system is deranged and depressed in energy, is owing to the great sensitiveness of your brain. You can suffer or enjoy much, but the action of your brain is uneven. Did not your loved mother, before your birth, suffer such emotions to disturb her spirit? You should cultivate your organ of Hope, and absorb vitality from lower faculties of mind.

"A Tender Stomach."—NEWTON K., WAVERLY, N. Y. Your daughter has an inflammatory disease of the mucous membrane of the stomach; hence the "pit" is tender, or sore to pressure, and the pneumogastric nerves are much disturbed. She must avoid "spoon victuals"—such as bread and milk, &c.—in short, everything that distends the stomach with gas. Slowly her health will improve, if she is careful to obey the laws of life; in this we include regular kneading, and also manipulations over the stomach and bowels.

"Dry Cough and Tickling in the Throat."—MISS E. F., OF STEUBEN CO., N. Y. We admonish this patient to be exceedingly cautious of sudden changes in bodily temperature. Bathe the feet in cold water before going to bed. Then give them a thorough coating of sweet oil; next, draw on flannel socks, such as you do not wear day time; and lastly, take a tea-spoon half full of the oil internally. Also a few drops of the same any time during the day, whenever cough is dry and the pain troublesome. For painful menstruation, lay a light flaxseed poultice on the abdomen, sprinkled with powdered camphor.

"Whispers Overheard."—FRANCES NORTH of IOWA, writes thus: "Although you have not whispered anything medically particularly to us, yet we have overheard your whispers to others, and have been much benefited thereby."

It is gratifying to know that our whispers are overheard by those who "have ears to hear." It seems that this sort of over-hearing is not what people call "eaves-dropping." In political language, "it is constitutional," and we trust that many "constitutions," not political, will be the better for over-hearing these whisperings.

"Sinking at the Pit of the Stomach."—NELLE, EDWARDSBURGH, MICH. Your stomach sensations are nervous, but the pain in the right side is organic. The liver is diseased.

REMEDY: Take a tea-spoonful of powdered willow charcoal in a little cold water just before each dinner. Get some friendly hand to knead your stomach and side, as if to make bread of them, about thirty minutes after dinner. (Of your mediumship nothing is now communicated.)

"Remedy for Leprosy."—E. F. B., PITTSBURGH, Pa. The best remedy for the American form of Leprosy, is an ointment of the following: Gum kino, half an ounce; gum camphor, four ounces; cajuput oil, two ounces; nutton tallow, six ounces. Dissolve and mix over a hot fire. Use it when cold. Give yourself a thorough cleansing with soap and hot water. Afterward use this ointment on all parts of your person. It must be rubbed by the friction of your hand into your skin. Take a tea-spoonful of olive oil every morning for several weeks.

"Tobacco Tremens."—P. H. S., OF IND., says that it makes him almost crazy to leave off the use of tobacco. He longs to be free from the habit, but fears he cannot find himself strong enough to accomplish it.

We counsel all who find the habit so fixed, that to break it disables them for labor or business, to give up all attention to any occupation until the trembling nerves become steady. It is a kind of sickness, and the tobacco-chewer, in order to break up the narcotic habit, must lay up a few days, like any other sick person. Meantime, while the appetite is strong—perhaps ravenous and fickle—the WILL must forbid hearty eating. Let a man say: "I will it," and his WILL shall draw heavenly aid.

"Anatomy and Physiology."—SALEM, Aug. 4, 1861. A. J. DAVIS, DEAR SIR: Will you please to inform me, through your paper, what, in your opinion, is the best work to study on Physiology, and also on Anatomy.

Truly yours, ABBOT WALKER, JR.  
ANSWER: The best work on Physiology and Anatomy was written "by the finger of God"—just inside of your clothes—bound in two layers of membranes, called the "cuticle." A great number of intelligent writers have made references to, and given descriptions of, such Anatomy and Physiology, for which inquire at bookstores. Perhaps the best are Sir Charles Bell, Carpenter, Cuvier, Duglison, and Hahnemann.

"Sore Eyes and Catarrh."—MISS L. V. A., BORDENTOWN. Your sore eyes are from sympathetic connection with the periodic disturbance in the head and nose. Your disease is one of the mucous membrane, commencing in your stomach, and terminating in catarrh and sore eyes.

REMEDY: Mix two ounces of sweet oil with half an ounce of camphor, over the fire. Rub this ointment into the skin of your stomach, in the cheeks, on the eyes, and very thoroughly manipulate it into your temples, and where the nose is most afflicted. Snuff sweet oil into your nose two or three times per day. Arise! Let blood flow into your feet and hands. Become very healthy, and, therefore, beautiful. Will it strongly.

"Leprosy, Syphilis, and Struma."—Dr. Valentine Mott, of the University Medical College, made lately, in one of his clinical lectures, a striking and novel statement. It was to this effect: That, to his mind, the conviction was irresistible that leprosy was the great progenitor of both syphilis and struma; that they were all three essentially the same disease. His conviction, he stated, was founded upon extensive observations which he had been able to make upon leprosy in its various phases, while traveling in the East. The analogy between leprosy and syphilitic sore throats and skin diseases, he instanced as being particularly striking and complete. He did not enter at large into the subject, but threw out these remarks merely in a suggestive way.

"Rheumatism and Sore Eyes."—S. B. H., NEW BOSTON, ILL. For chronic rheumatism in the joints, which are enlarged and drawn out of shape, there is nothing better than the following ointment: Flower of sulphur, one-half ounce; gum kino, one-half ounce; borax, one ounce; oil of amber, two ounces; turpentine pitch, one ounce; camphor gum, four ounces; nutton tallow, eight ounces. Melt and amalgamate over a slow fire, stirring the mixture steadily while dissolving; use it when perfectly cold; by rubbing it into the joints with all your strength and with all your Will. Always use your own hand, or get a friend to act for you. A piece of brown paper saturated with this ointment, and laid on your eyes at night, will do something toward giving them aid and comfort. Cheerfulness, and a mind of peace in the midst of war, are important remedies for you.

"Epileptic Fits."—MR. EDITOR: Referring to your notice in the HERALD OF PROGRESS, of August 10th, it is with much pleasure that I can give my testimony to the cure

of my son of this alarming disease. When about two and a half years old he had been subject to "fits" for nearly a year, and Dr. Charles Robbins happening to be in our neighborhood, we employed him. In ten weeks a cure was effected. My son is now thirteen years old, and has had but two fits since he was cured, and those were caused by accidents; and he has had a good degree of health from that time to the present. Knowing that the Doctor has been successful in the cure of a very large portion of his patients, I can cordially recommend him to others in like condition. Dr. Robbins resides at No. 3 Haverhill St., Charlestown, Mass.

Yours respectfully,  
BELA MARSH.

"Boils Cured by Creosote."—Doctor Lynch (in the *Eclectic Medical Journal*), in treating boils as a kindred disease to erysipelas, says: "In all cases, creosote is an effectual local remedy. It produces a blister, over which forms an eschar, or scab, when the sore readily heals. And I have never known a single failure, where the remedy has been applied prior to the formation of a 'core,' or the death of a portion of the areolar tissue. I have broken up whole crops of boils with this agent, without any other treatment. How it acts, or its *modus operandi* in these cases, let pathologists determine. But when the tumor has 'come to a head,' as a certain stage of its development, in common parlance, is termed, creosote will afford no service; and then suppuration should be favored by emollient applications, as poultices, fomentations, &c., till the 'core' is disengaged, when the ulcer rapidly heals under simple dressing."

"Cure for Cancer."—MR. THOMAS PRUDERTON, an English gentleman, gives the following recipe for cancer, which he says has been of great service in several dangerous cases:

Boil fine Turkey figs in new milk, which they will thicken; when they are tender, split and apply them, as warm as can be borne, to the part affected, whether broken or not. The part must then be washed, every time the poultice is changed, with some of the milk. Use a fresh poultice night and morning, and at least once during the day, and drink a quarter of a pint of the milk the figs are boiled in, twice in the twenty-four hours. If the stomach will bear it, this must be persevered in three or four months at least.

[The efficacy of figs, in hastening the absorption of inflammatory particles in a cancerous sore, is indisputable.—Ed.]

## Voices from the People.

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

For the Herald of Progress.

### "The Great First Cause."

CLINTON, MASS., Aug. 19, 1861.

MR. A. J. DAVIS, DEAR SIR: A communication appeared in the HERALD, of May 4th, No. 63, under the title "The Great First Cause—Logic versus God." As Mr. C., the writer, invites a reply, I have been waiting to see an able answer, but have seen none yet. Meanwhile, we will say a word. The writer says he "shall assume no new premises, but endeavor to point out some illegitimate conclusions from those already assumed." We opine the writer does not fully state all that is embraced in those premises. Men often use the expressions, "Great First Cause," "in the beginning," &c., in a sense implying some period of time when nothing existed, either spirit or matter. While using such expressions, the same individuals occasionally assert their firm belief that matter and spirit are eternal, without beginning, and so without cause. Human reflection is lost at the very outset in contemplating the subject of illimitable time and space—eternity and infinity. Yet the intelligent mind is constrained to admit the propositions as truth, because, first, no principles, science, or philosophy, conflict with them; secondly, all science and knowledge, as far as human reason can determine, inevitably lead to that conclusion. Otherwise, the absurdity arises that all things, or matter and spirit, must have sprung from nothing. Hence the deductions that God never existed without matter, or aside from the law of cause and effect. So matter, with cause and effect, is coeternal with spirit. If matter is eternal, and hence existed aside from the law of cause and effect, then the term, "First Cause," is an erroneous idea or expression. There can be no first or beginning to anything eternal.

We might as justly suppose that time and all things will come to an end, cease to be, or that infinity is bounded by a circumference, and a space or vacuum lies beyond. The very term *infinity* excludes such a supposition; so the term *eternal* excludes the idea of a first starting point, or "Great First Cause."

I do not propose to criticize Mr. C.'s argument minutely. I like much of his reasoning, and agree with some of his conclusions. But are not some positions in his argument assumed without adequate proof?

Supposing the theory true quoted from Faraday and others, "that matter is not composed of particles, but of forces alone, and that it is the province of these forces to ultimate themselves in inorganic and organic forms which we see in nature; does such a theory effectually militate against the opinion that such forces contain the power and intelligence called God, by which the forces are moved, governed, and adapted to all formations? Men may justly assume that "God, in order to be God at all, must possess certain attributes of love, goodness, intelligence, and power, and, in order to be consistent, these attributes must accord with the manifestations in all things,

as the effects of the workings of Nature's laws. We are aware that much skepticism exists because of a seeming inconsistency between the effects produced by the operation of natural laws, and the supposed attributes of a Supreme Being. We do not now propose to discuss this subject, and will only remark that God and natural laws must be, and act inseparably from, the eternal causation. All inferior forms, imperfect organizations, all evils, both natural and moral, (for moral evil originates from natural imperfection and ignorance,) incidentally grow out of the general causation. A higher could not exist without a lower. Each individual forms an opinion of the being he conceives of as God, according to his own development, and often circumscribes His powers and attributes by the limits of his own understanding. And many, through a false theological education, and without the least thought of harmony between God and his works, conceive of him only as a mysterious phantom. Unless God is an intelligence, acting in and upon matter, then we may conclude that the universe and all its beautiful forms and individualized intelligences are contingent upon unintelligent laws, are accidental; or that unintelligent laws produced intelligent existences, through adaptation, by forces inherent in matter. Reasoning minds will easily admit that adaptation of matter to certain special forms is necessary to produce certain special intelligence.

Hence comes the great diversity of intellect among mankind. The honey bee, carrier dove, and dog, and many other beasts, birds, and insects, by a peculiar adaptation of organization, possess a rare and extraordinary kind of intelligence called instinct. But do not all these, with millions of other useful formations, through adaptation of matter, establish, by reasonable inference, the conclusion that a supernatural power and intelligence reigns throughout this universe of matter and mind? Surely this is not the work of chance. It must be a production of an infinite and eternal cause. Suppose by the adaptation of matter the body is formed, and mind is the result; or that mind is not manifest till a certain period in the development of the body; yet the germ of the mind or spirit must have existed coeval with the germ of the body. The one could not obtain a growth in development without the other. If separated in the germ, both will die, and by decomposition will pass into new forms, or their original elements. Granting the theory of Faraday true—that matter is composed of forces alone—these forces may contain or be moved by spirit, and so governed by an intelligence, for the laws of Nature are only the modes of spirit operation.

Is it a reasonable conclusion that less intelligence is manifested in forming an eye than in forming a watch? or that either is the result of a blind contingency? "God lives through all things. He dwells in connection with all substances and elements, and individualizes his motion, his life, his sensation, and his intelligence, in them. The proofs that he is an intelligent being, are that all things flow into forms, series, degrees, and progressive organizations."

Does Mr. C. use the word *contingency* as he intended, or in its usual sense? Dr. Child, in his late work, calls evil, good; wrong, right; a lie, truth, &c. We understand Dr. Child, but shall enter a protest against such use of language without a full explanation. We don't regret the publication of Dr. Child's book nor Mr. Cummings' communication. Yours truly,  
GEO. H. LEE.

For the Herald of Progress.

## Infidelity alias Spiritualism.

CONNEAUT, Ohio, August 15th, 1861.

During a so-called debate which we were unfairly drawn into with an ex-Presbyterian oracle, a Universalist clergyman, a lawyer, foreman printer, and bar-room logician, a few months since, the mysterious secret of the origin of Davis' "Divine Revelations" was brought to light, and Spiritualism, as they thought, was proved a "sham," "humbug," "imposition," &c., &c.

Said one of the learned divines: "Some twenty years ago there was a secret society in New York city, known as the Tammany Hall Infidels. They struggled long to become popular, but not succeeding, seized upon the plan to enlist Davis, who was known to be a Psychological Clairvoyant or mesmeric subject, and a person easily duped and controlled by his operators, but who was fast becoming famous, the world over, as the 'Poughkeepsie Seer.' They duped, bribed, or persuaded Davis to assume the authorship of the book called 'Divine Revelations,' (which embodies the sentiments of that Infidel society); the authorship of several other books originating in the same den of infamous infidelity, was also assumed by him. Thus were given to the world the impious doctrines which are spreading abroad their demoralizing influence, breaking up families and societies, tearing down churches, trampling upon the Bible, and blaspheming the name of God. Such is the origin of Spiritualism,—such is the integrity of Andrew Jackson Davis. Who, then, can sanction a theory which is rank infidelity, and is hypocritically forcing itself into society, as a child born of angels, and sent from God, as a crowning blessing to Adam's fallen race?"

Thus they ridiculed, slandered, and anathematized; but not a particle of testimony or proof was introduced by them. The session continued until the before mentioned logician began his denunciatory attack, which soon degenerated into obscenity and wholesale abuse, whereupon the audience (which was large) rose simultaneously and left the house, several remarking that he "had better continue talking to the benches."

The trustees of the house refused them the use of it on a second application, unless they would "agree to use decent language." Soon after, this same ex-oracle was obliged to leave the State rather suddenly, on account of a charge brought against him, for illicit liberties with his wife's niece, a married lady in the neighborhood, and the lawyer alluded to was engaged to settle the affair, which cost several hundred dollars. Our invulnerable (?) has since returned. But we do not now hear of his mentioning the licentious tendency of our "ism."

Industrial Co-operation.

Through the columns of the HERALD OF PROGRESS, I wish to state that my recent call has been responded to quite extensively. Among others, I have heard from the practical manufacturer, the machinist, &c., &c., men, all of them, evidently of discerning minds and true natures, well adapted to make very effective helpers.

One, of English birth, states that, on a recent excursion to his native isle, he found quite aractive and well-extended interest in a similar direction, with successful and gratifying results. "A few years previous," he says, "a few men put their shillings together, and started a Co-operative Store. When I saw them, they had a large store, and carried on butchering, boot and shoe-making, and tailoring. They had a fine library and reading-room; but the most interesting operation was a large flouring-mill, with eight or ten run of stone, working at a great profit. Since then, they have started several cotton-mills."

Truly quite cheering, and an example to America! But that "great profit" alluded to! Both in Europe and America, I apprehend, there is, in so-called "Protective" Unions, a little too much tendency to run up the stock, speculation fashion. But forthcoming institutions must have more regard to LARGE AIDS to pauperized and starving masses, than to "large profits" for those immediately concerned in conjoint efforts; and hence the great aim of united labor and capital, as well as of other measures, in the now onward movement, necessarily should be, to help the houseless, lift the poor, relieve the desolate and wretched, &c., even as to aid the mutual prosperity of parties more immediately engaged in bringing forward the work. Measures of which I have spoken, and others yet to be brought forward, are all specifically of this character, and ever should it be remembered that principle, as much as capital, lies at the foundation of the cause we are now undertaking.

From letters received, I should judge that there is good material enough for the work proposed, provided sufficient ready pecuniary means can be secured for the necessary start. Parties who have already written can command some monetary capital. As others communicate, they can state what portion they can conveniently put in. It is to be hoped that parties having a goodly portion of this world's goods, with also the requisite stock of the moral element, will feel interested in this matter, as the new agricultural and manufacturing processes submitted, will evidently verify their just claims; having been, to a great extent, already fully tested.

Persons to whom I have not individually written, will see in this article an answer to their queries till further notice.

D. J. MANDELL. ATHOL DEPOT, MASS., August 20, 1861.

NOTE.—Since writing the above, I have received from the inventor of whom I have spoken, a line, to the effect that he has found a favorable locality in Indiana, the State in which he resides. I annex the substance of his statement, which speaks for itself:

DEAR MANDELL: I am negotiating for from one thousand to two thousand acres of land in this State, for the purpose of forming an industrial and educational colony of say twenty selected families. It is intended to make scientific agriculture the foundation, with the use of as much agricultural machinery as can be profitably used, with manufacturing to a certain extent. The land has been in separate farms, partly under cultivation, with some plain buildings. It is in a healthy region, near railroad communication. I want to try fairly the experiment—whether a colony of poor but industrious families may not be self-educating and self-supporting.

It is desirable to have the greatest diversity of talent and skill.

- I hope to make up the twenty about thus:
1. Farmer and physician.
2. Farmer and dairyman.
3. Farmer, gardener, seedsman, and nurse-ryman.
4. Farmer, brick-maker, mason, and plasterer.
5. Farmer, carpenter, and millwright.
6. Farmer, wagon-maker, &c.
7. Farmer, cabinet-maker, and painter.
8. Farmer, civil engineer, and teacher of mathematics.
9. Farmer and teacher of natural science.
10. Farmer and teacher of languages and mathematics.
11. Farmer, tinner, copper-smith, and plumber.
12. Farmer and wool-manufacturer.
13. Farmer and good blacksmith.
14. Farmer and farrier.
15. Farmer and printer.
16. Farmer and scholar.
17. Farmer, architect, and draughtsman.
18. Farmer, pattern-maker, and machinist.
19. Farmer and machinist.
20. Farmer and machinist.

I have put all down as farmers, but some may not be. Men, women, and children, maidens, and all family dependents, will find work and support, with means of intellectual culture, and it is hoped, happiness. If they have all known poverty, they will be more human. The Colony will be a university and much more—all to be secured the right of education to the fullest extent. They may live in separate buildings, so situated as to secure the greatest economy as to most of the household drudgery. All to be joint partners, on the joint stock principle, and like a railroad company, to be managed by directors and a general superintendent, elected annually.

Our friend states that he will make his plans more definitely known, ere long, through these columns. I think the location he proposes will suit most of those who have recently written me; and I know of no truer nature with whom they can associate, than this ingenious friend. When he has published his

views, I will stir up one or two questions on practical co-operation with suggestions adapted to still further broaden the movement.

ATHOL, DEPOT, MASS. D. J. MANDELL.

For the Herald of Progress. "What is the Standard of Right?"

FRIEND DAVIS: Each one has the standard of right within himself, and all he has to do is to be true to that standard. It will not correspond exactly with that of any other individual, notwithstanding whatever is right is universal, as a principle; but each one views from his own standpoint, which will never be the exact standpoint, in all respects, of any other individual.

The standard of right is not found without, but within, and if so, my neighbor cannot give me a standard of right, because that would be from without; and inasmuch as we are two separate and distinct identities, independent sovereignties, responsible alone to God, or the standard of right within ourselves, we can no more make our standards alike than we can be alike in our persons, or one and two at the same time.

But it may be asked, are there not great principles of right which underlie humanity, by which we are to be governed? I answer, to be sure there are; but if those principles have not been perceived by me, and been incorporated into my standard of right, they cannot affect me in my discharge of duty, because I know nothing of them. Therefore, all I have to do is to be true to the light which has appeared to me. The truth, or right principles, must be revealed to each one; if received from any other source, it is no better than hearsay, and he who follows it will be led into error.

Henry C. Wright's standard may be far in advance of mine, teaching him that the war of ideas should settle all differences, while my standpoint teaches me that bullets are the things to use first, and ideas afterwards. Now all we have to do is simply to be true to ourselves, individually. So, as the light and truth are revealed to me, I shall come up to his standard, if his standard is correct; yet when I am there I shall see things differently from what he saw them, simply because the God that is within me is my God, and not his; or, in other words, we are separate individualities. The principle is the same with us both, and we perceive, each with his own understanding.

One man's standard of right may lead him to lay down his life for his country, and another's standard may lead him to lay down his life for equal rights and distributive justice, while another will not only lay down his life for them, but will kill the aggressor. The latter is my standard, and if I did not resist when assailed wrongfully, I should be a coward, and guilty of infidelity to my God. On the other hand, he whose standard is physical non-resistance, but who resists with physical force, is unfaithful to his standard; but if we both live up to our ideals, we shall each, in our own conditions, be entitled to the plaudit, "Well done, good and faithful servant;" thou hast been faithful to thyself, thou shalt be made ruler over more beautiful and higher stages of insight.

G. W. MADON. ELLSWORTH, Me., Aug. 31, 1861.

For the Herald of Progress. Refreshments in a Co-oper-shop.

A GOOD EXAMPLE.

BROTHER DAVIS: Believing that all good deeds should obtain an extensive circulation, because of their vital and energizing influence upon the world, permit me, through the columns of your far-reaching HERALD, to tell of that which duty and gratitude prompt alike to give to your readers. As "a thing of beauty is a joy forever," it becomes a pleasant task to record the good deeds of humanity.

At the foot of Washington-street there is a refreshment saloon, liberally supplied by public patronage, where the tired and hungry soldiers, arriving from a distance, are supplied with meals. A little further up, in Otsego-street, is the co-oper-shop of Mr. William M. Cooper, a smaller place, and one not so generally known, spoken of, or puffed in the newspapers. But the name and memory of that place will never fade away from the grateful heart of the soldier; and the angels of our good Father have enshrined the name of William M. Cooper, and his small and elevated band of helpers, among those of the exalted of the earth. At first, unaided and alone, this true patriot conceived the plan of affording refreshments to the soldiers going forth in the country's defense. Tables were prepared, and bountiful supplies of provisions; a committee of true women appointed; and a feast of good things soon met the eyes of the gladly-astonished volunteers.

I had the pleasure of witnessing the animated scene attendant upon the arrival of the Massachusetts Twenty-first—several companies of which were regaled with a delicious supper. The viands might have tempted the most fastidious appetite, and the keen relish with which our brave men "fell to" was delightful to behold. The quick and willing hands that were kept so untiringly busy in the cutting and buttering of bread, slicing of meats and cheese, pouring out of coffee, &c., &c., were not the dainty and aristocratic hands of fortune-favored dames. All day, those noble hands were dedicated to the necessary household toils, or to the service of the needy; yet there, unwearied, cheerfully they waited on the many; sometimes those zealous feet and laboring fingers find no rest all night, as troops come pouring in, and hungry soldiers throng the place. Five hundred are often ministered unto. I once read of a question that was asked, as to which hand was considered the most beautiful. The reply was: "The hand that gives." Lovelier far than the emperored, jeweled hands of kings, the lily white ones of earth's puissant queens, must appear in the angel's sight the toil-marked hands of these patriotic, self-sacrificing few.

There is no parade, no ostentatious show about this matter, no high-strung boasting, no recantation of their own deeds. Simply, cheerfully, as in the performance of a self-imposed and holy duty, all go about the work with smiles of welcome that warm and cheer the soldier's heart. Occasional contributions come in, but, without a murmur the patriot founder of the place supplies all deficiencies from his own heart and pocket. Is not this an

evidence of the good achieved by the warlike commotion of the times? Is not this a deed worth heralding near and afar? Oh, we shall learn before this war is over, that it is holly sweet to abjure self, and live for others: that it is beautiful and ennobling to administer to the wants of our fellows; that life then alone is worthy when it is dedicated unto God by unselfish consecration to our brothers' weal.

Yours, for Truth, CONA WALBURN. PHILADELPHIA, August 25, 1861.

For the Herald of Progress. A Spiritualist Grove Meeting at Fremont, Ind.

One of those reunions where noble thoughts and free utterance are the order of the day, where the "weary and heavy-laden" find rest, and they who labor in the Father's vineyard drink afresh from the fount of inspiration, was held at Fremont, Ind., Aug. 17 and 18, 1861.

The morning of Saturday was as clear and brilliant as ever shone on Araby. The audience assembled, though not large in numbers, was yet strong in the realm of mind and spirit, and we thought, with souls like these scattered up and down, how long can spiritual darkness prevail on earth? Evidently all hearts were beating high with hopes of our nation's coming glory, its political and religious freedom.

Speakers present, Mr. J. T. Rouse, S. P. Leland, Mr. and Mrs. Abraham Smith. Mr. Latson was elected President, Judge Gale Vice President, and Mr. Smith Secretary.

The President introduced the objects of the meeting. Mr. Rouse spoke of the signs of the times, the brightening prospects of our blessed cause, in his usual impressive and happy style. Mr. Smith followed with desultory remarks, and the session closed.

Afternoon session convened at two o'clock. Audience good. Short addresses by Mr. Brown and Mr. Fox, of Orland, Mr. Rouse, and others, after which, Mr. Smith delivered the stated lecture of the session. Evening session held in the hall, when the assembly was addressed by Mrs. Nellie Smith, in her beautiful, poetical, yet logical manner.

On Sunday morning the session commenced at nine o'clock. The speeches were short, soul-stirring, and to the purpose. The convulsions now agitating our country had fired each heart with patriotic zeal, which could not but blend with its religious enthusiasm. The spirits of the mighty dead seemed near: those whose mortal energies were laid on the altar of liberty, now uniting their sympathies with those who still struggle for the "inalienable rights" which they had gained but in part. Mr. Rouse spoke on the needs of humanity.

The friends of Fremont and vicinity having furnished refreshments in the grove for the comfort of the outer man, the assembly were dismissed for an hour. In the afternoon the audience were entertained with a lecture by S. P. Leland on the Revelations of Nature, delivered in his flowing and eloquent style.

Mrs. Griffin, the well-known able advocate of human rights, was then introduced. Inspired by her subject, she carried her hearers along with her, appealing with great effect to those who call their country "the land of the free and the home of the brave." In the evening Mr. Smith discoursed for an hour on the soul's origin, its relations and destiny.

A lady, entranced, spoke of the nearness of the angel world to ours—the of continued love of the dear departed. Mrs. Nellie Smith followed with brief remarks and an appropriate song.

The people of Fremont had generously tendered the hospitalities of their homes to the gathered assembly, and a vote of thanks was heartily given. A purse was also made up for the speakers, expressive of the benevolence of the whole-hearted prairie princes of the glorious West.

On motion, it was resolved that the Secretary be requested to transmit a copy of proceedings of the meeting to the Banner of Light and Herald of Progress.

Amid general good feeling the meeting closed. ABRAHAM SMITH, Secretary.

For the Herald of Progress. Peace Letter from a Non-Resistant.

REPLY TO "D. L."

REDSBURG, Sauk Co., Wis., Sept. 10, 1861.

A. J. DAVIS, DEAR SIR: I am pleased with "A Word in Answer," over the initials D. L., in No. 78 of the HERALD. I love a dignified criticism. "The crisis of the nation's destiny in the present struggle" seems correctly stated. This government is founded on and sustained by the sword. The administrators as well as constituents have but one course to pursue—that is, to sustain it by vested powers, and I acknowledge it seems the best form of government the sword ever protected, and every true lover of liberty would lament its overthrow. Yet some day it will be overthrown, for there is but one law that is unchangeable, and that is the "higher law."

We enjoy liberty as fully as public opinion allows us; we receive it in proportion to the freedom that dwells with the masses. The North and the South live under the same general government, but how different the liberty of speech and action in the two sections. If we desire more liberty than this for ourselves and others, we assert our rights and take the consequences, and make sacrifices according to our desire for it, even to an ignominious death, that our blood may water the thirty roots of the tree of liberty, and enlarge its branches. And peaceful suffering subdues more tyranny than physical resistance. "A heart of stone" cannot long bear the cries of innocence and of blood from the ground. Like begets like, love produces love, and force engenders force. The sword forces the sacrifice of life involuntarily.

The dispensation of Jesus represented the divine attributes in a purer type than that of Moses. The former declared the truth, and suffered for it; the latter, against the truth, invaded others' rights and slew them. Can D. L. see the difference between a voluntary sacrifice and a victim, a "traitor" seized and murdered? No, Friend D. L., I can see "no principle so sacred" as to warrant murder to protect it. The good man's life is offered up because it is unjustly and forcibly taken from him. He loses his life rather than resort to violence or soil his garments with blood.

It would be impossible for such a man to sacrifice the life, even of a traitor. And what would the sacrifice of the life of a traitor avail? It would not be the blood of a martyr, the seed of more exalted piety, but it would be such seed as the gallows, war, and bloodshed begets. There is no analogy in the two cases that I can detect. A careful investigation of this subject would give D. L. more light on the subject.

(a.) If a good man is deprived of life for a principle, has he a right to sacrifice others' lives who stand in the way of its development? Is there any system of ethics that will excuse a court or a mob, legal or illegal, though millions in number, from the crime of murder, any more than a single individual? Perhaps D. L. will say it is our duty to obey the laws of the land; and here is the great controversy. Shall we obey God or man? Our own reason, or the multitude? The dictates of conscience, or multitudes in council? Must we vilely cast away our own reason and retrograde toward the brute? This is the dividing line between Moses and Jesus, between progression and non-progression, between enlightenment and barbarism. The most successful and heroic reformers have lived only to the "higher law," to their highest consciousness of right. They have sung the songs of triumph in their lonely path, which was as plain to them as though the whole world was subject to it.

No; it is too late to "cite the example of Jesus as our warrant for so doing." That age has passed by the true reformer. If the acts and precepts of Jesus have influenced us to higher motives and aspirations, they have done us good; but to follow Jesus, Moses, or any other religious chieftain, is rank idolatry. The superior ruler is in our own temple. When Jesus said, "Father, forgive them," he exhibited to the Jews the saving principle of fraternal love, although in reality it was impossible for God to forgive the sin or do away with its effects. The Jews were about to commit a murder, that good might come to their nation and religion, but its withering blight was faithfully recorded upon their forms after the "traitor" was crucified.

At last, then, Jesus was to hurl the thunderbolts of "depart, ye cursed," &c., when his non-resistance was unavailing." If Jesus accommodated his language to the undeveloped state of the Jews, simply to show the reward of good and evil, it might be appreciated. If it was anything more than a "bland and gentle announcement," fitted to their perceptions and traditions, it certainly is not adapted to the progressive spirit of this age, but belongs to heathen mythology.

The highest state of brotherhood seems to me to exist in administering the same principle of love to both friends and rebels. The stake, the prison, the gallows, and wars, are unworthy the high standing of the reasoning intelligence of man to-day. I behold the car of progress moving slowly but surely in every department of nature. Happy are they who keep pace with it! Sorrowful will it be to those who cast themselves before its ponderous wheels; they must be crushed. This seems to be a "bland and gentle announcement" of Nature's law.

Yes, let the patriot war for human rights, and the confessor unburden his mind to the priest. Let each have his reward. Above all, let those who are enamored of the riches of the peace banquet, suffer their light to shine brighter and brighter, till war, this relic of barbarism, has vanished from our beautiful earth. It ought not to be thought more honorable to kill a thousand men in battle, than to slay ten of our neighbors, or to beat a brother to death in a pugilistic encounter. That one is done on a large scale, and sanctified by a legal assembly, cannot alter the sin or its effects.

Thine, fraternally, SAMUEL MONTROSS.

ONE MORE WORD.

(a.) In determining whether an intended action is right, we may refer it to two standards—the one internal to the soul of the agent, the other external and to be found in the nature of things. Let us call the former, for convenience, the subjective—the latter, the objective. Then we may say that that is subjectively right which the agent feels to be so. To use a hackneyed illustration: If the Hindu widow feels that she ought to cast her infant into the Ganges, she sins if she does not do it; because she conflicts with her internal sense of right. So a Catholic maiden, who feels it a sin to neglect the counting of the beads of her rosary ten times a day, sins if she consciously omits so to do. These are subjective sins, because the agent, in both cases, violates her highest sense of right. But are they really sins—that is, sins by the objective standard, by the absolute law of right in Nature? Obviously not. The performance of them, rather, is, by that standard, the sin.

Let us try another question, by both standards. Can one human being deliberately take another's life? First, what is the subjective standard? The universal consciousness of the race asserts that it is wrong to wish the destruction of a fellow man, or to will it from hate. By this standard, it is better to lose one's own life, than to sacrifice a brother's for his own. This is the subjective law of love, stated in its utmost extreme. Now what is the objective standard? It is that no man has an absolute right to life; that right is conditional. If a man habitually cherishes a murderous spirit, he of course forfeits the protection of the law he abjures. He removes the conditions that render his own life sacred. In this case does Nature warrant his fellow man, in any case, in becoming his executioner? It is quite plain that Nature warrants man in protecting his neighbor's life. Let us suppose a case which may occur in thousands of instances. A's life is in danger from the murderous purpose of B; nothing but B's death will save the life of A. Now, by the law of Nature, B has already forfeited his own life. Then C may intervene, and save the life of A by taking that of B. But if C feels such an act to be wrong, he sins against the subjective standard, if he performs it—and violates the real law of right by not performing it. For when-ever the objective law of right conflicts with the subjective, apparently, the former must be the ultimate standard.

In brief, it is absolutely right for man to defend certain rights of his fellows, in certain cases, by taking the life of his fellow, and his subjective feeling should conform to the truth of things. The limitation of the rule is, that he never should take his neighbor's life from a love of it.

I am fully aware that the growth of the feeling of the sanctity of human life will ultimately do away with War, and all forms of homicide, but it will never do away with the law in Nature, that a murderous spirit has no just claim to security of life. War is one of the natural penalties to be suffered by the spirit of murder, which spirit is to be measured by the number and quality of the rights it would trample under foot. To wish the death of a nation's liberty is the spirit of murder in its greatest intensity, and Nature wars against it in the interest of all the sanctities of life.

To conclude, Brother, you and I differ just here: You feel it to be wrong for man to take human life in any case. You judge by the subjective standard merely. I see it to be wrong not to take human life in some cases; and I judge by both the objective and by the subjective standards, endeavoring to restrict each to its own sphere. But this does not prevent me from respecting your sincerity and sympathizing with your humanity. D. L.

The Spirit's Mysteries.

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

For the Herald of Progress.

"Sincere Objections."

ANSWER TO W. D.'S CRITICISM ON THE TEACHINGS OF SPIRITUALISM.

BROTHER: Your recent article in the HERALD (No. 76.) has excited within me a desire to meet those "Sincere Objections" in a similar spirit of frankness.

As you admit you have never witnessed any so-called "Spiritual facts," your position appears to me exceedingly lame, especially when from this acknowledged plane of ignorance you assume the capacity to pass judgment on the whole matter. Personal acquaintance with the facts of life are necessary, before we can understand the philosophy thereof.

The revelation of a clairvoyant who has "seen the dog-star as a globe of liquid fire" cannot be a fact only as regarded in the light of testimony. Your common sense may disbelieve him, but this common sense, on which you rely in deciding the case for the clairvoyant and the world, cannot explain by what law the image was drawn in the mind of the medium. This is to you a "fact," and worthy your observation. It seems too late in the day to substitute speculations and affirmations, merely, for sound philosophy. Now, it is impossible that any picture whatsoever can be produced without its corresponding reality. However distorted in appearance, every imagining (imaging) is true to the laws of spiritual reflection. What are the refractive properties of mind we know not, or the diversity of media through which mind acts. But we do know that, materially considered, every shadow is true to its object, though the kaleidoscopic powers of life may give an almost infinite succession and variety of appearances to the shadow, without the least distortion of the real object itself. Shadows are of the pearls which heaven drops along our pathway, till, in our ardent haste to gather, we all unconscious enter into the courts where angel lovelies beguile us with these scattered charms.

Clairvoyant myself, though not highly developed in this gift, I can testify to the "facts" of my own experience with an honest grace. And while I am free to say I have seen much, —very much which I have no power to explain, and which to me is at present inexplicable—I have been by the same gift put in possession of "facts" entirely beyond my own powers of material observation. It is useless to assert, in the face of a world-wide confirmation to the contrary, the mundane character of the so-called Spiritual phenomena. The concurrent testimony of thousands is not to be sneered at—the spiritual realities of Nature are established on a basis broad as immensity itself, and, admitting the imperfection of physical agencies, and consequent impossibility of demonstration to every mind, the "facts" of spiritual sight to the spiritually discerning, are as many pillars in supporting the mighty archways of Truth, beneath whose glowing portals the millions shall yet walk.

You admit that the action of mind on matter is "incomprehensible," but with the advancement of the human mind, with the triumphs of the rolling years, what stupendous problems have been, and may be, solved! The clairvoyant power which lit the soul of a Fulton, as amid the jeers of the faithless he gave to the waters his tiny model, was a power with which he would not have parted had all the monarchs of earth laid their crowns at his feet.

All great truths have been discovered by interior sight—a species of clairvoyance. Columbus was a clairvoyant, and launched out on the bosom of the unknown deep, with only a chart in his soul to guide him to the discovery of this now populous continent. The "common sense" of his contemporaries weighed down the scale of human probabilities, till Columbus weighed anchor in the New World, and then there was such a sudden turning of the scales, that a good part of the European population were hastily thrown out of balance, to land on the American shores, and the "common sense" which Columbus left behind, was nowhere to be found. In my early investigations of Spiritualism, I was much inclined to prejudice in regard to what I did not understand, but I have learned "there are more things in heaven

and earth than are dreamed of in our philosophy," and instead of hastily condemning, I am inclined to wait and watch the tide of events, believing there is a purpose in all things.

In the incipient stages of growth, we are not to expect the full ripe fruit. The imperfection of conditions forbids it; but the law that acts as perfect in one stage as another. The charcoal sketches of the street-boy prove nothing against his more perfect genius when more truly unfolded—nor does the inferiority of language or message by a medium, prove the falsity of the Spiritual theory. The diversity of manifestations precludes the possibility of explanation on any ground except the Spiritual. It would be useless here to enumerate the great variety of phenomena, both physical and mental, which demand rational solution. This solution has already been given by the ablest minds, both pro and con, and it is a notorious "fact" that our opposers always leave the public to fall back upon the Spiritual theory. In no one instance, thus far, has the case been settled in any other way. The subject is still up for discussion, but invariably with the same results. The same disposition to plagiarize which is charged upon mediums, is apparent in the ranks of opposers, with this difference: The most honest opposer does not, of late, attempt to tell us anything new as a solution of the mystery, but spirits do make revelations proving continued existence, and predictions of coming events, true to the letter. If they fail, in many cases, to satisfy inquirers this is only negative proof, and not even presumptive evidence of any entire failure. It requires but a slight disarrangement in the mechanism of a watch to produce false time, or no time at all, and yet the most delicate machinery in existence is the mechanism of the mind.

Without answering your several objections in order, I would call your attention to the fact, that individual investigation alone can acquaint you with the rationale of spiritual intercourse, and while we do not essay to sweep cobwebs from the sky, the light of heaven is not less glorious to us, when reflected from the dew-beads that hang in rich profusion on the slender webs of the simplest revelation. Christ and the poor fishermen carried to the apostolic field no oratorical renown, but their simple words and deeds have moved the world of Thought, and the thunderings of their Sinai still continue to reverberate through the earth. Not more in any age of the Christian era than at present have we had actual positive demonstration of spiritual power—a period marked by the exhibition of those same gifts which were possessed by the immediate followers of Christ. These gifts have always been acknowledged by the Christian world as spiritual. Both Christian and heathen nations have believed in the existence of spiritual beings. Spiritual bodies are reported to have been seen in all ages, bearing the human form, and capable of identification in very numerous instances, and yet you say, "that man has a spiritual body, is certainly not proved." At the same time, "believing in the honesty and sincerity of Spiritualists, you take the 'facts' for granted." It would be interesting to know how many in this country at the present time possess the power of discerning spirits. I would ask: How can one discern a body that has no existence? Or, if man has not a spiritual body, how do these spirits of the olden and the present time communicate with man? and how will you explain (if you accept the facts,) the transfiguration on the mount, and the vision of John on the Isle of Patmos, to say nothing of the multiplied instances of modern times of similar appearances? What is the law underlying all these phenomena? "Materialism" does not explain it, and "carried beyond materialistic bounds," it launches you on the wide-rolling ocean of spiritual causes, which underlie all external effects. And we would ask, if "the mighty dead of a thousand years" have any more just claim upon our reverence than the mighty living of to-day? Dress the old saints and heroes in their true colors, and we should find them lacking in many of the essentials of modern merit, and with the exception of trite sayings and long-revered proverbs, we should find the words of the Scot true: "A man's a man for a' that." "This distance lends enchantment to the view," and we naturally, from the force of early teaching, invest the character of the ancient historians with a sacredness entirely beyond their recorded merits. That there are some rare minds delineated in history is not to be denied, but the mighty living of a thousand years ago, had not outgrown the ages of barbarism when they exchanged the mortal for spirit-life, but were evidently a rude people compared to the literary elite of the present day. Take John Calvin for one, and turn the pages of English, French, and Roman history, and tell us if the mighty dead of that age were mightier than a Washington, a Parker, and a host of the mighty living of to-day, in whom the blood of honest liberty finds course. The men and the women of to-day who have entered the ranks of Reform with the angel-benediction upon them, will be the mighty dead a thousand years hence, whose resurrected forms shall bear witness on the mount of a new transfiguration.

It may seem undignified that the eyes of conservative policy should be opened by the clasp of the modern Christ, but the simple act recorded in Holy Writ is invested with a sacred meaning. Brother, you say, "Spiritualism has taught the world little." Twelve years of age, it stands beside its elder sister of eighteen centuries, not ashamed to hold its bundle of comparisons. In that bundle are choice gems which have shone into the souls of modern mediums and humble believers with a penetrative power all unknown to the crowd of worldlings who see no good in modern Spiritualism. There are choice leaves there,

whose fragrance shall never depart, though embalmed by the centuries, and when another eighteen hundred years have rolled away, who can tell what mighty results shall have been stamped on the pages of our new revelation?

I have looked on every side, for the space of four years, the period of my conscious mediumship, for proof of the falsity of my position, but never once in this time, when my soul stood pleading at the gates of human sympathy and Christian charity, have I been able to discover any at all, except of a doubtful or negative character, and this was always completely set aside by the overwhelming arguments of a living evidence within me. This evidence took hold upon every organ of sense, upon every faculty of the mind, upon every secret emotion, upon the most sacred affections, upon the most ethereal elements and attributes of my nature. It has put a mark in my forehead for the enemy to aim their arrows at, and hung the angel-cross upon my neck, for me to bear to the mount of crucifixion; but not for all the regal splendors of earth would I exchange the simple gifts, the sweet love-tokens, the fadeless flowers, the priceless gems my invisible benefactors have so gently laid upon the plain, uncarved altar of my soul. Spiritualism is an internal gospel, as its name denotes. It is not the head, but the heart, of Christianity—it creates not thought alone, but feeling. Men must be made to feel spiritually the demands of a gospel, and when this point is reached, we shall have a practical religion.

Yours, for Progression, M. J. W.  
NEWARK, N. J., August, 1861.

For the Herald of Progress.  
**Another Word on "Sincere Objections."**

CHAGRIN FALLS, O., Aug. 8, 1861.

EDITOR HERALD OF PROGRESS: In No. 76 of your journal, I noticed, under the head of "Sincere Objections to the Teachings of Spiritualism," an article from the pen of Wm. Donovan, characterized with a degree of candor highly commendable in the writer. In all good feeling, I will attempt a brief notice of some of his objections to the truth of the Spiritual theory, and in doing so shall dwell more upon facts, and aim rather to be practical, than to make a display by a labored dissertation upon the nature and philosophy of spirit communion.

The first objection alleged against the truth of spirit agency is, "the messages purporting to come from higher intelligences, have, for the most part, been given before, and are inferior in eloquence, as well as meaning, to many that have been given by lower intelligences on earth." In this I think Friend D. is certainly mistaken, for many new facts, principles, and things, in art and science, have been revealed to man through spirit agency. Who, I would ask, that has listened to many of our first-class inspirational speakers, but will admit a superiority in style and matter far transcending any mere human ability? I listened a few days ago to a discourse given by a lady medium yet in her teens, who is naturally timid and unassuming in her manners, that far surpassed, in depth of thought, logic, and eloquence, any effort I ever witnessed from the most celebrated and gifted pulpit orators it has been my lot to hear. This lady spoke without premeditation, the subject having, by request, been given her by a committee, (the majority of them skeptics,) after she took her seat on the stand, and no one who listened to Miss Libbie Lowe's masterly discussion of the text—"Heaven and earth may pass away, but one jot or tittle of my law shall in no wise fail, till all be fulfilled"—can doubt for one moment the inspiration of a higher intelligence. This is only one among numerous instances that might be cited indicative of the heavenly birth of our soul-inspiring philosophy.

Secondly: He looks upon the moving of ponderable objects, "with or without human contact, as mere physical phenomena, yet unexplained, but not unexplainable." Will the gentleman please explain to me, aside from the spiritual theory, the following facts, to wit: A violin was hanging suspended from a peg in the wall of my sitting room, in the presence of my wife and a young lady stopping with us; all of a sudden, without any apparent cause, this instrument began to oscillate like the pendulum of a clock, on the wall, at first moderately, but increasing its motion till thrown off the peg upon the floor.

At this juncture, Mrs. H. requested the invisible powers that threw down the violin, if they were spirits, to rap on the stove-pipe. Loud and numerous raps were immediately heard on the pipe. In a few moments I went into the room, and was much interested in the recital of what had so curiously transpired. The violin had been picked up, and was again quietly suspended in its place; the room was well illuminated by a large lamp. I took my seat nearly opposite the point where this instrument was hanging, and when my wife had concluded her statement of what had taken place, I remarked that I should be very much gratified to see a similar exhibition of spirit power, and just then, casting my eyes up to the violin, noticed it was making a very feeble motion, back and forth, on the wall. The motion increased in rapidity, till in a few moments it seemed to be jerked from the peg, and fell down on the floor. This singular demonstration was repeated once or twice. I then took a strong string, and tied this life-endowed instrument firmly to the peg, and in such a manner that it would be impossible to slip the string over the head of the pin, and took my seat, remarking: "Now, Mr. Spirit, I have fastened it so that you cannot get it off."

All was quiet and still for about five minutes; there were only three persons in the room—Mrs. H., the young lady previously spoken of, and myself. No one sat within several feet of the object of our curiosity. At last, feebly and moderately, the instrument began to oscillate, and in a short time its motion had so increased that the violin described a complete circle around the point of confinement. However, soon snap went the cord, and down it came again. This occurred in a bright light, and under circumstances precluding the idea of collusion, deception, or fraud.

Will Friend D. explain what physical power was at work producing this singular manifestation. When a plausible solution is given, aside from the spiritual cause, I will be under increased obligation to my candid investigator into (to me) hidden arcana of Nature; and if he will tell a poor mortal on what merely physical hypothesis the following was effected, if not in accordance with the spirit theory, my gratitude will be very much augmented.

A few evenings subsequent to the last-named manifestations, at a circle of a few friends, held in the same room, a spirit hand made its appearance. I was permitted, under a soft light, to examine the said hand, which I did, noticing every part of it. It seemed perfect and complete every way, as high as the wrist; nothing could be felt or seen above that point. It had every appearance of belonging to some delicate female. Mrs. H. was permitted, after receiving many caresses from it, to grasp it firmly between her two hands, in which position she held it at one time till it entirely disappeared, or it was dissolved into its original elements.

On subsequent evenings I sat, with two or three individuals present, and for our amusement I would throw a drumstick across the room, and hit a door some twenty feet distant, and the very instant, apparently, the stick struck the door, it would be returned to me by the spirit hand. Sometimes it would be dropped on my head, in my lap, placed in my hand, or tucked slyly into my bosom. At my request, this hand, both tangible and visible, would carry things about the room, and, at the solicitation of any one, would beat a tune upon a dulcimer that was in the room, far exceeding the performance of any individual I ever heard. Tunes the most difficult and complex were frequently performed, to the great delight and astonishment of persons present, without any contact with the instrument save the spirit hand.

I will give, in this connection, one other fact, and then pass to another phase of the manifestations. After having a variety of manifestations one evening, a common drinking tumbler was called for by the spirits, announcing at the same time, by the communicating intelligence, that we were to have a new manifestation. The tumbler was brought and placed by me on the table, all were requested to join hands and extinguish the light. As soon as the conditions were complied with, in an instant the tumbler exploded with a report similar to the sudden crack of a rifle. A light was struck, and all that remained of this unfortunate vessel was a mass of fine fragments, numbering hundreds of little pieces of glass. No one was hurt, but several were considerably scared. This was claimed to have been done by spirits, and the manner of its accomplishment explained. I would here remark that the last experiment was had in the dark; the other performances took place in a room sufficiently light to distinguish anything going on.

Another curious fact fell under my observation a short time since. I should be much gratified to see it repeated by any human agency the ingenuity or skill of man could bring to bear. There were three persons, beside myself, seated in an uncarpeted room, fitted up in my house, by spirit directions, for spiritual manifestations. After listening to spirit voices for a considerable time one day, the thought struck me that spirits had control, to a greater or less degree, over the surrounding elements. Accordingly I requested them to produce a miniature shower, and no sooner was it requested, than regular drops of water began to fall, and in less than five minutes every part of the floor and persons in the room were as completely sprinkled as could be effected by the first thin mist of a shower.

Will Friend D. explain how this was accomplished, or by what physical agency brought about? for he may be assured that the above is strictly correct in every particular. There is no difficulty in giving it a rational explanation on a spiritual hypothesis, and I challenge the world to give any other.

Before closing, I will speak of a matter in which I am personally concerned. For the last year it has been quite extensively known, I have been developed as a Spiritoscopic or Dial Medium. My mission is more particularly that of healing. Within the last twelve months I have examined and prescribed for hundreds of persons in every part of the country, for every possible form and variety of disease, through this instrument. How can any one account, on any other theory than the one so rationally given by spirits, of my ability to point out and describe the symptoms of any acute or chronic disease of a stranger coming into my presence, while I am blindfolded, or successfully prescribing in any case in which the prominent symptoms, age, and sex, are given by letter, and do it, too, with greater success with my eyes blinded so as not to see a letter on the face of the dial, than I could possibly do in the old way after the study and experience of over twenty-five years?

A spirit doctor, once eminent in the earth form, now, after the lapse of years, with increased skill and medical knowledge, returns, and, by his deliberations and prescriptions, will satisfy any reasonable or unprejudiced mind, of an intelligence foreign from any one pres-

ent. These are facts, truths honestly stated, but only a few among the many that have fallen under my observation while conducting three different spirit rooms in this place. Many others, equally singular, could be mentioned, and perhaps, in some future article, they will be given. There are other points in Friend Donovan's objections upon which I should like to touch, but the length of my article admonishes me to close.

For the present I have the honor to remain, with sentiments of fraternal regard,  
A. HARLOW, M. D.

For the Herald of Progress.  
**The Dial of Ahaz.**

CURIOS SCIENTIFIC FACT,  
BY R. H. BROWN.

We are informed in the twentieth chapter of second Kings, also in Isaiah and Chronicles, of a wonderful miracle: King Hezekiah was taken very sick, "even unto death," and Isaiah the prophet said unto him, "set thine house in order, for thou shalt die and not live." At this alarming intelligence the king began to weep and pray, reminding the Lord how faithfully he had served him, and beseeching God to spare his life. The tears and prayers of the king so worked upon the divine mind that God was induced to change his intention and let his servant Hezekiah live a few years longer. Accordingly the prophet returned to the king and informed him that he would not die after all, as God had concluded, in consideration of his tears and prayers, to lengthen his life for fifteen years. The prophet, as we are informed in the seventh verse, then prescribed an excellent remedy for the king's disorder, which appears to have been nothing more serious than a boil—and informed him that on the third day he would be so far recovered as to be able to attend church (i. e. to go up to the house of the Lord.) Hezekiah, astonished at this sudden change in the divine mind, not yet fully recovered from the terrible fright into which the prophet's former announcement had thrown him, and naturally fearing the news too good to be true, demanded a "sign that the Lord should heal him." It was finally determined between the king and the prophet that the sign should consist in the shadow of the dial going ten degrees backward, (11th verse.) "And Isaiah, the prophet, cried unto the Lord, and he brought the shadow ten degrees backward, by which it had gone down upon the dial of Ahaz." Such is the assumed miracle. But few of your readers, doubtless, are aware that the same, so far from being a miracle, is nothing more than one of the natural and ordinary phenomena of Nature.

The writer of this article has repeated this wonderful miracle every day since the 21st of June last, not only without "calling upon the Lord," but also without the intervention of any super-mundane powers whatever. A few words will make this matter very plain. In all countries, the zenith of which is situated between the equator and the tropic, as long as the sun passes beyond the zenith towards the apparent or elevated pole, he arrives twice before noon, and twice before sunset, at the same azimuth, a state of conditions which will cause the shadow of the dial, about the time of the solstice, to retrograde twice in the course of the day. The mathematical demonstration of this fact is too long to be here inserted, and, indeed, the diagram required is too complex to be given without an engraving expressly made for the purpose; but such of my readers who are curious, can find it given in full in Hutton's Recreations in Science, page 528.

Now, in order to construct a dial which will exhibit this phenomena for any latitude, that of New York, Detroit, or St. Louis, for instance, all that is required is to incline a plane turned directly south, so that its zenith shall fall nearly midway between the tropic of Cancer and the celestial equator. In the center of this fix an upright style, and on the plane mark the hours, in accordance with the general principles of the art of dialling. A dial may be also so constructed upon a horizontal plane, which is better, as it thus receives the rays of the sun for a longer period. Upon the principles above indicated, the writer constructed, for his own instruction, and in order to verify the fact, two small dials—one of which indicates the hours, with entire accuracy, from 10 A. M. till about 3 P. M., when the shadow remains stationary for about three-quarters of an hour, and then begins to retrograde, which it continues to do uniformly until sunset. The retrogradation is most rapid near sunset, and in all amounts to between ten and eleven degrees.

The other dial constructed by the writer, (being a slight modification of the same principle) exhibits another result. The shadow, in place of retrograding, falls stationary at 3 P. M., and remains fixed upon the 3 o'clock hour line until sunset, or (now) for the space of about four hours and twenty-three minutes, which, in my opinion, is a greater (apparent) miracle than the other.

Those who will not accept this explanation of the miracle of the dial of Ahaz, can only account for it by supposing that the motion of the earth upon its axis, at the rate of nearly one thousand miles an hour, was suddenly stopped, and the earth then actually made to revolve in an opposite direction for about three-quarters of an hour—an event which would not only cause the ocean to fly from its bed, but the loftiest mountains to tumble from their bases, producing another deluge and a return to chaos. Nor is this all. So intimately are all the planets and systems of the stellar universe bound together by the law of gravitation, and such is the harmony that reigns through all, that such an event as the sudden

arrest and reversal of the diurnal motion of the earth would act and react on all the other planets and worlds, until destruction overtook all creation.

But it may be asked, and will be asked, by some readers, Could not the same Almighty Power which produced the miracle, also avert these terrible consequences? Let us see. In order to avert these consequences it is necessary to continue in being all the effects of the very laws of nature which the miracle suspends, which is, in effect, the same as to suspend a law of Nature, and not suspend it at the same instant of time. Just as much of an impossibility as for a thing to be and not to be at the same moment.

The truth of the whole matter is that King Hezekiah was afflicted with a boil, which the prophet cured by the application of a poultice made of figs; and that so far as the miracle is concerned, Isaiah employed his superior knowledge of astronomy to astonish the king and increase his own power and influence. It was probably the proper time of the year for the phenomenon to take place, and all that was necessary was to substitute another dial, or still easier, elevate its style to a certain angle. DETROIT, July 20, 1861.

**Sight and Insight**  
**Things as they Are.**

BY GEORGE STEARNS.  
ITEM THREE.  
THE COMING MAN.

Doubtless the common notions of human nature are improvable by reasoning. The dignity of man as a rational, immortal, and progressive being, as an offspring of Infinite love, and a pupil of Omniscience, is but poorly conceived, because of the futility of individual research. The discovery that neither man nor his Maker can be known to perfection, is no reason for restricting inquiry or being content with less than may be known of both. Self-knowledge is the highest revelation of God, and also of the way to heaven. This conception elucidates the saying that "the proper study of mankind is man."

The notion of Man is a personification of all the known attributes of Human Nature, or of all its developed characteristics, as evolved through the annals of the Race. Thus Man, to the sensuous understanding, is a merely figurative or fancied personage—not a real character. Reason, however, is adequate to the discovery that all the distributive attributes of Humanity are yet to be realized by individual development; in which event the abstract character of the present personification of Human Nature will become concrete in every unit of mankind. This is the true Idea now represented by the imperfect thought of Humanity. Let us see if we cannot welcome the Coming Man by a rational acceptance of this not altogether ineffable Idea.

In the first place, be it understood that there is but one Constitution of Man; that is, but one Divine Scheme of development for all human individuals; and that all varieties of character are due to the progressive order of Nature's process in realizing this scheme. All the intellectual, esthetic, and moral differences of mankind, are explainable by the same principle as the superiority of men to boys. Some are older than others, that is all. It takes time for one to grow, and all human beings apparently of the same age have not been equally long in the natural condition of growth. Different, and even perverse manifestations of Human Nature, afford no reasonable objection, therefore, to what ought to be understood in the second place: that every individual child of God is bound to reach the maturity of manhood, if not in the physical yet in the psychical sphere; and this because of two of the essential attributes of the Human Principle—Immortality and Progression. Now, to bring forth the Idea we are in pursuit of, it is only farther needful to conceive that personal maturity is nothing more nor less than the ultimate success of the Divine Scheme of development—the complete unfolding of the Constitution of Man. If you imagine a failure of this Divine Project to be possible, it is only because your conception of Omniscience is too shallow. Since every organ of mind discoverable in any one brain is common to all brains, at least in a germinal state, I conclude that all the various mental faculties, affections, and impulses, indicated by their respective cranial organs, are individually useful, indispensable to happiness, and therefore bound to develop, ultimately, in obedience to the infallible design and insuperable will of the Creator.

To comprehend the sequel of this reasoning, one has only to imagine a live man of so extraordinary development as to consociate in his own character all the excellencies of Human Nature which are at present conceived as belonging to mankind. Think of a person having no superior in any one trait of individuality—a Universal Genius, comely as Absalom, robust as Winship, nimble as Blondin, brave as Anderson, polite as Chesterfield, fluent as Cicero, wise as Socrates, benevolent as Howard, learned as Burritt, witty as Prentice, as much of a musician as Ole Bull, as good an artist as West, as fine a poet as Shakespeare, as thorough a mathematician as Bowditch, as great an astronomer as Newton, as able a statesman as Webster, as profound a thinker as Bacon, as expert a writer as Dickens, as excellent a seer as Davis, as divine a man as Jesus—a man qualified for every sphere of action, capable of success in whatever he undertakes, shining in every enterprise, happy in all his contemplations, and useful in all his works: think of such a character and call it the Coming Man.

HERALD OF PROGRESS.

ANDREW JACKSON DAVIS, EDITOR.

NEW YORK, SATURDAY, SEPT. 28, 1861.

TERMS OF SUBSCRIPTION:

Single Copies, per year \$2.00
Three " " " " " 5.00
Six " " " " " 10.00
Twelve " " " " " 20.00

And any larger number sent to one Post Office at the rate of \$1.50 each.

Money sent at our risk. For all large sums, drafts on New York should be procured, if possible.

Several editorial and other articles are crowded out this week.

"THE DIAL OF ABRAHAM" is very clearly and summarily disposed of by R. H. Brown, on another page.

"THE COMING MAN"—a perfect character, of whom every genius is prophetic—is introduced by George Stearns, on the third page.

Dr. HARLOW, of Chagrin Falls, narrates some very striking physical manifestations in this paper.

THE ADDRESS OF J. H. W. TOOHEY, before the Spiritualists' Conference at Oswego, will well repay perusal.

Our readers will find an admirably written answer to "Sincere Objections," from the pen of Mrs. Wilcoxsen, under "The Spirit's Mysteries."

Among the "Voices from the People," are several interesting communications, Reports of Meetings, "A Good Example," worthy of record among the "Doings of the Moral Police," and a Peace-letter from a Non-resistant, with comments. All will be found provocative of thought, and inspiring to right effort.

"Wanted"—Visions by the Editor.

Mr. DAVIS: \* \* \* It is all very well for you to make medical whisperings, &c., as a part of your weekly labor on the Herald of Progress.

It is undoubtedly true that we are guilty of sorely afflicting the friendship of our friends; and perhaps we are not less troublesome to the considerate feelings of our enemies.

1. We have not, until recently, received many interior views adapted to the columns of a public journal.

2. We found ourself in a world of physically sick subscribers, who, in our estimation, were thereby disqualified for the enjoyment of truly spiritual nutriment.

3. We have, in consequence, prescribed for many bodily ailments during the past eighteen months, with good results to very many readers, and the best of such prescriptions will soon appear in book form, in connection with other matters important to mankind.

4. Having in a degree freed ourself from the sympathetic weight of these sicknesses of human bodies, we shall very soon feel more at liberty to turn our attention to ailments more mental, and to furnish nutrition for wants more spiritual and interior.

5. We, however, always realize a serious drawback to the publication of these interior and spiritual things. "What can it be?" you ask. The answer is, that persons who largely feed and feast on these interior marvels of Spiritual Truth, are, for the most part, very backward in practical reforms, which are the great needs and imperative wants of the world in which we live.

6. Of one thing our subscribers may forever rest assured; we shall not indulge the world in the publication of marvels to the exclusion of articles on practical reforms in individual life and human society.

Behold a gorgeous chamber hung with gold, A king lies panting through a restless night, While by his side a crown of priceless mold,

And near a scepter, speaks of power and might; But wild that eye and death-like pale that cheek, It mocks the pomp indeed, that fevered brow!

Mad revelry has ceased, and worn and weak, He seeks for silence and for slumber now.

Vain man! rest comes not at thy hasty call, Though wooed by all the arts of wealth and ease; Peace dwells not in the monarch's crowded hall, Nor solitude those blessings can increase;

There is no shelter for the guilty mind— No lasting form where to create a sin— The slightest fault committed by mankind Remains a stain to haunt the soul within.

See in a dungeon, gloomy, cold, and bare, A youth lies girded in the felon's chains, Oh, mark that vacant gaze of dull despair

That o'er the convict's pallid visage reigns! Dark crime has written on that forehead, shame, That once was honored, free from mad abuse— Lost, lost, and idleness alone to blame— Oh, had those hands been put to better use!

The sun his last ray to the evening gives, As now the peasant from his toil returns; Beneath a tattered hat a proud mind lives, Beneath a ragged vest a true heart burns.

Each drop of sweat upon that noble brow, Each spot of dust upon that hardy hand, Are stamps of honor, and such marks as thou, Vain heir of wealth, withal cannot command.

Labor, thou Freeman! every moment through, Work thou while yet a ray of hope is seen; Await, for brighter prospects will ensue Through all the troubles that now intervene.

Envy not wealth, nor heed the mocking sneer, Toil on with patience and determined skill, Let but thy work be honest and sincere, Thy master God, thy duty Heaven's first will!

THE PEEP INTO THE CANON, &c.

Messrs. A. J. DAVIS & Co. I have been greatly edified in the reading of the series of papers published of late in the Herald of Progress, entitled, "A Peep into the Canon of Inspiration, by a Student," and feeling that they should go into a different channel of circulation than exclusively among the readers of your paper—being of a style of logic quite peculiar to themselves—I write to ask whether you will not publish the series in a Pamphlet form, to be used by the friends of Progress as a standard canon, with which to dissect and show up the unsoundness of popular religious error?

Yours, for Truth, H. A. CLEVELAND, Sept. 1861.

[We have lately received a number of welcome letters, from friends of Progress residing in different parts of the country, embodying substantially the above request.

It is gratifying to us, as it must be to the "Student" who contributed the articles to this Journal, to receive so many testimonials to their worth and popularity.

It is our design to arrange preliminaries with the "Student," at an early day, so that we may issue the "Peep" in a pamphlet form. We may be able to announce the decision in our next issue.—Eds.]

THE NEW DISPENSATION.

INTEGRITY—FRATERNITY—UNITY.

THE BATTLE-CRY OF THE AGE: ONWARD TO HARMONY!

"Through the years and the centuries, through evil agents, through things and atoms, a GREAT AND BENEFICENT TENDENCY IRRESISTIBLY STREAMS."

The War for Freedom and Progress.

Be watchful, O Americans! . . . For when you think that your Government is complete, then are you on the way to death; and when you think that your Church can enlighten you, then are you on the road to papal supremacy.—Report of American Delegation in 1853: See PRESENT AGE AND ISSUER LIFE, p. 117.

The President's Letter to Gen. Fremont.

The friends of the Administration cannot but have been surprised by President Lincoln's letter of September 11 to Gen. Fremont. Mr. Lincoln says:

"On seeing your proclamation of August 30, I perceived no general objection to it; the particular clause, however, in relation to the confiscation of property and the liberation of slaves, appeared to me objectionable, in its non-conformity to the act of Congress passed the 6th of last August on the same subject. . . . It is, therefore, ordered that the said clause of said proclamation be so modified, held, and construed, as to conform with, and not to transcend the same provisions on the same subject contained in the act of Congress."

What is the precise difference between the "particular clause" in General Fremont's proclamation and said act of Congress. Fremont says:

"The property, real and personal, of all persons in the State of Missouri who shall take up arms against the United States, or who shall be directly proven to have taken active part with their enemies in the field, is declared to be confiscated to the public use, and their slaves, if any they have, are hereby declared free men."

Section 4 of the act of Congress reads thus: "And be it further enacted, That whenever hereafter, during the present insurrection against the Government of the United States, any person claimed to be held to labor or service under the law of any State, shall be required or permitted by the person to whom such labor or service is claimed to be due, or by the lawful agent of such person, to take up arms against the United States; or shall be required or permitted by the person to whom such labor or service is claimed to be due, or his lawful agent, to work or to be employed in or upon any fort, navy-yard, dock, armory, ship, intrenchment, or in any military or naval service whatsoever, against the Government and lawful authority of the United States, then, and in every such case, the person to whom such labor is claimed to be due shall forfeit his claim to such labor, any law of the State or of the United States to the contrary notwithstanding. And whenever thereafter the person claiming such labor or service shall seek to enforce his claim, it shall be a full and sufficient answer to such claim that the person whose service or labor is claimed had been employed in hostile service against the Government of the United States, contrary to the provision of this act."

It is evident that Fremont, taking the spirit of the new law as the basis of his operations, and inspired by the exigencies of his condition, and struck at once to the heart of the rebellion. Without waiting for the property of rebels to be used in aiding and abetting treason, or for their slaves to be "required or permitted to take up arms against the United States," or "to work or to be employed" in any service against the Government, he forestalled every such design by the unconditional confiscation of the former and manumission of the latter. It may be that Fremont's ounce of prevention was better than the Government's pound of cure. For if a man is at heart a rebel, is not his whole property pledged to the treasonable Cause, and will he not use it as necessity requires, and opportunity offers? And, besides, as the law now stands, there seems to be a premium offered on disloyalty. Not until the slaves of rebels are found actually engaged in treasonable work are they "forfeited" by their owners, or confiscated to the Government; whereas, according to Fremont's proclamation, they, with hands unstained by voluntary or enforced disloyalty, "are declared free men!"

It would seem that the time had passed for tender watch-care, on the part of our rulers, over Slavery, that hideous bantling of our nation; but it may be that this implied acknowledgment by Gen. Fremont of the African's essential humanity is what in reality gave the alarm at headquarters in Washington. To say that negroes shall ever be considered men to be manumitted, instead of chattels to be confiscated, cannot but be alarming to a govern-

mental power that is so intent on preserving intact the "peculiar institution" as to send back trembling fugitives from oppression into the very jaws of red-mouthed treason and high-handed rebellion.

But whatever was the cause of President Lincoln's interference with General Fremont's proclamation, the result will be, to a greater or less extent, disastrous. The vigorous right arm of the Major General of Missouri was the first to cleave the darkness of our national midnight, and the loyal North, which had sent its noble sons to the red field of strife, and poured its treasures into the lap of war—the North, which had waited for a watchword and a rallying-cry—responded with glad acclamation to the stern, strong, heroic voice from the West, which said to Slavery: "Here shall thy proud waves be staid!" We believed that the Administration was with that brave Commander. We hoped that it had even given the electric impulse by which that temple of Freedom rose beneath his hand on western soil. Then could we trust that right speedily would this terrible war end in the universal emancipation of the slave, and the establishment of a Republic beneath whose banner-folds the Angel of Peace would be enthroned forever.

But, alas! how are the mighty fallen! Henceforth we must labor to create a fearless, vigorous, non-compromising spirit at the heart of our Commonwealth. We shudder in view of the discouragement that may settle like a cloud over our brave Army on witnessing this apparent timidity in its Commander-in-chief. Commenting upon the proclamation of General Fremont, the St. Louis Democrat of Sept. 9th said:

"The controlling principle of Gen. Fremont's course is that which must rule in the national councils with absolute sway. It is one born of a full and true recognition of the nature, temper, and resources of the enemy, and the infinite interests staked in the success of the American people in this struggle against national ruin."

Let us hope that the voice of the Free North and the heroic West may penetrate the Capitol at Washington, and that our President, "wiser grown," may at last, leaving the letter and cleaving to the spirit of Law and Constitution, lead the people in crushing rebellion and in forming a Republic in which there shall be no slave.

M. F. D.

WHAT IS THEIR STATUS?

Gen. Wool has sent to Washington for instructions touching the course to be pursued with contraband slaves, two thousand of whom are now at Fortress Monroe. He is ordered to send to Washington all whom he can spare, the men to be set to work on intrenchments, the women to be employed in the camp-kitchens, and paid for their services.

If these negroes are paid for their services, are they freemen or slaves still? Is their condition that of enlisted soldiers, and will they be freed at the close of the war? or will the Government then turn slaveholder and slave-catcher, and look up owners for them?

If employed and paid in the camp, why has Secretary Cameron caused the uniforms to be stripped from some colored soldiers with a New York regiment? Does the Government refuse to recognize the black man as a man, simply because of the color of his skin? Will it accept his labor on the intrenchments and in the kitchen, and not in their defense? Verily our rulers have to lick dirt in many ways, to please the despisers of the negro!

THE DUTY OF RAILROADS.

The telegraph brings intelligence of a fearful catastrophe on the Ohio and Mississippi Railroad, by which some fifty volunteers were killed, and yet more wounded. The indications are strong, it is said, that the bridge had been tampered with. This is not an improbable conclusion, since there are rebels and traitors at the North who would not shrink from even such fiendish operations.

In view of the peril which is thus seen to encompass our volunteers from the moment of enlistment, why do not those railroad companies employed to transport troops adopt efficient precautionary measures to avoid accidents. On occasions of Legislative and similar excursions, it is customary to put a road under at least a double set of watchmen, and we have known of flag-men being stationed within sight the entire length of a road. At this time the lives of our volunteers are more valuable than those of Legislators, and we hereby call upon all loyal railroads to put their entire lines under strict surveillance before forwarding companies of volunteers.

OUR HOPE IS IN CONGRESS.

The Chicago Tribune, after words of bitter regret over the President's letter to Fremont, offers the following timely suggestions:

"Let no one despair of the Republic. Now is the time, if ever, when the country has need of the courage of all her sons. Let each man remember that, if we fail now, we fail forever—that, if we lose heart now, we lose country for all time. In a few weeks Congress will meet in regular session, and if the Administration does not sooner retrace its fatal step, the representatives of the people will enact Fremont's policy into a law. To this end, let the masses, who furnish the muscle and money for the war, direct all their efforts. Every daily paper in Chicago—Times, Post, Journal, and Tribune—has committed itself to Fremont's plan with regard to the slaves of rebels. Every journal in the North, whose opinion is of any consequence, has pronounced in favor of that most wise, and resolute, and beneficent measure. Every loyal statesman who has spoken has indorsed and approved it. Equally unanimous is the voice of the great people. Let that voice be heard in tones of thunder. Let every member of Congress from the loyal States go to Washington in December, pledged fathom deep to the principle that he who draws a sword against his country cannot hold a slave."

CHANCE FOR ANOTHER LETTER.

The army officers at the West seem determined not to be governed by the "letter of the law." They not only overlook and transcend "Acts of Congress," but make use of terms in their communications with the rebels not laid down in any military instruction book. We invite the attention of President Lincoln to a new case loudly calling for a letter.

Gen. Price, of the rebel army in Missouri, sent word to Col. Mulligan, at Lexington, demanding a surrender. Col. Mulligan's reply, more emphatic than polite, was, "Go to hell!"

Now we submit that the original proclamation of the President, calling on the rebels to lay down their arms, did not contemplate that they were necessarily to go to hell if they did not. While that may be their ultimate destination, and "certain exigencies" may require our army to send them in that direction, Col. Mulligan obviously transcended his authority in the order he gave. It must be conceded that he lacked the means to enforce the order! And what will be its effect on the border States? Obviously, most calamitous!

We respectfully suggest that the order "Go to hell," should be modified to correspond to an "Act of Congress" or to "Hardee's Tactics." And, as doubtless Col. Mulligan will decline to retract, will not President Lincoln write another letter?

Ce Enqne.

WORK FOR CONGRESS.

Hon. Joseph Holt, in a recent letter, makes this point of difference between Fremont's proclamation and the Act of Congress:

"That the Act of Congress confiscates the slaves who have been actively engaged in the service of the rebellion, and leaves untouched all others; moreover, that the act of confiscation does not set the slaves free, only holds them from their owners, subject to the order of the Courts of the United States, or to legislative acts specially directed to the matter."

If this be the true interpretation of the confiscation act, have not the people of the North a word of instruction for their members of Congress? A cepting this solution, our Government is now in the novel position of waging a war supposed to be for freedom, and thereby becoming day by day more deeply involved as a powerful holder of slaves! What a sight for the world! A war for freedom waged by a giant slaveholder and slave-catcher! Let Congress take this bitter cup from our lips, the first day of the session. Let every confiscated slave be declared at once and forever free! Oh for a love of freedom to animate our Generals and Commander-in-Chief.

SPIRIT OF THE LONDON TIMES.

The latest articles received from the London Times indicate a progressive hostility towards the Northern people and the Federal Government. The British aristocrats are evidently hoping for a new argument in favor of "the right divine of kings to govern wrong."

"All that we now see tends irresistibly to convince us that we shall never again behold that specimen of political organization which so amazed us with its growth and impressed us with its apparent vigor. The United States of North America have ceased to be.

CHANGE OF OPINION.

A distinguished Hard-shell Democrat, now in Europe, writes:

"There neither is, nor ever was, but one way to crush the rebels, and that is, to free their slaves. The Administration is behaving very well in relation to this matter, and should be encouraged to make the issue clear and broad, that the world may know, and that history may record, that the war is now for the abolition of slavery. It is the only chance for success. . . . No, the only way to keep up an enthusiasm in the North, which will make them content to submit to the necessities of the future, is to give them a grand moral, religious, and political object to accomplish, and such is the extinction of slavery. I know of nothing else that offers."

THE VOICE OF THE PRESS.

The Herald loudly applauds the President's letter. The Times endorses it. The Tribune declines to censure, but thinks the Government will be forced to adopt more stringent measures. The Post says:

"As we perceive that the journals which were lately in strong sympathy with the rebels are those which most earnestly approve the President's interference with Fremont, we propose to let them speak without reply. In that way, at least, the President will learn whether he is tending."

The Boston Post, the leading Democratic paper in New England, says of Fremont's proclamation:

"That it is sending the shaft home to the heart of the rebellion, there can be little doubt. It is time that the rebels understood that, by their defiance and violation of all law, they have, by their suicidal hands, struck the first blow to that institution which the political philosophy of Stephens and the sword of Davis would support."

THE WESTER PRESS.

The Daily Life, Milwaukee, says:

"If, as we are inclined to believe, Fremont took this step upon his own responsibility, it is another evidence of the daring, energy, and comprehensive judgment of the man. He has shown himself a leader, both in statesmanship and generalship. The country responds unmistakably in approval of his course. Whatever the Administration may purpose, Fremont and the people are a greater power than they, and these will rule."

FREMONT! The Freeport expression, which the opinions of the North-west. General Fremont's sympathies and can people, in proclamation, body of men, and has pros will be indor the disease in just the rebels in all t bellion is ever speed the hor general instea footedness of lest traitors a thing no long man for the l THE V Prior to th proclamation break up ce lists. The e They found the trees plun and the plug THE B "Govern intends to e the South a the slaves a to resort to the force c-elled to ac a—positio of men, wh and should means more read said of him other fam little fast Union Ge Mrs. C Dodwort son, and ing and hope to advance PROGR A. J. the frie Aug. 31 ceeding The n ing of Miller's the mee freedom then ad of "Im was fir return a belov gree of ceived S. J. stirring PHY. was mi pted in War. 7 o'clock At 7 On mo should Lyon, A. and of strong the sp the me dience, tion, a claimi the lam unanition the fol On i ing ag the se forget ther S tempt listen any ce prepar ing co A mo its el that t Time M. "Ho been sure Wash flour Harri merit inst. city wear

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FREMONT'S PROCLAMATION.

The *Freeport* (Ill.) Journal has the following expression, which we are confident reflects the opinions of a large portion of the people of the North-west:

"General Fremont has come closer to the sympathies and sentiments of the loyal American people, in the vigorous doctrine of his proclamation, than any other public man or body of men. He has hit the evil at its root, and has promulgated that which in due time will be indorsed as the only proper remedy for the disease. Missouri rebels are by it placed in just the position we expect to see all the rebels in all the States placed, if this vile rebellion is ever to be effectually crushed. God speed the hour when its application shall be general instead of local, and when the tenderfootedness of rebel sympathizers in the North, lest traitors shall get their deserts, shall be a thing no longer known. Gen. Fremont is the man for the hour."

THE WORK ALREADY DONE.

Prior to the modification of Gen. Fremont's proclamation, he sent out an expedition to break up certain notorious nests of secessionists. The expedition freed twenty-five slaves. They found in some places even the fruit on the trees plucked and liquid poison introduced, and the plug replaced.

FREMONT'S WATCH.

The Boston *Traveler* says:

"Government has given no evidence that it intends to emancipate the slave population of the South as a body, while it must emancipate the slaves of beaten rebels; but it may have to resort to GENERAL EMANCIPATION, through the force of events. Should it thus be compelled to adopt the position of the Abolitionists—a position that is now occupied by thousands of men, where but one stood six months ago—and should it turn out that General Fremont means more than he is supposed to mean by most readers of his proclamation, it will be said of him, as it was of the chief actor in another famous affair, that his watch went only a little faster than the watches of the other Union Generals."

Public Meetings.

DODWORTH'S HALL.

Mrs. Cora L. V. Scott (Hatch) has taken Dodworth's Hall, 806 Broadway, for the season, and will lecture there every Sunday morning and evening, commencing Oct. 6. We hope to be able to announce her subjects in advance hereafter.

For the Herald of Progress.

PROGRESSIVE MEETING AT GENEVA.

NEW LYME, O., Sept. 7th, 1861.

A. J. DAVIS, DEAR SIR: By the request of the friends of the meeting held in Geneva, O., Aug. 31st and Sept. 1st, I send you the proceedings of the same for publication.

The meeting was organized by the appointment of Mr. B. F. Gage President, and Mr. M. V. Miller Secretary. The President then addressed the meeting in a few remarks, giving the fullest freedom to the Convention. A. B. French then addressed the meeting upon the evidence of "Immortality." He stated that his mind was first called to the subject when he was returning from burying the earthly remains of a beloved Sister. He spoke with a good degree of feeling, and his remarks were well received by the meeting.

S. J. Finney followed in a warm and stirring speech upon the HARMONIAL PHILOSOPHY. At the close of his remarks, a motion was made that the evening meeting be occupied in discussing the subject of the present War. The meeting then adjourned to meet at 7 o'clock.

At 7 o'clock the meeting was called to order. On motion it was agreed that each speaker should be confined to twenty minutes. Dr. Lyon, Mr. Whipple, Lyman Peck, Mr. Hoisington, A. B. French, S. J. Finney, M. V. Miller, and others, made excellent remarks. The strongest anti-slavery positions were taken by the speakers, and were warmly applauded by the meeting. The question was put to the audience, to know how many would sign a petition, asking "Congress to pass a law proclaiming universal freedom to all the slaves in the land." It was soul-cheering to hear the unanimous response that was given. On motion the meeting adjourned until 9 o'clock on the following morning.

On Sunday morning, at 9 o'clock, the meeting again assembled, and were addressed by the several able speakers. Never shall we forget the treasure that was presented by Brother S. J. Finney! It is in vain for us to attempt a description. None save they who listened to his matchless eloquence can form any conception of the mental feast that was prepared by him on that occasion. The meeting continued through the day and evening. A most happy state of feeling prevailed. At its close the friends all seemed to manifest that they had had a foretaste of the "Good Time Coming." B. F. GAGE, President. M. V. MILLER, Secretary.

Persons and Events.

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

PERSONAL ITEMS.

Miss Louisa Lander, the sculptress, has been for some time past actively engaged in nursing the sick and wounded soldiers at Washington. John Reeson is enlisting influential aid in his efforts for the Indian, at Harrisburg, Pa. Rev. G. T. Pladdes, formerly of Cincinnati, was installed, on the 15th inst., as Pastor of the Second Universalist Society, (formerly Dr. Sawyer's,) of this city, worshipping corner Second Avenue and Eleventh St. Rev. Mr. Staples, a well-known

Unitarian minister, recently resigned his charge at Milwaukee, Wisconsin, to accept a chaplaincy in a Wisconsin regiment. His term of enlistment will expire some time in November next, and he has accepted a call to the Second Unitarian Church of Brooklyn, (formerly Rev. Mr. Longfellow's.) When he received his call, he had just returned from picket-guard duty. Gen. Lyon's will gives all his property, some \$30,000, to the Government. His labor, his possessions, and his life, have all been laid upon the altar of the country which he loved. No man can do more, and his name and memory are henceforth embalmed among the most precious of the nation's treasures. Rev. John Pierpont is the chaplain of the Twenty-second Massachusetts Regiment, under Col. Henry Wilson. Col. Samuel Doten, father of Lizzie Doten, the popular lecturer, died at his residence in Plymouth, Mass., the 8th inst., aged seventy-eight years. Rev. J. M. Austin, editor of the *Christian Ambassador*, (Universalist,) at Auburn, N. Y., has been appointed consul to Prince Edward Island. F. L. Washworth, writes us that he has been prostrated at Providence, R. I., by illness, in consequence of over-exertion and exposure. After three or four weeks' sojourn under the hospitable roof of Mr. O. P. Osborn, he finds himself able to move on. Mrs. Cora Scott (Hatch) commences a season at Dodworth's Hall, 806 Broadway, on the 6th of Oct. Charles H. Foster, the test medium, is now located at 75 Beach St., Boston.

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."

Spiritualism: Scientific rather than Theologic.

THE DEMAND OF THE AGE.

AN ADDRESS DELIVERED BY J. H. W. TOOHEY, BEFORE THE NATIONAL CONVENTION OF SPIRITUALISTIC LECTURERS, HELD IN OSWEGO, N. Y., AUGUST 16, 1861.

FRIENDS AND COWORKERS: Experience in testing the sincerity of Spiritualists and agitators, has demonstrated again and anew the need of converting "Theology" to Science, and "Religion" to civilization. The progress and results of our popular education have also convinced many, it is not enough to convert men and women to agitation superficially, seeing the age is discordant with, and disorganized by, multitudinous issues. These and kindred convictions have brought us together, that we may strengthen the bonds of fellowship, enlarge our conceptions of Spiritualism, and improve our methods for its popularization.

These demands grow out of the fundamentals of the Spiritual Philosophy; for, having learned the wisdom of "death," the mind is anxious to know the value of "life." "The people," too, demand a philosophy as catholic as the sun, as positive as the "laws of Nature," and as practical as the needs of daily experience.

A philosophy thus constructive will enable us to teach, and man and womankind to enjoy the benefits of Science, the delights of Freedom, and the transports of social harmony.

Encouraged by previous labors, and enriched by the aspirations of the mind, the ministry of spirits, the progress of ideas, and the integrity of reformers, we may, without being presumptuous, hope for further and more harmonious progress. To effect this we can labor individually in the "social circle" for the correction of the "unfinished work of our fathers," and as members of society we may live in tolerant intercourse with many of our so-called "religious" teachers; but, as reformers and *livers* of the truth, we need a gospel of positive practical knowledge. Many of the "sins" of our ancestors, "both of omission and commission," may be excused, as they knew next to nothing of the earthly splendors of a healthy and harmonious life; but we, seeing the evils of their ignorance, must free ourselves, and so far as possible, the minds of others from all theological bondage.

To this end we must work as well as think, and educate the body as well as the mind, though to do so is neither easy nor convenient at all times. Temptations to compromise with "public opinion" grow up with our surroundings; while a desire to conciliate a popular church and a more "popular theology" meets the mind, and too often corrupts the spirit in the every-day relations of life. Too often the love of fame, and the desire to succeed in business, mar the otherwise fair proportions of the spirit, to our great hurt and the injury of the cause we love.

Exceptional individuals indeed rise occasionally in the native strength and majesty of their spirits, ordained, though self-elected, to the work of teaching. They are the "representative men" of human history, and stand mentally and spiritually above the millions of the age, as the physical mountains rise up from their surrounding plains. Affinity of spirit and comprehensiveness of mind bring them into nearness and dearness of relationship with Nature and its infinite soul! They catch the gleams of the new era, and retain longest the best phases of the old. Like the tops of the tallest mountains, that glow with the golden light of the morning sun, they reflect the splendors of the heavens on the thoughtless many in the valleys of life. As such they have "a local habitation and a name" among the stars of humanity, being spirits of beauty and joys forever!—witnesses of the past and prophets of the future.

Many of us will come between these extremes of character—being neither of "the heaven, heavenly, nor of the earth, earthly;" but children of the age and learners of one of another. For in emulating the good, we will correct the "bad;" and in receding from the rich we bestow upon the poor, hoping to equalize extremes. And thus we shall have to recast and spiritualize the assumptions of the saint, the conceits of the reformer, and the loves of the worldling. The desire to do this may give us place in the school of reform; nothing short of its actualization will make us an active power among the controlling and constructive forces of civilization. To be in the vanguard of equalizing and constructive right, is a preeminence to be obtained only by consecration of toil to heroic and reformatory labor.

Aspirations thus broad and comprehensive may be deemed presumptuous by detracting men and not overwise women; but the truly educated Spiritualist, knowing the Infinite writes its approval on the spirit of the daring doer, "I hope on, toils on," the more, since on earth and in the spheres all honest and sincere efforts work together for good. It is not presumption, therefore, but a noble necessity, that prompts the mind to emulate "the good" and improve upon their labors, however inferior the matter and manner of the teacher may be. "We change to angels by degrees," and rise to the dignity of wisely knowing and rightly doing only by virtue of education and experience.

These general reflections are pertinent to the purposes of these meetings, if I comprehend the intentions of the committees. The published "call" informs us that "the present agitated state of the public mind in relation to social and political institutions, as well as to religious and theological ideas, marks a transitional period in the world's history of no ordinary moment. The old is passing away; the new is struggling into birth. It

therefore behooves those who are called to be Spiritual teachers, that they be qualified to lead the way to a new age of wisdom and harmony—to the inauguration of both a more vital and practical religion, and a more just and fraternal civilization. Anything less than these will fail to meet the demand of the time and the promise of the opening era."

Thus, from general and particular standpoints, we are brought face to face with the age and its issues, all of which are significant to some individuals, if not fundamental to progress. This being so, I ask, Who among us is qualified for these things? Who is able to classify the wants of the age and capable of supplying the demand? Or where shall the aspirant commence, how proceed, and when leave off?

To these questions many and conflicting answers might be given; but the members of a reformatory convention may be excused, if, remembering the crimes and cruelties of "Church and State," and with an honest dislike of "authority," they think and say, let each individual answer to and for itself, and divine for its own well being. Each mind should be a law unto itself, the spirit being rich in good gifts! But if not, let those who are "weak" seek the aid of ministering and guardian spirits, whose manifestations and inspirations make vital and vocal the intuitions of the mind, tranquilizing the affections in softening the issues of life!

The frequency with which these and kindred responses are uttered by members of the spiritualistic family, fully attest the supposed resources and strength of such persons, giving sweet assurance of sympathy and friendly aid in the hour of need. But they do not meet the issue, nor suggest the method for educating the harmonic mind and constructive teacher. Inspiration may aid intuition, and for the time illumine the mind; but without knowledge, fallibility and uncertainty must ever accompany the judgments of men. Ignorance may be native, but it must be eradicated, for certainty and rest attend the development of positive knowledge. Evidence accumulates from every department of society and life, demonstrating the need of knowledge. The ages, too, after nursing into vigorous life gifted and enthusiastically commissioned teachers, testify for knowledge. And last, but not least, the hopes and sorrows of the mind, the health and sickness of "the race," like the revolutions of nations, and the rise and fall of empires, attest the insufficiency of inspiration—"revelation"—and testify for knowledge.

Sincerity will stimulate thought, and enthusiasm will strengthen resolution, making the mind superior to circumstances; but neither can save the mind from being ignorant, nor the body from the consequences of wrong doing.

Feeling, though oft-times near akin to inspiration, knows nothing of the calm and harmonic order of Nature; and though it prompts the sensitive to do and dare, it is but to repent and suffer. And thus it must continue to be, so long as the mind believes in and relies on "theological" providences—so long as the mind is led by "impression" and not fed by knowledge.

A brief survey of our "religious" experiences will illustrate the evil of believing exclusively in the wisdom of spiritual agencies; for belief has been the watchword of all "religious associations," and is still deemed the only reliable bond of fellowship. A blind veneration and an ignorant conceit—not knowledge—have authorized this assumption, and vitalized alike the worst and best phases of "religious worship." Their prominence in human experience has colored the past, and still keeps in being ceremonies no longer real. They demand for this end one-seventh of all time, and nominally set it apart in the interests of "theology" and the church.

Protestantism, with a ministry of 30,000 men, and Romanism, with a priesthood more powerful, (though numerically less in this country,) vindicate their claims, magnify their importance, and enforce the forms they have developed. If interrogated as to the significance and value of these claims and pretensions, "the church" gives differing and conflicting answers. Thus the Roman Catholic, being primitive, prides itself on being apostolic. It is exclusive and authoritative, and if the priests are to be believed, the only reliable form of "historic Christianity." It is content to be stationary in time, because a finality in heaven. It ignores progress and assumes perfection. It ignites all dissent by virtue of "the holy Roman Catholic Church."

It makes obedience the first, and devotion the second virtue—the intellect and science having "neither part nor lot in the matter." To doubt the authority of the church, the purity of its officers, or the wisdom of its ceremonies, is a crime—if not "a mortal sin"—for which atonement must be made. The intellect being "carnal," philosophy is profane—both needing regeneration and saving grace to free them from the taint of Nature.

Are these dogmas considered unworthy "revelation," and beneath human dignity? For all such "the church" has ceremonies most imposing and dramatic. The language of its songs and prayers is earnest, emotional, and reverential, while art ministers to and makes its "forms" resplendent! All of which invests architecture, music, painting, statuary, and dress, with a sacredness not their own—making them ministering spirits in the service of the marvellous! But the conclusion of the whole matter is prayer and confession—atonement for imaginary "sins," and growing vain on imaginary virtues, thus making progress in Science, Philosophy, and general Reform, impossible.

Protestantism is both a protest against and improvement upon some phases of this "religious" development. Nevertheless, the Orthodox Protestant, like the Roman Catholic, derives his "authority" from "the Holy Bible" and "the ancient days." Professing to respect individual convictions, the Protestant minister condescends to address the intellect, and preaches in behalf of the rights of private judgment. A sanctified logic is used, which—rather than Faith, Hope, or Charity—suggests "the Articles of Belief" and authorizes the "Creed." Confessedly this logic has little in common with Science or Philosophy, history or life, being "not of this world;" but by way of compensation it is all-powerful in "dogmatic theology." It develops mystery and culminates in paradox; for, while professing to explain and "vindicate the ways of God to man," it ignores the authority of reason and quarrels with the conclusions of science. It preaches modesty, but oscillates between catechisms and dogmatism, being overwise in its own conceit. "The Church,"

accordingly, is the only reliable medium of progress, and the Bible the creator of civil and religious liberty. Assumption is bad argument, but a necessary policy when the interests of "theology" require the minister to magnify his office, the more since Jesus declared the person "a thief and a robber" who should choose any other medium of salvation than the church; a judgment considered true and righteous by the Protestant, *par excellence*, as well as the Roman Catholic.

Thus Protestantism, like Romanism, culminates in a mythical church, an aristocratic priesthood, and a dogmatic creed, and all by virtue of a preternatural theology, which, while it had the power to injure or mislead the judgment, perverted the affections, and hurt the "moral sense." No wonder the churchman is anti-natural, anti-progressive, and superstitious! No wonder persecution and crime have marked the legislation and government of these "religious bodies"! No wonder cant and hypocrisy mix with the better convictions of the saint, since superstitious fears frighten the imagination and enfeeble the mind.

If Spiritualists and Reformers have learned to deplore these results it is because progress has gone on outside "the church" and in defiance of the priesthood. Earnest men and thoughtful women were forced to respect Nature and doubt "Theology," by virtue of intuition and their own experiences. The one is native to and talismanic of the aspiring mind; the other grows with time and expands into knowledge, and both unite in truth. The former affinitizes with inspiration and religion; the latter with nature and science, and all harmonize in wisdom.

These elements of a Catholic Anthropology spoke to and through minds thus educated, until each generation acknowledged their power. Facts and ideas passed from individual to national appreciation, and became the acknowledged teachers of the mind. Working for good, they established the immutability of Truth. Tolerance sprang into life for differences of opinion, and made catholic the understanding. Knowledge thus became a power, and men learned to love the "true, the beautiful, and the good." Expanding thought developed ennobling convictions, and modern knowledge became more servicable than ancient conceits. The relations of time, rather than the "things of eternity" became significant—experience having authorized the conviction that "the natural was first, after that the spiritual."

Thus growing, the mind ignored an arbitrary God, and a "depraved human nature," as abortions in an orderly universe. Time and the ages became sacred, rather than particular dispensations. Each generation came orderly and equitably into history: orderly, as the labor of the time was for the learner of the day; equitably, because work is for all, and none should be pensioner upon the dead.

For this growth and expansion of thought, we are indebted to scholars, philosophers, men of science, and men of letters, many of whom were considered in their day and generation "infidels," atheists, and worldlings; to printing-presses, steamboats, railroads, and telegraphs—the genius that invented and the energy that keep them in motion! Thanks to all! and other unmentioned, but not forgotten agents and members of the secular army, whose workings and pleadings have enriched life and established the power of civilization, while doing the will of trade, business, and commerce. Thanks to the propaganda of Anti-Slavery, Woman's Rights, and Socialism, for all have aided in liberalizing the mind, establishing equity, and making liberty a power in the land.

Into an age thus enriched, blessed, and liberalized, Spiritualism has come, to add to the culture of the most liberal of nations and the most practical of people. In the order of nature and in "the course of human events," it appears in behalf of Progress, as the expositor of the past, the harmonizer of the present, and the herald of the future. Its students and ministering spirits teach in the name of nature, and by the authority of "law." They are positive by virtue of facts, and universal because of principles. They feel grateful to the past while deploring its errors, and honor religion while separating it from the Bibles and theologies of erring men. Working as Protestants, they believe in the real Catholic church, and make Protestantism consistent with Philosophy, Science, and Progress. They place the individual above Bibles, creeds, and institutions—the spirit being progressive and immortal!

The popularizing of fundamentals like these, sufficiently indicate how far we have removed from the theologies of "the fathers"—but does not indicate the affinities of Spiritualism for the detail and minutia of Science. And it is just here our philosophy is weak, and our teaching defective. We need, therefore, to be critical with and among ourselves; for vain conceits and crude individualisms often of the so-called "Spiritual philosopher." An egotistic Spiritualist is no better than a dogmatic saint. Both may be the natural expressions of their times, but, like over-ripe fruit, both should be got rid of as soon as possible.

To correct these phases of character, education must practicalize the suggestions of intuition, and the dictations of inspiration. Together they give balance to the mind, as the hands and feet give proportion to the body; but divorced, extremes follow, and they antagonize each other. Thus the ascetic lover of God is often "a good hater" of humanity; the worshiper believing the soul "depraved," declares natural goodness "filthy rags." The Atheist, seeing nothing of an "Almighty" in nature, often finds "gods among men." This hero worshiper loves humanity and is oft devoted to the interests of reform. The churchman ignores science and calls it philosophy—materialism; while the scientist repudiates the church, and declares "Theology" a superstition. And yet, these extremes are but the natural proportions of the grand idea, when united and made whole.

The Spiritualist, like his ancestors, has the weakness of extreme, for the majority still delight in the wonderful and the marvellous, to the disgrace of Science and the injury of Progress. True, the Spiritualist, unlike the churchman, can plead youth, inexperience, and defective education. We know the majority of them have been too busy in vindicating the facts of spirit-intercourse to develop systematically and in detail the application of principles. Time and opportunity are necessary to study the science of forces and the adaptation of things.

These extenuations, though proper in their place, should not blind the mind, nor make it insen-

FOREIGN ITEMS.

The intelligence from Europe is up to the 7th inst.

—At a meeting of the British Association, Mr. Bazely, of Manchester, read another paper on the cotton question, in which the commercial policy of the United States was bitterly denounced, and the expediency of England freeing herself from dependence on America strongly urged.

—Three more regiments are ordered to Canada. They start about the middle of September, and will leave in the Great Eastern.

—Another terrible railroad accident had occurred on one of the suburban roads near London, by which thirteen persons were killed and about fifty wounded.



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RELATIONS OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS TO SLAVERY. By CHARLES K. WHIFFLE. Boston: R. F. Wallcut, 221 Washington Street.

Institutions established to combat the iniquities of the world, are constantly inclined to degenerate from the spirit in which they were founded, and at last to compound with flagrant vices to maintain their existence. The rapidity of the degeneracy will depend upon the number and popularity of the evils which they undertake to deal. The reason of this tendency is to be found in the simple fact that every institution of a reformatory nature can act upon the world only through an organization which must be managed by a directory of official characters, whose power is measured by the dignity and responsibility of the functions they perform. But the more numerous the officers and agents employed, the more vast becomes the range of its operations, and the more expensive the working of the machinery of the institution. Hence it must draw its resources from a wider field, and must appeal to more multiplied interests, as it extends its operations. Thus, in time, it comes to be fed by the very vices it was instituted to reform.

These truths are nowhere more strikingly exemplified on a small scale, than in the history of the American Board of Commissioners for Foreign Missions, particularly in its conduct in relation to Slavery. This respectable society, in less than thirty years from its foundation, became so dependent upon great social evils, that the simple maintenance of its position grew to be of more importance than the accomplishment of its professed objects. These objects, it is well known, were the dissemination of the Gospel, and "the salvation of souls."

From the work before us, we get a very lucid view of the quality of the Gospel it proclaimed, and the peculiar salvation it tendered to lost souls. We find the following principles sanctioned by the action of the Board:

1. A deceptive silence in regard to its proceedings may be observed by a society, if its influence is likely to be injured by revealing them.

2. If such a silence cannot be preserved, deceptive speech and deceptive publications may then be resorted to.

3. Specific vices may be assailed as sins in one country, and connived at in another, by a society for the dissemination of the Gospel, provided the influence of the society is not harmed where a vice is rebuked, and is exposed to injury where that vice is reprov'd.

4. A man in Siam may be condemned by the Gospel for marrying a heathen wife; but in America, a man is not condemned by the Gospel for encouraging concubinage between his slaves, provided he contributes to the American Board.

5. Slavery among heathen, is a vice to be rebuked, particularly in the Gaboon nation, but is not to be censured in America, nor to be even remonstrated against by missionaries in their communications to the Board.

6. Preaching "deliverance to those that are bound" is no part of the Gospel mission among Choctaws and Cherokees, for they are converted heathen and hold slaves.

7. Among Christian nations the Gospel may be preached to slaves as approving and authorizing their bondage.

8. When a slaveholder and a slave are members of the same church, as the Gospel does not forbid the sale of the slave by the master, it does not allow the missionary to remonstrate against such sale.

9. The testimony of slave women against the personal violence of their masters cannot be received in churches formed by missionaries of which master and slave are members.

10. The Gospel does not require a missionary of the American Board to preach against rearing slave children for market.

We might extend this list of principles much further; but the above will suffice to show that the American Board is in that stage of progress where its power and influence are of much more consequence to its ruling members than the accomplishment of the purposes for which it was instituted.

The reason that the Board acts on such principles is to be recognized in the circumstance, that a large part of its income is derived from slaveholders. The Board, therefore, is placed in a dilemma, where it must either forego its pabulum, and, of course, its influence, or conform its Gospel to the requirements of the sins that help to feed it. It takes the latter alternative. For the extent to which it has gone in this direction, the reader can consult the work referred to.

THE SPIRITUAL MAGAZINE. London: E. Pitman, Paternoster Row.

The contents of the September number of this excellent magazine are as follows: Spiritualism in America (No. 3.) by Benjamin Coleman; Christian Spiritualism in the Medieval Ages, by Mrs. H. B. Stowe; The Morning Star on Modern Spiritualism; A Lay Sermon on the Supernatural Character of Christianity; A Remarkable Test of Spirit Painting; The Old Couple Homeward Bound; Spiritual Perception of Nature in Clairvoyance, by A. J. Davis; Inspiration, by A. E. Newton; Notices of Books; Correspondence.

The monthly issues of this magazine are sold at 6d. (12 cents.) We find no statement in its pages of the cost per annum to American subscribers, but suppose it would be \$2, inclusive of postage.

THE ATLANTIC MONTHLY for October has the following table of contents:

Near Oxford, by Nathaniel Hawthorne; Cyril Wills, by a native of Kentucky; Crawford's Statues at Richmond, a poem, by Mrs. Julia Howe; the second number of the anonymous Journal of a Privatier; Concerning People of whom more might have been made, by the Country Parson; My Friend's Library, nameless; The Name in the Bark, a poem, by I. T. Trowbridge; the twelfth and thirteenth chapters of Mrs. Stowe's Agnes of Sorrento; A Night in a Wherry, by Sidney Willard; A Story of To-day, by the author of Life in the Iron Mills, (a powerful story, which last spring attracted much attention); Time's Household, a poem, by D. A. Wasson; What We are Coming to, by Walter Mitchell; Panic Terror, by C. C. Hazewell; Our Country, an anonymous poem; The Wormwood Cordial of History, by Oliver Wendell Holmes.

HARPER'S, FOR OCTOBER, opens with unusual richness. We find three finely-illustrated articles—Boquet's Exhibition, by J. T. Headley; The Coast Rangers of California, by J. Ross Browne; and Sporting in Spitzbergen. Following these are, Marrying a Baby, How I Made a Fortune, A few Frenchmen and Yankees, Of Loss, Poll Jennings's Hair, Too Sensitive, and Edwin of Deira, the new poem by Alexander Smith, alone worth the price of the number.

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Frank L. Wadsworth can be addressed at Boston, Mass., care of Bela Marsh, 14 Bromfield Street.

Mrs. E. A. Kingsbury will answer calls to lecture, addressed 1905 Pine Street, Philadelphia.

Gibson Smith will answer calls addressed to Camden, Me.

Mrs. Frances Lord Bond will respond to calls to lecture, addressed box 878, Cleveland, O.

Mrs. C. M. Stowe may be addressed, till further notice, Cleveland, O., care "Sunbeam."

Mrs. M. J. Kutz will answer calls to lecture addressed Laphamsville, Kent Co., Mich.

Mrs. J. A. Banks will answer calls to lecture, addressed Newtown, Conn.

Geo. M. Jackson, Inspirational Speaker, may be addressed at Frattsburgh, Steuben Co., N. Y.

J. H. Randall will respond to calls to lecture, at the East, addressed Northfield, Mass.

Mrs. M. B. Kenney will make engagements for lecturing. Address Lawrence, Mass.

Frank Chase, Impressionist Medium, will answer calls to lecture on Politics and Religion. Address Sutton, N. H.

Dr. James Cooper, Bellefontaine, O., will answer calls to lecture on Spiritualism and subjects connected therewith.

E. Case, Jr., may be addressed care Mrs. James Lawrence, Cleveland, or at Florida, Hillsdale Co., Mich., for engagements this winter in the West. Mr. Case opens his lectures with appropriate songs.

Leo Miller will speak in Stafford, Conn., Nov. 3 and 10; in Summersville, Conn., Nov. 17 and 24. Mr. M. will answer calls to lecture week evenings. Address Hartford, Conn., or as above.

William Bailey Potter, M. D., will lecture on Scientific Spiritualism in Western New York and Northern Ohio until spring. Address care of C. S. Hoag, Medina, N. Y.

H. B. Storer, inspirational speaker, will accept invitations to lecture in the Eastern States during the fall, if addressed, New Haven, Conn., box 612.

Rev. M. Taylor speaks every other Sunday, at Stockton, Me., once in two months at Troy, Me., and will answer calls for other days.

Rev. J. D. Lawyer will attend to any invitations to deliver six or more lectures on Doctrinal Christianity, directed to Coxsackie, N. Y.

Mrs. A. F. Patterson, (formerly A. F. Pease), will respond to calls to lecture. Residence, Springfield, Ill.

W. K. Ripley speaks in Bradford, Me., each alternate Sunday; every fourth Sunday at Glenburn and Kenduskeag.

Miss Emma Hardinge will lecture in Quincy, Cambridgeport, New Bedford, in September, and Boston during October. In Lowell, Portland, Chicopee, &c., the rest of the year. For week night lectures, &c., address care of Bela Marsh, 14 Bromfield Street, Boston, Mass.

Mr. and Mrs. H. M. Miller are to be in Pennsylvania and New York until November next. Will receive calls to lecture in Northern Ohio and Michigan next winter; also attend on funeral occasions, if required. Permanent address, Conneaut, Ohio, care of Asa Hickox.

Dr. John Mayhew may be addressed till October 24th at Sweet Home, Wyoming post-office, Chicago Co., Minn. He has one month open to engagement for the coming winter and spring. Early application is desired, that he may arrange his route in good season.

Mrs. Augusta A. Currier will lecture in Bradley and Bucksport, in September; New Bedford, Mass., Sept. 29 and Oct. 6th; Chicopee, Oct. 20 and 27; Oswego, N. Y., Sundays of November. Address J. W. Currier, box 815, Lowell, Mass.

N. Frank White can be addressed, through September, Williamstown, Conn.; October, Taunton, Mass.; November, Seymour, Conn.; December, Putnam, Conn. All applications for week evenings must be addressed as above, in advance.

Miss De Force, owing to ill health, is unable to lecture through September, but can be addressed care of Judge Barr, Vincentown, N. J. In October, at Portland, Me.; December, Cambridgeport, Mass.; February, Philadelphia, Pa.; March, Oneida, N. Y.; April, Lyons, Mich.; May, Milwaukee, Wis.; through the remainder of 1862 at La Crosse, Wis.

S. P. Leland will speak at McHenry, Ill., Sunday, Sept. 29; Libertyville, Oct. 1, 2, and 3; Waukegan, Sunday, 6th; Reading, Mich., 8th and 9th; Hudson, 10th; Adrian, 11th; Clyde, Ohio, Sunday, 13th. Will commence a course of lectures on Geology at Richfield, O., Oct. 22; at Sharon, 31; thence westward. Friends desiring lectures on Geology or General Reform, during the winter, will oblige by writing soon. Address Cleveland, Ohio.

Medical.

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