

THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

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Questions and Answers.

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

BRIEF ANSWERS TO OUR CORRESPONDENTS.

BY THE EDITOR.

The Wife's Commandments.

M. G. W.—CHICAGO.—This kind-hearted correspondent has forwarded for editorial examination a very lengthy communication from a departed relative. Its principal features are incoherency, verbosity, bottomlessness, and manifest unprofitableness; and such, in fact, was the freely expressed judgment of the intelligent medium who sent it to our office.

The subject matter of the communication, as near as we can define it, is the dependency and therefore the "sovereignty" of the wife in the household department. Because woman is the weaker, therefore ought she to "have her own way" in the spheres of her duties. Who likes this logic?

We conclude that our correspondent's meditative susceptibilities are as yet exceedingly unfit for the reception of superior intelligence. What she now receives, under the present prostration of her sympathetic nerves, must necessarily partake of the unsuitable conditions. "The sum and substance" of her theories, many of which are most excellent, are embodied in the following commandments, furnished by one of our exchanges:

Thou shalt not have another wife but me.
Thou shalt not take into thy house any beautiful brazen image of a servant girl, to bow down to her, for I am a jealous wife, visiting, etc.
Thou shalt not take the name of thy wife in vain.
Remember thy wife to keep her respectable. Honor thy wife's father and mother.
Thou shalt not fret.
Thou shalt not find fault with thy dinner.
Thou shalt not chew tobacco.
Thou shalt not be behind thy neighbor.
Thou shalt not visit the rum tavern; thou shalt not covet the tavernkeeper's rum, nor his brandy, nor his gin, nor his whisky, nor his wine, nor anything that is behind the bar of the rum-seller.
Thou shalt not visit billiard halls, nor worship the heaps of money that lie on the table.
Thou shalt not stay out after nine o'clock at night.
Thou shalt not grow peevish, and contort thy beautiful physiognomy because of being called on to foot store hills, which thy dear wife has made out without thy advice or consent; for verily she knows the wants of the household.
Thou shalt not set at naught the commandments of thy wife.
Notwithstanding the moral excellencies of most of the foregoing commandments, we submit whether the practical effect would not unjustly curtail "men's rights"? Here is food for reflection.

A Free Journal and its Subscribers.

N. D. F., SIXTYEIGHT STREET, NEW YORK.—Mr. Editor: In some respects I am very well pleased with your weekly publication. I have glanced (for I have no time to read) over every number since its first issue. But I am disappointed because you do not publish enough on the subject of —, which I want to see more of, and do you consider it fair dealing to take a man's subscription money, and then disregard his particular wishes, and not advocate his cherished views as a Spiritualist on a given subject?

ANSWER: Exactly what our subscriber wants is not plainly stated in his brief communication. "What is it?" Confide the secret to us, Brother. We will not betray a particle of your confidence, unless publishing it in this department can be so construed. The evasive appeal of your complaining epistle transcends all studied eloquence of words. We understand you, however, and fully realize what you would have us publish. But the law of justice—of brotherly love and good will—impels us to arrest your attention, and to address your inborn reason. Let us ask you a few questions.

1. Have you carefully and thoughtfully read the prospectus printed on the eighth page? Its announcements are made in plain English, not a word of Greek or Latin in them? 2. Does that document contain any propositions to the effect that the HERALD OF PROGRESS will accommodate its columns to the peculiar opinions and commandments of any one subscriber?

3. Suppose you pay in advance for a railroad ticket and take your place in the express train for the depot and destination you seek. Do you imagine that the entire stock of that road—its equipments, rolling stock, directors, conductors, engineers, brakemen, &c.—are, from the moment you paid your ticket, subordinated to your individual convenience, and pledged to gratify your particular selfish wishes? If you see fit, and wholly from personal motives, to avail yourself of the traveling benefits and accommodation of the railroad cars, you do so with the implied understanding that the providence of the road is general, and not special—not a retail and private benefit, but a grandly comprehensive and wholesale convenience to the thousands and millions of the continent.

So with our independent, progressive journal. It cannot be the mouth-piece of any individual opinions, though it may, in the progress of its publication, give ample opportunity for the intelligent and respectful expression of a vast and profitable variety of individual convictions and sentiments (with many of which the editor may not at all sympathize,) and such, we repeat, is the fixed and immovable plan and character of the HERALD OF PROGRESS. And this announcement was unequivocally made in our prospectus, and in advance of our first number. The same plan, to a certain extent, is adopted by several excellent journals in America.

This righteous and noble course has already won, to the paths of independent moral development, a host of our best and purest minds. We have already received the unparal-leled approbation of multitudes who neither believe nor doubt a tenth part of what we fearlessly, and unqualifiedly, and honestly avow in these columns. If our Brother, "N. D. F.," or any other member of the human family, imagines (because he has prepaid two paltry dollars) that he can sway the grand pre-determined and openly avowed course of this journal, we earnestly beseech him, and every other such egotistic individual, to take in sail, consult the compass of common sense, and steer for the nearest point of Universal Justice. Let him, in the largest and purest corner of his soul, realize this fact: The HERALD OF PROGRESS is pledged to no party or individual philosophy, but to "The Discovery and Application of Truth"—to the advocacy of principles and ideas which health in this world, and harmony in the next, may be secured.

Swedenborg's Guardianship.

N. G. CERES.—FRIEND DAVIS: Canst thou enable me to assure one or two of my friends that there is always as good an understanding between thy old friend Swedenborg and thyself, as there was when he used to meet thee on the mountain near Pongkapsis as the angel guardian, and when thou hadst not been required to expose his imperfections while on earth.

"Thy honest dealing with regard to him, though to many it may seem like ingratitude, appears to me one of the most beautiful instances of friendship that we have on record, as correcting for him errors which he had lacked wisdom when on earth to avoid or correct. And I always imagine him thy promoter in this and many other duties."

ANSWER: The first visit of the spacious-minded Swedenborg was unheralded, and the effect produced was wondrous beyond utterance. His mystic words confounded my youthful understanding, but they awakened a yearning fountain within me, a stream of righteous aspirations for the possession of eternal truth and knowledge. The noble Swede did not announce himself as my guardian angel, but was rather a smiling fountain of hope and trust in what is steadfast and divine. He admonished me to search the fields of Truth, and to sound the serene depths of infinite Wisdom and Love, to the full extent of my every spiritual power.

For these counselings and other bestowments I have ever felt the profoundest degree of gratitude. In pursuance of the admonition and encouragements imparted, and solely by strict obedience to the harmonious laws of body and mind, I began the investigation of an hundred streams of golden truths, both in physical works and in the books of men—always by "impression" and "clairvoyance."

(For explanation of my use of these terms see the "Magic Staff.") Among other discoveries thus made may be classed the naturalness of all spiritual truths, whether revealed in the Bible or in the highest degrees of the celestial universe, and also may be mentioned the perfect spiritualness of all natural things in every region of life, animation, and intelligence.

Swedenborg's works, like the revelations of several less voluminous authors, came up for analysis. The above key enabled me to look into the crystal cup of his psychical experience. The laws of his impressions, and the reason why he described subjective thoughts as objective realities, were perfectly plain to my understanding. What my impressions of his works are, may be found written elsewhere. That the good Swedenborg looks down with righteous love upon the tumultuous world, and that the faith of his charity far transcends the religious imaginations of his sectarian followers, I do not, because I cannot, question for one moment. He enjoys the liberty which we feel and take—the freedom of progress and expression! And still the awakened fountain within me flows onward to mingle with the far-off pulses of the infinite sea of celestial Truth; and that the gentle and royal Swedenborg, standing upon the margin of that throbbing sea, will be as grateful for our exposure of his errors as we are for the disclosure of his friendship, is too probable to require a word of argument.

It is indeed encouraging to think and know that angels—the world's great authors not more than our departed brothers and sisters—may return "and finish up the work which they had left but partially done."

The Soul's Telegraphic Faculty.

Mr. A. J. DAVIS: I wish to ask a question. You say the power to put a question presupposes and guarantees the power to answer it. The question is: Can the spirit within the earth body converse with another spirit in earth body without regard to distance of separation; and, if so, under what conditions?

ANSWER: The first great general law, at the bottom of this question, is the law of sympathy. In our medical article of last week we discovered the residence of internal consciousness, or intuition; and now we appeal to the fundamental laws of that ganglionic system to explain and authenticate what we herewith submit.

The sublime science of spirit telegraphing is yet hidden in the laws of action and reaction, which pervade, and more or less obviously govern, all forms and gradations of matter. Every organ in the brain, and every ganglionic center in the visceral department, has its own peculiar sympathies. These sympathies are distinct and available. The superior organs generate exalted and expansive influences, which radiate over all other organs in the same body, and outwardly, also, to immense distances; and these influences are positively certain to touch and affect in a similar manner, the corresponding organs and centers in other persons, whether they be absent or present.

The entire history of mankind demonstrates the foregoing principle. When a kingdom is involved in war, or when a people cherish combative and warlike feelings, the populations of both foreign and contiguous kingdoms are certain to realize a corresponding moral and perhaps political disturbance. Thus, too, a frightful murder committed in one part of a great city, or small village, is almost certain to be immediately succeeded by several crimes of like magnitude and corresponding severity. Of rapes, suicides, accidents, robberies, treachery, falsehood, mistakes, errors, &c., the same is undeviatingly and irresistibly true. The murder mania is thus explainable on philosophical principles. Not understanding this law of action and reaction, an exchange says: "There must be some evil influence in the air spreading murderous contagion, for murder has become epidemic. Besides the home-tragedies that have recently appalled our city, the telegraph brings us intelligence of others perpetrated at the same time in various parts of the Union. Every day brings its record of fresh murders and attempts to murder, and it is a noticeable characteristic of the present bloody mania, that women and children are the most frequent victims." Now it is plain that the author of the foregoing remarks did not realize the law of social sympathy that underlies all social phenomena.

"Behold what a great fire a little matter kindleth!" A turbulent and wayward character in the habitation of angels, would excite like feelings, and provoke like conditions in the most amiable and lovely. Reason, on this law, appeals to reason, love to love, hate to hate, disease to disease, health to health, virtue to virtue, vice to vice, crime to crime; for the laws of social intercourse and brotherhood are universal, and it is folly of the sickliest kind to expect harmony in a part of the world while all other parts are telegraphing the messages of discord into the finest depths of the sympathetic soul.

Unlimited mental intercourse and social sympathy, therefore, are productive of either pain or pleasure. Effects will correspond to the generative conditions. Our correspondent asks us to define the conditions. Nothing is easier, or more simple, or more certain of demonstration. What is true of two individuals will apply equally to any two kingdoms or nations. The psycho-telegraphic law of one isolated soul, in the secrets of its own dual constitution, is the law of telegraphing between any two souls through any distance.

What is the law, and what the conditions of its operations, in the individual? Briefly these: Feet telegraph their sensations to the brain. There are hundreds of material obstacles and prominences between them, yet they sympathize and converse. Foot says: "I am lame and sore from over-walking." Brain receives the telegraphic message and responds: "You shall be comforted." Foot replies: "Thank you—hope you'll keep your promise." In this familiar manner each organ converses with every other organ, and then they all, individually and collectively, report at headquarters—at the universally acknowledged seat of government—the mind, which is enthroned at the mountain top of all organizational existence.

What are the conditions? Manifestly these, that foot and brain be connected by some subtle cords of sympathetic contact. The same cords are necessary between all other parts and extremities. But how can these conditions exist between two congenial souls, "wide as the poles asunder," and in the extended world? Thus: By a mutual understanding that, at a given hour of the day or night, when all the rest of the world is shut out of the charmed circle, each will think a certain kind and number of thoughts with reference to the other, with all that distinctness and earnestness which would naturally characterize a familiar face-to-face conversation. The amount of time to be consumed in thinking such thoughts, and the exact method of arranging them into sentences, or questions and answers, should be a matter of prior mutual understanding. Note dual every

thought that bolts in upon the mind while so telegraphing. In this way a melodious concert of sweet sympathies will be organized; after which, notwithstanding the immense distances, the twain may commune on the principle of the magnetic telegraph. We will cheerfully give more on these important points, if it be desired.

In one short sentence let us commit ourselves to the long-cherished conviction that, in the not far future of this life, mankind will enjoy telegraphic intercourse independently of physical agents and machinery.

For the Herald of Progress.

MECHANIC, OR MACHINE?

(See No. 20 of this Journal, second question: "Can man act without motives?" answered by the Editor.)

Man is neither a "mechanic" nor a "machine." The image is wrong. A "mechanic" has to do with an inorganic material; he shapes and arranges lifeless matter for the design of an instrument, which, when moved by an exterior power, works in a given manner and for a certain purpose. Man is no such "thing"; he is a "being." Man's "machine" contains no inorganic material—it is an organism, developing itself according to minutely adapted laws. Man's "mechanic," that is to say, his inmost, impersonal spirit, does not conceive of a soul and body by the means of "transient thought," nor does he execute and shape the named soul and body after such a preconceived image; his "mechanic," on the contrary, is acting according to an unwrought "muscle," composed of all moments of development, and this "muscle" is taken by us illusorily for "free will." Or, are we not, then, every moment entertained, conserved, and developed according to universal laws, which become special and individual at every moment of man's existence?

Therefore, in strict consequence, we cannot have any "free will," when viewed from a lofty mountain of contemplation. This idea is a psychological illusion.

Man's spirit is subjected every moment to his bodily and psychical standpoint of development, or else he could act unretainedly or absolutely, and this is totally against all experience. If we were "free," we would be "perfect." There can be no "free will," as long as development exists. Either development and no free will, or free will and no development.

ARKTOS.

Whispersings to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

"MOMENTS."—Look out for an editorial on a brand new discovery, viz—How to extract errors without pain!

"EQUALITY."—Michelet, the French author, asserts that "every folly of woman is born of the stupidity of man."

"PEARL STREET."—We can write our impression in a single sentence, thus: "Heidick & Co.'s Champagne" should be translated "Real pain, headache, &c."

C. M. S., MIKOWAGO, WIS.—Your autobiographical letter is treasured for its candor and instructiveness. The "tea" enemy should be abandoned, and we will very soon tell you how to do it.

"CALIFORNIA."—The relative value of the Homoeopathic system will be soon embodied in one of our medical articles, of course from our standpoint of observation.

S. C. H., RICHMOND CITY.—All honor to your husband for having expanded beyond the narrow enclosure of the M. E. Church. Yes, send us the leading features of his "trial."

T. B. M., St. LOUIS.—If you dislike dark circles, the true way is to keep out of them, but do not, for that reason, deter others from investigation. Such feelings and expressions are neither brotherly nor good in point of courteousness to others.

B. B., LITTLE FALLS.—Do not fear the multiplicity of labor-saving machines. There are at this moment more persons profitably employed in this country than at any previous date of the country's history.

T. A. R., NEW HAVEN.—It is not possible for us to spend moments in waiting for information within the reach of everybody. We are pledged to render available what has long been altogether inaccessible to the millions. This explains why we did not seek to know "the street and number."

P. T., OAKLAND.—Your geographical interrogatories should be answered by yourself. There are a half-dozen hills, carpeted and garnitured to their very tops with velvety richness in the shape of grass, vines, and flowers, but there is not a grand tree to be seen anywhere above the plain below.

E. A. C., MEMPHIS.—The unincubated eggs you mention, must have contained "hard chickens" having more heads, beaks, and necks than the biological law allows. If anything further happens in that direction, please report. We propose to reserve explanations until the "facts" are reported.

JAMES D., BLOOMINGVALLEY, PA.—Almost all the direct history going to demonstrate that the present combination of contradictory books, written by different spirit mediums at different periods of time, was compiled in the form of a "Bible" at the dogmatical Council of Nice, may be found

in Nos. 11, (see Answers to Correspondents) and 18, (see Editorial) of this journal. The books you requested were promptly mailed.

T. W. D.—Sorry for you, Brother. A jest is sometimes useful and inevitable; it is wise to take one instead of medicine. We sincerely pity a man who is too lofty to laugh, or too sick to digest a morsel of spontaneous wit. "Fun," says a writer, "is worth more than physic, and whoever invents or discovers a new source of supply deserves the name of a public benefactor."

"FLUKY."—The Odic force is incapable of any such treachery. We recommend you to peruse a work entitled "Physico-Physiological Researches in the Dynamics of Magnetism, Electricity, Heat, Light, Crystallization, and Chemistry, in their relation to Vital Force." By Baron Charles von Reichenbach. Complete from the German second edition. With the addition of a Preface and Critical Notes, by John Ashburner, M. D.

M. A. T., NEW BRITTON, PA. DEAR BROTHER: Would you believe that your dyspepsia may be wholly cured by omitting your breakfast every morning for a few weeks? Ah, you will feel faint and unable for business! Not so, good friend. At the usual breakfast hour drink nearly a pint of weak gum arabic water; for dinner eat the most agreeable articles of food; and wear a wet bandage or girdle a portion of every afternoon. No fruit or berries for supper. Nights are not your best seasons for thought. Fear not.

Our three indispensable departments, viz: THE PHYSICIAN, WHISPERS, and ANSWERS TO CORRESPONDENTS bring to our office about 20 letters per day. For each of these, because we are unable to procure a post-office box, we are obliged to pay the city carrier one cent, in itself not worth mentioning, but the aggregate amount for each week is considerably expensive. In view of the facts, and since we make no extra charge for special attention to the wants of our correspondents, we simply ask the sending of a penny stamp to pay the carrier from the Post-office to our office.

"ENTERPRISE."—Pious-minded citizens only a few years since, frowned upon the lightning investigations of Morse and others. They deemed electricity an ungovernable agent in the hands of "Almighty God." The magnetic telegraph, just before its completion, was pronounced a Yankee "Humbog." But science surely wins the day. The venerable pietists and church-formalists do read telegraphic reports in the morning journals. And it is now said that the New York papers pay over \$100,000 a year for telegraph reports, and that as high as \$1,000 has been paid in one day by a New York paper.

L. P., WAUKESHA, ILL.—This brave Brother in "the ways of wisdom" has promptly responded. "Outside," he writes, "all is pleasant: inside, all is peace. . . . Much of my time, for the last six months, has been spent in Michigan, clearing up forests, planting orchards, and helping to mold our wild, youthful, half-developed planet into order and beauty." Being in good bodily health, with a happy wife and loved ones at home, he realizes that the same man may rejoice "who knows how to grieve."

"SARATOGA."—New Yorkers divide their time between Business and Amusement. An excess of intellect makes an excessive indulgence in the counter-irritations of the second a sort of psychological necessity. Our citizens do not, because they cannot, study anything outside of Business and Amusement. Our theatrical entertainments, for the most part, are barbaresque, magnificently unmeaning, hollow-hearted, yet brilliantly successful; and in these respects they exist and flourish as logical representations and counterparts of the Business operations of too many princely citizens. We hope for better times in the future of great cities.

B. W. T., CHARLESTON.—Another has whispered every word we have for you at present. The difficulty lies in a lack of real moral virtue. "No matter who you are or do what you do, or where you live; you cannot afford to do that which is wrong. The only way to obtain happiness and pleasure for yourself, is to do the right thing. You may not always hit, but aim for it, and with every trial your skill will increase. Whether you are to be praised or blamed for it by others; whether it will seemingly make you richer or poorer, or whether no other person than yourself knows of your action; still always and in all cases do the right thing. Your first lessons in this rule will sometimes seem hard ones, but they will grow easier and easier, until finally doing the right thing will become a habit, and to do a wrong will seem an impossibility."

J. R. B., HIGHLAND, ILL.—Always pleased to receive communications from our deep-minded and scholarly "Arktos."

What you express respecting the "perfect accordance of thoughts," reminds us of a little passage in the writings of our psycho-novelist, Mr. Hawthorne: "Nothing," he says, "is more accountable than the spell that often lurks in a spoken word. A thought may be present to the mind, so distinctly that no utterance could make it more so; and two minds may be conscious of the same thought, in which one or both take the profoundest interest; but as long as it remains unspoken, their familiar talk flows quietly over the hidden idea, as a rivulet may sparkle and dimple over something sunken in its bed. But speak the word, and it is like bringing up a drowned body out of the deepest pool of the rivulet, which has been aware of the horrible secret all along, in spite of its smiling surface."

But our mutual experience is not the discovery of a "horrid secret," but a baptism in holy and ever-flowing streams of joy, which spring from the deepest pool of impersonal principles.

AUTOBIOGRAPHY OF ROBERT OWEN, DOWN TO THE YEAR 1824. FROM HIS POSTHUMOUS MANUSCRIPTS.

[CONTINUED.]

This experiment at New Lanark, which continued open to the inspection of the world for nearly thirty years, shall be given in detail in the fuller history of my life, which is now in progress; should I be permitted to live to complete it beyond this period. Here, it is sufficient to say, that this experiment proved the all important principle stated in my *New View of Society*, published first in 1812 and 1813—that any character, from the best to the most enlightened, might be given to the community, even to the world, by the application of proper means—which means are, to a great extent, at the command and under the control of those who have the most influence in the affairs of men—a work which at that period was found to be unanswerable—was much admired, but was too far advanced then to be sufficiently understood for practice, although it was specially adapted to that end.

But I proceed with my narrative. Strongly impressed with the evils inflicted on the rising generation by the new system of manufacturing textile fabrics by large mills and factories—of which evils I was now a daily witness—I was impelled to endeavor to mitigate the evil, as far as circumstances would admit. I called a public meeting in Glasgow, of the manufacturers of Scotland, to consider the necessity of a repeal of the tax (then of four pence and a fraction per pound) upon cotton imported from America, and the stronger necessity which existed, to have some legislative probation (or fixed hours of labor) established, especially for the children and others employed in these mills and manufactories. A numerous meeting was held, the Law Provost of Glasgow in the chair. This meeting unanimously approved and adopted my resolution respecting the repeal of the tax on cotton, and as unanimously rejected my proposed resolutions for the legislative protection of those they employed, from the injustice and cruelty which the system, as practiced, inflicted upon these poor defenseless beings, doomed in general to a life of unmitigated misery.

My next public measure arose from renewed public distress in 1819, when I was called upon by the County of Lanark, (in which I then resided,) at a great public meeting, to make a report of the cause of that great distress, and a remedy for it. That report is given in part third of the "New Existence," together with the report of the committee appointed at another public meeting of the County on my report—and to these documents I must refer.

The next important public measures in my history, were undertaken in Ireland, where I held similar public meetings in the Rotunda, Dublin. After a visit of some months to this then most distressed portion of the British Empire, (the cause and remedy for which distress I endeavored to make plain to all classes) I returned to England. Soon after my return, I received from parties unknown to me, a large edition of a work collected from the first journals of the day, of my public proceedings in that island—which the benevolent and generous gentlemen who collected and edited it without my knowledge, called a "Report of Proceedings in Dublin in 1823, by Robert Owen." This report is republished in part fourth of "New Existence," to which I again refer for interesting particulars. While in Ireland, I spent many days with the higher and leading nobility, bishops, and most influential characters in the island, explaining to them personally my views of society, and was by them most hospitably and kindly treated. I should have already mentioned, that when upon the continent of Europe, in passing through France, Switzerland, and Germany, I had interviews with the Emperor Alexander of Russia, Louis Philippe, king of the French, and the leading statesmen, philosophers, and learned men in all these countries. Thus gradually accumulating new knowledge from every class and division of society; for I was frank with these parties, and they were frank and communicative with me. Among those who were the most open and friendly were Cuvier, La Place, Alexander von Humboldt, my friend and travelling companion and interpreter, the celebrated Pictet of Geneva, who was with me from New Lanark, through England, France, Switzerland, and Germany. He was acquainted with every known eminent person in all the districts through which we passed. Among others, we spent three days with the well-known Mr. Tellenberg, at Hoffwell, where I afterwards sent my four sons to acquire the continental languages, and to complete their education. This tour was one of singular importance, in giving me an insight into the views, measures, and customs of the then most celebrated men in Europe.

But after my return from Ireland, new successes awaited me. Mr. Flower, an English emigrant into Illinois in the United States, came to me in Scotland to offer me the Rappites establishment, which they then had in the State of Indiana, and which they called Harmony.

Previous to this visit of Mr. Flower, my public meetings in the London Tavern in the British metropolis, and my subsequent public meetings in the Rotunda in Dublin, had created a great desire on the part of many leading men in both islands, to commence an experiment to apply the principles which I advocated, in practice. I said that such experiments, to be successful, would require at least a quarter of a million sterling to commence with, and nearly a million to complete them, and it would be useless to commence with a less sum. Many influential persons, however, were very anxious to see such experiments tried, and urged me to try a public subscription for this purpose; and the leading wealthy men of that day put down their names as subscribers for various sums. Among these should be mentioned Messrs. William and Joseph Street, of Derby, James Morrison, of London, and a Mr. Jones, from Canada, for five thousand pounds each. Sir James Scarlett, afterwards Lord Abingdon, (who said if the experiment succeeded he would raise it to five thousand), Mr. Hase, Cashier of the Bank of England, General Brown, from India, then residing in Curzon street, London, each two thousand, and the late Matthew Rothschild one thousand. Baron Goldsmith, John

Smith, and many others, subscribed two hundred and fifty each. Mr. Denman, afterwards Lord Chief Justice Denman, and Henry Brougham, now Lord Brougham and Vaux, then both comparatively poor men, one hundred pounds each, and very many others for similar sums, which in the aggregate amounted to fifty thousand pounds. But with this amount I declined to commence, and declined also to call for any of the subscriptions.

Many parties, however, were at this time so eager for some experiment to be tried, that some of them, particularly in the county of Lanark, in which I resided, were determined to begin on their own views of my principles and practice. This feeling arose from seeing the extraordinarily happy effect which my application of these principles had produced in the New Lanark establishment, had produced and were producing, limited as these were to some extent, by the busy, meddling, religious bigotry of one of my over-righteous partners. This meddling with that which his mind, from his sectarian education, was too contracted to comprehend, made me desirous to leave the establishment in 1824, and I strongly expressed my wish to my partners to do so; and to prepare for so doing, I informed them I was about to accede to the request of one of my neighbors, Mr. Hamilton, of Deil, an excellent and most disinterested landed proprietor, having an estate near in the county, which he would appropriate to the extent of his means for a preliminary limited experiment. But my partners would not at this period listen to my leaving them, although I had two years previously received into my house and friendship, one of the well-educated sons of Mr. Walker, one of my partners holding the greatest number of shares in the concern next to myself, and I received this young gentleman to instruct and initiate him in the management of the establishment, which was now proceeding with the regularity of clock-work in a military village without martial law. The partners had no objection to my commencing a new establishment with Mr. Hamilton, or any one, if I could only allow my over-righteous partner to have his religious views taught in the schools. This I knew would obstruct my progress in their further education; but I was by the terms of our partnership obliged to yield this point, which would stop the further progress of my experiment, and then made up my mind to terminate it, as soon as my young friend could undertake to continue the business part of it—which, as the superintendents and people employed were so well trained and disciplined, would now be an easy task. It had been, indeed, so managed and contrived for some years, that it would, and often did proceed in beautiful order for six or nine months at a time, while I was absent on public affairs, attending parliament and public meetings, to forward my object of reformation. I was beginning to prepare the groundwork of another establishment with Mr. Hamilton on part of his estate called "Motherwell," which was the name given to this intended new community of Unity and Cooperation, when Mr. Flower came to offer me the Rappites community in Indiana, then far West, and surrounded by a comparative wilderness. But the offer appeared to me, located as I was in a neighborhood in which I had to give an hundred pounds an acre, so tempting, that I was at once induced to stop my proceedings at Motherwell, and agree to accompany Mr. Flower to the United States to see this estate of more than twenty thousand acres, with its villages, &c., &c.

This decision was the commencement of a new and important history of my life, and was productive of results of great interest, and which are yet at this day in active progress. This visit to the United States has been fraught with many extraordinary public and private events, which, to do them justice, would require the mind and pen of a practical writer of history. From my first arrival in America in 1824 for several years, I was in confidential communication with the government of the United States; and in all my intercourse with it under successive Presidents and Administrations, I found it with me always open, frank, liberal, and generous; and deeply should I regret if the present differences should lead to an open rupture between it and this country. For the future happiness of this world will be greatly accelerated by their cordial union, or delayed by their dissension and war. But while there shall be common sense in the two governments, there can be no serious difference between them.

(Conclusion of the Manuscript.)

* The Central American Question. This was written in 1856.—D. L.

The Teachings of Nature.

"All are but parts of one stupendous whole."

For the Herald of Progress. The Development Theory.

A DISCUSSION BETWEEN S. P. LELAND AND A WARREN OF OHIO: ON THE MERITS AND DEMERITS OF THE PROGRESSIVE PHILOSOPHY OF CREATION.

MR. LELAND'S REPLY.

FUNDAMENTAL PRINCIPLES CONSIDERED.

MIDDLEBURY, OHIO, July 13, 1860.

BROTHER WARREN: THE HERALD OF July 7th, containing your reply, is received. If I understand you in that, you merely wish to stand in a negative position, and throw the burden of proof on me. This I am perfectly satisfied with, and I hope you will stand there and see that I prove what I attempt. And in order to make myself understood by the numerous readers of the HERALD—many of whom may have never studied Geology—I will commence with the origin of animated existences, and if I do not sustain my positions, you will doubtless "call me to order." We must have our ideas more defined, and to do that we must "begin at the beginning." Your article will be replied to in its proper place.

There was a time, as all philosophers admit, when there were no plants nor animals on this earth—they therefore had a begin-

ning. Now the question is, was this beginning the result of the action of Natural Laws, or had plants and animals a supernatural origin? The study of Geology, perhaps, more than any other science, tends to impress upon the mind the natural occurrence of all phenomena. It leads the mind into channels of investigation, where it deals with the material universe, and converses with the past through physical media. To the student of Geology, therefore, a "supernatural" explanation of phenomena, does not satisfy.

During our discussion, I shall attempt to support this general thesis, viz: Matter possesses in itself the power for the generation and development of the animal and vegetable existences inhabiting this globe. Without stopping to argue the general likelihood of this position I will proceed immediately to the discussion of facts connected with it. But before proceeding further it may be well to remark that mind is the result of organization, and necessarily so, as much as fire is the necessary result of the combination of water and lime. Hence, in a general sense, all that is required for the generation of animals is a properly organized brain.

Opposers of the idea of spontaneous generation, while granting the power to inanimate matter of forming a crystal—regular and definite in its form and proportion—will persistently deny it the power of producing a simple organized substance, as an *acarus*, or *Jungia*, and, it appears to me, with little reason for such a denial. If matter, under the action of Law, can form a crystal, does it not, unassisted, save by proper conditions, possess the essence requisite, under the impulse of a restless activity, to arrange particles in such a manner, that a brain would be organized. We know enough of the chemistry of minerals to form comparatively just notions of many of the laws governing their arrangement. This much, at least, we know that certain minerals always assume a definite form and when not compressed or water-worn, are found in no other. The diamond has a form peculiar to itself; so of coal. Common salt always forms singular hopper-shaped crystals; and so with nearly every mineral with which the eye of science has become familiar; and each mineral crystallizes in a form peculiar to itself and unlike all others.

Not only are these invariable forms and structures to be traced in the mineral kingdom, but also in the animal and vegetable economy. Milk, for instance, which contains in a soluble form all the substances necessary for the nutrition of the young of almost every species, is chemically composed of protein, fat, sugar, and various salts. When viewed under the microscope it is seen to contain numerous globules of fat, suspended in a clear liquid, and these globules are known to always have a definite form, so that the organic chemist, at the sight of a single globule, could know to what fluid it belonged. So of blood; and nearly all the fluids in the animal economy.

Thus we see, to a great extent, the identity between the mineral and organic kingdoms. And as far as we know of the physical universe, matter, in whatever relation it is placed, is governed by fixed laws, the operation of which, produces, as a necessary result, just as fixed and uniform effects. Perhaps more light has been thrown upon the subjects of crystallization and organization, by the experiments of Mr. Crosse, of England, than in any other way. This gentleman conducted some experiments under the action of the Voltaic battery, which produced many wonderful results. He procured water from a finely crystallized cave in Holway, and by the action of the Voltaic battery, succeeded in producing from that water, in the course of ten days, numerous rhomboidal crystals, resembling those of the cave. This experiment was repeated a hundred times with the same result. By a variation of his experiments, he also obtained gray and blue carbonate of copper, phosphate of soda, and twenty or thirty other minerals. These facts show that electricity exerts a powerful influence in the formation of crystals; and it must be admitted that it is, to a great extent, the cause of life, thought, and action. It was proved, several years ago, by the experiments of Mr. Fox, of England, that mineral and metallic veins owe their origin mainly to the electric action in the materials of the globe. An account of these experiments may be found, in a series of letters by Mr. Pine, in the *Mechanics' Magazine* of 1828 and '29; also in the proceedings of the Geological Society of that time, to which the curious student is referred.

That electricity is the main agent in the growth of vegetation, can hardly admit of a doubt. "If we take a small quantity of mustard or chess seed," says Mackintosh, "and steep it for a few days in diluted oxymuriatic acid, sow it in a light, fine soil, in a garden-pot, and cover it with a metallic cover; then bring it in contact with the prime conductor of an electric machine, the seeds will spring up, as if by magic, and in a few minutes the crop will be ready to cut—and we will have a salad fit to put upon the table."

It has long been known to physiologists, that electricity has much to do with the organic functions of animals. Dr. Wilson Phillip, in his "Experimental Inquiry into the Laws of the Vital Functions," gives some most interesting facts upon this subject, the object of which is to show that electricity, artificially applied, may supply the place of animal vitality, and that the functions of digestion, respiration, &c., may go on unimpaired, when the nerves, supplying these organs with vitality, are severed, providing the electric action be kept uniform. Not long ago, I tried the following experiment: Confining a frog

in a perforated box until several hours after it ceased to give any signs of life, I took it, cut the skin from the left side, leaving the flesh bare. Then taking a small piece of meat from the neck of a newly slain ox, I placed it in contact with the flesh of the frog. This caused violent muscular contractions on the part of the frog which came in contact with the meat. It was not long, however, before the frog gave signs of life; and while I gazed upon it with astonishment, the little thing made several strong muscular efforts, so much so as to remove itself several feet from the spot where it lay. This is explained by supposing that cold-blooded animals, as reptiles, (frogs, snakes, &c.) are negative, while warm-blooded animals are positive.

These facts tend to impress upon the mind the wonderful influence of electricity in the mineral, vegetable, and animal kingdoms, and we are not compelled to stop with such facts. Modern science has given to this universal power still higher pretensions. The discoveries of Mr. Crosse and Mr. Weekes, prove that under favorable circumstances electrical power actually originates the animal functions. Mr. Crosse, while pursuing some experiments in crystallization, by causing a powerful voltaic battery to operate on a saturated solution of silicate of potash, produced unexpectedly a species of insects called the *acari*—a species until then unknown to naturalists. He also tried nitrate of copper, and from this fluid did live insects emerge. The same experiment was repeated by Mr. Weekes, with success. He also employed ferrocyanet of potash, on account of its containing a larger proportion of carbon—the principal element of organic bodies—and from this substance he produced insects in increased numbers. Around a negative wire of the battery gathered a quantity of gelatinous matter, from which Mr. Weekes observed one of the insects in the act of emerging, and immediately after its birth it arose to the surface and sought an obscure corner of the apparatus to conceal itself. These insects seemed disposed to extend their species, and were frequently observed to go back to the fluid to feed, and occasionally they ate each other. "The most extraordinary circumstance in this phenomenon," says Mr. Crosse, "is the nature of the fluid in which this insect lives and thrives, the acid instantly destroys every other living being."

It may be objected that these insects originated from an ovum or germ already there. This was thought of and carefully provided for. In Mr. Weekes' experiment every care that ingenuity could devise was taken, to exclude the possibility of such development. "The wood of the frame was baked in a powerful heat; a bell-shaped glass covered the apparatus, and from this the atmosphere was excluded by the constantly rising fumes from the liquid, for the emission of which there was an aperture so arranged at the top of the glass that only these fumes could pass. The water was distilled, and the substance of the silicate had been subjected to a white heat. Thus every source of fallacy seemed to be shut up."

Fungi (a species of vegetation) have been produced in like manner by Mr. Weekes. By filling a cylindrical glass vessel, capable of containing ten fluid ounces, about three-fourths full of a solution of refined sugar in distilled water, and causing a voltaic battery to operate on the solution, he produced *Fungi* in great numbers. Of this he says: "This experiment was not designed with any reference to my researches on the development of the electrical *acari*, but swarms of these creatures appeared incidental to its progress, and at the time the note was made" (about two months from the commencement of the experiment) "many of them were seen inhabiting the miniature forest, on the *fungus*, where they seemed to thrive amazingly, and attained a largeness than any I had hitherto seen." These facts show plainly an electrical origin of animal and vegetable forms, under conditions favorable to their existence.

It may be objected that others have tried the same experiment with a signal failure. I reply that they have not tried the same experiment, with the same solution, and under the same circumstances, without the same result. Whenever a failure has been realized some property has been introduced into the solution which rendered it impossible to support animal life, much more to produce or germinate it. It is true these facts have been rejected by many eminent scientific men, and it seems to me with no other reason than their prejudice. The idea that animal and vegetable existences owe their origin to a miraculous creation on the part of an anthropomorphic God, has exerted a powerful influence to retard investigation in this department of scientific inquiry, and he who would avow otherwise, though in concurrence with science, must do so at the sacrifice of his reputation; while falling a martyr to a sluggish public sentiment, unprepared for the reception of such ideas! Hence one strong reason why many great men, floating in the current of popular favor, withhold their testimony from unpopular truths.

Hoping now to be able to canvass the subject intelligibly, by commencing with the origin of life, my next article shall be on *The Development of Animal and Vegetable Existences*, and I will try, to some extent, to read the wondrous history taught by geology in the strange hieroglyphics on the rocks.

Desiring to excite thought and investigation, I subscribe myself

Yours, etc.,

S. P. LELAND.

Only the quiet heart can know the grandeur of repose.

Voices from the People.

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

General News from California.

SAN FRANCISCO, California, May 14, 1860. BROTHER DAVIS, AND FRIENDS:—The first four numbers of your paper are received, for which, I think, I am indebted to our mutual and worthy friend Corn Willborn. I am well pleased with their style and matter, and especially with the purpose of the journal, and the promises contained in the Prospectus, which I believe will be fully made good.

We find within this State a great diversity of climate, soil, and vegetable and mineral products—all that variety, indeed, included in the area extending from the vine-clay hills, and the valleys carpeted with flowery lawns, and abounding with tropical fruits, to the mountains and their ravines covered with snow.

The Method of Resisting Evil.

CAMBRIDGEPORT, July 10, 1860. I should have made a great mistake, had I said the method was of no great importance, for the difference between barbarism and Jesusism, if I may use such a word to express something better than civilization, is a difference not only in motives but in methods.

WE arrived here on the 27th of November last, and have since that time lectured upon the subjects of Phrenology, Medicine, Clairvoyance, Spiritualism, and Progress generally (treating them from the Harmonical point of view), in San Francisco, Petaluma, Stockton, Sacramento, Marysville, and Comptonville—

GREENVILLE, Ill., July 1860. The amiable Banner of Light indulges in veins of self-laudation; but we all do it, or rather we all feel the soul-satisfying influence; whilst some are too modest or too proud to show it on all occasions.

THE Banner tells us that the great Unitarian preacher, Dr. Bellows, could not help declaring in public that "New England was by far the best part of the country;" and also tells us of a poor fellow bound West who was day after day reading Paradise Lost, and that on speaking of the matter to his wife, Starr King remarked, that he supposed "the poor fellow never expected to see Boston again."

OF PROPENSITY. Of profanators, or swearers, after death, he says, (See page 299, D. C.) They "are not spirits in a human form as others are, but are mere fantasies, and are cast into the lowest hell of all; and are called no more he, nor she, but it."

ON page 160, D. C., he says, "The Hells are eternal workhouses or prisons, and the worst hells are in the West, and they operate on the voluntary principle. As a whole, they are called Satan and the Devil."

future communications. I hope ere this reaches you, your subscribers may have swollen to as many thousands as you are years old, and that their increase henceforward may be more rapid still.

Yours for Progress, G. H. DEWOLFE, Wm. R. JOSCELYN.

A Word of Warning.

DEAR HERALD:—Who that is familiar with the history of the rise and fall of empires, can contemplate the present features of our Nation, without fearful forebodings of her doom?

I am reminded of the individual who was so charmed and dazzled with the splendor of his king's court, that he determined to direct all his energies towards the acquisition of wealth, honor, and the mean pittance of human applause.

Is there not a similarity? Have not the energies of our country been directed in the same channel? But over how many crushed and bleeding hearts has she clambered to her eminence and fame; and now in her haughtiness and pride, rears her lofty head, with her greedy speculators, her indolent mushroom aristocrats, her struggling half-paid laborers, her debauchery, licentiousness, and the vilest system of slavery that ever cursed the earth,

THE METHOD OF RESISTING EVIL.

ANSWER TO THOMAS HASKELL.

CAMBRIDGEPORT, July 10, 1860. I should have made a great mistake, had I said the method was of no great importance, for the difference between barbarism and Jesusism, if I may use such a word to express something better than civilization, is a difference not only in motives but in methods.

THE future of California must be grand. It is even now a miracle for ten years' growth, if we compare its cities, towns, agriculture, mining, arts, and internal improvements with those of other newly settled countries.

I believe in love. I believe in argument and good behavior as the most potent means of resisting evil; but I thank God that what we call evil is resisted, and has always been resisted in some way. I agree with the Brother T. H. "That the salvation of the race depends upon the method as well as the fact of resisting evil, but I still think, in the light of external and spiritual nature, the method is not so important as the fact."

Self-Complacency. How Should We Live without It? GREENVILLE, Ill., July 1860. The amiable Banner of Light indulges in veins of self-laudation; but we all do it, or rather we all feel the soul-satisfying influence; whilst some are too modest or too proud to show it on all occasions.

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ment in the Spiritual Telegraph, down to the present day. I do not desire to express any opinion of the Boston Spiritual Conference, but must intimate the surprise I felt that its friends should claim for it a merit superior to what is due to the best and most uniformly sustained Conference, whose proceedings have ever been made public, whether in the old world or the new.

EFFECT OF BAD LITERATURE. FRIEND DAVIS: In No. 1 of "The World" (the religious daily,) is a criticism by a distinguished scholar of some Treatise on the English language.

OBJECTING to the employment of examples of false spelling and grammar as a means of teaching true orthography and syntax, he remarks as follows:—"Bad example is in all things vastly more contagious than good. We all know how dangerous it is to institute, even in joke, a vicious pronunciation, or an ungrammatical phrase; and in orthography the very sight of a mis-spelt word is as dangerous as the look of a basilisk."

THE HARPETS have just got up, at great expense, and with nice illustrations, a new series of School Readers. We were pleased with the promise of some new matter, like natural history, for the school children, and ventured to send for the volume purporting to treat on this subject. We found one-third of it to be "Stories from the Bible;" another third "Moral Lessons;" and the rest "Lessons in Natural History."

BEAUTIES OF SWEDENBORG. MR. DAVIS: Much is said by the Swedenborgian sect against Spiritualism and the Harmonical Philosophy. Here are some of Swedenborg's teachings. See his work entitled "Heaven and Hell," page 947. "The Hells are everywhere—under hills, under mountains, under rocks, under plains, and under valleys."

WICKEDNESS OF WOMEN. In Swedenborg's other work called the Dictionary of Correspondences, I find the following: (as he was a bachelor, perhaps he was somewhat prejudiced against the female sex.) page 816. "Sirens," he says, "are inferior jugglers, chiefly of the female sex, who beset men at night to infuse themselves into their affections and thoughts; but are often driven away by angels of the Lord."

ETERNITY OF THE HELLS. ON page 160, D. C., he says, "The Hells are eternal workhouses or prisons, and the worst hells are in the West, and they operate on the voluntary principle. As a whole, they are called Satan and the Devil."

PREFERENCES.—Let it be forever inculcated, that no bodily wounds or pains, no deformity of person, no disease of brain, or lungs, or heart, can be so disabling or so painful as error, and that he who heals us of our prejudices is a thousand-fold more our benefactor than he who heals us of our mortal maladies.—HORACE MANN.

THE ORIGIN OF DISEASE.

(PAGE 88, D. C.) "The lusts and passions of the mind are the originators of disease. All the infernal spirits induce disease." (Page 1, D. C.) "Spirits who affect too nice a scrupulousness of conscience in trivial matters have communication with the abdomen, and occasion pain there." [Probably he meant "ardent spirits."] M. Ds. and healing mediums had better look into this matter.

ORIGIN OF VERMIN, &c. ON page 328, D. C., I find the origin of bedbugs, fleas, musquitoes, snakes, insects, and wild beasts of all kinds. He says: "They were not created at the beginning, but originated in Hell, in stagnant lakes, marshes, putrid and fetid waters in which the infernal spirits delight."

ANGELS AND SPIRITS. PAGE 334: "Spirits and angels have every some except taste." PAGE 44: "Man created in the form of God has been changed into the form of a Devil."

ANGELS CANNOT utter one word of any human language. ANGELS AND SPIRITS know nothing of man, no more indeed than man knows of them, only through the affections.

INFANTS GROW up in heaven and are married by the Lord at the age of 15 and 18. HERE is another chance for the exercising power. D. C., page 353: "There are spirits who infuse unclear colds, cold fevers, and swoonings."

INFERNAL TORMENTS in hell are not stings of conscience, as some suppose, for those in hell have no conscience; such as have it, are among the blessed.

WHIRLWINDS in the spirit world proceed from the divine to those doing evil, and as it descends to the earth, appears like thick clouds.

ALTHOUGH the mind appears to be in the head, it is also in the whole body; for it is contrary to the laws of the other world to have a divided mind.

TO conclude I do not believe that Spiritualism contains a tenth part of the absurdities to be found in Swedenborgianism. M. . . ., NEW YORK. For the Herald of Progress. Did Spirits Light the Way? MR. DAVIS, DEAR SIR: In the HERALD of May 12, I noticed an article entitled "Spirits Light the Way," which it appears to me has not received sufficient light, or my vision is too gross to perceive its brilliant rays.

Spiritual Lyceum and Conference.

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

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

THE New York Spiritual Conference is held every Tuesday evening, in Clinton Hall. Questions (Continued.) What is the basis of the Spiritual Faith? MR. PARTRIDGE, who was not present when the question was first proposed, excepted to the term "faith" as applicable to Spiritualists; when Dr. Gray suggested that we inquire first, what is faith? and wherein does it differ from belief, or from knowledge?

Dr. GRAY said: Spiritual faith has its origin in the spiritual faculties of the individual; that is to say, what the spiritual senses have observed to be true and real, appears on the external plane as faith, or the dim consciousness of great spiritual verities. The existence of these spiritual senses is proved by clairvoyance. The notion of a preexistence entertained by some of the old philosophers, comes, as he thinks, from the exercise of these spiritual faculties. The sense of having "been here before" is a common experience with clairvoyants on visiting some locality in person, which has been previously seen by spiritual vision. Faith, as contradistinguished from belief, is the joint product of the two planes; while belief is from external evidence wholly.

Dr. HALLOCK: It is "faith" realized in our daily consciousness that we need, and concerning the basis of which, we are inquiring. The difference between faith and belief is best expressed to his mind as in these two examples, viz: we have faith that there will be an eclipse of the sun to-morrow; but we can have only belief as to which one of the quartette of candidates will be elected President of the United States in November next. Both the eclipse and the election are yet future to us; here has all the force of a present reality, (and this force is faith), the other has the power only which comes from the assumed preponderance of possibilities, which assumption is belief. Here are two events yet future to the external consciousness, one of which we feel assured must be, the other may be; with respect to the eclipse, we are in the exercise of faith; with respect to the future President, of belief. In the one case, there is the feeling of absolute certainty, in the other, of perpetual uncertainty—alternate fear and hope.

Clearly, the corner stone in the superstructure of faith in either case, is the same. With respect to to-morrow's sunrise, "the substance of things hoped for" consists primarily, in the observed manifestation of sunrise. Next you find the law of sunrise, and then is your faith perfected. Precisely so is it with sunrise. Observe the fact until it has revealed the law, and then the faith—the "substance," the reality—is ever present, though the phenomenal may greet the external senses, from henceforth, no more. To man in the conscious exercise of his outer faculties only, there seems to be no other basis possible for a spiritual faith, than a spiritual manifestation. That is the foundation; whether or not you complete the superstructure so far as to render it comfortably habitable, will depend on other suitable materials and your skill and fidelity as a builder.

IT is quite possible, so consciousness may be, in some instances, so literally external, so completely interlocked with the shell and epidermis of things, as to fail utterly to perceive that a manifestation of human intelligence and force under any and all circumstances involves the necessary existence or potential presence of a man. The untutored external consciousness looks into the grave and sees there all that it has verified as man. The individual thus seeing and considering, denies the possibility to the contents of the box he has deposited with his own hands beneath six feet of earth, to make a manifestation which belongs to life and intelligence; so that, although life and intelligence may take the very form and character once peculiar to the body in that grave, he is quite sure (and he is quite right,) it is not from that! Such an one will say, nay, must say—granting the reality of certain phenomena, they are of necessity to be referred to "odd force," "electricity," to the "undiscovered law," to anything or anybody outside of the graveyard, for the inmates of that sacred enclosure, as his own senses abundantly testify, have power only to rot.

BOTH the religion and the science in which he has been instructed, concur with his five senses in testifying that he has buried a dead man, and to the dead, no phenomenon save decomposition can be referred. This, whether or not it be the language, is the substance of the creed of him who says—I admit your facts, but they do not prove their origin to be from beyond the grave. Not until consciousness deepens and experience ripens, is the spiritual faith to him, possible. Nature writes upon every globe and upon every globe—over the gateway of all the sciences, the perpetual invitation to look within; but a manifestation from the world of letters is as meaningless to him who has not learned the alphabet, as a manifestation from the world of spirits.

Dr. YOUNG: The nearest way to get at truth is, to doubt everything at the start, and then hold on to everything that cannot be

disproved. He wants this Conference to set forth the facts upon which it relies as a basis of spiritual faith. It is to be remembered that notwithstanding the imposing character of the evidence, it has been witnessed by comparatively few. The world at large is poor in the possession of facts upon this point, and perhaps poorer still in its power to use them. We ought to be able to show the world that we have a surer basis of affirmation than is furnished by all, or any of its sacred books. The superiority we claim in this respect, we should be able to make good in open court before the assembled science and religion of all the ages.

Dr. Gould: Faith, as defined by the preceding speakers, and indeed as too often set forth by modern Spiritualists, lacks the essential element to its existence as a significant word. He does not glow with religious fervor over the anticipation of to-morrow's sunrise, hence it is a desecration of sacred words to force them to do duty in the expression of emotions rising from our relation to external things. Faith must have in it, as an element, a holy desire, a religious fervor; it partakes both of belief and knowledge, and yet it is wholly different. When we have entered upon the domain of knowledge, we have passed the boundary of faith; and hence the term is not applicable to that which is demonstrable through the external senses. Knowledge, by many Spiritualists, is claimed as superior to faith. He doubts its superiority. There is an indescribable sort of ecstatic, dreamy, religious intoxication in the nature of faith, which, like alcohol, is worth more to the truly spiritually minded than all the sober realities in the world.

Mr. Parkridge: The world has been so generally abused that he thinks we should do well to abandon it. To his mind it is of but little meaning. The Christian world, so-called, has faith or belief to the extent of its highest idea or supposed evidence; but it is not belief; it is knowledge derived through his own senses, that he has communicated with relatives and friends from beyond the grave. Knowledge is from observation. When we have truly observed, we do not merely believe, we know. Our senses are the infallible tests; before their application we may anticipate, imagine, believe, etc., but theirs is the court for the correction of errors, and their unanimous verdict is final. It is said the senses may be deceived. True; but in their union lies the power of correction and ultimate verification. For example: he supposes himself to be addressing the New York Conference, whose members appear to occupy what appears to be seats in and about the room. Is it asked, may he not be in a state of hallucination with respect to all this? He answers: I may compare the testimony of one sense with another; or, I may compare my convictions with yours; you appear to me to be really present, you seem so to yourselves. The seats also. We concur in the description of everything in the room. Now, if the conclusion thence derived be not knowledge, the word may as well be obsolete. Reason is but a comparison of observations. Speculation may precede observation, reason, never. Belief rests on speculation; the Spiritualist has nothing to do with belief; knowledge is the word, he either doubts or knows. All things should be brought to the test of observation. Speculation may assume the title of inspiration, and doubtless often has and does. A tree is known by its fruits, said Jesus; truth spiritual must accord with truth natural, and now that the spiritual world has manifested itself so clearly in the natural, we have no need of faith, but may say to the inquirer as Jesus said to Nathaniel, Come and see.

Dr. Gray: The true basis of faith is in the spiritual senses. Epicurus, the Greek philosopher, is reported as saying, nothing can be sought after, reasoned about, or understood when taught, unless there be an ideal structure, or anticipation thereof, existing in the soul. There must be a prior architectural creation in the mind, of the thing to be proved before external proof is possible. The history of the Jews is an illustration. Wherever the living anticipation, or prior mental construction of a Messiah existed, there Jesus could work and was accepted, and nowhere else. Faith has its origin in this power of spiritual construction or anticipation. It is the matrix in which observation generates demonstration. The question is continued. Adjourned.

R. T. HALLOCK.

Poetry.

"The finest poetry was first experience."

OVER THERE.

[The following poem was published originally in the New York Weekly Tribune. If J. R. M. will do us the favor of communicating the name which these initials stand for, we shall be glad to give him or her credit for one of the finest gems in the English language.]

I. O the spacious, grand plantation Over there! Shining like a constellation Over there! Holy with a consecration From all tears and tribulation, From all crime, and grief, and care, To all uses good and fair, Over there. II. Always brooding warm and olden Sleeps the shinner, mellow-golden, Over there. Never blighting shadow passes O'er the silky, star-eyed grasses, Waving wide their flowing hair, Over there. III. O the grand encompassing mountains Over there! O the sleepy-sponged fountains Leaping there! Banner-leaved and palmy plainlands Waft aside the beamy slantings, With their slumber-heavy chantings Hushing all the tired pantings, Over there.

IV. Murmur ever-welling waters Over there; Dimpling round the dusky daughters Bathing there. Undulating bodies darkle Through the fluent sapphire sparkle, Rising over, rolling under, To the billows' drowsy thunder, Heaving idly, floating stilly, Languid like the lotus-lily, Falling, floating with the wave, Drowning in its dreamy grave Weary toil and heavy care, Deadly grief and dumb despair, Over there.

V. Brilliant blossoms breathe and burn Over there; Nectar-driken nodds the fern By the tully's ruby urn, Over there; And the rose's red, divine, Flashes by the saintly shrine Of the lily's argentine, Over there. Orange-buds and passion-flowers Lattice the hymenial bowers, Over there; Violets and heliotropes Pant along the purple slopes, Over there; Fringed eyes of gentianelles, Drowsing in the dreamy dells, Are by wooing zephyrs kissed Into humid amethyst, Over there.

All the heavenly creatures born Of the breeze, the dew, the morn, Still divineller breathe and blow, Drape their purple, drift their snow, Quaff their crimson, sheen their gold, Trob their odors manifold On the palpitating air, On the back impulsive air, Over there.

VI. O the royal forests growing Over there! Breath of balsam ever blowing Over there; Pine-trees swing their odory chime, Palm-trees lift their plummy prime, In the ever-Eden time, Over there; Dying languors swoon upon Cassia, cane, and cinnamon, Over there; And a passionate perfume, Thrills the dim, delicious gloom, Starry with the blossomed planets Of the scarlet pomgranates, Over there.

VII. Through arcades of fig and myrtle, Over there, Mailed insects flash and hurtle In the air; O'er the dewy graves of spice Floats the bird of paradise, Over there; Other lustrous birds are winging Lower flights for sweeter slinging, And their silver-throated story Fillet all the woods with glory, Over there.

VIII. Luscious fruits are ever juicing Over there; All their veins are amber-slicing Syrups for celestial using, Over there; Oozing from the branches sunny, All around, Slowly drips the lucid honey, On the ground, Gathered, innocent of care, Over there.

IX. Tendriled bowers are always vining Over there; Bloomy grapes are always wining Over there; Pendulous and brown bananas Ripen in the warm scumalms, Tolling retent hoosanas On the sleepy, scented air, Over there.

X. Nighful eyes with bliss are brimming Over there; Laughter blends with happy hymning Over there; Love communes in gentle glances, Feet responsive glide in dances, Lambert smiles on lovely faces, Shapes mobile to soft embraces People all the pleasant places Over there; Stately ship or stealthy oar Never, never, nevermore, Bear them from that blessed shore Over there.

XI. No salt tears the ground are drenching Over there; Faint with fear no form is blenching Over there; And no lifted hands are reaching, In a fratricidal beseeching, Over there; And no smothered moaning mournful, Meeteth sullen laughter scornful, Over there.

XII. No more crouching in the cane-brake Over there; No more agonizing heart-quake Over there; No more desperate endeavors, No more separating evers, No more desolating nevers Over there.

XIII. No more blistered brows are sweating Over there; Never clenched fist is threatening Over there; No more marble-hearted master Shouting fiercely, "Get on faster!" Over there; No more linked limbs are quaking, No more banded backs are aching, No more hearts are breaking, breaking, Over there.

XIV. Gales are sailing, heavy-freighted, Over there; With a dying richness sated, Over there; Nothing else is heavy-laden, Neither dusky man nor maiden, Over there; Nothing else is born for sighing, Only those sweet gales replying, Over there; Nothing else is doomed for dying, Save those languid gales replying, Over there;

And they sigh for utter sweetness, Fainting in a full completeness, Ever swooning, ever sighing, Ever languishing and dying, Over there.

HERALD OF PROGRESS.

ANDREW JACKSON DAVIS, EDITOR.

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We have in reservation a large capital of most valuable inspirations and contributions. It is not possible for us to print each week more than three in twenty of the good articles forwarded to our drawer.

We shall print next week a brief communication reviewing the evidence in the discovery of the late "Comet" by the Lancaster circle. The friendly critic, Mr. Henry M. Parkhurst, simply desires to elicit more convincing detail. We second the motion.

Mr. Leland, of Ohio, whose last reply to Mr. Warren is printed in this number, has concluded to re-examine the foundation timbers of the "Development" superstructure. His present article is chiefly devoted to basic considerations. This course, we think, is most likely to subserve the ends sought by the discussion.

SOME of our correspondents "use words as riflemen do bullets." One of the independent "People," remarking upon the doctrinal teachings of Swedenborg in this number, goes right to the mark. Although some of our contributors take deliberate aim and pierce religious prejudices to the heart, yet we hope no reader will do himself the injustice to overlook the many excellent things written by the people.

Miss Elizabeth Dusen, in a recent number of the Banner of Love, has done a good thing. In a well-written story she has truthfully expressed the weaknesses, and almost heartlessness, of a class of affinity-seekers. Although her domestic tale does not cover more than an acre of the boundless prairie occupied by the causes of social injustice and misery, yet we desire to express our sympathy for the grand moral lesson imparted.

It is beginning to be seen that all Truth comes from the God of Nature. Revelation is natural, inspiration is natural, moral truth is natural, philosophy is natural, celestial truth is natural; and, at the same time, the best intellects and finest souls begin to comprehend and realize the opposite reality, that all naturalism is superlatively spiritual and intrinsically divine. The conjugal blending of the Ideal and the Actual is one of the most encouraging "signs of the times."

SPIRITUAL do-nothings and religious pretenders—"full of sound" and sentiment "signifying nothing"—are being rapidly displaced by a royal host of strong, healthy, thinking men and women. We pray for the cooperation of minds who can bear the strength-giving tempests of the absolute winter time. Summer life is delightful, and the fleeting insects and evanescent beauties thereof are attractive for a season, but the substantial facts of autumn and winter are necessary to the superstructure of manhood.

THE Boston Traveler, of July 3d, contains an account of the presence of Theodore Parker's spirit at the Swedenborgian Church in that city. The seers of this apparition were a young lady and her father:

"The spirit appeared like a venerable man with a long, white beard, and was robed in vestments of pure white. Both perceived by his interior affections that he was from a society to whom he was communicating the truths revealed in the Word concerning the Lord's body and blood. Dr. Worcester preached upon this subject. The young lady saw in the pulpit the spirit of the late Rev. Theodore Parker standing on the right side of the preacher, and he appeared to listen with earnest attention. She perceived by his condition, that when he entered the world of spirits, though possessed of the love of good and the good of use, yet he was void of the faith of charity, and blind concerning the internal sense of the Word. She also perceived that it had been granted to him to learn the internal sense of the Word, and with that object in view he was present."

For a moment reflect upon the transcendent absurdity of this account. Theodore Parker returning to Boston to hear the Word explained by the Rev. Dr. Worcester! How did the young lady know that the apparition was the spirit of the departed philanthropist? Poor "blind" Theodore! Being deficient in "the faith of charity," it had been granted

to any given spot is thrown in some form into the general stock of enriching materials, by means either of air or water, so that of all the fertilizing material produced, none is really lost. Yet a new supply is being gradually produced from year to year in the perpetual decay of rocks, soils, &c.

Swedenborgians are supernaturalists of the most hopeless and self-complacent character. They have the "internal sense" extremely severe. The doctrine of correspondences has promoted them to the highest pinnacle of spiritual truth. Swedenborg is a finality, the Word is a totality, and the Lord is a part of the plan. With such minds, progression and new discovery are impossibilities. Theodore Parker must go through Swedenborg to the Lord!

The Law of Progression.

An intelligent contributor to the Phrenological Journal, several years since, has expressed very nearly what we were about to write on this subject; therefore we will keep silent just here and now, only asking attention to the following truthful reflections: Progression is written in ever-developing characters upon every department of the universe of God. Every form of life is continually struggling to assume higher phases. Excelsior, onward, upward, is Nature's universal motto.

Astronomy teaches that this general progressive law appertains to our planetary system. Recent astronomical discoveries render the nebular theory, as it is called, literally demonstrative; and this theory, once admitted, establishes the general law, that the outer or more distant planets of our solar system were created first, and are accordingly far more advanced than our earth, and, by parity of reasoning, that the earth is more advanced than the moon, or the planets situated still nearer to the sun. The extremely ragged appearance of the moon's surface, her deep valleys and projecting crags, and the general extreme unevenness of her surface, demonstrate that her hills are far younger, and therefore less worn down by atmosphere, rain, frosts, and sun, her valleys less broad and fertile, and all her facilities for the enjoyment of her tenants more new and less perfect than those found on our earth. And while astronomy has established this general theory as regards the planetary system, by establishing this theory it establishes a like theory that a similar succession appertains to the various solar systems among themselves, they succeeding each other like the different berries on a bush, fruits on a tree, or children in a family.

Geology is establishing a like progressive doctrine as appertaining to our earth, and her various means of comfort and luxury. The geological theory of icebergs and avalanches renders it certain that in ages past, floating mountains of ice, in which were imbedded large masses of earth and rocks, were disengaged in northern latitudes from their primitive beds, and floated hundreds of miles in a south-easterly direction. President Hitchcock, of Amherst College, mentions an immense groove cut in a rock on or near Mount Holyoke, as if an immense iceberg, weighing millions of tons, with a prodigious rock fastened in its base, first striking some distance from the top of the mountain, cut a light groove at first, and then heavier, and still heavier, till, as it neared the top of the mountain, it became very deep, and then lighter, as it passed over on the opposite side. This theory would indicate that in former ages the earth suffered from a vastly greater amount of cold than we now experience. And here let us catechize our oldest inhabitants. Are our winters in given localities, as severe as forty or sixty years ago? What say our thermometer records? What say the feelings of each reader—are our winters on the average as severe now as twenty or forty years ago? An almost universal negative we think will be the response. And if this has been the case heretofore, it will be still more the case hereafter. Now, if this really be the fact, the inference is obvious, that a few hundred, and certainly a few thousand years, will greatly meliorate the severity of our frosts and the extremity of our changes, the violence of our storms, &c., and render the earth on a large scale better fitted for the residence of a higher order of human beings—those more delicately organized, and consequently capable of a higher amount of enjoyment than man now is; for to stand a severe cold implies a hardness of the human constitution which renders it less keenly alive to both enjoyment and external injuries.

But, be this as it may, that the fertility of the earth in the ordinance of nature improves from age to age is perfectly obvious. Thus, let any farmer return all the straw and stubble, or all the manure made from the straw, back upon a given quantity of land where it grew, and then all the excrement of those animals fed on the grain, as well as the bones and flesh of the animals manufactured out of this grain, and will not that land become richer and still richer, from year to year, and age to age? But why richer? Because Nature admits no loss in her manures; what is lost

to any given spot is thrown in some form into the general stock of enriching materials, by means either of air or water, so that of all the fertilizing material produced, none is really lost. Yet a new supply is being gradually produced from year to year in the perpetual decay of rocks, soils, &c. Thus our mountains are vast reservoirs of these enriching materials. You tree grows in the crevice of that rock, because the rock on the side of the crevice is perpetually decaying, and thus furnishing the tree-enriching material. In the lapse of ages that tree is blown down, or becomes old, dies and decays, and these fertilizing properties are borne to the valley below, in the form either of wood or ashes, or float upon the water to enrich the earth somewhere. The surface of every rock is decaying, and the surface of every crevice in every rock. The soil itself is also decaying from age to age, thus increasing the fertilizing materials, none of which can ever be lost, so that the whole earth is to become richer and still richer from age to age.

The Physician.

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

For the Herald of Progress,
EFFECTS OF EARLY RISING—IMPORTANT TESTIMONY.

PAINESVILLE, O., July, 1860.

MR. A. J. DAVIS: In the HERALD OF PROGRESS of the 7th instant, a correspondent of yours gives some extracts from Dr. Hall's Journal of Health, in which it is stated that "breakfast should be eaten in the morning before leaving the house for exercise or labor of any description;" and in your comments upon this point, you say you "agreed with Dr. Hall, that much exercise or protracted labor before breakfast is unphysiological. It will eventually prostrate the powers of the finest constitution, and shorten the natural period of earth life."

Now, so far as my experience and observation extends, (and I am in my 70th year,) I must say that neither your nor Dr. Hall's statement is warranted by facts. Those of my acquaintance, who, from their early manhood, have been in the constant habit of rising early and laboring an hour or two before breakfast, have been the most healthy class of people, and have lived to the greatest age. My father was one of this class, and lived to be eighty-six years of age, and never was confined to a bed of sickness a day in his life, till a few days before his death. And the mother of my present wife was one of the pioneers of this western country, from "the land of steady habits," and always labored hard, not only before breakfast, but through the day; and she lived to be one hundred years old, wanting four days, and always enjoyed excellent health, up to the time of her last sickness. These are but two instances among hundreds which have come under my observation. Indeed, I find that those who rise early and labor before breakfast, and are of temperate habits, are generally the most healthy and best citizens. People who live in large cities, and never know what it is to breathe the pure air which is enjoyed by the farmers in the country, are illy qualified to give lessons of health to those who cultivate the earth.

Those who lead a city life are deprived of an opportunity to practice the laws of health, nor can they enjoy or appreciate the blessings which naturally flow from such practice, to those who live in the country. The most they can do, is to guard against the evil effects which must inevitably arise from their unhealthy positions. The inequality of social life in any community where industry in the shape of servile or manual labor is considered degrading and disreputable, is in its effect, detrimental to the health of all who hold such opinions and live in obedience to their demands. And this is the principal reason why servants and those who labor, in cities, enjoy better health and can endure more fatigue than their more wealthy employers.

You say, Brother Davis, that you "sincerely sympathize with those who are obliged to labor long before the first meal." I think your sympathies are much more needed in another direction. Those who are too proud, or too indolent to labor, are much more to be pitied for the misdirection of their minds, which deprives them of health and happiness. One whose mental powers are as much occupied as yours must be, in the discharge of your arduous duties, may require an orange before he takes his first meal; but those who can employ an hour or so before breakfast in some useful labor, I opine, will find little need of such a luxury, or of a half hour's sleep.

In conclusion, I will remark, that, to me, it is deplorable that any man who claims to publish a "Journal of Health," should sink himself so low as to become a pandener to vice, by prescribing the means by which its practice may be continued. You gave Dr. Hall a severe rebuke, but not any more so than he deserves. I am yours, &c., HORACE STEELE.

REMARKS EXPLANATORY: We sincerely thank our elder Brother, Horace—in behalf of the cause of human redemption from disease—for his straight-out and truthful testimony in favor of early rising.

—He unqualifiedly agrees with our conclusions, save in the matter of sympathizing "with those who are obliged to labor long before the first meal."

—Had we made our meaning a little more distinct and emphatic, as we shall now do, our friend's judgments and sympathies, were quite certain, would coincide and mingle with ours.

—In employing the terms "long before," &c., we had strict reference to the poor Irish and other white Slaves who "labor" in the dark kitchens of our selfish Christian citizens. We do not forget to add, to this sad category, the many poor widowed women with large families, and the hundreds of seamstresses, shirt-makers, &c., &c., of our over-stocked

