# DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

### A. J. DAVIS & COMPANY, 274 Canal St. (Up Stairs.) VOL. 1.]

# NEW YORK, SATURDAY, JULY 7, 1860.

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# Questions and Answers.

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

BRIEF ANSWERS TO OUR CORRES-PONDENTS.

BY THE EDITOR.

# The Future of Present Acts.

W. E. J., BROOKLYN..."MR. DAVIS: A gentle-man, resident of this city of churches, and who is a member of the richest congregation among the musy here, asserted yesterday that your doctride was dangerous, because it removed the restraining influence which Christianity throws around the sinner. Not being a reader of your philosophy, I could not deny his statement. Was he right?"

tures. It seems that individuals are crushed beneath Juggernaut's wheels by accident, and not as an act of penance or adoration, some-what as persons are killed by our locomotives, or during Fourth of July celebrations. "This Car," says Philip Gangooly, "took its origin from the fact that Crishna, the god, when a child, lived in the village of Kouka. The king in a neighboring province had a great festival, and invited Crishna to be present, and sent a car to carry him to the festival. To commemorate the fact, the Hindoos carry the image of Crishna on it, to (as they say,) give him a good ride. As to the self-sarrifice of the Hindoos, it is not true. The Hindoos believe

ism inculcates a beautiful form of charity. I am sorry to say that it also teaches that if you **Parental Obligations.** help a Brahmin, and do not help other castes, W. H. ANGOLA, IND.—"FRIEND DAVIS, DEAR SIR: Does the fact that the child acts averse to the will, wish, and judgment of the parents, re-lease the parents from the obligation resting upon you do right. (1) Does not popular orthodox theology teach that God will take special care of Chris-tians at the day of judgment, when non-be-lievers are rejected? In this respect, as in to treat such child kindly, affectionately, and

Answen : The most skillful navigator on Wilbisperings to Correspondents.

Asswers: The American Unitarians, with Intellectual preciseness and commendable generosity, have expended thousands of dol-interiment in making "one proselyte." They have walked in the "footsteps" of their orthodox, predecessors. They have more rational view of Christianity, a new arithmetic in theology, and they very maturally wish to convey them intuitive Hindo. Philip, the oriental Unitarian, is "a slender, dark skinned young man of twenty-four years of age, with a keen black eye." He is a con-vert to the general theology of the "Broad Church," which was so narrow that Theodore Parker could not stand straight in its pulpt. This talented young Hindoo, after a resi-dence of some two years in this country, does not think very highly of our civilization. He to think sthat Brahminism, in most things, is superior to popular orthodoxy. (This, also to think very of his birth, where, aided by conjugal companion, he intends to preach the christianity of Unitariants. That missionaries have misrepresented Brah-minism, and especially with respect to the following extruct from one of his recent lec-tures. It seems that individuals are crowised the that hugermaut's wheels by accident, and not as an act of penance or adoration, some

" TO ALL WHOM IT MAY CONCERN."

A., PROVIDENCE, R. I.- Was " The Ideal " writ-ten for the HERALD OF PROGRESS ? C. M., ONEIDA, N. Y .--- We are not prepared to

make definite arrangements for your contributions.

you a living and true interpreter. C. E., PROPHETSTOWN, ILL .- The "lines" of

our friend are received. He has a basis of thought which proper cultivation might render useful.

subject to your order.

N. M. S — "Spring Thoughts" would be more appropriate in their season. Earth's beautiful transformations inspire, each in turn, the "attentive and believing" soul.

T. W. R., PLAINVILLE,-The sweetest, most golden-breasted, and most genial soul is that one which preserves industry and fidelity amid idleness and misfortune.

kind and encouraging words. Bryant's "Lament of an Indian Maiden " is indeed beautiful; but we have hardly space at present either for that or "The Invalid Mother." many communications were received from abroad. Some of these were eventually re-

lack that perspicuity and unity so needed for com-good common sense; but at that period the pleteness. "Theseus," for example, has some of the finest possible poetic images and shades of vorable to the development of superior pubthought, but the argument is so indistinct as to lic characters. Thought, but the argument is so indistinct is to make the production imperfect as a poem. W. B. G., BOUEFF PRAIRIE, LA.—The report of the recantation of Miss Kate Fox—that she has re-nounced Sorritualism—is wholly untrue: though it unced Spiritualism-is wholly untrue ; though it fection. In six weeks, one of my father's London friends obtained for me the offer of a situation with a Mr. James McGuffy, then s true that some time since her sister. Margarette. bined the Romish Church, and perhaps from this event the foregoing story was started. -Judge Edmonds has a most extensive and redraper and harberdasher in Stamford, Lin--Judge Edmonds has a most extensive and re-munerative law-practice in this city, which, no doubt, will for a long period confine him to the Metropolis. His health is sufficiently firm to sus-tain him yet many years. tain him yet many years. --Whether any reliable rapping medium will visit New Orleans next winter we do not know; neither do we know, at this writing, of the residence or doings of Dr, Redman. with him as a child of the failing - for he has no child of his own. The business was one of high respectability—the shop being fre-quented by, and used as a central meeting place, for the nobility living in a circle of place, for the nobility living in a circle of place, for the nobility living in a circle of place, for the nobility living in a circle of place, for the nobility living in a circle of place, for the nobility living in a circle of place, for the nobility living in a circle of place, for the nobility living in a circle of place, for the nobility living in a circle of place, for the nobility living in a circle of place, for the nobility living in a circle of place, for the nobility living in a circle of place, for the nobility living in a circle of place so the nobility living in a circle of very early years, many noble children may be rescued from the evils of no-government at home.
But no parent is authorized to treat an erring or willful and stubborn child with coar regulate the about control ling influence. When parents scaling and whippings would have no beneficial or controlling influence. When parents scale a child by simple words, when parents cannot control the impulses of their offspring by an appeal to wisdom *brough lowe*, it is time to institute some wiser relations in the sphere of fraternal affection. In such cases, "home".
Wirar a world of gossip would be prevented fit is was only remembered that a person who give the home an existence.
Wirar a world of gossip would be prevented fit is was only remembered that a person who guest the home an existence.
Wirar a world of gossip would be prevented to the servented to the side of the study of the faults of others intends to tell others of your faults.
Mary M. M., West Killing, of the residence of the the dow in the day, I observed the intend to a well were the solution of this question annog Spiritualists, and there is the contend to a late hour in the day. I the impulses of the spirit is to reside the prolounder laws of Nature, in quest of the mean existence.
Wirar a world of gossip would be prevented to the weak to react the the home and existence.
Wirar a world of gossip would be prevented to the spirite evidence of the faults of others intends to tell others of your faults.
Wirar a world of gossip would be prevented to termate the sub of the solution of this gassword and motto.
Wirar a world of gossip would be prevented to the solution of this gassword and motto.
Wirar a world of gossip would be prevented to the solution of this spirite the solution of this spirite the solution of this spirite the solution of the solution of this spirite and the solution of this spirite the every one's password and motto.

AUTOBIOGRAPHY 08

# ROBERT OWEN. DOWN TO THE YEAR 1824.

FROM HIS POSTHUMOUS MANUSCRIPTS.

[In the autumn of 1855, the publication of H. S. BROWN, VERMONT.--Your letter, respect-ing the Spiritual Conference, is filed for publica-tion. S. E. H.--Study and care will deepen your in spirations, and then the noble "Hudson" will find magnificent style of expense, as regards print-ing and embellishment, upon which it was first commenced. A second number, which the publisher could not deliver from the hands C. R., NORWICH, N. Y .- "Mors," though possess- of the printer, was issued by the Editors, and the ghost of the unhappy magazine took the "dark Shadow" and her mystic power. It is flight to the realms of still-born newspapers and periodicals that die in infancy. The publisher, however, still survives, and has since brought out a work in which all the mysteries of the universe-except the fate of the moneys received from subscribers to the Excelsior-are explained, for exactly thirty-seven and one-half cents. As this work is still unknown to the philosophers of Zanguebar and Caffraria, I take this opportunity to adver-

> During the continuance of the Excelsior, abroad. Some of these were eventually returned to the publisher, and some were burned.

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H. C. T., CORFU, N. Y .- Many thanks for your

J. W. N., EAST PRINCETON, MASS .-- The "Hymn

"Some natures recollect the causes and consequences of evil with even more distinctness than the good of their earthly lives." "Indeed! What is the effect of such recol-

lections upon them?

"Effects vary with different temperaments and dispositions. Many spirits, by retrospec-tions, realize how and where, while on earth, they cruelly and selfishly diminished the hap-piness of their fellow men. Such are the most unreconciled and discordant residents of the Snirit Land " Spirit Land.

"Shall we never forget the earth-life?" "Memory is eternal," he replied, "but in the vast future we recall only what was use-ful and good in the evil and imperfections of

In a vase rule we reach only what was used ful and good in the evil and imperfections of the lower sphere." If our correspondent will present this doc-trine of individual acts and consequences to the gentleman aforesaid, and request him to con-sider the practical influence thereof when preached to the world, we are sure that a dif-ferent conviction will pervade his mind with reference to our teachings. We believe in no vicarious atonement or forgiveness for crimes committed against the common humanity. An evil deed must continue to punish the doer, until he is lifted above the low state in which he committed it. There is no escape either in this world or in the spirit land. Consequences will follow their producing causes, and death of the body cannot hinder the effects of this life extending into the next, any more than a night's sleep can oblicerate the memory of the acts of the previous day. **Phillp Jogut Chunder Gangooly.** 

### Philip Jogut Chunder Gangooly.

W., NEW YORK .- " DEAR thing with regard to Mr. mate of popular theology? Or, can you as with regard to the faith he now holds?"

general conduct of sectarians, difference between Brahminism and Presbyterianism.

### Can Mind Act without Motives ?

J. STROUP, HUNTERTOWN, IND.—"BROTHER DA-viss: We usually accept man as perfectly philo-sophical, yet there are things in his most intimate economy that seem to perfectly stump the imag-

nation. "Metaphysicians sometimes present him to us s a mere machine, and at times as the soul of all machinery, or even the great Mechanic. Now, who shall decide when doctors disagree? But sit really so difficult to show what part of the Divine Drama he plays? Cannot his whereabouts se defined to the common understanding to know whether he is an individual of duty and responsi-difficult of the second second second second the plays is a second second second second second second the second second

"There is certainly a vast deal of darkness, uncertainty, and error, in relation to this, among those who have joined the reform discipleship. Some consider themselves machines, and will rest Some consider themselves machines, and will rest in quiet till they are operated upon; while others consider themselves souls, or mechanics, and are ever positive and active, turning the world upside down in reform, or deform, they little know or lit-tle care which. If men are machines they are not responsible; if they are mechanics, they are. "The above opens a great and important question. If mind can act in the absence of predominant motives, he is a mechanic; if not, he is a machine. And it either care or cannot; it is an absolute alternative, and no law can fail to have a direct bearing upon the yea or nay. I therefore submit this question : Can mind act in the absence of predominant motives?"

ANSWER : The relation existing between parents and offspring is so tender and spirit-ual-so exuberant of love, and so correspondingly deficient in wisdom ofttimes-that many intelligent fathers and mothers find themselves incompetent to govern the im-pulses of their children. The remedy in these cases is in the possession of kind friends and that the her intermedy and the first state.

trusty teachers, into whose control the frac-tious and impulsive child should for a time be consigned. By such a change, made in very early years, many noble children may be cued from the evils of no-government at

others of your faults.

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might finally be reclaid think, what is life with a desire to do good—to its forms. Think how can make if we try, an may appreciate the t "blessed to give than t the world is to be reform the time if we strive a opinion, Spiritualism p If we were one half as ors of popular theolog morning of a new life us. The timbers of prices launch a new yessel, ye eaough to embrace th

Jaunch a new vessel, v enough to embrace th in lecturing in some p small portions of th people come in crowds many are adopting through this State a present summer. More

Progress in

Progress in FRINK DAVIS :--OU protected an organizad to transact business, H same as other religion transact business, H same as other religion transact business, H or as of the same as of the same as other religion transact business, and the the organized a few the following six trust E.O. Manchester, A.A. Chales Merritt, Mrs. D.M. Brown. Wom vice in all our legal and gatherings, and the trust of a better.

We have a good ch promise of a better, though not flourishin to the lack of system well selected library signed to interest chi Can you not give a tions touching Sund Our trustees have gagement with Brot shows the high estir

by our citizens. E (with a trifling exc on the *Temperance* "Brother." Verily "Brother." Verily do not quite despai by the popular and as some little aid although, so far as devote so much : shooting folks," the for true Christian c pose, or honest in We employ Bro malism, or Unive him crucified," bu UALIZED. Otherwi is free, our speake is free to accept c may utter. Our i the largest in the of a survey of the confident that the Harmonial Philos fused, and gatheri

fused, and gatheri ing masses. Suce GRESS BATTLE CREEK, Waterloo

Waterloo 1 As I should have ' word of the '' Yic Progress,'' held a weeks ago. The first day, t Meeting House, r was filled; the s crowded; the th out and carriages side. I had not a manifest incre-had taken place. Different topic gress, Freedom, t of, hours being i Sunday, a twent give variety, an with an hour's creasing interest

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present summer. More anon.
J. S. R.
Progress in Battle Creck.
FRIEND DAVIS: —Our congregation has just perfected an organization enabling us legally to transact business, hold property, &c., the same as other religious societies in the city. It may justly be said that order and system are necessary to concentrated and successful action. We have no creed, no articles of faith, no formal method of admitting members, and, therefore, no systematic method of kicking them out; on this account we feel no responsibility, as a society, for the personal degree for the misdeeds of those around us, whether of our faith or not.)
We organized a few weeks since by electing

although, so far as faith is concerned, they devote so much attention to "religion, and shooting folks," there is but little room left for true Christian charity toward sincere pur-pose, or honest intent. We employ Brother P. not to preach Spirit-ualism, or Universalism, nor "Christ and him crucified," but PEEDLES AND IMI INDIVID-tuanzeb. Otherwise expressed, our platform is free, our speaker free, and the congregation is free to accept or reject the principles of the largest in the city, and from something of a survey of the regions round about, I am confident that the ennobling principles of the Harmonial Philosophy are being rapidly dif-fused, and gathering strength with the thinks. ing masses. Success to the HERALD OF PE GRESS R. B. M.

BATTLE CREEK, Mich., June, 1860.

The first day, the lower part of the Quaker Meeting House, now used for liberal meetings, was filled; the second day the large galleries crowded; the third day, windows were taken out and carriages drawn up for hundreds out-

over with the words of God and finger marks of divine love. I will try to examine all things, and hold fast that which is good and which leads to wisdom, and try in my life to leave out all fear, hate, scorn, jealousy, preju-dice, and envy, and learn to, or try to love my neighbor as myself and do good to those who despitefully use me, if there are such. But in viewing humanity from this condition, I find it much better than I thought it to be when I was in the condition of fear and hate. It seems to me if we can get the enemies out of our own houses, we shall not be much an-Waterloo Friends of Progress. ANN ARBOR, Mich., June 22. I should have written you a week earlier a word of the "Yearly Meeting of Friends of Progress," held at Waterloo, New York, three weeks ago. the lower part of the Quaker the lower part of the Quaker the so much annoyed by the mote in shall not be so much annoyed by the mote in out prother's.

# I am ever thy investigating brother, WARREN CHASE.

**PIRTE** And write the without love to man, and signed by this, what is life without love to man, and is forms. Think, how much happiness we may appreciate the truth that it is more says he is an investigation leads to all things and matters that come within this reach... if so, he is carrying out my rule to the true way, and that it is more fasting to a more tife would soon dawn upon... The timbers of priesteraft are giving way, may are adopting it. Intered to leads the truths, and cites for example, a passage in the truth as new ressel, whose capacity is large to truth as the the time truth as the dian to rest delivered in Phila, and with the truths, and cites for example, a passage into sol the new philosoph, the propherome in crowds to hear and learn, and investigation of wisdom. I the truth as you discover agains for more of a this house, but the form the body. A form and investigation that is in the Bible, cortain prisons that all that all that is in the Bible, cortain for the solution of the truth while his beying the truths, for my friends will handly in that all that is in the Bible as true, and through this reactions of the new philosoph, the proper come in crowds to hear and learn, and investigation of the truths, for my friends will handly in the truths in the Bible as true to a solution of the truths, that all that is in the Bible as true, and investigation what is true. My reacting the truths and investigation what is true. My reacting the truths are to reacher to fource the theory is deal to truce truths and investigation what is true. My reacting the truth specific to the true way is and investigation what is true. My reacting the truths and it that is in the Bible is true, and it was the specific to the specific to the specific truths for my friends will handly in the truth the book is true to the truths is in the Bible is true, and it was the specific to the specific to the specific truths for my friends will handly in the specific truth the bould that the that is in the Bible is true, and i

and his spirit released.

### Yours, H. T. C.

A Short Word on "An Argument." A short Word on "An Argument." I read with much attention, Dr. Lawton's introductory article on Bible Reform, in No. 16 of this journal, but I confess that I cannot see how any benefit will be derived from any "Revision, Expurgation, or Remodeling" of it. In a book there can be laid down two things, viz: *impersonal ideas* and *personal thoughts*. If we search for the valuable *ideas* in the Bible, they are few and are expressed in few words. no responsibility, as a seciety, for the personal index in the interval of the second index in the Bible, which is the interval of the second index in the Bible, which is the interval of the second index in the Bible, which is the Bible, better. The Bible Bible, B

hitherto. They have in Europe many such Bible-Ex-tracts and remodeled Abridgments, but on that account we never saw there a great benefit

TRIEND DAVIS:—In the HERALD OF PRO-free all GRESS of June 16 there is an article headed, "Ron-Resistance," in which the writer says, "Resistance of evil, or what we call evil, is an incessant duty, as well as necessity. The method is not so important as the fact." It think the writer has made a great mistake; But for the salvation of the race seems to me to or the salvation of the race seems to me to be an article headed, "Ron-Resistance," in which the writer has the who head the salvation of the race seems to me to an article head the salvation of the race seems to me to an article head the salvation of the race seems to me to an article head the salvation of the race seems to me to for the salvation of the race seems to me to depend upon the method we pursue in resist-ance of evil. I have no hope that the race will ever be saved from War and Slavery, and their attendant evils, until there shall arise a company who shall practically resist evil, in the spirit and by the power of love, trusting in our spiritual Father for protection. THOMAS HASKELL. WEST GLOUCENTER, MASS. June 21, 1860.

WEST GLOUCESTER, Mass., June 21, 1860.

was discovered that our golden deities had de- the reign of this triune deity-gold, silver, parted on a foreign tour, perhaps never more and copper-than which a more capricious or to return.

Who shall truly and faithfully portray the by man. terrible anguish of our souls on that occasion, when our financial gods had, in their anger, left us, and refused to show their golden faces?

closed their doors and went into mourning. There was weeping, wailing, and gnashing of teeth, and fearful sorrow filled our hearts in with vigorous intellects and giant frames were filled with consternation and dismay. geance of the metallic gods.

How arduously did we long for a Moses to deliver, or a Christ to intercede and assume those mountains of pecuniary obligation from receiving interest on money loaned, which we could no longer meet.

Why all this trouble and fear ? 'The golden deities had departed, it is true. But had they left us to starve? Never were our granaries better filled. Were we likely to die of thirst, like the Israelites of old ? To say nothing of water, which we had in abundance, our supplies of wines, brandies, whisky, and lager beer were unlimited. Were we left to go naked ? Our storehouses were full of goods, from the plainest muslin to the richest damasks. We had priests to preach unto us, doctors to give us medicine, and (advice gratis), lawyers to maintain our rights, statesmen to keep the Union together, farmers to raise our and impotent were all these things to console us, now that the golden gods had departed.

The point to which I desire to draw the attention of this Conference is, that gold and silver, like all other metals, are parts and such, their claims, like other substances, should be based upon the law of uses, or benefits conferred. The idea of setting them up as standards of value for other material things, is a part and parcel of the system of having control our civil and religious notions. They rule us with the rod of oppression, like other tyrants, in exact proportion to the reverence we pay them.

To illustrate, suppose a cargo of corn arthose of the reigning monarch.

systemize our bills of credit and issue, we nal rates of interest, because there is sufficient wealth in the community for all business purposes, if properly capitalized.

in the future for the performance of certain

tyrannical god was never invented or adored

Banks of issue should be based on well authenticated securities, and their issues should be made redeemable not at their own coun-The usual temples of these deities (written ters only, but at the commercial counters of in the mamon creed " Banks ") suddenly the country ; not in gold and silver, but in

We can then put our gold in our teeth, and those days of financial retribution. How few to such other uses as art and science may sugwere in the ark of safety! Our Littles, who gest ; we can then ship it to pay for our forhad rapidly grown larger, suddenly grew, if eign follies, as freely as we do our cotton, to-if not small, most inconveniently short. Men bacco, or New England rum.

Banking is only credit systemized ; simple in its operations as the making of a coat, Persons who had never bended the knee or when as well understood. Its evils are, a sued for merey, hastened with offerings of want of comprehension, and the mysterious brown stone fronts and marble palaces, bank farce about specie redemption. Banking is a stocks, and railroad bonds, the products of necessity which grows with civilization. It years of weary toil and patient labor. How is yet in its infancy. It is destined to absorb earnestly did we pray for the rocks and moun- and systemize the vast amount of unsystemtains to intervene and hide us from the ven- ized and irresponsible credits that are now floating nuisances through the community.

To pass laws against the circulation of paper promises to pay, or to prevent people would be as futile as to interdict by law the

running of the North River. We have a law now against taking more than seven per cent., yet twelve per cent. bankers are as plenty in Wall street as Union savers at an election, and the passions or necessities of man are as superior to the law in one case as they are to the welfare of the country in the other.

DR, LANGENSCHWARTZ: Human history is but the record of a perpetual struggle for social equality. All that has been advanced upon this topic may be true, but it is not new. It is but the old story. Communism has been tried and may do very well with the few, perhaps; but somehow it has in it a constitufood, manufacturers to make our wares, and tional tendency to self-destruction. Talking merchants to distribute them; but how vain is of no use. His remedy for social wrongs is revolution. He is a man of great tenderness of spirit; he would not harm a fly that kept at respectful distance ; but he holds the right inalienable, to kill everything that he don't like. He must kill the vipers. His model substances of the material universe, and as Reformer is John Brown. He would make every despot a head shorter.

MR. THOMPSON: The question is of paramount importance. He had a proposal to offer, but first he would remark upon a point or two, urged by different speakers at prior men of divine appointment to regulate and sessions. With some of these, he agrees that paper money is one grand source of the evils complained of. He had spent many years in a banking institution, and if the community at large knew as much of the matter as he did,

agreement with his opinion, he thinks, would ives to-day from the west. The price of the be nearly universal. He considers the statearticle is governed by the law of supply and ment of Dr. Gray, that equality of value is demand, and it makes a sensible difference in absolute from the spiritual standpoint, an units commercial value whether one or ten car- answerable argument for the creation of phygoes arrive at the same time. How is it with sical conditions which shall allow of the pergold? Whether one or a thousand pounds arrive fect exercise of that equality. If it be true, the same day, the government has fixed a as no doubt it is, all the more need is there that we strive to bring the external into harproducts must assimilate to that, the same as mony with the internal. We should settle our religious views must conform to the estab- what are human rights ; and when we have, lished creed, and our notions of civil law to and it is conceded, there is ample provision in nature for any right that springs from nature, When we strip gold of its exclusiveness, by we must see to it that every individual is put elevating all other forms of matter to its own in possession. Any Church, any State, any level; when we capitalize our property and book, any system, belief, or practice, which interferes with these, must be a self-evident shall have a uniform currency. Then we falsehood, and should be swept away. But shall not be troubled with more than nomihe has to make. There are, doubtless, many in this conference who do not feel the same We interest in this subject, with him and some shall not then be flooded in days of hilarity others. Mr. Ira B. Davis has offered the only and over-confidence with paper promises to pay plan, (and that he does not fully understand,

in golden dollars, on demand, which promises except that it contemplates doing something,) simply mean that they (the promisors) can and what he has to propose is, that such as always do so if you do not want them, but feel desirous of further insight with a view to are quite sure not to be able to perform that practical cooperation in the effort at social interesting feat when you do. Very much, I equality should meet at his house for consulfear, like the easy promises of golden rewards tation.

З

de. I had not attended for three years, and a manifest increase in interest and numbers

Different topics, pertaining to Reform, Probinerent topics, pertaining to herorin, rio-gress, Freedom, and Spiritual Life, were talked of, hours being set apart for specific subjects. Sunday, a twenty minute's rule was voted, to give variety, and from 10 A. M. to  $4\frac{1}{2}$  P. M., with an hour's recess, was occupied with in-creasing interest creasing interest. Resolves in regard to Theodore Parker are

I was at Fint last Sunday, July 15th, go seting, and on Sunday, July 15th, go ushing, west of Flint, for another gro seting, to adjourn to a hall in case of be sather. G. B. STEBBLSS.

### "Fear of the Lord " Explained.

### BROTURE GUNNER, ATTENTION !

ST. LOUIS, Mo., June END DAVIS :- No. 17 of your exc -freighted with items of interes

# From an Occasional Correspondent.

PHILADELPHIA, June 22d, 1860. DEAR HERALD: A few months since the question was asked whether the Spiritualists of this city never died. During the past three months several of our friends have passed on to the bright land of the hereafter. Last week our esteemed friend, Doctor Geib, shook off the mortal coil to roam amid celetial

off the mortal coil to roam amid celestial bowers with loved ones who had gone before,

with an hour's recease, was occupied with increasing interest.
Tessolves in regard to Theodore Parker are probably sent you, and the words they called the over swith loved ones who had gone before, and who were watching.
The Doctor was a man of iron will and with a provide the probably sent that claimed his attention. He was an ardent and enthusiastic admirer of may pravit that claimed his attention. He was an ardent and enthusiastic admirer of maxie, and had talents of a high order as a section with a wole energies to maxie, and had talents of a high order as a section in this city, for the purpose of discusses for heaving the result of this cause. Between two and there mining to not be seterating, and which and refining at. He was equally be classified into three kinds, viz: The spirit beautiful and refining at. He was equally be classified into three kinds, viz: The spirit beautiful and refining at. He was equally be classified into three kinds, viz: The spirit beautiful and refining at. He was equally be classified into three kinds, viz: The spirit beautiful and refining at. He was equally be classified into three kinds, viz: The spirit beautiful and refining at. He was equally be classified into three kinds, viz: The spirit beautiful and refining at. He was equally beautiful here there then a twaterion, which had became a warm and devote the maxies. A section of the insee action which had became impaired, and he lost his sight entirely for some weeks previous tale much of the time, and often appeared the loss. Which had became impaired at the sight entirely for some weeks previous tale much of the time, and often appeared the sight, sight entirely for some weeks previous that have and there the sign and the varies of the vatican, if at all, with the there is a spondation of the time, and often appeared the follows and the statem that the provide the maxies. A statem the follows and the statem the statem

# Spiritual Lyceum and Conference.

"Let truth no more be gagged, nor conscience

# [Reported for The Herald of Progress.] ONE HUNDRED AND FOURTH SESSION.

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

ual, the civil or temporal, and the material stowed upon them.

stolen or adulterated. Let us be wise enough able book for convenient reference.

actions here and now.

which fadeth not away.

fined to a strictly specie basis, what would be names are on this record. This plan is free, as In the progress of human development, we the result ? The price of wheat or any other it seems to him, from every objection. have to some extent outgrown the slavish commodity would depend on the amount of imposes no creed, and demands the surrender have to some extent outgrown the slavish fear that used to encircle us in regard to our spiritual and monarchial deities. We read the thunders of the Vatican, if at all, with-out sensible emotion, and even a bull of ex-communication from his holiness the Pope, only excites our pity or contempt. The edicts or movements of an Emperor or King, we read with curious hut not express the truth curious hut not express the value of the state of the s the is dead." "Who told yon?" "I don't for another grove, and her is sead." "Who told yon?" "I don't for a hall in case of bad G. B. STERRISS.
in a hall in case of bad G. B. STERRISS.
in a king biaself as Doctor Geids, saying, "I don't his being dead, and on calling at his being dead, and on calling at his being dead, and on calling at his being black of the gold crop, and whether the steamer was not so, but his being dead, and on calling at his being dead, and on calling at his being dead, and on calling at his being black of the gold crop, and whether the steamer was not so, but his being dead, and on calling at his being black of the gold crop, and whether the steamer was not so, but his being dead, and on calling at his being black of the gold crop, and whether the steamer was not so. but his being dead, and on calling at his being black of the gold crop, and whether the steamer was not so. but his being dead, and on calling at his being black of the gold crop, and whether the steamer was not so. but his being dead, and on calling at his being black of the gold crop, and whether the steamer was not so. but his being dead, and on calling at his being dead, and to nacelling at his being dead, and to a calling at his being dead, and to a calling at his being dead, and to a calling at his being dead, and the start day fourt first sugar whist with the common Brotherhood of man.
How is it with our financial gods? Are we equally cool and indifferent with respect to the fearful financial crash of the 'I tet the fearful financial crash of fity-seven answer, when the startling fact

MR. LAING : The world has been well supctions here and now. plied with preachers, prayer-makers, and re-Gold, coined into dollars and locked up, is formers; but to none of these classes does he

about as much use to the community as the belong; still, he has some thoughts, and also Spiritualism has taught him to look royal family of England is to the English na- a plan. tion. Simply a bill of expense to take care upon this life as an opportunity for doing of them. While securities on a farm or a good. The discussion of banks and currency house do not affect their value for cultivation is but theorizing. With respect to these or occupancy; and I submit that, in selecting things it is folly to try to come to one standthe gods whom we will serve, whether they ard of thought or action. Friend Davis probe spiritual, civil, or financial, it would be better to select such as can either take care of the morality of those who are to participate in themselves or remunerate us for labor be- it; but he thinks a truthful nature must be at the bottom of every truthful effort. Where

Why should we labor, and delve, and toil there is not truth there can be no unity. The for gold to be used as a circulating medium, outline of his plan for social equality is this. or as the basis thereof, when we have a bet- Let every Spiritualist hand in his or her name, ter, a more substantial one, without money place of residence, business, trade, or profesand without price-one which can neither be sion, and let the same be recorded in a suit-Then to choose that which is incorruptible and when any of us are in want of merchandise,

which fadeth not away. Suppose our circulating medium was con-let us seek the supply from among those whose

and it is but reasonable to suppose that the proper exercise of each human faculty would tend to the public good. May we not ration ally hope to reach a period in human growth when the orderly use of our individual powers will evolve the social order we aspire to? It is objected that increased selfishness keeps is objected that increased selfishness keeps pace with growing wealth; but it it to be Buffalos] considered that, aside from the fact that all We trail our purple on a path where never cannot grong is self-destructive, men are becoming more spiritual. Even now, Mammon holds a divided empire : things temporal are giving looms! divided empire : things temporal are giving place to things eternal; the age is entering upon a new experience; it is taking lessons in a higher school; let us be hopeful and *patient;* for, in the development of man's spiritual **nature**, lies the sure destruction of every evil, the cure of every ill.

4

DR. HALLOCK : The worker will be all the more efficient who has a clear notion of the work he would do. To mistake the thing to be done is to mistake the means to do it. The zealous laborer who sees the helpless millions in a den of vipers, naturally invokes "revolution," i. e. destruction, as the means for their deliverance. But suppose it should appear on closer inspection that the "vipers" exist only in the delivium tremens which is the product of that spiritual alcohol which is distilled from heated zeal-that in a sober look at these supposed vipers, they should turn out to be only obfuscated mortals like unto himself : at worst only drunk on another kind of liquor? In that case you see, the true means would be, not the sword, but sobriety, by which means nobody would be killed while both parties would be cured. Or, suppose the worker to assume that man has no inherent love, or power of right ; then is the manufacture of straight jackets his true work. According to that hypothesis, he who would "run and not be weary" must "run with the machine;" he who would "walk and not faint," must walk with an organic ball and chain to his legs that he may be kept to the right path. But suppose that hypothesis to be all a mistake, what becomes of your straight jackets and things? They become but so much useless rubbish, so much wasted effort. No doubt that hypothesis is very popular, very ancient, and very honorable. It is popular for the tyro in any new school, to suppose the found ers of the old, were all cheats and their followers dupes. In the honest opinion of your devout Thompsonian, every orthodox M. D. knows full well that the calomel he is administering will destroy his patients; ask Thomas Paine to-day, and he will tell you that, when he wrote the "Age of Reason," he honestly believed Isaiah to be a cheat. Ah! the doc trine is sufficiently fashionable, but it is as thin and shallow as it is widespread.

Consult the labors of such as have toiled in the vast field of human ails, from Hippocrates to Hahnemann, and then say if you can, that the thousands who have given their lives to the healing art, knew themselves to be cheats! But the priest is a cheat of course. Every fool knows there is nothing in religion. Yes, that is just what the fool knows ; the wise man, who will take the trouble to examine care fully that portion of consolidated human experience which lies between Jesus Christ of Nazareth and Theodore Parker of Boston, will come to a different conclusion. Take an appeal from the popular notion that law is but chicanery, to the labors of the world's great jurists, and you will be compelled in all fair-As she blossoms into beauty, and sings her summer ness to admit, that, in place of efforts to cheat -efforts to serve the wrong at the expense of the right-every page is an effort to express eternal justice. The same is true of the world's great statesmen, the world's great merchants, the world's great workers every where-true, by authority of their work. is equally true doubtless, that all of these have erred more or less, and that the world of years whose solemn surgings beat out on memosuffers from their errors ; but then, it makes suffers from their errors ; but then, it makes all conceivable difference whether you have to The wailing of its low refrain, its never, never do with a veritable "shark," or a "viper," with only a mistaken man. Mr. Davis, in all sincerity of soul, no doubt, (though if he be correct in the "sharks" hypothesis, he cannot claim the benefit of that "no doubt,") simply proposes to build a shark-pound. In it, the animals are expected to behave well, for the one only and all-sufficient reason that they cannot behave ill. Their social equality is to consist in that each and every individual "shark" is to have his teeth knocked out, or wear a muzzle so that he cannot bite his neighbor. But, in all soberness, is salvation possible, your saviour the while, mistaking wholly the nature of both the culprit and the crime? To denounce where we should teach is a fatal error. To base salvation, social equality, or human happiness, upon the idea of making all men equally rich in what is termed property or money, is to utterly mistake the source of human happiness. Human happiness is not born of the United States mint, nor yet of title deeds ; it is born of usesof that conjugal relation of love and wisdom which makes the all-owner, the all-giver. Look this city through and it will be found that Bridget in the kitchen is, by as much, happier than my lady in the parlor, as she is the more useful, the more truly human. Though her face be smutty, her frock be torn and he creed be faulty, if her heart be human, to he merry touch, the pots and kettles shall give out a more joyous music than did piano eve eld to the most graceful fingerings of a souls hand ; and what is true of Bridget is true of the univers R. T. HALLOCK

Poetry. " The finest poetry was first experience. A CONGRESS OF KINGS.

We hear no tread of sentinel stride through the busy town, But watch the dance of children, as the pleasant day goes down. We're a band of bold crusaders, and bear a princely

That slays the enemies of Truth, and like the old

romance, Which moved the shadowed sons of men to daring Our valor's fired by ignorance, by shams, and

bigot's creeds, To war on petty tyrants, and on Mammon's priest-hood vile, Who minister to golden calves, in purest pagan

style; And we hate the flashing splendor where Avarice has stood

To clutch its gains from Poverty, denying brother-

With manly hearts, if rough, hard hands, and dusty brow be theirs, Forgetting they may see in them high angels un-

awares. The kings who reared their empires in ages long gone by And those who now are autocrats beneath an East-

ern sky, Hold proud dominion over climes whose soil lies be found on our eighth page.

fold on fold, Above unmeasured blood and tears, on faces still and cold.

But we! we build our throne-rooms in living, deathless souls, In tender, throbbing human hearts, and on their

fadeless scrolls We write the decalogue of Truth, and seal it with our deeds.

And show them where a better way to purer pleasure leads. So gain we subjects where we may, and win them

The noble duties of a life that's earnest, grand and

true; Then to our Cenotaphs shall come a countless,

reverent throng, To read upon its porphyry..."A victor over wrong; A King of God's own crowning; a Prince of might and right,

Who dropped his robe of purple for a purer robe of light." And woman's heart beats gladly, as, with prophetic

She sees a grander vista stretch, where, under fairer

skies The mortal warfare ended, and the bitter battle

The symbol bird of freedom lives, to be a jest no

And every king, with watch and prayer, guides well his sceptered pen, And Innocence comes back to dwell in happy homes of men.

I would I had the voices of the softly breathing

I would tell you of the glory each kingly brow might wear; I would I knew the music of the sybil of the sea-

I would word to notes of praises the deeds which yet shall be. I would I had the tintings and the fingerings of

tune-And I'd paint for you a paradise which kings like us might rear, When, by our righteous ruling, the dark should dis-

appear, And the sinning, and the sorrow, and the aching,

and the tears. Should be remembered only as we think of wasted

more! For the Herald of Progress. EVENING REMEMBRANCES.

BY MARY H. WILLBOR.

When nature doth throw her pencil by, As her last bright tints are given,

All letters to be addressed to

A. J. DAVIS & CO., PUBLISHERS, 274 Canal St., New York. .

WE ask attention to Brother Partridge's count of his visit to the Japanese Embassy.

INTERESTING reviews of "New Books" may

&c., will not appear until the publication of Robert Owen's autobiography shall have been We wonder not that ther concluded.

READ the testimony of a Western corres-Voices" this week are interesting.

THE philanthropic problem agitating our Robert Owen, long before the light of higher spheres shore upon his reason, perceived what he considered the true way to universal justice, equality, industry, plenty, and happi-ness. It will be interesting to note in what Spiritualists differ from the methods and conclusions of Owen and Fourier.

# Individual Responsibility.

# HOW TO OVERCOME EVIL.

ship and self-sovereignty. Conceiving thus, rated. we are well nigh prone to exaggerate the lives vastly more noble and harmonious.

HERALD OF PROGRESS. ANDREW JACKSON DAVIS, EDITOR. stances. Christians accuse the human heart of evil. We do not. Because the world's evil and iniquity are traceable to the world's outward constitution. It is vain world's not world and statement of the sta Country. Copies delivered to City Subscribers for \$2 50 a year, Co ors of wrongs and injustice done to ances their own, and you have an error or avice. Sample copies mailed from this office on application. A limited number of Advertisements will be received at the rate of ten cents a line for the first insertion, and ight cents for each subsequent insertion. Ber Our friends will find the office of this paper but for doors east of No. 418 Broadway. Ber All notices, advertisements, or communications nended for publication. The earlier the better. When we have a set of the gentle virtues and beautiful attributes, what can you ex-the document of the gentle virtues and beautiful attributes, what can you ex-the document of the gentle virtues and beautiful attributes, what can you ex-the document of the gentle virtues and beautiful attributes, what can you ex-the document of the gentle virtues and beautiful attributes, what can you ex-the document of the gentle virtues and beautiful attributes, what can you ex-the document of the gentle virtues the document of the gentle virtue of the gentle virtues the document of the gentle virtues the doc women who are wasting vital forces by the Now how will you break up the habit incessant effort to maintain themselves and By endeavoring to remember what words families? What shall we expect from fine-you should not use in conversation? Far ly-constituted men, who, being crushed by otherwise. The true way is to make up poverty, are straining every nerve to pro- your mind as to the words you will employ vide for the bodily necessities of those de- in communicating your thoughts. Suppose pendent upon them? Beautiful mind- you are an imbiber of strong drink, and you ed persons there are who have not *an* wish to cease the use of it from this hour. hour to devote to mental improvement. (We hope you do so desire.) What is your

We wonder not that there are vicious yourself, and decide not what you will not

wonder exceedingly if men and women the attempt! This is overcoming evil with pondent, relative to the saving power of were not just what they are: the reflec- good. All progress is positive and affirm-Spiritual truth, on our second page. All the tions at once of their inherited organiza- ative; all failure is negative and conservations and social circumstances. The higher tive. The first is characterized by the despiritual spheres look down with unbound- velopment of superior conditions; the lated charity upon all human kind. Higher ter by an attempted overthrow of condi-New York Spiritual Lyceum is, "How can intelligences see that "the just and the un-social equality be realized?" The departed just" are alike the effects of antecedent and is, that while the latter is struggling to existing causes.

That the world cannot be reformed by ly transforming evil into good. merely appealing to the moral affections, is clearly demonstrated. The well-known and successful "Five Points Mission," of biography of Robert Owen, the publication of

What we shall be doth not yet appear." All preaching of Christian morals, prior to By interior investigation we arrive at the the physical improvements of the downennobling conclusion that, in the future of trodden, was like water spilt upon the sand. ed for on no other hypothesis. So, too, his individual progress, man's innermost is which yields neither fruit nor flowers. In marriage with Miss Dale, seems to have been destined to become uppermost in the sphere this manner it is demonstrated that physi- brought about by spiritual intervention. of physical circumstances. We behold the cal slavery is the cause of moral deadness And yet all this was accomplished while the consoling truth that the human spirit is and degradation. The soul is bound with reformer himself was blinded by the grossest constituted upon the principle of master- the body; they cannot, in this life, be sepa- materialism. But when his career was draw-

Now, if you apply this reasoning to the present sphere of man's individual respon- political institutions of a country, what sibility. We are, like many Christian will be your conclusions? You will at ministers, almost disposed to accuse man- once decide that great national progress is kind of intentional wickedness, and to say: impossible under political injustice and If men would but will better they would tyranny. A corrupt government is better do better ;" and because they do not so than no government at all, because the will, we are ever and anon tempted to add, people, under its diabolical oppressions and left Southampton, England, on the morning "Men should be compelled to righteous- obvious wrongs, make progress by their of Sunday, June 17, and arrived off Sandy ness," for they are radically capable of efforts to overthrow its foundations. But such progress is replete with cruelties and This view would lead to censoriousness excesses. The people shed their burdens and vituperative demunciation. It would by violent efforts. They break their fetput us out of tune with that "charity which ters by destroying those who fettered them. Hall, to avoid the meeting of ice; and it is thinketh no evil." It would inspire us All this is sad and lamentable, but it is said her speed is materially decreased by the with pity, sarcasm, irony, hatred, and con- natural under certain physical conditions, foulness of her sheathing. tempt. It would embitter all our love for and every despotic government will know

mankind. It would cause us to quote con- it in the coming future. demnatory sentences from poetry, old sermons, and the Bible. But we are saved overcome evil." A human soul gains nofrom all this misfortune by the discovery thing by *fighting* the conditions of evil. If Hudson from where she first came in sightthat man's character is not self-made, but you quarrel with evil it will overcome and some three miles below Gowanus Bay-in that it is a reflection of a combination of vanquish you. It will compel you to becauses, over which, for the present, he has come like itself-ugly, bitter, hateful, sarlittle or no control.

They are chained to the labor-wheel of ser- best course ? To fight against the propen. DR. H. T. CHILD'sfuture articles on "Life," vitude, and compelled to toil year after sity to intoxication? No, Brother. only certain way is to turn your back upon us al little prese even epoc

Part that do i Qui

Jer his tio for Th

men and down-trodden women. We should drink, but what you will drink, or die in overcome evil with evil, the former is real-

The

We would call attention to the Autothis city, was prosperous only when the which is commenced in another column. It physical conditions of the abandoned popu- will continue through four or five successive lation were examined into and absolutely numbers, and will prove of great interest to improved. Just in proportion as the bodi- the Spiritualist, and to all who have devoted ly circumstances of the depraved were re- much attention to social progress. If ever a formed, in that same proportion did the life was watched over by the providential It is clear to a demonstration that inhabitants become contented and virtuous. guardianship of spirits, that of Owen seems to have been so. His remarkable success in advancing cotton manufacture and the establish-ment of the New Lanark mills, can be accounting to its close, the veil was lifted, and the kind old man was blessed with fore-gleams of that celestial country to which the universal human heart instinctively aspires.

# The Great Eastern.

The arrival of the Great Eastern is at length a fact accomplished. The great steamship Hook at 7:20 A. M., on the morning of Thursday, the 28th, having been 11 days 2 hours on the trip. This is a longer time than was expected to be occupied; but the ship was

We witnessed the last eight miles of her voyage from Brooklyn Heights. She crossed of Thursday, and ran up to her dock on the magnitude could be got from a view of her immense length extended in relief against castic, ironical, combative, cruel, malicious, Staten Island, resembling to the fancy another in the end you will be like that which you manufactories in blast amid a forest of dry have resisted and fought. Suppose a trav- pines. As she passed the Niagara, the longest eler should lose his path in the mazy wilds steamship in our navy, she seemed to dwarf of a vast forest. He cannot find his way its huge dimensions to the size of a cance; but she moved on among the vessels that seems the impending fate. What would thronged the bay, with as much ease and you think of him were he to commence stately grace as if she were animated by a soul of her own. The booming of cannon from Governor's Island, and the answering salutes from her own decks, with the huzzas of the crowd on the Battery, seemed the announcenumber of hours, and the same amount of ment of the opening of a new era for manstrength, in an intelligent effort to discover of another step taken toward that good time his way back to civilization, would you when universal fraternity shall be master of not approve and applaud the wisdom of his wind and wave, of all seas and all lands. How different this event from another that occurred So of every other human mistake, mis- just eighty-four years and one day before in the fore, are first injured and corrupted by vicious associations. May it not be equally true that discordant external circumstances will unbalance the most harmonious character? The fertile sources of human discord lie back of man's birth; also in the sphere of immediate social and physical circum- solve and re-resolve, " out you will "die the nounced eighty-four years ago, which remin

Adjourned.

Lar youth cherish sleep, the happiest earthly boons, while yet it is at their con mand : for there cometh the day to all, who "neither the voice of the lute nor the birr on their young eyes as unbidden as the dews. And takes with a master hand a trace Of the peace and joy of Heaven,

How swiftly upon the tidal waves, From the sea of memory, She heaves from her depths the shells of thought, With all their witchery;

With all their power and tenderness, Throwing the noon of day On each delicate shade that love had left, That once around us lay.

Kindly kept from the sun's rude ray, Guarded alike from cold; Sheltered so snug the curious eye It's hiding could not unfold

Gently, most gently, she bears them up As she nears the land of soul, Washing them up to life's highest point, Where storms have no control.

Above hoarse wind or dashing rain, Vhere we cannot stifle her voice, She layeth her gems where the grass is green, And our hearts in smiles rejoice.

We grasp those shells with a childish haste, Laying them on each ear, Vondering from their music-freighted tones If Heaven is so very near.

Then silent tears soft as April showers From the depths of our being stir, As they sing of each fond remembered word, The cherished things that were.

We may crush those tones 'mid our toil and care And when we with pleasure move, We may cast them off; yet in evening time The heart must loyal prove. PROVIDENCE, R. I.

The truest Spiritualism is beautifully murderous. However good in the start, island, like the fabled Delos, in motion, with practical as well as gorgeously theoretical. The truth is known by its adaptations. With regard to man the truth is, that, while he is interiorly organized for comout, and a lonely death in the wilderness plete self-government and unlimited moral responsibility, he is not, in the present state of his spiritual development, much more cutting down the trees as the best means than a creature of external interests and circumstances. His outside, every day, of escape ? Would he not die in the useless labor ? If he should spend the same working Character is a product of his most positive surroundings. He acts and manifests traits in accordance with the circumstances by which he is compelled to exist He is a creature of motives, of interests, of undertaking? downright physical necessities. "A hungry

man knows no law." It is a fixed maxim fortune, or evil. Do not spend an hour in same waters, when Lord Howe, on the 27th of of common sense that "evil communications fault-finding and combativeness, but go June, 1776, sailed over the bar at Sandy corrupt good manners." Good manners straight over the "evil" to that condition Hook with a hostile fleet, bearing the soldiers straight over the "evil" to that condition which is "good." Do not fight disease, Now, after the lapse of so many years the roat crop out from good morals. Morals, therefore, are first injured and corrupted by

It is this refusal by the Court of Pardons to commute the sentence, which the Daviy World approves. This is the new daily in New York which is applying Christian refunction for the elimination. I am as ever, earnest for the elimination truth, as the elevating power to humanity. CHARLES PARTRIDGE. ich is applying Christian principles to events as they occur, and inculcating pure morality to To the Embassy and Brethren of the Japanese Nacommerce and politics. It is pleased that

This expression of approval of the bloody sentence to be executed, may be regarded as a fair illustration of the spirit of popular Chris-tianity. It is only a very few heretical sects that would not unite in such an approval. So that the popular religion may always be regarded as holding *law* more sacred than *man*. According to the Gospels, Christ's temper and spirit were quite different. As against the *law*, he always justified the criminal. In the question came directly before him: What should be done with the violators of a law whose penalty is death? The answer sub-stantially was: Put them to death—if you stantially was: Put them to death—if you spirits and of their other and physical mani-festations to men, and also contains the properfectly in keeping with that other maxim of his: Return not evil for evil. Whoso acknowledges Christ for master, then, cannot inspired. approve any law whose essential spirit is vin look upon vindictive laws as highly wrong. His inmost soul was brotherly, and he judged of all human institutions by that simple stand-If he had sat in the New Jersey Court of Pardons, when the Rev. Mr. Harden's petition was brought before them, we think his realities. voice would at least have been given for commutation, not because Mr. Harden made it a business to cry, Lord! Lord! but because he panying letter, which are enclosed in a box marked is a sinner. Christ approving death-sentences would be a novel picture in the history of the world. But it is in that light that the popular religion now worships him. The churches adore him as one who holds laws more sacred than man. But he thought that law was made for man, and not man for law. He did not 1 copy of The Seeress of Prevorst. think it worth while to sanctify law by 1 " " The Pilgrimage of Thomas Paine think it worth while to sanctify law by 1 strengthening its bloody penalties. "Let him who is without sin among you cast the first 1

How is a law to be made sacred ? Suppo we make the penalty terribly severe. Will the severity produce this effect? A thing Will must be loved as well as feared to become sa-Love alone can make some things sacred. To make a law sacred, its sanctions cred. must not appeal to fear alone. But no man can love a law on its own account. How long will fear render a law sacred? Only as long as there is no hope of escaping its penalty. To give sanctity to law then, we must take some other We must make that sacred which the law aims to protect. Its sanctity must flow from that which it shields. If a law protecting life is to be rendered sacred, some means must be devised to render life sacred. What means does popular Christianity recommend? The deliberate, public, and ceremonious taking of it. This is as wise as it would be to protect a This is as wise as it would be to protect a magazine of gun-powder, with barricades of ludient matches. Would it not be better to come back to the sentiment of brotherhood, which might commend itself to their judge into legislation: Life is too utterly surrent to be taken by law? For our own part, we accordingly held on the better to the taken by law? For our own part, we accordingly held on the subject into commend its confidently hoped that at the next maxims of "The Burker fung has a laways to beware of the maxims of "The subject in the subject into commend its confidently hoped that at the next meeting of the Confidently hoped that a World," the Flesh, and the Devil. L.

the poor wretch who is under sentence of death, is to be offered up as a sacrifice to vindicate the sacredness of the divine and human law, This expression of approval of the bloody sentence to be executed, may be regarded as a

Please accept these records of spiritual manit upon vindictive laws as highly wrong. festations and tokens of undying affection-between the two worlds of spiritual and physical existence-for man, and of brotherly love for the people of all nations, from your brother and pilgrim journeying through the maze of human life towards clearer spiritual CHARLES PARTEIDGE.

> panying letter, which are enclosed in a box marked SPIRITUAL TELEGRAPH, TO THE JAPANESE EMBASSY, (PRESENTED BY CHARLES PART-

RIDGE.) 13 bound volumes of the Spiritual Telegraph 1 copy of Spiritualism, its Phenomena and Significand

in the Spirit World.

copy of Scenes in the Spirit World, or Life in the Spheres.

copy of The Hartford Bible Convention. " The Discussion of Spiritualism by

Brittan and Richmond. copy of Discourses by a Trance Medium, Mrs. Cora L. V. Hatch.

copy of Nature's Divine Revelations, by Andrew Jackson Davis.

copy of The Present Age and Inner Life, by Andrew Jackson Davis.

### For the Herald of Progress. SOCIAL EQUALITY.

The discussion of the question of "How can social equality best be realized?" which has been continued at the New York Spiritual Conference, has excited a good deal of interest. At the last session of the Conference, it was proposed to have a meeting of

Communion ?" What good comes of Spirit Communion ?" "Convince a man that his mother's spirit attends him, that she watches with anxious solicitude his every action, that she grieves when he sorrows, and mourns when he ains; let him know for a certainty that that love which flashed forth from her eyes as she gave him the parting glance, was not chilled by the embrace of death, butglows with astronger, purer flame, seeking to inspire him with noble aspirations - convince him of this, and if this belief will not restrain him from crime and urge him upward on the plane of progression, then tell me not that the blood or groans of Christ can do it. If he can resist a mother's love when it comes back to him from beyond the tomb, stirring his soul with the tenderest memories, awaking the purest and sweetest emotions of which the human heart is capable, such a man would walk over the cross of Christ and through a mountain of Bibles to peritien."

### Brief Items.

E. T. D.

rom week to week show how earnestly the great work of agitation and progress is sus-tained by able and courageous writers. ——The New York Observer tells the story of a preacher who preached for six months on one text, Rev. iii :20. Six sermons were on the word "1." and the word "1."
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but words of the christian Banner—the union, not hard-shell, Eaptist paper—promises a correspondent to notice certain texts
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pend on it the latter won the stomach if he missed of his sirloin. —Wendell Phillips said, at the anti-Slavery meeting in Boston, alluding to the death of Theodore Parker: "In the old times, when men fought with spears, the war or hurled his weapon into the thickest of the opposite host, and struggled bravely on until he stood over it and reclaim. ed it. In the bloom of his youth, Theodore Parker flung his heart forward at the feet of the Eternal; he has only struggled onward, slumber when the sun sets, and with auroral useful in several conditions of the system. light they awaken to the duties of the day. But we prescribed the milder form of acid to ces in our latitude positively at the moment the Latin for Orange. If the acidulated juice of full sunrise, and although it is chemically of orange be consigned to the stomach while

meeting of the Conference, a plan of opera- clude the running of private hacks and car- the form in which we shall hereafter appear. hered to, especially the walk and the sleep pre-Man should not trouble himself about fogs ious to taking the customary substantial food and miasms in this latitude. With regard to of the morning.

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lit cities. It is very delightful to believe, after excessive midnight debaucheries, or with the fatigue consequent upon voluptuous indulgences, or after late novel-reading and intemperate habits, that the earth is covered with a "poisonous miasm" about the period of

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and so they need not the ferocious and heroic -"Keep the ball rolling !" is the exclam-tion of every stirring mind. Our columns from week to week show how earnestly the evation of temperature by which the same mending animal food, which hereafter we may

### AN ORANGE BEFORE BREAKFAST.

H. C. R., LANCASTER, PA., June, 1860.— "MR. A. J. DAVIS, DEAR SIR: As I am always for knowing the *why* and *wherefore* of things, you would confer a great favor on me if you will state the reason why (in your "Hints to the Debilitated,") you prescribed that a per-son should eat an orange in the morning when walk-ing out early, and should, after returning, go to bed

ANSWER : The medicinal properties of citric acid, or the acid of lemon, are positive and be derived from the citrus aurantium, which is

Embassy, I herewith furnish you with the goods of this life, which is the inevitable re-

Allow me to say, that I had a pleasant in-terview with the Governor of the Embassy, This movement has particular ref clief in annihilation at death, or, at least, a clief in annihilation at death, or, at least, a cliitate a movement which has for its object the advancement and progress of the Common Humanity. T. return to the natural elements. I understood them to say that they knew of no commu-nion between spirits and mortals, such as I spoke of. They said there were many per-sons in their country who could read and translate our language, and that on the voy-age, and especially after they reached home, they should have the books read and inter-proted, and should probably place them in the public library. The Data methan of the days of August. Mr. A. B. FRENCH, of Clyde, and Da. JAMES Coorea, of Bellefontaine, Ohio, will the public library. The methan of the days of August. Mr. A. B. FRENCH, of Clyde, and Da. JAMES Coorea, of Bellefontaine, Ohio, will the public library. The methan of the days of August. Mr. A. B. FRENCH, of Clyde, and Da. JAMES Coorea, of Bellefontaine, Ohio, will the public library.

tions will be offered, which will so far com- riages

This movement has particular reference to the present order of commerce, or the exthe present order of commerce, or the ex-change of the product of labor between man nd assured me that they under- and man; and it is felt that the time has fully stood both from my letter and from what I come when a more equitable system of ex and to them, the character of the books, and change can be projected and adopted. To all change can be projected and adopted. To the head of the books, and hould take an early opportunity to examine hem. I understood them to say that the re-ligion among the Japanese was Buddish and give the benefit of their counsel to such mea-gion among the Japanese was Buddish and clinet, nor, at least, a clilitate a movement and progress of the Common the advancement and progress of the Common the advancemen that they were pleased to receive them, and who feel disposed to aid in any way such a movement, a most cordial invitation is ex-them. I understood them to say that the re-

be present as speakers.

**INTERVIEW WITH THE JAPANESE.** A. J. DAVIS & Co.:—In pursuance of your request for a copy of my letter, and a cata-logue of the books presented to the Japanese

--A correspondent of the Banner of Light calls attention to the following compliment paid by Senator Sumner in his last speech. "I have no personal wrongs to avenge; only

"I have no personal wrongs to avenge; only a barbarous nature could attempt to wield that vengeance which belongs to the Lord." —A Washington letter writer says the la-dies are taking in hand the Washington Monument enterprise, and adds sensibly: "The civilization of the Nineteenth Century

early rising or exposure to the evening air, The reason why sleep is particularly necessary after a morning walk, and before breakthe whole physiological law is fulfilled by attention to one point-TEMPERATURE. Let this fast, is, the restorative influence which a repose of vulnerable point be well guarded, and all the blood, bone, and brain, at that hour, is certain

rest will redound to his advantage. It is to exert upon the entire organization during demonstrably certain that all human diseases the rest of the day. On the other hand, active originate in a reduction, or in a too sudden employment of the brain, or muscular labor, or and too frequent alteration of the bodily temperature. as possible in a state of equilibrium, or guard

against too rapid transitions, and you are al- digestive prostration, considerable headache,

long walking in the early morning-without a Keep this temperature as nearly rest and sleep after such exercise and before eating-is quite likely to result in an increase of greater nervous irritability, and a more gene-

# Attractive Miscellany.

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All things are engaged in writing the emoranda and signatures; and ev with hints, which speak to the intell

# A CAPTIVE'S RETURN.

(From "Legends and Lyrics," a Book of Poems, by Adetaide Anne Proctor, daughter of "Barry Com-

- It was evening in late antumn, And the gusty wind blew chill; Antumn leaves were failing round me, And the red sun lit the hill. Six-and-twenty years are vanished Since them-1 am old and grey--But I never told to mortal What I saw until this day.

She was saw until this day. In her arms she held a child, Whispering haby-words caressing, And then, looking up, she smiled; Smiled on him who stood beside her-Oh! the bitter truth was told, In her look of trusting fondness, I had seen the look of old.

But she rose and turned towards me (Cold and dumb I waited there) With a shriek of fear and terror, And a white face of despair, He had been an ancient courade-Not a single word we said, While we gazed upon each other, He the living: I the dead !

I drew nearer, nearer to her, And I took her trembling hand, Looking on her white iace, looking That her heart might noderstand All the love and all the pity That my lips refused to say— I thank God no thought save sorrow Rose in our crushed hearts that day.

Bitter tears that desolate moment, Bitter tears that desolate moment, Bitter, bitter tears we wept, We three broken hear's together, While the baby smiled and slept. Tears alone—no words were spoken, Till he—till her husband said That my boy (I had forgotten The poor child,) that he was dead.

Then at Last I rose, and turning, Wrang his hand, bat made no sign; And I stooped and kissed her forehead Once more, as if she were mine. Nothing of farewell I uttered, Save in broken words to pray That God in His great love would bless her-Then in silence passed away,

Over the great restless ocean For six-aud-twenty years I roam; All my comrades, old and weary, Have gone back to die at home. Home! yes, I shall reach home and rest; I shall ind her waiting for me With our baby on her breast.

# Hortensia; THE DOUBLE LIFE.

# BY HEINRICH ZSCHOKKE.

BY HEINRICH ZSCHOKKE. Four weeks since, she declared, that only through your means could she be restored to perfect health. And as you now appear before me, so did my daughter describe you four method with me that I may not entirely forcet my me, so did my daughter describe you four weeks ago. Perhaps about fourteen days since, she declared, that you came, sent by God, to meet us, and that we must break up and seek you. We set out. She directed the way we should take—at least the part of the world we should go to. With the compass in the carriage, and the map in hand, we traveled, uncertain where, like a shin at sea. At Vil-

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death. A FRIGHTFUL EVENT. It was late when I left the count's apart-ment. There was no one but old Sebald in the public room, who was still enjoying his wine. "Who else? She is handsome, therefore the chief of the devils has himself bewitched her; but—"" A this time Sebald was called by the count; noble language, which would in truth be a shame. You have spoken with him. I shall now travel with him to Italy, and remain in your "Excellent! It does me good to have one more German face are me. The Italians, as I have heard, are bad bids. Now, with the exception of our possessed countess, you will be pleaged with all our company. As you will be leaged with all our company. As you will be leaged with all our company. As you will be leaged with all our company. As you will be leaged with all our company. As you will be pleaged with all our company. As you will be pleaged on the fatigues of the past day, I slept the could only smile. L believe he is not our atins. The count would be a good many far and ind like a forem is continue with the moment before left have for the fatigues of the past day, I slept the count would perform the fatigues of the past day, I slept the count would perform the fatigues of the past day, I slept the count would perform the fatigues of the past day, I slept the count would perform the fatigues of the past day, I slept the count would perform the fatigues of the past day, I slept the count would perform the fatigues of the past day, I slept the count would be a good many far and day appared like a forem into the count would be a good many far and all due there on twing the the many far and many far and all our company. As you and the pit of their truth the count would be a good many far and many far

ter licine, we man, especially for one prince or count, would not have imprince or count, would not have imprince or count, as the adorers of the charming Hortensia. Hept In the meanwhile I continued with them. The countess reached Venice without any particular accident, and her medicine fol-truth, ace was hired, in which I had an apartment, and also servants, particularly appropriated mind. to my service. The count lived in great style, count. as it is called. He had many friends among the Venetian nobility. THE TRANCE. Haves in Venice, laws in Venice life.''

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that Christianity, as above defined, with the fundamental principles upon which it rests, owes its existence, as well as its power and influence in the world, to the teachings of Paul; and that the gospel of Jesus was a very different thing. We think the author has succeeded in establishing a very import-ant point. If Jesus is to be taken as an in-fallible guide for another century throughout nominal Christendom, it is well that the pop-nlar mind be stimulated to a scrutiny of what nominal Christendom, to is weltury of what nlar mind be stimulated to a scrutiny of what our future state, which has already begun, we are constantly receiving as his word. will complete the alliance between Reason Shall we receive Paul's precepts as infallible morality, and his doctrines as unmixed truth, on his own testimony to the fact of revelations from Jesus by the spirit? Shall we accept Paul as infallible, in order to reach a de-rivative infallibility in his Master ? And sim-ilar inquiries may with great propriaty be exihar inquiries may with great propriety be ex-tended to the Gospels. Even here we are in great danger of being misled by precepts which the historic Jesus could never have en-ture life—is based on a *real experience*; and on the based on a *real experience*; and on The warrants will be located when paid up, instances, are the utterances, not of a person, but of a personified idea. This is always the instances, are the utterances, not of a person, but of a personified idea. This is always the case where Jesus is made to speak in the character of the Eternal Son—the Living Word of God—or in the character of a Sa-viour already crucified, slain, and risen. In the 16th chapter of Matthew, this ideal Christ explains one of his own miracles as an alle-gory. It must always be borne in mind by

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